

# 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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#### LOOK UP.

DWELL not on memory's tear-stained pages,  
Her blotted scroll thou may'st forget,  
Look forward to the eternal ages,  
Where hope's bright sun will never set.

Look through the mists that shroud the present,  
Up where the sky is ever clear,  
Faith with a telescopic vision,  
Can bring the eternal glories near.

Faint, weary souls, oh! look not earthward,  
For all is darkness here and gloom,  
But just beyond the cloud is glory,  
Beauty and joy and deathless bloom.

Drink from that fount of living sweetness,  
The love of Jesus full and free,  
He who now bears our griefs and sorrows  
Will soon be ours eternally.

Oh! can these hearts by sin polluted,  
Be made so pure and free from sin,  
That He to those eternal mansions,  
Will gladly bid us welcome in?

Yes; praise his holy name forever,  
He lives to save us by his blood,  
And we shall tread the courts of glory,  
In the bright city of our God.

R. C. BAKER.

#### AMUSEMENTS FOR CHILDREN.

BY ELDER G. I. BUTLER.

THIS question was recently brought before the Battle Creek Literary Society, by some one interested in it, for discussion. After remarks by several, it was voted by the Society that I should write for the REVIEW some reflections concerning it. I undertake this task with no expectation of being able to do the subject justice, or to furnish an answer to all who make inquiries in regard to it. The subject is beset with difficulties, and what might be safe for some children might be very unsafe for others, seeing that dispositions vary so much. About all that can be done is to speak of general principles, and leave it to parents and guardians to study the individual character of those under their care to do that which shall seem wisest in individual cases. The subject is important, for whatever enters into the early training of childhood will have a marked effect upon the after life. Our earliest impressions are most fixed. "As the twig is bent, the tree is inclined."

In the training of children, that course should be pursued which gives the best assurance of the formation of a right character. We want our children to grow up to manhood and womanhood with characters which will illustrate the principles of justice, truth, faithfulness, and the fear of God, that they may be kind and tender-hearted toward those deserving sympathy; cheerful, hopeful, and earnest in behalf of right; and that they may bear up with courage under adversity and suffering. We want them to have minds, able to discern, quick to detect, and with courage to expose and resist wrong. We want them, also, to have bodies properly developed and hardened by exercise. This last must not be overlooked. The mind can never be what it should be, without a healthy physical structure to support and invigorate it. A healthy physical and muscular development, when directed by a mind which has received proper mental and moral training, gives great assurance of true success in after life. These objects should ever be kept in view in the training of children, and they are also closely connected with the subject of amusements.

To amuse is "to entertain agreeably, to divert." So far, then, as amusements are consistent with and help to bring about the proper formation of such characters as we have referred to, so far they should be encouraged; otherwise, they should be dis-

couraged. Proper development, then, of the mental, physical, and moral, is the great end to be kept in view in the training of children; the moral, being the highest and most important of the three.

We first inquire, Do children need amusement at all? We believe they do. In childhood, the mind, with the rest of the system, is expanding. It is plastic, easily receiving impressions that will be likely to be lasting. It is active, reaching out in all directions, investigating whatever comes in its way.

Children must be active and stirring. Any system of training so repressive in its character as to make children like old men and women will dwarf and hinder natural development, sour the disposition, and make the spirits gloomy and misanthropic. These impressions, fixed upon the mind in youth, stay there all through life and darken the happiness of the individual as well as the circle in which he associates. Cheerfulness is better than discouragement; hopefulness, than despondency; courage, than gloominess. Let such a course be taken, then, as will be most likely to produce such results. We think a certain amount of amusement conducive to such an object. Most certainly the mind needs to be "entertained agreeably" in order to fix upon it pleasant impressions and make life seem desirable to children. Can this be done by work and rest alone? By attention being given *entirely* to that which is useful, with none to that which is agreeable, we think it certainly cannot; we think the character would be formed with certain serious deficiencies. Individuals might, with this training, become useful members of society, eminently respectable and conscientious, devoted and self-sacrificing. But I should fear their lives would lack cheerful, hopeful buoyancy and courage, and that they would be far more liable to gloom and depression. No one can accomplish as much good for himself, for humanity, or for God, when in a gloomy state of mind as he can in a cheerful, hopeful state, even if his desires are equally strong. Whatever will tend to fix such impressions on the mind is not only legitimate but truly praiseworthy.

Again, there are many so constituted, with such a natural flow of spirits, that a determined attempt to circumscribe them within narrow limits will result in their breaking forth beyond control, when they will go to great excess and final ruin. How many instances have been seen of fathers and mothers, piously disposed, who felt it their duty to restrain their children from all amusements, for fear of bad influence, and because they thought there was no need of such things, seeing they felt none themselves at their age, finding, at last, when their children reached that age when they could no longer control them, they burst forth beyond all restraint, and became noted for wickedness and riotous conduct.

People often wonder why it is that the children of so many strict parents become so ungovernable. I think that this may be explained, in many instances, by reference to this point. In my opinion, it would be far better had such parents permitted their children such innocent amusements as their natural spirits craved, and with discretion kept them within reasonable bounds, showing an interest for the present happiness of their children, keeping them at home, away from corrupting influences, till they had come to an age when they would have less desire for such things. They would then have kept control over their hearts. Children are very much drawn to their parents when they see that they take an interest in their little pastimes, and they can then keep a good influence over them. Home, then, becomes a place of great interest to them, and all through life their minds revert to it as the pleasantest spot on earth. Nothing on earth is nearer to Heaven than a happy, cheerful Christian home.

But while I thus plead for innocent amusements, I would ever guard against

giving children the impression that they are the main object of life. Amusements should ever be like the dessert to the well-spread table. Life has higher objects than mere pastime. That parent who grants reasonable recreation and "agreeable entertainment" to his children, will far more easily be able to make the proper distinction appear to the mind of the child, than he who always holds him to the same level sameness of useful plodding. Parents who do this are apt to lose their influence over their children, so that what they say has little influence with them.

If it then be granted that some amusements are proper, common-sense would teach us to permit only those which are innocent, and reject those which are demoralizing, or those which will throw our children under bad influences. We should favor those which would have a tendency to develop the physical, the mental, or the moral, and not allow those which would belittle or weaken the understanding, or lead away from home influences.

Music, in its various forms, seems to be a very proper means of recreation and enjoyment. Within reasonable bounds, it seems to be eminently worthy of cultivation. The possible harmony of sounds was no doubt designed by the Creator to afford his creatures enjoyment. Its connection with sacred worship makes it still more worthy of our attention. Vocal and instrumental music affords a wide field of enjoyment, which is all proper, when kept within reasonable limits. But when it is made the great object of life, we respectfully submit that it has exceeded those limits. With many, it has become an object of idolatry, absorbing more attention, time, and interest, than the eternal welfare, the happiness of their fellow-men, or God, and all his works. There is no question but that many give up all the powers of the soul to the worship of this art. It then becomes as really an idol as Dagon, or Baal, and its devotees can no more be justified than those who prostrated themselves at their shrine. Like every other false object of worship, its cultivation then becomes a vice, instead of a blessing. Kept within reasonable limits, its cultivation should be encouraged, for it soothes, and purifies, and ennobles, the heart.

Athletic exercises, such as skating, sliding, swimming, playing ball, pitching the quoit, running, &c., &c., are all proper and innocent in themselves, when kept within proper limits, and when connected with *proper associations*. They develop the muscular system, and may be of benefit all through life. I confess I like to see a youth who has interest in such things, rather than in effeminacy, and laziness. Manliness, energy, youthful vigor, and ardor, are not bad tokens in boyhood. They give promise of the same in after life. If mothers do find troublesome rents to make whole in the clothes, they should not be too hard on the youthful athlete. It better be so than to have a willingness to sit around and do nothing, or talk soft, silly twaddle with the girls. I confess I can but look back to school-boy days, where both classes were seen, and the after life of the active, wide-awake lads, has been far the most satisfactory. But this spirit needs to be wisely directed. Good, honest, faithful work, mixed in, will tone down this spirit very much. Muscles must have exercise, and play should only have its proper share.

But proper association is a most important point to be guarded, which, if parents neglect, will bring them sorrow, by-and-by. Children should be taught to abhor swearing, lying, and indecent talk, not merely by telling them that it is wrong, but *why* it is wrong. This should be *impressed upon* the mind. And when it is known that your children's associates are accustomed to do such things, your children should not be *allowed* to continue with them. And if they want to know the reason, tell them kindly that you cannot allow your children to play

with them, and the reason why you cannot. Parents might as well place coals in their children's bosoms, as to permit them to continue in such society. By beholding, they become changed into the same image. These amusements are not injurious in themselves, if the influence of those who engage in them is not poisonous.

I now notice another class, such as marbles, checkers, chess, fox and geese, dominoes, billiards, backgammon, cards, &c., many of them involving games of chance, and games which may lead to gambling. There is such a variety of these that it is impossible to speak definitely of all. Some are far more objectionable than others. How far should these be permitted or encouraged? and how far forbidden? These are questions of some importance in our families, which are worthy of consideration.

I will commence at the most simple, marbles. There can be nothing objectionable in children's having marbles to roll upon the floor or smooth ground, so far as that is concerned. But it seems to me the idea should be most thoroughly instilled into the mind from the very first, that gambling will not be permitted for the smallest amount. The practice of boy's winning from each other these little playthings, is about the first step in this terrible vice that is ever taken. The impression should be deeply impressed upon the mind, that getting property in that way, even to the smallest amount, is absolutely sinful and wicked, and the reason why. Can all the readers of this article tell why it is so? That question lies at the bottom of gambling, as well as other questions of right and wrong. Why has a person not a right to wager with another and win property, by skill or fortune, if the other consents to abide the result? Many claim they have. And gamblers claim that if they mutually abide the issue, such trials are perfectly legitimate, where there is no dishonesty, or cheating, or deception used. There is a point there that requires some thought. The principal reason I should assign would be, that property gotten without giving a fair equivalent for it, is not properly gotten. Let that principle be impressed upon a child, and let him grow up with it fully fixed in him, and you have security for perfect honesty all the days of his life. It would, if carried out, put an end to all betting, gambling, lotteries, games of chance, dishonest trading, cheating, stealing, and a host of sins and crimes. All these are the outgrowth of covetousness and selfishness, the legitimate fruit of the moral fall. Strict honesty and love of right should be impressed upon the mind as early, and as thoroughly, as possible.

Little knots of boys playing for marbles on the streets, swearing, and perhaps fighting, are about as complete a nursery of vice as can be invented. And those Christian parents who permit their children to become familiar with this street education, must be terribly blinded by the devil, or fearfully lacking in true interest for their children. Some such have great interest in the conversion of heathen in Africa, or in the success of missionary operations, or some other great thing. They will be very sure to have some practical heathens to convert in their own homes after a little, if they do not arouse. Dear parents, nourish the seeds of truth and honesty in your children's hearts. Be busy about it too. Have as much interest in your children as you do for your neighbors or the heathen.

It cannot be denied that chess, and checkers, &c., do afford discipline to the mind. The man who can play a game of chess or checkers, successfully, has got to think, and think sensibly. Neither are they ever used to any great extent in gambling. But they become so fascinating to the mind, that they are apt to take far more time and attention than they are worth. They lead to bad associations. And the discipline they give may be received in some better way.

I therefore think they should be discouraged as amusements.

Card-playing consists of a mixture of skill and chance, and is so universally associated with gambling and debasing associations, that it should be frowned down by every lover of his kind.

In conclusion, I would say, Let us, as parents, plant surely the seeds of truth, honesty, gratitude, mercy, and piety in our children, as far as we can.

Whitewater, Wis., April 24, 1873.

THE STATESMAN ARTICLES.

ARTICLE SEVEN.

TESTIMONY OF THE EARLY FATHERS TO THE FIRST-DAY SABBATH.

BESIDES the inspired records of the Scriptures, there have come down to us the writings of men who were contemporaneous with some of the apostles, and the writings of others who lived in the immediately succeeding generations.

The first writer from whom we shall quote is Ignatius. This father stood at the head of the church at Antioch at the close of the first century and the beginning of the second.

If, then, they who were brought up in ancient things arrived at a newness of hope, no longer keeping the Sabbath, but living according to the Lord's life, how can we live without him? . . . Since we have been made his disciples, let us learn

to live according to Christianity."—Ad Magnes. capp. 8, 9; Coteler's Edition. vol. ii. pp. 19, 20. Amsterdam, 1724.

In this passage, it will be observed, the writer draws a contrast between Judaism and Christianity. To keep the seventh-day Sabbath was to live according to Judaism. To live according to the dominical life, or, as the thought is otherwise expressed, to live according to Christianity, was opposed to the keeping of the seventh-day Sabbath.

Passing on, we come to a document called "The Epistle of Barnabas." This letter, though not the composition of the Barnabas of the New Testament, was written in the early part of the second century.

The testimony of Justin Martyr is full and explicit. As an itinerant evangelist for many years during the first half of the second century, just after the time of the apostle John, he enjoyed an excellent opportunity of becoming acquainted with the customs of the whole church.

In another of his works, the Dialogue with Trypho, the Jew, written about the same time as the Apology from which we have quoted, occurs this passage: "The command to circumcise infants on the eighth day was a type of the true circumcision by which we were circumcised from error and evil through our Lord Jesus Christ, who rose from the dead on the first day of the week; for the first day of the week remains the chief of all the days."

