

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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ONE HOUR WITH THEE.

ONE hour with thee, my God! when daylight breaks
Over a world thy guardian care has kept,
When the fresh soul from soothing slumber wakes
To praise the love that watched me while I slept:
When with new strength my blood is bounding free,
That first, best, sweetest hour I'll give to thee.

One hour with thee when busy day begins
Her never-ceasing round of bustling care—
When I must meet with toil and pain and sins,
And through them all thy holy cross must bear:
Oh! then, to arm me for the strife, to be
Faithful to death, I'll kneel an hour to thee!

One hour with thee when rides the glorious sun
High in mid-heaven, and panting nature feels
Lifeless and overpowered, and man has done
For one short hour with urging life's swift wheels:
In that deep pause my soul from care shall flee,
To make that hour of rest one hour with thee.

An hour with thee when saddened twilight flings
Her soothing charm o'er lawn, and vale, and grove,
When there breathes up from all created things
The sweet entrancing sense of thy deep love:
And when its softened power descends on me,
My swelling heart shall spend one hour with thee.

One hour with thee, my God! when softly night
Climbs the high heaven with solemn step and slow;
When thy sweet stars, unutterably bright,
Are telling forth thy praise to men below:
Oh! then, while far from earth, my thoughts would flee,
I'll spend in prayer one joyful hour with thee!

—Sol.

THE STATESMAN ARTICLES.

ARTICLE THREE.

TESTIMONY FROM THE GOSPELS FOR THE
FIRST-DAY SABBATH.

In a previous article it was seen that from the resurrection of Christ there is no instance recorded in Scripture of the observance of the seventh day as the Sabbath of the Lord by any assembly of Christians. On the contrary, it was seen that the Judaizing spirit which in some instances insisted on such observance by Christians, was rebuked by the inspired apostle. In connection with this was noted the fact, that in the case of Jews, converted to Christianity, yet inclined still to regard the seventh day with other Jewish celebrations, Christians were directed to bear with such observance as a weakness in their brethren. It was also seen that while the observance of the seventh day was not continued, another day of the week, the first, took its place as the stated day for religious assemblies and services. Let us now examine the testimony from the gospels for this day, reserving the balance of scriptural proof for another article.

The manner in which the first day of the week is pointed out in the gospels as the day of the Lord's resurrection, is itself striking and significant. All four of the evangelists concur in making prominent the fact that it was on this day that Christ rose from the dead. This fact is stated by Matthew, 28:1-6; twice by Mark, 16:1-6, and again in verse 9; by Luke, 24:1-6; by John, 20:1, 2. This concurrent particular mention of the first day of the week as the day of the resurrection, in four independent historical accounts, the earliest of which was written probably about twenty years after that event, has a significance readily overlooked, but well worth noting.

To appreciate this fully we must distinguish between the words of the historians and the words of the persons whose sayings they record—a most important point in the study of any history. Observing this distinction, then, we note that the promise of Christ, as recorded by the historians, was that he would rise from the dead on the third day, dating from and including the

day of his crucifixion and burial. The chief priests and Pharisees, asking Pilate to have the sepulcher guarded, the angels at the sepulcher the morning of the resurrection, the two disciples conversing with the risen Lord on the way to Emmaus, and the Lord himself, speak of it as the *third* day. In no other way does any one, whose language is recorded by the historians, refer to the day of the resurrection. Now, had the historians themselves, writing after an interval of from nearly twenty to over sixty years, simply desired to state the fact of the Lord's resurrection, it would have been sufficient for them to say that, according to his promise, he rose on the *third* day. But instead of this, they all concur in pointing out particularly the *first* day of the week as the resurrection day. On the supposition that, when the historians wrote, the first day was regarded precisely like the second and third days of the week, as it was at the time of the resurrection, this change of statement is singular and inexplicable. On the other hand, on the supposition that the first day had become an honored and noted day among Christians, this mention of it by all the evangelists, and that, too, in a uniform and somewhat formal phrase, and the difference between the language of the historians and that of the persons of whom they write, are naturally and satisfactorily explained. In this change of language, then, on the part of the inspired historians, and in their concurrent and prominent mention of the first day, we have strong presumptive evidence in favor of the marked character of that day at the time when the gospel histories were written. Testimony of this kind, in the form of unstudied allusion or undesigned coincidence, though easily passed without notice, is acknowledged on all hands to be of great weight.

After showing himself probably four times to one or more of his disciples during the day of his resurrection, Christ appeared late in the evening to the disciples collectively, Thomas alone being absent. "Then the same day at evening [*opsis, late evening, from opse, late*], being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you." (John 20:19.) Let the facts be noted. 1. It was the evening of the first day of the week. 2. The disciples were met together, manifestly *not* to commemorate the resurrection, but for what purpose, or where, it does not matter. 3. The Lord came and blessed them, and as we learn from the following verses, imparted to them spiritual instruction, and breathed on them the Holy Ghost. These facts should be borne in mind as we proceed.

We come now to the record of the first day of the following week: "And after eight days again his disciples were within, and Thomas with them. Then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you." (John 20:26.) This interval of eight days from, and including, the resurrection day, brings us, according to the common mode of reckoning, and as no one is disposed to dispute, to the first day of the next week. The preceding first day, the disciples were met collectively. Again this first day, they are met, and Thomas with them. It has been said that very probably the disciples met every day during the interval, and, therefore, they put no special honor upon the first day. But the question is not just here whether the disciples meant to honor the first day or not. Did the Lord himself single it out from the days of the week and honor it? This is the question at present. It may be admitted that the disciples met every day during the interval. This