1 Not a few eminent writers, such as Dwight, and Wilson, of Calcutta, who are followed by many lesser authors, quote Ignatius as saying, "Let us no more Sabbathize, but keep the Lord's day." From the literal rendering of the original above given, it will be seen that these writers take an unwarrantable liberty with their author.

Two important notices of the Lord's day, all the more important because of their incidental character, are found in the History of Eusebius. Dionysius, bishop or Presbyter of Corinth, A. D. 170, in a letter to the church at Rome, a fragment of which is preserved by Eusebius, says: "To-day we kept the Lord's holy day, in which we read your letter."

Although the letter of Pliny to Trajan is so well known as hardly to need quotation, we shall close this article with its interesting testimony, in confirmation, from a pagan quarter, of what has already been adduced from Christian writers: "They [the Christians] affirmed that the sum of their fault or error was that they were accustomed to assemble on a stated day—stato die—before it was light, and sing praise alternately among themselves to Christ as God—carmenque Christo, quasi Deo, dicere secum invicem."

Additional patristic evidence will be given in the next article.—Christian Statesman, Jan. 18, 1873.

TESTIMONY OF THE EARLY FATHERS TO THE FIRST-DAY SABBATH.

A REJOINDER.

THERE is one feature which has characterized this debate, hitherto, which has been a source of considerable satisfaction. The controversy, up to this point, has been urged purely with reference to the teaching of the Bible, as drawn from its sacred pages.

It has been said, and well said, that history repeats itself. If there was one thing which marked the religious impulse that Protestantism gave to the world, it was an utter rejection, in the decision of religious opinions, of everything but Bible authority.

Wearisome as these repeated conflicts may be to the child of God, there is a satisfaction in the thought that we hold in our hands the same weapons, and bear aloft the same banners by which, under the blessing of God, victory, complete and universal, has been attained in the past.

spoiled." The elegant and convincing logic of Philip Melancthon, the greatest theologian of the sixteenth century—who, in the following brief lines, discussed and summed up the whole question—is just as sound and unanswerable now, as it was when, under the blessing of God, it carried confusion and defeat into the ranks of the papacy, three hundred years ago.

"But of these we may safely state that there is not a truth of the most orthodox creed that cannot be proved by their authority; nor a heresy that has disgraced the Romish church, that may not challenge them as its abettors. In point of doctrine, their authority is, with me, nothing. The word of God alone contains my creed.

"Most of the writings bearing the name of the apostolic fathers, are regarded as spurious by various modern critics. The genuineness of all has been disputed; but the fragments that remain are curious as relics of an early age, and valuable as indicating the character of primitive Christianity."

performed hitherto, and are anxious to know where it is to throw its baleful shadow hereafter. In the past, hundreds of individuals whose consciences have been aroused by appeals to the Bible on the subject of the perpetuity of God's holy day, have had their fears quieted, and have been lulled into security by the very extract with which we are here favored. Why, they have said, was not Ignatius a disciple of John, and did he not therefore know what John believed? Did he not also prove his integrity by becoming a martyr to the faith? Since, therefore, he was possessed of both knowledge and piety, and since he has called the first day of the week the Lord's day, are we not justified in keeping the day which he kept, and rejecting the day which he rejected? Supported and encouraged in this position, as they have been by the brethren of the writer who—having either less candor, or less scholarship, than he—have insisted again and again that Ignatius did call the first day of the week the Lord's day, it has been in many cases utterly impossible for Sabbatarians to disabuse their minds of this impression. With gratitude, therefore, we shall add the name of the gentleman to the rapidly increasing list of scholars who, headed by Kitto, and others of equal distinction, frankly concede that Sabbatarians have been in the right, and that Ignatius did not speak of the Lord's day at all, but simply alluded to the Lord's life. But what shall we say for those who have been deluded upon this point, and have thus been prevented from doing what they felt that duty required? There is a terrible responsibility somewhere. For the scholars who have abetted this deception, there can be no defense. For the unfortunate victims of the fraud, it may be said, that their situation would be more hopeful had they not brought themselves into the difficulty by going upon forbidden ground. Should one be led astray by an incorrect translation of the Scriptures, God would undoubtedly pardon the mistake; for the person had done the best he could under the circumstances, and had sought for light where God had instructed him so to do. But to those who, having left the only true source of trustworthy knowledge, have allowed any class of persons, ancient or modern, to shape their belief differently from what it would have been had they relied wholly upon the Bible, we fear that Christ will say—as he did to those in like circumstances in his day, who, having followed the traditions of their ancestors, were found violating the law of God—"In vain do ye worship me, teaching for doctrines the commandments of men."

Before closing on this point, and in order that the citation may not be employed in the interest of no-Sabbath views, let the reader consider, for a moment, another feature, and a very important one in this argument. Having seen that Ignatius—if he wrote the above—did not mention the Lord's day, it is proper now to inquire whether it is certain that he ever penned the language in question, at all? To this it may be replied, that it is very far from being so. Nay, it is in the highest degree probable, as the following extracts will prove, that the venerable man either never wrote a word of those which are cited, or, if he did, what he said has been so manipulated that it is very far from conveying the impression which he intended. "From Smyrna he (Ignatius) wrote to the churches at Ephesus, Magnesia, Trallia, Rome, and Philadelphia, and on his voyage, to Polycarp and the church at Smyrna. These letters are still extant, though the genuineness of the three first is doubted by some learned men." (Cyc. Relig. Knowl., Art. Ignatius.) The distinguished historian and scholar, Kitto, speaks on this point in his *Cyclopedia*, Art. Lord's day, as follows: "We must notice one other passage as bearing on the subject of the Lord's day, though it certainly contains no mention of it. It occurs in the epistle of Ignatius to the Magnesians (about A. D. 100). The whole passage is evidently obscure, and the text may be corrupt." Originally, there were fifteen letters attributed to Ignatius. Centuries ago, however, eight of them were rejected as hopelessly spurious. The remaining seven have been also denounced as forgeries, by many writers, with John Calvin at their head. Others, while holding on to four of the seven, have condemned three, and among them the letter to the Magnesians, from which the citation which we are considering, was taken. A poor stone, this, which purports to come from Antioch, for the head-stone of the corner of

the temple of patristic testimonials to the Sunday.

The way is now prepared for the consideration of the second extract, namely, that of Barnabas. Here, again, the confession of the gentleman is of service to us, by way of saving labor, since he unequivocally admits that the Barnabas who wrote the letter from which he quotes, was not the Barnabas of New-Testament fame. It becomes important, however, that we should know just who he was who wrote this epistle, before it should be received as authority in a grave religious discussion. Few persons would have the temerity to commit their spiritual interests to the hands of nameless individuals who lived 1700 years ago, unless they could feel some assurance that the men in whom they were thus confiding were persons whose judgment should have weight in the decision of matters of faith. It is not enough that it should be established, even beyond doubt, that the writer in question lived in the second century. For no one will insist that *all the men* who lived at that time were proper exponents of the views held by Christians in that period. It is, therefore, but reasonable that, before any man is brought forward to testify in so important a matter, he should have either a name which will show that he was qualified, both morally and intellectually, to act the part of a public teacher of the opinions held in his time, or, at least, that what he has written must be of a nature to commend his utterances to our judgments. Neither of these requisitions, however, is met in the case of the Barnabas (if his name was really Barnabas) quoted above.<sup>1</sup>

That his epistle has been employed in a gigantic fraud, no one will dispute. It is headed, "The general Epistle of Barnabas." At its close, as given in the Apocryphal New Testament, is the subscription, "Barnabas, the apostle, and companion of Paul." Now, if he wrote these words himself, the gentleman will admit that he is unworthy of the slightest confidence, since he has told a deliberate falsehood. If, on the other hand, it be insisted that this was the work of subsequent generations, then we must move with extreme caution. In the region where this epistle lies, are the unmistakable footprints of men base enough to pervert the facts, and to employ its contents for an unworthy purpose. The only alternative left us, therefore, since the author of the document is unknown to history, is that of examining what he has said, with reference to its character. Before doing this, however, it will be well to state—by way of putting the reader on his guard—that the history of this epistle is of a nature to awaken the most serious suspicion. By consulting the *Am. Cyc.*, Art. Epistle of Barnabas, he will find it there stated that this epistle was lost to the world for eight hundred years, namely, from the ninth to the seventeenth century, and that, when it came to the surface after its long disappearance, it was found in the hands of one Sigismond, a Jesuit of that age. The desperate character of the order to which this man belonged, and the recklessness with which its members treat documents of the most sacred character, when they can thereby serve a favorite purpose, need no comment here.

Prof. Stowe, while arguing favorably to the epistle, in some respects, employs the following words, which have in them great significance, in view of what has been said above: "We admit that the epistle of Barnabas is strongly interpolated."—*Hist. of Books of the Bible*, p. 423.

It is now time to ponder, for a moment, the words of the nondescript writer quoted above. They are as follows: "We celebrate the eighth day with joy, on which Jesus rose from the dead." In them is found not a single fact which, granting their authenticity, is at all decisive in the matter at issue. For, be it remembered, the controversy is not as to whether the ancients were in the habit of holding convocations for any purpose whatsoever, on the first day of the week, but, whether they called it the Lord's day. It will, therefore,

<sup>1</sup> Did it not appear to be indispensable to the enlightening of the reader, as to the consummate folly of the author of the epistle of Barnabas, we should not append, as we do, his language in the following note, since it is hardly worthy of a place in a chaste and dignified discussion. For its citation, we hold those responsible who have made this action necessary, and who value the testimony of a man so utterly devoid of common-sense: "Neither shalt thou eat of the hyena; that is, again, be not an adulterer; nor a corrupter of others; neither be like to such. And wherefore so? Because that creature every year changes its kind, and is sometimes male and sometimes female." Chap. 9: 8.

be admitted that the term, Lord's day, is not so much as mentioned; whereas, the day which it is supposed was entitled to the honor of being thus designated, is termed the "eighth day, the one on which Jesus rose from the dead." Nor is it so much as intimated that the day in question was observed as a Sabbath, or esteemed as holy. The statement employed is that "they celebrated it with joy." But this could be said with perfect propriety of any day of the week on which there regularly occurred a religious festival. As an illustration of this, it might be mentioned here that a historian of the present time, while mentioning the usages of this period, could not be charged with inaccuracy should he declare that the 25th of December, which is supposed by some to be the day of the Lord's nativity, is regularly celebrated. Should he do so, and should coming generations infer therefrom that it is now regarded as holy, you will readily perceive the mistake into which they would fall. What we want, if we must have recourse to such *miserable material* as that which we are handling over, is something positive and definite. This the text undeniably fails to give. We leave it, therefore, as worthless; 1st. Because we do not know *who* wrote it. 2d. Because we do not know *when* it was written. 3d. Because it is found in an epistle so corrupted by interpolations that it is not at all reliable as authority. 4th. Because it has no direct bearing upon the subject. 5th. Because its author—by the absurd and ridiculous sentiments to which he gave expression—manifestly had a judgment too weak to allow us to suppose that, in the providence of God, in which nothing falls out by mistake, he should constitute a pillar in any way necessary to the establishment of sound religious doctrine.

The third authority brought forward is Justin Martyr. From him we learn that, on the day of the sun, the church at Rome were in the habit of convening, partaking of the Lord's supper, listening to preaching, engaging in prayer, and in the contribution of alms.

It will be at once perceived that here is the nearest approach yet made to the accomplishment of the task which our reviewer assigned himself, and for which he has led the reader away from the oracles of God, to the opinions and practices of men liable to error and mistake. Let it not be forgotten that the *prominent* object to be gained by this departure, was the production of patristic authority for the use of the term, Lord's day, in the first three centuries. That this purpose has not been accomplished, hitherto, all must admit. The next inquiry, therefore, is, Should all points of dispute respecting the liability of what has been quoted above, be waived? and should it be granted that Justin Martyr said what is attributed to him, has the desired object been reached? The answer is emphatically in the negative. Justin Martyr avoids the application of Lord's day to the day of the sun, as if prevented from using it by the same fatality which has withheld all the others from doing so, who have thus far been cited. Here we might pause, and insist that the gentleman has utterly failed, in the citation before us, to prove anything which is really relevant to the subject. It is in vain that he urges, in extenuation of the fact that Justin calls the first day of the week, the "day of the sun," that he is addressing a heathen emperor. He was not afraid to speak to that emperor of the Old and New Testaments, of the preaching of the word, of the Lord's supper, and of the resurrection of Christ; and why should he thus carefully avoid mention of the Lord's day? Surely, he did not wish to convey the impression that Christians observed the day of the sun because of its heathen character, since he gives the reasons for their doing so.

But, again, it is claimed that at this period the chosen and peculiar appellation which had been given by the Holy Spirit, was that of Lord's day, and that the Lord's day, or the Sunday, had become the holy Sabbath which God commanded. This being true, assuredly we might expect that, in the work of Justin entitled, "A Dialogue with Trypho, the Jew," he would set forth, in the use of its peculiar title, the claims of that day which had been elevated, by divine command, to the position of the ancient Sabbath. But does he do this? The gentleman does not urge it. He does say that, in writing to the Jew, he drops the heathen titles of Sunday and Saturday, and speaks of the first, and the seventh, day of the week. But mark again; it is not urged

that he anywhere calls the first day the Lord's day. Once more, therefore, he has failed, on this branch of the subject.

Now it will be well to regard the matter from the other side of the question. It must be conceded, as remarked above, that what Justin Martyr says furnishes stronger support for the idea of worship on the Sunday than anything else which has been adduced. But here again, we protest that the Bible, alone and unexplained, is sufficient for the settlement of this point. Others, if they like, may form their religious faith upon the practice of uninspired men, handed down to us through the perilous transit of the ages, protected and shielded from corruption and innovation by no denunciation of divine wrath against those who change its phraseology; but we much prefer to stand under the covering ægis of these words: "If any man shall add unto these things, God shall add unto him the plagues which are written in this book." (Rev. 22: 18.) Nor do we think that the gentleman himself would seriously urge that this position is unsound. Let us test it. Justin Martyr is assumed to be a fair exponent of the religious sentiment of his time. Now, therefore, what he believed they believed; and what they believed, we ought to believe, if our position, taken above, is not correct. Proceeding a step farther, we inquire, what was the faith of Justin Martyr and his contemporaries, allowing his writings to be the criterion of judgment? To this it may be replied:

1st. That they believed in no Sabbath in this dispensation. Proof: "For if before Abraham there was no need of circumcision, nor of Sabbaths, nor of feasts, nor of offerings before Moses; so now in like manner there is no need of them, since Jesus Christ, the Son of God, was, by the determinate counsel of God, born of a virgin of the seed of Abraham, without sin." Dial. of Trypho. Does the writer believe this? The reader well knows that he does not, for he has nobly repudiated it, again and again.

2d. They believed that the Sabbath was imposed upon the Jews for their sins. Proof: "It was because of your (*i. e.* Jews) iniquities, and the iniquities of your fathers, that God appointed you to observe the Sabbath." (Idem.) But our reviewer holds—as must all who accept the words of Christ (Mark 2: 27, 28),—that it was given to Adam in the garden of Eden, as their representative head, for the benefit of the whole race, more than two thousand years before there was a Jew in the world.

3d. They believed that, in the administration of the Lord's supper, water should be employed. Proof: "At the conclusion of this discourse, *i. e.*, that of the Bishop on Sunday, we all rise up together and pray: and prayers being over, there is bread, and wine, and water offered." (First Apol. Trans. by Reeves.) But modern Christendom look upon this as an innovation of popery.

4th. They believed that the reasons why Christians should observe the first day of the week were found in the facts that God dispelled the darkness and chaos on the first day of the week, and that on that day, Christ rose from the dead. Proof: Extract given above by the writer in his article. But the first of these opinions, modern Christians will not admit at all, and the latter furnishes only one half of the obligation, since it ignores all positive law upon the subject.

So we might proceed, but enough has been said to show that Justin Martyr, as quoted above, is no criterion for the faith of those who have the Bible in their hands, from which they can learn, contrary to his views: 1st. That we have a Sabbath. 2d. That it was given to all mankind as a blessing, and not to the Jews for their sins. 3d. That both the bread and the wine belong to the laity, as well as to the priests. 4th. That the reasons for the observance of the Lord's day do not rest upon the circumstance that God dispelled the darkness on the first day, but upon an explicit command of Heaven.

If the reader would satisfy himself from other sources that the statements of Justin Martyr are to be taken with extreme caution, and that his judgment was so easily imposed upon as to render him an unsafe guide in the plainest matters of fact, he will read the following extract from a publication of the Am. Tract Society: "Justin Martyr appears indeed peculiarly unfitted to lay claim to authority. It is notorious that he supposed a pillar erected on the island of the Tiber to Semo Sanchus, an old Sabine

(Continued on page 175.)

## The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, MAY 13, 1873.

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

### Evidences of Truth.

THE stability of our work has been mentioned as an evidence of the truthfulness of our position. As prophecies are being fulfilled, light is increasing, as foretold, and consequently, there is progress in the cause and work of God. But progress in truth is not made by overturning past positions, but by adding truth to truth. In the divine plan, one event follows another in the prescribed order, and the work of God moves forward, step by step, as light advances; so that those who are in the light, and hold a position in present truth, can look back upon the steps that have led them to their present position, and see a glorious path behind them, made luminous with the light of prophecy fulfilled. "The pathway of the just is as the shining light, which shineth more and more unto the perfect day." But while it shines more and more as we advance, it shines no less on the past. The light of the present does not make the past darkness.

But there are those who profess to be walking in the increasing light, who leave a dark trail behind them. With them, the light of today extinguishes the light of yesterday. The past is repudiated as darkness and error. They were all wrong yesterday, but to-day they are all right. Their present position destroys every position they have occupied in the past. Such are the Timeists. Their work resembles the work of men that would think to build a bridge by taking up the plank behind them and laying it before, or, rather, by taking up the plank they stand on, and standing upon nothing while they lay it in advance.

If we are very near the second advent, it is time for the advent messages of Rev. 14 to be proclaimed; and if it is time they should be proclaimed, they are being proclaimed; for, in the providence of God, they cannot fail of their fulfillment at the proper time. Therefore, those who can truly claim to be Adventists, having a position in present truth, can point out their position in the fulfillment of these messages. The experience and work of the true people of God were here laid down in prophecy 1800 years ago; so that there is no need of a mistake.

The evidences from the prophecies, and their fulfillment, show conclusively that we are in the last days, and, consequently, that the advent is at hand. The three messages have been announced in their order; therefore, all that is necessary in order to know that the last message of probation is being fulfilled, is to believe the word and providence of God. And the steady progress of the work from its small beginning, and its stability, mark it as the work of God. It commends itself to the humble and discerning mind, as bearing the impress of the God of truth, who knows the end from the beginning. The humble seekers after truth will, ere long, see this truth. It does not require a superior order of intellect to apprehend the truth and the evidences on which it is based. Bible truth and salvation are for the common people. The ordinary mind, disposed to believe, can see the evidences, so as to believe for itself, and so obtains that salvation that comes by faith; while the great and the learned are liable to overlook the evidences and die in unbelief. The believer and the obedient shall be saved.

R. F. COTTRELL.

### To the Friends of the Cause in Michigan.

FEELING a deep interest in the prosperity of the cause everywhere, and believing such prosperity is closely connected with the working of our Tract and Missionary Society, we hope our friends in Michigan will pardon us for calling their especial attention to this branch of the work in this brief article. All over the field, our brethren look to Michigan as to the center of our work. Here our institutions are located. The State contains a far greater number of Sabbath-keepers than any other, and far more wealth. Michigan has proved true to the cause in the past, and the brethren there have proved themselves among the most reliable of any. She has, without murmuring, sent her best ministers to other fields, and many other Conferences have reaped the fruits of these labors. And no doubt she has suffered a great loss in consequence of the lack of these laborers. Her numbers might be far greater, and the cause in a more prosperous condition within her limits.

All over the field, we look for Michigan to set the example and cast a leading influence in every great move made among us. Now, as far as the tract and missionary work is concerned, we fear this Conference is among the slowest, instead of leading out, in the good work. We have no thought but our brethren are in sympathy with its objects, and really wish it success. But whether it is because large bodies move slowly, or because of failing to perceive its importance, or from expecting somebody else will look

after these things, we know not the reason why Michigan has not taken the front rank in this great tract and missionary movement.

The western Conferences, Iowa, Illinois, Wisconsin, and Minnesota, have all sent urgent invitations to Bro. Haskell, to come and assist them in this good work. Indiana, but just organized into a State Conference, is desiring the establishment of these societies there, and will come next in order after the others. We would most cordially advise the officers of the Conference and Tract societies in Michigan to send in invitations also for help. We think there ought to be at least four or five meetings held in the most important points in the State, and that the officers of the society should be present, so that all the machinery may be set in proper order. This could be done in June and July. While the ministers are out holding tent-meetings, the lay brethren can be putting these societies in working order. We have set our hearts on seeing these tract and missionary societies all in full operation the present season. It can just as well be done as not.

The Western States are waking up to this work. We hear encouraging reports from Bro. Haskell of his present labors there. The work is onward. We have no idea Michigan will fail to take her proper place in the front rank in this, as well as every other, good work. Time is short. We have a mighty work to do. Shall we all take hold to do it? Every member of these societies can find work to do. Do the brethren in Michigan want Bro. Haskell's assistance? Of course he will not come unless you invite him. Any letters sent to his address to Battle Creek can be forwarded to him where he is. If his presence is desired in the State, let him know where meetings should be held. Come, brethren of Michigan, take your proper position. GEO. I. BUTLER.

Battle Creek, Mich., May 7, 1873.

### Systematic Effort.

A UNITED effort is necessary for success in every enterprise. The moral of the story concerning a newly married man's throwing one end of a rope over his house and his wife and himself pulling on opposite ends, is as true now as ever. They were unsuccessful in removing it until both pulled in the same direction, then it was easily effected. "In union there is strength," is as true in spiritual things as in temporal. The Saviour says that if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in Heaven. And where there are many interested in accomplishing any one specific work, system is necessary to prevent confusion and insure success. Organization is but a term used to signify systematic effort. To arrange a system and then expect the system itself will accomplish the work without the spirit of the object to be obtained, would be folly in the extreme. Either of the two extremes has ever proved a failure in the cause of God. To lack a living faith in, and not possess the spirit of, the cause in which we are engaged, however good the system, results in a dry form. This is seen in the various denominations around us. It is equally fatal to possess zeal and lack order. Where this is the case, confusion is sure to follow, and discouragement is brought upon those who have the cause at heart.

The cause of present truth is of sufficient importance to enlist the sympathy and energy of every child of God, and it has reached a point where it is arresting the attention of the candid, the world over, and God-fearing men and women are embracing it and uniting their interests for its promulgation. None can say that we have reached that state of perfection where a certain round of duty is all that is required. But there must be a reaching forth unto those things which are before, a pressing toward the mark for the prize of the high calling of God in Christ Jesus, if we, at the close of our earthly career, can exclaim, I have fought the good fight, I have finished my course, I have kept the faith, and henceforth there is a crown laid up for me, &c.

In individual experience, there are new victories to gain daily, points to make in advance of where we now are, if we would develop that perfection of Christian principles which is so clearly set forth in the gospel of Jesus Christ. This is also true of us as a people. The truth, as yet, has not accomplished in the earth all that God designed it should. The world must be warned. The facilities to accomplish this must increase. We, as a people, cannot throw off these responsibilities until God releases us. The "well done" is said to those who have done the work God designed them to do, and to no others.

Any system that will bring the people of God into a position where they individually will feel the burden of this work, and then move in harmony, will forward this work and thus glorify God. Men, women, and the young, should feel a responsibility of casting an influence on the Lord's side. Children can be so educated as to feel an interest in the cause of Christ. None can be mere spectators. All must feel some of the inspiring influence of the spirit of truth to lead them to activity and consecration, or else they will be wanting in the day of Judgment. When the cloud moves, all should move together, like a well-disciplined army. If the battle goes

hard, let every person lift, and lift together. This can be done by adopting a system which will place responsibilities upon proper persons to especially call the attention of each individual to the wants of the cause. Thus all show their interest by their prayers, their sympathy, and in giving of their means, and distributing the rays of light from the Atlantic to the Pacific, and from nation to nation. And wherever there are men to whom God has committed his precious, saving truth, they should feel that the cause is one, and that they have a personal interest in it.

I am acquainted with children from six to ten years of age who are anxious to earn and save their pennies. Were you to ask them what for, they would say, To put into the missionary cause, or for widows and orphan children, or some enterprise connected with the cause of God, and they would utterly refuse to buy candies and such nicknacks as children usually buy. The tract and missionary work properly carried out as it is being adopted by Seventh-day Adventists will not only give all an opportunity to show their interest, but they can judiciously scatter the rays of light that are now shining in such a manner as will inspire confidence among the people everywhere. The work of God will prosper, and will triumph gloriously, when men and women lose their hold on this world, venture to consecrate themselves to God and unite their interest more firmly to exert all their influence for the upbuilding of Christ's precious cause. It is not to fill some great calling in the eyes of the world, but to be faithful in the sphere of action the providence of God has assigned us. It is to move when God speaks, and do what we can, and do that well.

As far as the truth is concerned, we are a unit, and what we now plead for is a united action, that will call into activity the energies of the soul, and develop the talents that have long been buried. And although the numbers are as small as Gideon's army after being reduced, yet the truth, accompanied by God's Holy Spirit, will triumph and bear off the victory.

S. N. HASKELL.

### The Kingdom of Christ.—No. 2.

THE second number of Mr. Treat's articles would have been noticed before, but the *Record* containing it was not received at the REVIEW Office, and it had to be procured.

In this he assumes that "Adventism contravenes" the entire New Testament in regard to the establishment and history of the kingdom of Christ. He quotes 1 Cor. 15:23-28, calling it a historic fact, which he says we seek to evade. They who are entirely ignorant of our views, may be made to believe that we seek to evade the testimony of this text; no others can be. I will notice his reasoning and its consequences.

He affirms that our view of this passage, namely, that it is "the kingdom of grace" which is to be "delivered up," cannot be true, because "after the coming of Christ there will be no longer a kingdom of grace." Even so; but this is fatal to his theory. When Christ comes, "he shall have delivered up the kingdom" which is to say that before Christ comes he leaves the throne of the Father, where he now sits as mediator, or priest after the order of Melchisedec, and the offer of grace is withdrawn. Of this throne, Mr. Treat again says: "The throne which Christ to-day occupies, is that throne whose foundations were laid in uncreated light."

This being so, it follows that those scriptures which speak of a kingdom as being "overturned," "set up," and "restored," cannot refer to that throne and rule; and also, that when Christ shall leave that throne, as Mr. Treat admits he will, he will then deliver up that kingdom, and the Father alone will thenceforth occupy the throne of original and eternal power and glory, which is now occupied jointly by the Father and Son. And this will exactly fulfill 1 Cor. 15:23-28.

His next statement in this connection is more unhappy. He says: "There is no intimation in this, nor any other passage of Scripture, that Christ will receive a second kingdom after he has delivered up all power in Heaven and in earth."

Let us see. In Ps. 110:1, the Father says to the Son, "Sit thou at my right hand, until I make thine enemies thy footstool." He is sitting there at the present time, and his enemies are not yet made his footstool. The apostle speaks of his being exalted to the right hand of God, and "from henceforth expecting till his enemies be made his footstool." Heb. 10:13. Mr. Treat says he received "all power" when he was raised from the dead. A comparison of the scriptures here quoted shows that this "all power" is of a special kind, as related to the special work of the gospel—of granting repentance and the remission of sins; and that there is another form of power which he is expecting to receive when he leaves his Father's right hand, as priest. There is no remission of sin—no priestly work, connected with the authority which he then receives over his enemies. On any other view than that held by "Adventists," it is not possible that "the kingdoms of this world" should become the kingdoms of Christ under the seventh trumpet. Rev. 11:15. For how can he have "all power," in an unlimited or unrestricted sense, as Eld. Treat teaches, and still be expecting till the Father subjects his en-

emies unto him? And what reason is there in the assertion that he will possess "all power" in such unlimited sense, until "all things" are put under him?

The next point I notice is most decisive. Mr. Treat confesses that Christ's present reign will "end" at his second coming. But I have before quoted the scriptures which speak of Christ's receiving a kingdom in which his reign has "no end." Are these reigns one and the same?

The Scriptures speak of Christ's own throne, and that of his Father. Mr. Treat says there is and will be but one.

The Scriptures say that Christ's present reign on his Father's throne will end. Mr. Treat admits that.

The Scriptures say that Christ will receive the throne of his father David (not that "whose foundations were laid in uncreated light"), upon which he will reign forever; his dominion will not pass away; and the saints will with him inherit this everlasting kingdom "forever, even forever and ever." And so Adventists hold. But here is Mr. Treat's dilemma. He denies that there are two thrones, and two kingdoms. He denies that Christ receives another dominion when he leaves the throne of his Father in Heaven. Of course, he denies all those scriptures which speak of the "everlasting kingdom of our Lord and Saviour Jesus Christ," and of his unending reign.

It is easy to see that the Discipleship of Mr. Treat "contravenes" the Bible doctrine of the kingdom, and that it ignores the presence and authority of Jehovah, the Father, in the gospel. "The gospel of Christ" cannot, with them, be also "the gospel of God." Mr. T. speaks as follows:—

"The Son delivers up the kingdom, and becomes 'subject.' Which means that he who was the obedient agent by whom God made the worlds; by whom and for whom all things were made that were created, and without whom nothing was made that exists; shall again become submissive to the supreme will of God."

If Mr. Treat does not hold that the Son is not now submissive to the will of the Father, I would be pleased to have an explanation of the above. The reader will remember the quotation I before made from Mr. Treat, that "The law was abolished that our allegiance might be transferred from God to Christ." And again, in this article, he speaks of "the precise date at which" Christ is to become "submissive to the supreme will of the Father."

All Bible readers (except Disciples) accept the union of the Father and Son in the work of redemption; that the Son now acts as "mediator between God and man." Of course, he who occupies a throne cannot be called a "subject" of that throne, though he may be carrying out strictly the will of Him who has called him to its joint occupancy. But when Christ leaves that throne—when he delivers up that kingdom—he will of course become "subject" to that throne, and receive a kingdom and dominion subordinate to that, which will be without end. Christ is not now occupying "the throne of his father David," but that of his Father, God. David's kingdom and throne were subverted, and overturned, and needed to be "set up," or restored; but not so the throne of God. Mr. Treat's Disciple theory is irreconcilably opposed to the Bible.

His next point is that Adventists dishonor Christ by limiting his reign to this earth, whereas he has all power in Heaven and earth. But Mr. Treat well knows that we accord to the Saviour "all power in Heaven and earth," while he is on the throne of his Father in Heaven. Here we are not in fault; indeed, there is no great disagreement between us as to the extent of his present reign. His next or future reign will be limited. But if we dishonor Christ by giving him only a limited dominion after he leaves the throne of his Father, what shall be thought of Eld. Treat, who gives him none at all? We hold, as the Scriptures largely testify, that Christ will "reign over the house of Jacob forever, and of his kingdom there shall be no end." But Eld. Treat says, "Here we have the precise date at which the reign of Christ is to end." His description of Christ's "kingdom whose limits are bounded only by the illimitable," applies to the present, which we agree must end. But the future reign of Christ, which is "bounded only by" eternity, he ignores entirely. And the "irreconcilable difficulty" of which he speaks, is all on the side of Discipleship—not of Adventism.

Having placed our views before the reader, and in contrast with those of Eld. Treat, we are prepared to appreciate the following statement of his:—

"I charge Adventism with flatly contradicting this important passage in all of its specifications. Just where the apostle says the 'Son becomes subject,' they say, 'Not so; you are mistaken, Paul! The Son does not become subject; nor does God become all in all. On the contrary, at that time the Son receives authority, and ascends his throne to reign a thousand years,' or 'to all eternity,' just as the whim of a soul-sleeper prefers."

The reader is invited to judge which of us contradicts the Scriptures, on this subject. I might think that ignorance of our faith prompted the above misrepresentation, had I not heard the truth fully set forth before Eld. Treat, in

his debate with Bro. Lane, on the kingdom. Indeed, he has betrayed himself in this quotation, for he makes Adventists to say Christ receives his throne, and all know that we believe that he receives it as a gift from the Father, and that it is not the eternal and univ. sal throne which he now occupies; of course it is subordinate to that, and so fulfills the prediction of 1 Cor. 15: 23-28.

I care nothing for the epithet of "soul-sleeper;" it may even appear excusable on his part to use it, for all who are acquainted with his locality, know that he passes current for "a Campbellite" among all the neighboring denominations, and he is only treating us as all his neighbors treat him. Possibly he enjoys it.

J. H. WAGGONER.

Objections to the Sabbath Answered.

TWENTIETH OBJECTION.

HAVING answered the objections founded in the New Testament, before leaving this subject, I will take up one in the Old Testament. It is as follows: "The Sabbath was given to the Jews, at the coming out of Egypt, as a memorial of that deliverance, and hence did not exist before that time, and pertains only to the Jewish nation. Deut. 5: 15: "And remember that thou wast a servant in the land of Egypt, and that the Lord thy God brought thee out thence through a mighty hand and by a stretched-out arm; therefore the Lord thy God commanded thee to keep the Sabbath day."

Answer. Without further examination, there would appear to be some force in this objection, but we think a few other texts will remove the difficulty. The law of the Sabbath, as originally given by God upon Mount Sinai, in tables of stone, when they first came out of Egypt, does not contain this language, but does give the reason on which the Sabbath commandment was founded, as follows: "For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day, and hallowed it." Ex. 20: 11.

From this it is plain that the Sabbath institution rests upon the act of God in creating our earth in six days, and resting upon the seventh. This, the Lord says, is the reason why he gave the Sabbath, and why they were to keep it. There was no reference made to their deliverance from Egypt. But forty years after God gave the ten commandments, and just before Moses died, he called all Israel together, and rehearsed to them, from beginning to end, God's dealings with them during the forty years. Among the rest, he repeats the ten commandments, not verbatim, but in substance, varying, some of them more, others less. When he comes to the Sabbath commandment, Deut. 5: 12, he says: "Keep the Sabbath day, to sanctify it, as the Lord thy God hath commanded thee." Thus will be seen that he refers back to the commandment previously given, as the authority for keeping the Sabbath, and then closes his instruction on that point, thus: "And remember that thou wast a servant in the land of Egypt, and that the Lord thy God brought thee out thence through a mighty hand and by a stretched-out arm; therefore the Lord thy God commanded thee to keep the Sabbath day." Verse 15.

Now the question was simply this: Was Moses giving the foundation and the reason on which the Sabbath was based? or was he simply naming an additional reason why the Jews in particular should obey God in keeping the Sabbath, as he had commanded them? I understand the latter to be the truth in the case.

They had been down in Egypt, bondmen, where they were not at liberty to obey God in all his requirements, and probably it had been especially hard for them to keep the Sabbath; now they were delivered from that bondage, were free men, and could serve God at full liberty, and keep the Sabbath just as he required them. By thus delivering them from bondage, God had brought them under especial obligation to obey him; hence Moses urges upon them obedience to those commandments, the Sabbath with the rest, by reminding them of this fact. A few quotations will show that Moses frequently urges this reason why they should keep all the other commandments: "Ye shall do no unrighteousness in judgment, in mete-yard, in weight, or in measures. Just balances, just weights, a just ephah, and a just hin shall ye have; I am the Lord your God, which brought you out of the land of Egypt. Therefore shall ye observe all my statutes, and all my judgments, and do them; I am the Lord." Lev. 19: 35-37. Here the reader will notice that God required them to deal honestly in weight, in measure, in judgment, &c.; and then to urge this upon them, he says, "I am the Lord your God which brought you out of the land of Egypt, therefore shall ye observe all my statutes," &c. Now will any one argue that men were not under obligation to deal justly in measures, weight, and judgment, before God brought the Jews out of Egypt? None will claim this.

Take another case. Lev. 11: 45: "For I am the Lord that bringeth you up out of the land of Egypt, to be your God; ye shall therefore be holy, for I am holy." Here the Lord says, I have brought you up out of the land of

Egypt, therefore shall ye be holy. Were they not under obligation to be holy before he brought them out of Egypt? or were only those who were thus delivered under obligation to be holy? This is too absurd for any one to argue; and yet God gives the same reason why they should be holy, as he does why they should keep the Sabbath, viz, because he brought them out of Egypt. The simple fact is manifestly this: In Egypt, they were oppressed and surrounded with idolatry, and all manner of wickedness; but now God had delivered them, and given them especial instruction with regard to his worship, therefore they should be very careful to obey him now.

Take one more case, Deut. 15: 12-15. Here the Lord instructs them to deal mercifully with their servants, and says they shall do this because he delivered them out of Egypt. See Deut. 16: 12. After naming a number of things which they should do, the Lord says: "And thou shalt remember that thou wast a bondman in Egypt; and thou shalt observe and do these statutes." The same language is used in Deut. 24: 17, 18: "Thou shalt not pervert the judgment of the stranger, nor of the fatherless; nor take a widow's raiment to pledge; but thou shalt remember that thou wast a bondman in Egypt, and the Lord thy God redeemed thee thence; therefore I command thee to do this thing." Did the duty of dealing mercifully with the stranger, or fatherless, and the widow, originate with their coming out of Egypt? Did not that duty exist before? and does it not now? And yet of these duties the Lord says, You shall remember that I brought you out of Egypt; therefore I command thee to do this thing—the very language that is used with regard to the Sabbath. So again in verses 19-22, of the same chapter, the Lord names several more duties which they shall perform—and urges it upon them with this language: "And thou shalt remember that thou wast a bondman in the land of Egypt; therefore I command thee to do this thing."

Many more examples we might give where this language is used by the Lord with regard to the observance of different precepts. The reader will see that not only the Sabbath commandment, but almost every one of God's commandments, is urged upon the Jews with the very same reason that is attached to the Sabbath commandment, viz., I delivered you out of Egypt; therefore you shall do this thing, that, and the other; yet none will claim that the observing of these other moral commandments was designed to be a memorial of their deliverance from Egypt, because God names this as a reason why they should do it. We believe that the candid reader will see that the same fact is true with regard to the Sabbath.

D. M. CANRIGHT.

The Tract Society

MARKS a new era in the progress of the cause of present truth. Not only is it good in its influence upon the world, but it must also impart new life to those who labor in the enterprise.

The interests of the REVIEW, *Health Reformer*, and *Instructor*, being also intrusted to this society, greatly extends its responsibilities and its usefulness.

The plan of making the church a working, responsible body, and intrusting it with its own financial affairs and interests, and thus cultivating in the church an interest and an intimate knowledge of its condition and doings, not only saves a large per cent to the Association, but it insures itself to a certain extent against incidental losses and errors.

The plan of a free colportage, also, is a mighty lever in the work if it is improved; no doubt many will be happy to find in this work a sphere of usefulness opened to them, which will just suit their tastes and humble, yet laudable, desire to be useful.

It is to be feared that the indifference generally prevailing on religious subjects, will manifest itself here; and many will let the golden moments pass unimproved, and many a tract will lie idle on the shelf which should be circulating. Many will be too busy to work for the glory of God and the salvation of their fellow-men. Dear reader, let us set ourselves resolutely and devotedly at the work of God. Let us arouse ourselves from our lethargy and actively engage in the work of saving souls.

Have you come to the conclusion to wait till you fully overcome before you engage in this work? Perhaps this is the very thing you need to help you in the work of overcoming. "He that watereth shall be watered also himself." Prov. 11: 25.

It is a blessed thing to do good, to labor for souls, to spend time and means in the work, to labor gratuitously, to labor faithfully in the fear of God; it will do you good to lose a day, or a part of a day, from your business occasionally, or as often as possible, if there is the least hope of doing good to a fellow-creature.

We must meet our neighbors in the final day of accounts. There it will be seen if we have neglected to give them timely warning. We have in these tracts an instrumentality which is powerful, and one which we can use to good effect.

Shall this enterprise lag for want of energy and zeal in the church? God forbid! no, let every one who has a neighbor see that he does

not perish for lack of knowledge. Let us, every one, work from the position he occupies in a circle around him, and let this circle continue to enlarge, until the circles meet each other.

It is not an irksome task to labor for God. No work is so pleasant, no work brings to us such sacred joy and peace, no work pays so well as God's work. Who will refuse to work in so noble a cause?

JOS. CLARKE.

"Without Me ye Can Do Nothing." John 15: 5.

THIS language of the Saviour has a broad application—covers the whole ground of present duty. We can do nothing without him. We must abide in him, and have him abide in us. To insure this, we must be faithful in the discharge of every duty. We must not be men and women of one idea, unless that "idea" be to stand complete in all the will of God, "always abounding in the work of the Lord," in all its branches. Each day, each hour, brings its work, and to that work applies the language of Christ above quoted.

And is there not danger that we may fail, at times, to take this comprehensive view of the great work before us? We may not conclude that, by contributing of our means to support the cause, we are released from the obligation to exemplify the truth in our lives, and so let our light shine; or that, by engaging in the important work of distributing publications, we shall be justified in the neglect of other duties, equally important and obligatory. This last-mentioned work should be engaged in with ardor and zeal; but that zeal should be according to knowledge, a knowledge of the divine will, a knowledge that shall impress our minds with the importance of gathering every ray of light, improving every means of grace, discharging every duty. And we must engage in this work, as well as in the discharge of all other duties, with a sense of our entire dependence upon God, and the necessity of his blessing, to insure success. Paul may plant, Apollos may water, but neither can give the increase. None but our Heavenly Father can insure the fruitful harvest. We must be in a position where our influence will gather with Christ, where, in answer to prayer, the Lord will bless our efforts, where he will work with us, and where, in humility, with grateful hearts, we may ascribe to him all the glory resulting from the effort.

We should consider ourselves released from no branch of the work that has heretofore devolved upon us. Our personal efforts to overcome must be pressed with all the powers of our being. We must have clean hands and pure hearts. We must offer even our "bodies a living sacrifice"—have our whole beings purified, elevated, refined, and finally sanctified by and through the truth, that we may be able to "worship him in spirit and in truth." Those who, without this earnest, individual work, think to labor effectually and successfully in the tract and missionary field, evidently have made a grave mistake. And this work can only be accomplished by faithful, patient, continued effort—by persistent labor in all the branches of the cause, relying upon God for help, while we avail ourselves of every aid he has placed within our reach.

We should not shrink from labor and hardship. Exercise gives strength. In helping others, we help ourselves. While we carry the light to them, it shines with increasing luster on our path. The more we do for God and his cause, the larger measure of his blessing we shall enjoy. And every effort, thus put forth, will aid, in the strength and experience gained, to fit us for a larger measure of usefulness for time to come.

Then while we gladly, earnestly, lay hold of this new branch of the great and closing work, let us ever remember that it is but part of the great whole. Let us never relax our efforts where we have labored or can labor for God and the truth. But rather let us accept this work as another aid to help us to develop a character and gain an experience that shall fit us to labor more successfully in the Master's service, to stand in the time of trouble before us, and finally, with the 144,000, to follow the Lamb whithersoever he goeth. Bearing in mind always that our individual interests are inseparably connected with the interests of the cause, taking hold of this branch of the work, in the strength of the Lord, with a determined purpose to succeed, working always in harmony with the plan and "purpose of him who worketh all things after the counsel of his own will," we cannot fail.

N. ORCUTT.

Jamaica, Vt., April, 1873.

Missouri and Kansas Camp-Meeting.

DOUBTLESS most of the readers of the REVIEW have seen the appointment for the Missouri and Kansas Camp-meeting, and I write this merely to insist that our brethren in this Conference make an extra exertion to attend this meeting. The General Conference have done all they could for us since this Conference was organized, and I do not wonder that they begin to feel that their efforts are not very highly appreciated, and have sent us no one as a missionary this year. Still they propose to send labor for the camp-meeting, and shall we not show that we have some interest by laying

aside our home cares and coming out to spend a few days in camp in trying to get our hearts deep enough into this work to prompt us to go to work and put our Conference on a better financial basis? This will be an important meeting, and it does seem to me that nothing but absolute impossibilities should keep any one from attending.

Many of us have been acquainted before coming here, and used to go long distances to attend these yearly gatherings of the children of God. Can we not show that since coming here, the world has not taken up all our thoughts, but that we still have a disposition to lay aside our cares and meet together to worship God? As I write this, the names of many that I once met with in camp-meeting in Iowa that are now living in this Conference come to my mind, besides the names of many that I have seen in the REVIEW with whom I have no personal acquaintance, and many that I have heard of, but have never seen; and I earnestly hope to see them at this meeting. Let us stop our work for a short time and come to seek God.

SMITH SHARP.

Centerville, Kansas.

Work.

THERE is plenty of work to be done in the cause of the Lord. There is opportunity for all to work that will. The question is, Do we wish to share in the work? The Lord will give us a chance to show what is in our hearts. Are we desirous to invest something in his cause? or, are we chiefly desirous to provide for ourselves the things that pertain to the present life? Where are our affections?

Do we want good wages? The Lord offers the best. "He that reapeth, receiveth wages, and gathereth fruit to life eternal." Have we faith enough to trust him? or do we think the world will pay better? He is rich. The earth is his, and the cattle on a thousand hills.

Do we wish to invest capital where it will bring the highest interest? The Lord offers infinitely the highest. Here are different branches of the work, the Publishing Association, the Institute, the school, and the Tract and Missionary Association, in which all can do something. A special call for the school is now in order. Do you lack confidence? I have learned that this is the cause of the Lord, that his providence is guiding it, and that it is safe to trust his guiding hand. Are there too many calls? None too many for our good. The Lord is not needy, but he is giving us opportunity to show the proof of our love. He desires, above all things, that we may have a faith that will prepare us for translation. We want some of that same kind of faith that caused Abraham to lay his son upon the altar. He gives us work for our good; will we do it?

R. F. CORTRELL.

Result of the Constitutional Amendment.

The *Christian Union* of Feb. 26, 1873, has the following sound words touching the proposed Constitutional Amendment. It clearly indicates just what the final result of that movement will be when actually carried out:—

"The method of the National Association is antagonistic to the spirit of American civil liberty. Every argument which has been or can be used in favor of the theological amendment of the Constitution, has been used a thousand times, just as logically, for the union of Church and State. Moreover, every one of these arguments would justify prosecution in the courts of the land for opinion's sake. Suppose that you have carried your amendment. Instantly you have revolutionized the civil spirit of this Republic. From the moment of your victory, you make the holding of certain theological opinions, different from your own, an offense indictable in our courts and punishable in our prisons. When you have gained so much, what have you left of American liberty?

"Both as Christians and as patriots, therefore, we solemnly protest against the measure now in agitation. It is a measure in every way evil. Its success would be fatal at once to religion and to freedom in America."

D. M. CANRIGHT.

A Small Audience.

ONE of the Saviour's most delightful discourses, second only to the sermon on the Mount, is that delivered at Jacob's Well to but one listener—and that one a poor despised Samaritan woman. It encourages the heart of a minister, of course, to be able to preach to multitudes—often it fosters vanity and pride. But let him not count it condescension, when the occasion calls for it, to speak the truths of the Gospel to solitary listeners, or to "two or three," gathered together in the name of Jesus. For he that converteth one sinner from the error of his way, saves a soul from death, and hides a multitude of sins.—*Sel.*

NEVER do a good action from the expectation of gratitude. If gratitude follow, so much the better, you are so much into pocket; but, gratitude or not, always do the good action when the opportunity presents itself.

## TRUST IN GOD.

LONELY pilgrim, on life's pathway,  
Art thou weary and oppress,  
Tolling 'neath thy heavy burdens,  
Longing for the promised rest?

Art thou passing through the waters,  
Passing 'neath the chastening rod?  
'Tis thy Father's hand that leads thee;  
Bow submissive to thy God.

Should thy heart grow faint within thee,  
At the tempest and the wave,  
He will walk the way beside thee,  
He will comfort thee and save.

Though his chastening may seem grievous,  
Yet in mercy it is given;  
Only God knows what is needed  
To prepare thy soul for Heaven.

Calmly trusting in his promise  
Ne'er to leave thee nor forsake,  
With the eye of faith look upward,  
Soon the light of day shall break.

When this pilgrimage is ended,  
Passed away this dreary night,  
'Hope shall turn to glad fruition,  
Faith shall then be changed to sight."  
GETTIE W. DAVIS.

## Progress of the Cause.

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

## California.

My last report was made from Red Bluff, March 11, just after my arrival there. I tarried until April 13, holding in the time thirty-six meetings. Part of these meetings were held in sister Healey's neighborhood, and part of them in Bro. Wible's neighborhood, both near Red Bluff. As the result already apparent, eight have taken their stand to keep all of God's commandments, which, with the four who had already come out, make a company of twelve who now meet together on the Sabbath in Red Bluff. Five of these were, on the last day of my meetings, baptized in Sacramento river.

I cannot refrain from speaking here of the missionary branch of the labors at Red Bluff. Bro. Wible had moved in from Green Valley, and by circulating tracts, had awakened an interest in his neighborhood. Sister Healy, who embraced the truth in San Francisco, had circulated books and tracts to interest her neighbors. As the result of this tract distribution, I found two families already very anxious to hear. In this place, there was a family, the mother of which saw sister White on the train last fall, on their way to California. Sister White gave her some *Reformers*. She brought them to her son, who subscribed for it. As he had read my articles in the *Reformer*, when he saw my name announced for Bible lectures in Red Bluff, he decided to go and hear. As the result, the mother, son and wife, all took their stand upon the truth.

As we have come to a point where every month shows fruits here of our missionary labor, we will say a little in retrospect. When the matter of missionary labor was first presented among our people, there were some of our sisters that began to think how they might make some sacrifice, to advance this cause. They concluded that when Peter said, "Whose adorning, let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel," 1 Pet. 3:3, and Paul said "that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with brodered hair, or gold, or pearls, or costly array," 1 Tim 2:9, they meant what they said. So they concluded to lay aside their gold, and substitute a cheaper article for such things as were necessary, such as collar pins and cuff buttons, using jet and ivory, disposing of their gold jewelry, and putting the proceeds into the missionary fund. The jewelry thus laid aside was melted into bars, and assayed, and brought, all told, over two hundred dollars in coin.

This money was invested in tracts and pamphlets, and as the result of such tract distribution, we can count, at least a score, in this State who have already embraced the truth by reading. Those who made this self-denial are none the poorer, but they do have the consolation that their appropriation of that which the Bible condemned them in wearing, has done some good.

We read that "The children of Israel stripped themselves of their ornaments, by the mount of Horeb." Ex. 33:6. This is the point from which God proclaimed his law to them. As we are brought to the obedience of all his commandments, and wish to make thorough work in seeking God, how appropriate to divest ourselves of all useless adorning; and how thankful we should be that a way is opened that these, even, may be made to extend the cause of truth.

May we all seek that adorning which the apostle commends: "The ornament of a meek and quiet spirit, which is in the sight of God of great price."

On my way home from Red Bluff, I spoke

one evening at Woodland, and was glad to meet so many who had taken their stand since I was there before. Twenty had been baptized since the dedication; and still the good work is onward. I learn by Bro. Cornell's letter, last night, that thirteen more have united with the church, ten of whom are to be baptized. This raises the number of Woodland church to forty-seven.

I met with a few at San Francisco, and at Petaluma, spending an evening at each place; and these were glad to learn of the progress of the cause. I arrived home April 18, having been absent seven weeks, during which time I preached fifty discourses. Had two excellent meetings at Santa Rosa, Sabbath.

We are now preparing to go out with a new tent in a few days. We hope to so apply ourselves to the work this summer that many may be brought to see the light of truth. Bro. Cornell and myself expect to strike some new place between Sonoma and Yolo Counties, so that our forces from each way may rally together. Pray for us.

J. N. LOUGHBOROUGH.

Santa Rosa, April 23, 1873.

## Maiden Rock, Wis.

As this church belongs to the Minnesota Conference, I came here and began meetings April 26, and held seven meetings. There are about thirty Sabbath-keepers here, but they are greatly scattered. Not more than half of them can well come together at any one point. This hurts them. Troubles have existed among them from the first, which have greatly injured the cause. We found them still in this condition. Only a few attended meeting, generally; several did not take even the REVIEW; some had gone back to the use of tobacco, always a sure sign of backsliding; some were behind on their s. b. two and three years, nearly all of them a year; no proper record had been kept of the church, or any thing. A sad state of things indeed!

I took hold the best I could, and preached only on practical subjects. Had good freedom, and a large attendance from without. Was surprised to see so much interest under the circumstances. Think a proper effort here would bring out a number. On the Sabbath, five or six young persons made a good start to serve God. Two who had once kept the Sabbath resolved to keep it again, and others took a new hold of the work.

Sunday, three were received into the church, and I sold about \$13 worth of books. Monday, we reorganized s. b. \$106, which we hope will be raised considerably by others who were not present. Several paid up all the past, and all voted to lay apart their s. b. each month or quarter out of the first money they received. This is the only correct principle to act upon. God requires "the first-fruits." But many pay every thing else first, and put off their s. b. till it becomes so large that they will never pay it. God's blessing cannot follow any such course. The church records were made out properly, and things set in order as far as possible.

But all our efforts failed to settle all difficulties. Some who needed the meetings the most did not come at all. The world was of more account to them than the cause of God and their own souls. The best we could do was to leave things to develop further and return here again and complete the work. Time will do much to tell what action must be taken.

Considering the slack, disorderly way everything has been suffered to run on here, it is no wonder the blessing of God has not followed. Most of the church feel encouraged, and I hope for better days here in the future. My health is improving. This is a beautiful country, and physically, I enjoyed my visit here much. D. M. CANRIGHT.

## Michigan.

SINCE the session of the General Conference I have been holding meetings in the township of Assyria, twelve miles north of Battle Creek, and in Flushing and vicinity in Genesee Co.

Through the blessing of God, the result of the effort in Assyria was, that nine began to keep the Lord's Sabbath, and adopted other points of truth held by our people. These, with four others who had previously taken hold of the truth, making thirteen in all, signed a covenant to keep all the commandments of God and the faith of Jesus, and to hold meetings until such time should come when they could be organized into a church. Some opposition was manifested, but the result of it was favorable to the cause of truth. With God's blessing this little company of commandment-keepers can maintain an interest and influence in the place where they live till the Lord shall come.

I have just closed my effort of about three weeks in Flushing and Mount Morris, which has been a season of much labor, yet with

encouraging results. On Sabbath and Sunday, April 19, 20, we were at Mount Morris, where Bro. S. H. Lane labored with such faithfulness last fall and winter. These were two eventful days for the little band of Sabbath-keeping Adventists in this place, and will not soon be forgotten by any who were present.

On the Sabbath, after our morning meeting, we went to a small, clear stream of water on Bro. Samuel Rone's farm, and there ten expressed their faith in the burial and resurrection of Christ by being baptized. The good Spirit of the Lord was with us, and made this a happy season to us all. On the next day, two more were baptized. A church of eighteen members was fully organized, to be known as the church of S. D. Adventists at Mount Morris, Mich. Systematic Benevolence was organized to the amount of \$65.00 per year. Bro. Samuel Rone was elected to the office of elder, and was ordained. In the afternoon, we all came together and enjoyed a precious season in celebrating the ordinances. The blessing of the Lord rested upon us with power, and gave us clear evidence that he approved of the work we had done. To him be all the praise.

I spent the following week in and about Flushing, visiting from house to house and holding meetings.

On Sabbath, the 26th, we had a good meeting, with a large attendance. Most of the friends from Mount Morris were with us. After the discourse, many bore testimony, which gave courage to all present. We enjoyed another precious season in celebrating the ordinances at this place. New courage and strength were given to continue faithful in the work of the Lord. On Sunday, we had a business meeting in which matters of importance to the church were attended to and some good accomplished. During the meetings, one was baptized, and five united with the church. There are many good souls in this part of the country who have heartily embraced the truth, and already its sanctifying influence may be seen in their lives. My prayer to God is that they may hold up the standard of truth and keep the light burning till the great gathering day. I. D. VAN HORN.

## Iowa.

HAVING had the privilege of attending the sessions of the late General Conference, and a short visit with my family, and friends in Michigan, I returned to Iowa on the 26th of March and began a course of lectures at Siam, in Taylor Co., on the 29th, in the house of worship owned by the Christian order. Although it was the busy season of the year, and the evenings short, yet I had good congregations, good order, and a lively interest throughout, which I believe was more healthy at the close than at any time previous, and our friends were stronger and there were more of them.

The house being occupied by regular appointments on every Sunday but one, we were compelled to labor every night that it could be obtained. We closed the meetings last night, April 29, giving in all thirty-five discourses. Bro. W. D. McLaughlin preached twice, and he now begins a meeting four miles distant in a school-house; and will meet with the friends of the cause at Siam on the Sabbath.

Twenty-five are now keeping the Sabbath here, and only two of them had ever heard a S. D. Adventist preach previous to these meetings. There are quite a number besides these who are halting between two opinions, some of whom will yet obey. I obtained twelve subscribers for the REVIEW, and sold a number of books, tracts, and Bibles, although money is very scarce.

I felt, from the first, that God would work for this people, and I have not been disappointed. To his great name be all the praise, for he is worthy.

A letter received this week from Hook's Point, stating that all was well there, and that others were uniting with them, has cheered and encouraged my heart greatly.

I am now on my way to fill appointments in the West and North. My prayer is that God may be with me in my extreme weakness and unworthiness.

R. M. KILGORE.

Clarinda, Iowa, April 30, 1873.

## Stowe, Vermont.

THINKING that the brethren in Vermont would like to know what I have been doing in the past, I thought it might be duty to report through the REVIEW. Since receiving license last fall, I have been trying to do something for the cause of truth. During the past winter, I have been laboring in a district called the Forks, near the base of Mount Mansfield. It is comparatively a new place. The word presented from time to time has been crowned apparently with good success. Four have embraced the Sabbath; others are interested. I have been aston-

ished, and also encouraged, to see how the people turned out to hear, in this cold and mountainous district, where it has snowed and drifted most every day so that the roads would be considered impassable on ordinary occasions.

There is a small church of no-law Adventists here. We have received some opposition from them, and the course which they have pursued has turned the minds of the people in our favor. The excellent influence of Bro. Harlow and wife, who have stood alone in the truth for years, has told favorably for the cause here, and it is a fact worthy of notice that our scattered brethren where they have lived out the truth, and exerted a good influence in the community where they reside, open the way so that when the truth is presented it will be easier reaching the minds of the people.

My design has been to seek out another new field of labor this spring; but I am now prostrated with the chronic rheumatism, a disease from which I have suffered much, years in the past. It has returned with renewed vigor. I am confined to my room. How long I shall be is quite uncertain. I earnestly desire the prayers of God's people that, if it be his will, I may be raised up to share some humble part in the work of the closing message.

FRANCIS GOULD.

April 20, 1873.

## Iowa and Nebraska.

I HAVE been laboring in Iowa and Nebraska the past winter. The Lord has been good to me and has blessed my efforts. This has been a happy season to me. Twenty-five have come out and are keeping the Sabbath, who will, I think, prove reliable. Some others have taken hold who may prove only wayside hearers.

An aged brother, by the name of Winter, who embraced the advent-faith under the labors of Wm. Miller and preached in the streets of London, England, in 1842, with his wife and son, has commenced to keep the Sabbath. They are now happy in the truth.

Last Sabbath, we had meeting at Morehead's school-house. The Lord was present, by his Spirit, and we had a refreshing season. Fourteen gave in their testimony on the side of truth, three of whom had never before tried to observe the day. We are thinking of having a camp-meeting in this part of the State some time this summer.

I have obtained six subscribers for the REVIEW, and two for the *Reformer*, and others will take them as soon as they are able.

At this meeting, the dragon manifested some of his ire, but the Lord worked for us. Praise his name. He can make the wrath of man to praise him. I feel like saying, The will of the Lord be done.

I lectured in a place called Belvidere, Monona Co., Iowa. The ministers of the Methodist and Baptist churches tried to close the house and oblige me to leave. They did not succeed, however. The people said if they turned the Bible out of the house they would make a dancing hall of it.

On Sunday, a Christian, and a Baptist, minister spoke an hour each on the Sabbath question. I had good liberty in replying to them on Monday night.

Calls are coming in from almost every direction. Pray for me.

Yours in hope,

J. BARTLETT.

## Kenyon, Goodhue Co., Minn.

THIS is a small prairie settlement of farmers, of perhaps a dozen families, somewhat scattered. At the time of our last report, Bro. Ells had been here twenty-five days, and had given twenty-three discourses, on the theory of the truth. Nearly all seemed convinced; but one appeared willing to move. When these meetings commenced, the roads were very much drifted, and it was very cold, so that but few (fifteen to twenty) could come out. But these were quite steady listeners. And when we joined Bro. Ells, and resumed the meetings, they were all willing to come.

Our meetings commenced the evening of the 12th of March, and for about two weeks, we held them nearly every evening. Our subjects were nearly all of a practical nature, and as the meetings progressed, the Lord helping us much, it was evident that the Spirit of God was at work upon the hearts of the people. We never enjoyed more of the Spirit of God than in some of these meetings. The power of God's truth was melting its way to the heart of the sinner. The second evening that we called for those to rise who wished an interest in our prayers, nearly all arose. Soon, ten commenced to keep the Sabbath. Six of these never made a profession before.

The 26th, we were agreeably surprised to see Bro. Grant. He stayed with us one night, and cheered us all by his testimony.

The next day I started with him for Pine Island. Bro. E. remained to carry on the meetings here. At P. I. we enjoyed a good meeting. On account of bad roads and a severe storm on sixth-day, we could not circulate the appointment much; but we enjoyed the meeting, as also the counsel of Bro. Grant in regard to our Bible-class and Sabbath-school, which I believe, if carried out, will add to the interest of each.

On Monday, we separated, Bro. G. to go on his way visiting the brethren, and I to return to K. I am thankful for the advice and counsel of Bro. G., and will try to be a workman that needeth not to be ashamed.

Remained in K. about ten days more, holding meetings, visiting from house to house, encouraging and helping to erect the family altar, doing all we could (hope we did no harm) to establish these dear souls in the truth. Two families of our brethren have lived here for some nine years, praying on, sometimes in darkness, now in the light. Now, instead of four, there are fourteen, besides children. A few others are convicted. May the Lord help them to move before it is too late. We believe these people mean work. They all are beginning to take part in the prayer-meetings. They seem determined to overcome. We organized a Bible class and Sabbath school.

Obtained subscribers for the REVIEW, 2; Instructor, 4; Reformer, 2. Sold about \$10 dollars' worth of books, and gave away a few. The way seems to be opening before us. The people of Kenyon village, six miles north-west, seem anxious to hear. They are inquiring when we can come. Expect to commence there between the 10th and 15th of May. Brethren, pray that the Lord may give us success, and that souls may be saved.

H. F. PHELPS,

Cherokee Co., Iowa.

LAST February, Bro. R. M. Kilgore came to this county and delivered a course of lectures on points of Scripture concerning which Adventists differ with most orthodox churches. He presented the truth in a straight-forward and clear manner. As a result of his labors, many were interested, some convicted, and a few decided to obey. To us who were believers in the glorious truths of the third angel's message, it was indeed a privilege to listen to this course of lectures.

Soon after Bro. Kilgore left this place, it was announced that Rev. Hilton, Baptist, would speak on the immortality of the soul. In his discourse, he said, "There is, or may be, as much atheism about the nature of man as about the existence of a God;" and that the reason the Jews were commanded to abstain from the worship of idols was because they could have no true idea of the form of God. He classed those who believe in the ultimate destruction of the wicked and that the dead sleep till the resurrection with the Sadducees and said, "These delusions have come from the pit of hell."

In another discourse on the "Christian Sabbath," I was astonished that a Baptist minister should resort to such desperate means to get rid of that troublesome fourth commandment. The ten commandments were written by the finger of God, hence were hand-writings and included in Col. 2: 14. No Sabbath was observed from the creation till the manna fell in the wilderness. When a man teaches the law, he is contradicted and condemned by the New Testament. None but the murderers of Christ and a few who have sprung up at this late day, keep the seventh day. I think that keeping the seventh day is rejecting Christ and turning to Moses. The above, are almost, or quite, the exact words of the speaker.

That law which contains nothing "against us," but is so perfect as to be the foundation of the laws of all civilized governments, must be done away, cast aside as unholy, simply to do away with the Lord's Sabbath. When were the words of the sweet psalmist so applicable as at the present day? "It is time for thee, Lord, to work; for they have made void thy law." This world offers no reward, no happiness, to be compared with that offered to the commandment-keepers in Rev. 22: 14. "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city."

CHAS. L. BOYD.

BRO. Q. P. HENDERSON writes from Maryland: The light thrown upon present truth from your standpoint convinces me more fully of the truthfulness of your views; and now I feel that I must keep God's holy law, but my faith is not yet sufficient for me. My business, and the opposition I meet with from both relatives and would-be friends is binding me to earth, while I have no friend within miles, but the REVIEW AND HERALD, to build me up.

"Lord, help thou my unbelief." Brethren and sisters, pray for me, that I may receive strength, and that the way may be opened for me, to keep God's holy law and walk in the light; for I am satisfied that time is short.

The Statesman Articles.

[Continued from page 171.]

Deity, to be a monument erected by the Roman people in honor of the impostor Simon Magus. Were so gross a mistake to be made by a modern writer, in relating a historical fact, exposure would immediately take place, and his testimony would thenceforward be suspected. And assuredly, the same measure should be meted to Justin Martyr, who so egregiously errs in reference to a fact alluded to by Livy the historian."—*Spirit of Popery*, pp. 44, 45.

In concluding the remarks which will be offered here—in reference to those productions which are attributed to Justin Martyr, and which have been brought forward for the purpose of influencing the mind of the reader in favor of a cause which has found no support in the Scriptures—it is proper to state that their authenticity is by no means above suspicion; or, to speak more accurately, that some of them have been tampered with, is a matter which is settled beyond dispute. Already the reader has seen that by some means they have been made to contribute to the interests of the Romish doctrine of the use of water in the sacrament, as early as the first part of the second century. If it be granted that the statement in question is historically true, then the leaven of the papacy had begun to work so manifestly in the life time of Justin, that the opinions of his associates, as well as of himself, ought to have no weight with us who have repudiated the great apostasy. On the other hand, should it be denied that water was then employed, as stated by the venerable father, there remain but two conclusions between which the reader can take his choice; either, 1st. Justin did not correctly represent the faith of his time; or, 2d. what he did say originally has been molded and fashioned by the plastic hand of the man of sin, until it is made to support the heresies of the hierarchy. To our mind, the latter conclusion is undoubtedly the true one. Below will be found an extract from a distinguished historian of the church, which proves that what is said above respecting the treatment which the writings of Justin Martyr have received, is correct: "Like many of the ancient fathers, he [Justin] appears to us under the greatest disadvantage. Works really his have been lost, and others have been ascribed to him, part of which are not his; and the rest, at least, of ambiguous authority."—*Milner's History of Church*, Book 2, chap. 3.

The fourth historic mention of the Lord's day, as brought forward, is in the following words of Dionysius: "To-day we kept the Lord's holy day, in which we read your letter." By turning to Eusebius, the curious reader will discover that the citation incidentally given occupies but little more space than is required for the words as quoted. Their importance in this discussion does not demand for them any more room than was assigned them by the historian from whom they are extracted. The dispute is not whether there is indeed a Lord's day, for both parties are agreed respecting this question. What we wish to ascertain is, Which day of the week is entitled to this appellation? The reference before us in no way helps in the settlement of this point. It simply states that the letter was read on the Lord's day. Whether that was the first or the seventh in the cycle of the week is not stated, so we pass the language as unworthy of further consideration.

The allusion to the fifth authority is even more unsatisfactory than that of the fourth. It seems that Melito, Bishop of Sardis, had written a discourse on the Lord's day, which had been seen by Eusebius. As to its contents, the letter says not one word, neither shall we; for, as it is not now in existence, it is impossible that any person should be able to decide which view it would favor, provided it were in being.

The sixth proof is brought from the writings of Pliny. It is couched in these words: "They [the Christians] affirmed

\*Since writing the above, the following interesting item in the *Christian Union*, for Feb. 19, has been brought to my notice, and will serve to show that continued investigation on the part of scholars is rendering the authenticity of the writings of Justin Martyr more and more doubtful:—"Dr. Fianz Overbeck has lately examined, with great care, the 'epistle to Diognetus,' which has been regarded as one of the most precious relics of the age succeeding that of the apostles. He urges several reasons for coming to the conclusion that the work was written later than the era of Constantine, and was intended by its author to pass as a work of Justin Martyr's. Critics had already proved it no genuine work of Justin, and if Dr. Overbeck is right, it can no longer be assigned to the age of Justin."

that the sum of their fault, or error, was, that they were accustomed to assemble on a stated day, before it was light, and sing praise alternately among themselves, to Christ, as God." Without debating the propriety of bringing forward a heathen writer to prove the practice of a Christian church, we proceed to examine the testimony itself. Its utter inability to fill the place assigned to it will be discerned by every intelligent person who examines its phraseology. In it is the declaration that Christians were in the habit of assembling on a stated day, at which time, they sang praises alternately among themselves, to Christ, as God. Now that the statement of the facts is not incompatible with the idea that they were observers of the seventh day, all must admit. For surely, there is no incongruity in the notion that it would be in the highest degree proper for the observers of the ancient Sabbath of the Lord to devote its sacred hours to the delightful task of singing hymns of praise, and worshipping Christ, as God. That the language itself as completely harmonizes with this view, as with any other, will be felt when we remember that the writer does not say that they assembled on the first day of the week, or the Lord's day, at all; but, simply, that it was on a stated day that they gathered themselves together for the purposes of worship. A stated day is one which recurs at fixed intervals. The Sabbath might have been the stated day; or, so far as anything to the contrary in the passage is concerned, the Sunday might have been the one. Pliny does not decide the point for us. His declarations, therefore, have not the slightest force in proving anything favorable to the opinions of the gentleman. Furthermore, if inference is to be taken at all, the preponderance would rather be in favor of the last day of the week, since, in devoting it to the worship of Christ, they would not only bring upon themselves the wrath of the heathen, because of their acknowledgment of our Lord's divinity; but, also, in the sum of their fault would be found the fact, that they ignored the sacredness of the day of the sun, and celebrated another, as holy by divine command.

Thus much for the uninspired witnesses, brought forward from the first, and the early part of the second, century of the Christian era. Had they flatly contradicted what we have seen the teachings of the Bible to be, they would not have moved us one hair; for we remember that the great apostle has said, "that, though an angel from Heaven preach any other gospel unto you, let him be accursed." But, strangely enough, their testimony is utterly worthless for the purpose for which it has been introduced. Not one of them has styled the Sunday the Lord's day; not one of them has called it the Sabbath; not one of them has stated that it was regarded as holy, or that its hours might not, without sin, be devoted to secular pursuits. Here, then, we leave them, and wait for a fresh inundation of such as will answer the purpose for which they are called in a more satisfactory manner than the foregoing.

W. H. LITTLEJOHN.

Jesus' Love Smooths the Pathway.

I CAN still say that my face is toward the heavenly Canaan. My gracious Heavenly Father is brightening up the pathway before me. Those seasons of gloom and despondency, bordering on despair, which I have experienced so many times in the past, have, I hope, forever passed away. I am trying to keep my head above the cloud, and never lose sight of the infinite love that has stooped so low to save a fallen race. God has been so good to me, I feel that it would be sin to doubt his love and care for me again. I have had some faint glimpses of the unutterable glory and surpassing loveliness of the promised inheritance. By faith, I have stood with Bunyan's Pilgrim on the Delectable Mountains, and caught a view of the Celestial City and the evergreen fields of the land of promise.

With such a foretaste of the joys of the world to come, how vain and empty do the pleasures of earth appear. But to know that Jesus loves me, to feel that he is mine, and I am his, affords a joy this world can never give, and which all its malice and its hate can never take away. To have a friend that is ever near, a friend "that sticketh closer than a brother," a friend who never changes, who is the same, "yesterday, to-day, and forever,"—this is, indeed, a priceless boon. Surely such a friend as this would be the "chiefest among ten thousand, and the One altogether lovely." To know in the hour of trial that the everlasting Arms are around us, to feel that, though the storm may rage, our

hopes are built upon the eternal Rock, this indeed is "joy unspeakable and full of glory."

We have such a friend in Jesus. That same Jesus whose breast supported the head of the beloved disciple, that same Jesus whose heart of love was touched with pity for the woes of all he met, that same beneficent Being is the friend of his people now. He has given the strongest proof of love that it was possible for him to give, in giving his life for us. And now he is testing us, to see if we will prove worthy of the redemption he has purchased for us at such a costly price. Will we stand the test? Can we bear the world's opposition? Yes, if the love of Jesus burns in our hearts, if the hope of eternal life, like a star, beckons us on, we will not faint nor falter at the narrowness or ruggedness of the way, but press toward the prize.

R. C. BAKER.

Mackford, Wis.

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.—*Cowdray*.

Obituary Notices.

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

DIED, in Rochester, N. Y., April 18, 1873, of long-standing kidney disease, sister Caroline Orton, aged sixty years.

Sister Orton gave her heart to Christ in early life, and had for many years a rich experience in the things of the Spirit of God. She was one of the first in this city to receive the doctrine of the near advent of Christ, and her love for the appearing of Jesus was never lost. She embraced the Sabbath of the Lord in 1852, and was ever afterward an exemplary observer of that sacred day.

In 1866, a terrible blow fell upon her in the assassination of her husband. It seemed to her more than she could bear. Unbelief and unreconciliation added to the great bitterness of her cup a still more terrible bitter. Words cannot express the anguish which she has suffered. For several years, however, light has gradually broken into her mind. In her last sickness, which was attended with great pain, her mind was in a state of complete submission to God. Yet she said repeatedly that she wished to have greater light from the Spirit of God. But during the last few days of her life, she said that her light was such as to be entirely satisfactory. We cannot doubt that she sleeps in Jesus. We mourn our loss, but we are comforted with the thought that her sorrows are ended, and that she will ere long have a crown of glory placed upon her head, and will sit down with Christ upon his throne.

J. N. ANDREWS.

DIED, April 19, 1873, of croup, Henry Oliver, son of Enoch B. and Margaret M. Potts, aged six years, seven months, and eight days. He was a lovely son. It seemed hard for the parents to give him up; but we are assured that at the last trump the grave will yield up its trust, and if they are faithful, they will soon live with him beyond the grave, nevermore to part.

Words of comfort were spoken to an attentive congregation by the writer.

Jos. G. Wood.

DIED, at Serena, March 21, 1873, sister Eliza A. Nettleingham, aged twenty-one years, four months, and thirteen days. She embraced the truth two years ago last fall while our tent was in operation at Northville, and has been faithful in trying to live up to the light she had. She attended our good camp-meeting at Aledo last June, and since that has seemed to realize that her end was near, and has been preparing for it. She leaves a large circle of relatives and friends to mourn while she rests in hope. She was buried on first-day, March 23, and the funeral services were attended, April 20, by the writer, with a house full of interested hearers.

T. M. STEWARD.

DIED, at Bowdoinham, Me., Feb. 19, 1873, after a short but distressing illness which terminated in paralysis, my dear husband, Ephraim Flanders, aged seventy-five years and three months.

S. FLANDERS.

DIED, in Chesaning, April 13, 1873, of consumption, our beloved mother, Amanda F. Chase, aged 47 years and 5 months.

I. O. THOMPSON.

DROWNED, in Cass river, Mich., George, son of Bro. and sister Lett, aged about 20 years. Funeral at his father's residence, Greenwood, Mich., April 12, 1873, where the writer addressed a large audience from Job 14: 14. "If a man die shall he live again?"

H. S. GURNEY.

## The Review and Herald.

Battle Creek, Mich., Third-day, May 13, 1873.

### A Case of Great Interest.

In the report of Bro. Bartlett, in another column, it will be seen that an aged brother by the name of Winter, who embraced the Advent doctrine in 1842, and preached as a missionary in the streets of London, has received the present truth, and is now rejoicing in the third message.

In an article entitled "The Rise and Progress of Adventism," published in the *Advent Shield* in 1844, among the events mentioned which were considered of great interest and importance, we find the following item:—

"In 1842, Robert Winter, an Englishman by birth, and a Primitive Methodist by profession, fell in with the Adventists in this country, and embraced the doctrine. In the fall of the year, he resolved to return to England and proclaim the coming of the Lord. He did return and commenced the work. God owned his truth, it took effect, and many have been raised up to join with him in spreading the light through these islands of the sea. Last summer, camp or field meetings were held in different parts of England with great success."

In the *Signs of the Times* published in that year, there are interesting reports from this brother giving his experience in the field and the success of the truth as proclaimed by himself and those who were associated with him in the work. We should be happy to give extracts from these, had we room.

But the thought that this early laborer in the Advent cause, after the doubt and uncertainty that has long rested on many minds since the great disappointment in 1844, has again found his whereabouts, and is now joyful in the same movement in its advanced stage of fulfillment, is a matter of great rejoicing. He has heard the instruction which the angel gave to John as the representative of the church, after the great movement on time, "Thou must prophesy again before many peoples and nations and tongues and kings." Rev. 10:5-11. There are others of this class scattered all over the land, whom the truth is destined yet to find. Let them be searched up. Let them still come in.

### Camp-Meeting and Conference in Iowa.

THE President of the Iowa Conference desires me to call the attention of all interested to this meeting, appointed in last week's REVIEW for Washington, Iowa. This is quite an important railroad point, and one favorable for a large gathering from the State and from Illinois. There being no camp-meeting this season there, we hope a large number of the brethren will attend the Iowa meeting. It is convenient for them. Those wishing to come by railroad from the north, can come down the Burlington, Cedar Rapids, and Minnesota, road to Columbus junction, and then take the Chicago and southwestern road west, to Washington. Those coming from the east can come on the Chicago, Rock Island and Pacific. The same road runs west and southwest through Washington.

We trust all the churches in the Conference will re-sign s. b. previous to the meeting, and come prepared to pay up all arrearages so that the Lord's treasury shall be full, as in years past. The brethren have done nobly in this respect heretofore. We trust they will not be weary in well-doing. We hope every church will be fully represented by delegates, who will come prepared to make all the proper reports.

We cannot well overestimate the importance of these yearly meetings to the prosperity of the cause, in each Conference. Some of our people suffer a great loss in staying at home, and not attending them. They may not realize it now, but they will when it is, perhaps, too late. They let a round of worldly cares engross their attention. The world, the world, takes and keeps possession of the mind. Others always attend them. They do not think of being absent any more than they do of neglecting the putting in of their crops or making provisions for any temporal want. I have never been able to see but what they get along just as well in this life, and far better in that which is most important. They grow stronger and stronger, year by year. Their hold on the eternal world is more and more firm. Can a man thrive physically and neglect to eat? No more can a man thrive spiritually and neglect the means of grace.

I want to say to my brethren in Iowa, This cause is onward. Never did I feel greater faith in its ultimate success. It must succeed because it is founded upon God's word. Our tract and missionary work is making striking progress. Our great and important school enterprise is taking shape, and must soon be a success, if all our brethren take hold, as we have no doubt they will, and as they have in other enterprises. Missionaries must be sent in all directions. It is no time now to think of halting. This cause has struggled through the weakness of infancy. Our institutions are being founded on a firm basis. It is about ready to strike the sturdy blows of manhood, and cause the nations of the earth to hear the truth it has to present.

I want to meet my brethren of Iowa at this meeting and see the largest gathering we have ever seen in the State. Our new churches, we hope, will make a special effort to attend. They are old enough now to see the importance of such gatherings. We have had the two meetings previous to this very far west, for their accommodation. Now let them show a

willingness to make the same effort that the older churches did to attend at Knoxville.

We expect Bro. and sister White will be with us without fail, and I wish to meet all my old friends from all parts of the State. Come at the commencement of the meeting, and stay till the close. Let not the good work in the State slack a particle, but keep it moving forward. You can do this by faithfulness and zeal on your part. Come prepared to lift all you can in the great and important enterprises now being inaugurated. Geo. I. BUTLER.

Battle Creek, Mich., May 7, 1873.

### Duty of Systematic Benevolence Treasurers.

STATE Conferences, State Secretaries, and ministers who labor in the churches, are constantly annoyed by the slack and disorderly manner in which many s. b. treasurers do their business. It often becomes difficult, if not impossible, to tell anything about the financial condition of the church or the Conference. A large amount of funds is lost every year on this account. I think many of our brethren who are chosen s. b. treasurers labor under a false impression as to their duty in the matter. They do not consider it their duty to make any effort to have the brethren pay up their pledges at the proper time, by reminding them of the expiration of each quarter and asking them personally for what they have solemnly pledged to give to the Lord.

The matter is suffered to run on month after month, quarter after quarter, and sometimes even a whole year or more without any effort being made by the treasurer to have the pledges paid up. Some get so far behind that they become discouraged and finally never pay at all, whereas, if they had been reminded of it and asked for it at the proper time they would have paid it. Then, having no money on hand at the end of a quarter, the treasurer does not report to the State treasurer, and so every thing is left to go in confusion.

Now I would like to offer a few suggestions on this subject.

1. Care should be used in selecting the most proper person in the church for treasurer. If he is careless and disorderly in doing his own business, he will be sure to be the same and more so in the Lord's business. If he does not pay his own pledges when due, he will not ask others for theirs. Hence, those who are the most prompt and orderly in their own business should be selected for this office.

2. They should be immediately provided with proper books, &c., and thoroughly instructed how to keep these books, make their reports, &c. This should be done by those who organize the churches or visit them after they are organized. The minister who can not, or does not, do this is not fit to labor in the churches. Yet I frequently find church treasurers and clerks who have no idea of the duties of their offices or how to perform them, having never been instructed in them.

3. If a man is chosen to do the business and to see to the financial affairs of men, does he not feel responsible to have that business properly attended to? Would he not be blamed if he neglected it? Why should not a man feel as much responsibility when intrusted with the Lord's business? He certainly should. Hence it is his duty, each quarter, to see those who have pledged, and ask them for it. Of course this must be done in a proper manner, not as demanding or commanding, but as reminding of their pledges and the necessity of paying them when due.

4. The treasurer should report to both the State treasurer and secretary at the beginning of each quarter, viz., Jan. 1, April 1, July 1, and Oct. 1, whether he has any money to send or not. This, some do not seem to know. At least, as every State secretary will testify, there is great difficulty and irregularity in obtaining quarterly reports from the church treasurers. There are several causes for this.

(1) The treasurer, not having his mind specially charged with it, forgets to report till the time is past. (2) Sometimes he does not remember when the quarter does end. (3) Sometimes they either fail to get proper blanks for reports, or lose them after they have received them. (4) Having no money to send, they think they will wait a little longer, till they do have, and so put it off weeks. (5) Sometimes they forget to whom to send, or where to send.

Now it appears to me that a better plan would be to supply the State secretary with all the proper blank reports, with the address of each church treasurer. Then, about two weeks before the expiration of each quarter, let him fill out a blank as far as he can with date, address, &c., inclosed in an open envelope, addressed to himself. Send one of these to each treasurer, to be filled out and returned immediately. This, with little trouble to the secretary, much less than he will otherwise inevitably have, would be quite certain to insure a prompt and correct report from every church each quarter. I simply suggest the plan.

Systematic Benevolence should be just what the name signifies. If it is a good thing, a system which God has ordained and blessed, let us all take an interest in carrying it out. But systematic benevolence cannot be carried out disorderly. Those in the different churches who are intrusted with the care of this important branch of the work, should feel themselves under responsibility to God and to their brethren to do their utmost to have this plan correctly and systematically carried out. "Not slothful in business," is a divine precept, which some of our s. b. treasurers would do well to meditate on, at least once a quarter. D. M. CANRIGHT.

### My Appointments.

I CALL the attention of the brethren interested, to my appointments in this week's paper. I have had to give up my general meetings from the fact that the friends do not realize what they are for, viz., simply to look after Sabbath-keepers and attend to the business matters of the church so that everything may be in order before Conference. When I appoint these meetings, the brethren make them as public as possible, and thus we are so embarrassed that the real object is entirely defeated, while little or nothing is done to help outsiders. The persons we want at these meetings are, 1. Every member of the church. 2. Every Sabbath-keeper in the vicinity of these churches who does not belong to the church, especially those who are in trial or backslidden. 3. The youth and children of our brethren. Make a special effort to have these here.

We will attend to baptism and the ordinances, and all other business matters. Meetings will hold only one day in each place, except at Tenhassen.

D. M. CANRIGHT.

### To the Brethren of Orleans Co., Vermont.

THE appointment for Westmore is necessarily postponed to May 31 and June 1, and that for East Charleston, to June 7. D. T. BOURDEAU.

### Change of Appointment.

To accommodate the greater number of brethren and friends who would be glad to meet with us, I appoint to preach at Newton instead of Burlington, next Sabbath, the 17th. A. S. HUTCHINS.

## Appointments.

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

\* Services in Chicago, every Sabbath (seventh day), at 269 West Erie St. All Sabbath-keepers spending a Sabbath in Chicago, are invited to attend.

### Western Camp-Meetings.

NEAR Centerville, Kan., May 29 to June 2, 1873.  
Washington, Iowa, "5-9,"  
Medford, Minn., "19-23,"  
Mil'ou Junction, Wis., "26-30,"

If nothing in the providence of God prevents, I will meet with the brethren at Stewartville, Olmstead Co., Minn., May 24 and 25. At Jo Davis, Faribault Co., May 31 and June 1. At these meetings, it is not only expected that there will be a general attendance, but that the friends will come prepared to remain the entire two days, if possible. Meetings to commence Friday evening. S. N. HARKELL.

I WILL meet with churches as follows:—  
Allensdale, Mich., Sabbath, May 17; Oceana Co., near Greenwood Station, at Bro. Weets, 31 and June 1. J. BYINGTON.

QUARTERLY meeting for Burlington and Newton at Newton, Sabbath and first-day, May 17 and 18. Sister churches are cordially invited. Bro. Hutchins will meet with us. HICKMAN MILLER.

QUARTERLY meeting of Dist. No. 2 of the T. and M. Society of the N. Y. and Pa. Conference, at the church in Roosevelt, May 24 and 25, 1873.

The librarians of the different churches are requested to send in their reports in time for the meeting. DANIEL BOWE, Director.

MONTHLY meeting for Jefferson Co., N. Y., will be held in Mannsville, May 31 and June 1. As the privileges of this church have been few of late, I ask for a general attendance of all its scattered members. Arrange for a two-day's meeting. C. O. TAYLOR.

QUARTERLY meeting of the church at Bunkerhill, Mich., May 31, 1873. We invite Leslie, Alaidon, and all our neighboring churches. H. CLARK, Clerk.

QUARTERLY meeting of the T. and M. Society of Dist. No. 7, Mich., at Wright, May 24 and 25. We invite all the churches in this District to attend. Bro. S. H. King is requested to be present at this meeting. C. BUCK, Director.

I WILL meet with Dist. No. 11, N. Y. and Pa. T. and M. Society, at East Otto, May 17 and 18, in quarterly meeting as appointed by Bro. Kinne. Hope all will have their reports made out in time. D. B. WELCH, Director.

MONTHLY meeting for the S. D. Adventists of Cattaraugus Co., N. Y., will be held at East Otto, May 17 and 18. Friends are invited to attend. E. V. CLARK.

### Appointments for Minnesota.

At Calvin Kelsey's house, May 24. Meetings begin Friday evening. Jo. Davis church, at Bro. Shram's, Tuesday, May 27. Meetings begin at 10½ A. M. Tenhassen, May 31 and June 1. Meetings begin Friday evening. D. M. CANRIGHT.

MONTHLY meeting with the church in Cornville, Me., May 24 and 25. Meeting of the T. and M. Society of District No. 1 will be held in connection with this meeting. Let all see that their reports are sent in season so that we may know what each one has been doing. We must work in the missionary field, and scatter the light, and God will give the increase. By order of the President of the Me. T. and M. Society. J. B. GOODRICH.

As I cannot consistently comply with the earnest request of the brethren in Jackson Co. to attend their next monthly meeting, I appoint to meet the friends in that county, Sabbath, May 24, at Bro. H. H. Bramhall's, in Springport. We hope all will be in season, and that all will earnestly seek the Lord, that his especial blessing may rest upon the meeting. We hope to see all present in this section who earnestly desire the prosperity of the cause of God in their midst. A. S. HUTCHINS.

THE next quarterly meeting of Oakland, Johnson, and Little Prairie, Wis., will be held at Oakland, the last of May and the first day of June.

JOHN MATTESON.

QUARTERLY meeting of the Sand Prairie church, Wis., Sabbath, May 31 and June 1, 1873. There will be a business meeting on first-day, and we hope that all who are in arrears on their s. b. will come prepared to settle the same. Sister churches invited. Cannot some preacher attend.

By order of the church.

THOMAS DEMMON, Clerk.

## Business Department.

Not slothful in Business. Rom. 12:11.

### Business Notes.

M. B. CRIST: The book, "Which, Mortal or Immortal," is out of print. The work, "Man's Nature and Destiny" now in press, will take its place, and will be mailed as soon as ready.

A. CALDWELL: The credit was right. If you will look at the numbers on his *paster* you will see that he was still in arrears when the paper was stopped.

THE P. O. address of Elder A. S. Hutchins for the present is Battle Creek, Mich., REVIEW Box.

### RECEIPTS

For Review and Herald.

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

\$2.00 EACH. Maggie Clemons 43-22, William Dawson 43-22, Henry Branch 41-18, Isaac N Russell 44-1, Margaret Veeder 43-20, T H Wakeman 43-22, Esther Doty 44-7, J E Baker 43-22, W T Hutchinson 43-21, Samuel Rash 43-21, O M Millard 43-22, M P Shaw 44-1, Capt G W Chase 43-22, Mariah Harper 43-14, E M Wharff 43-22, A L Burwell 44-1, T Newman 44-20, L V Smith 43-22, Myron Dunn 43-22, Harvey Olds 41-23, P C Truman 43-14, C A Constantine 43-22, A R Merriman 43-22, Daniel H Gould 47-1, Susan Shively 43-22, Mrs B Nelson 43-22, Cornelius Bice 44-10, Joseph Dimmick 43-22.

\$1.00 EACH. Harvey Graves 43-1, E M Lewis 42-22, E S Lewis 42-22, Fanny Freeman 41-1, Mrs A Curry 43-22, M C Decker 42-22, William Pervis 43-1, E F Marsh 43-22, John A Couch 42-22, M A Walker 42-22, A A Burgess 42-22, Ellen Peters 43-20, P J Stiffler 42-22, Jane Shafte 43-1, J P Lewis 43-1, R M Frink 42-22, Mrs C H Flinton 43-22.

MISCELLANEOUS. Emily Bassford \$1.50 44-1, John B Haight 1.50 43-22, Isaac Johnson 3.44 44-1, F A Buzzell 1 16 42-22, Lucy H Winslow 1.10 43-18, Charly Clark 80c 43-1, Lucinda Black 1 50 43-10, John Warren 2 08 41-11, R D Tyson 1.38 43-6, W Earls 36c 41-12, D M & J W Mc Williams 3.50 45-10, Matt Moore 1.50 43-22.

75 Cents Each, Paying to Vol. 42, 22. Mr William Townley, Mr Willard Peterson, C E Hathaway, Robert Winter, Allen Hurd, Mrs M J Griffith, Smith Bacon.

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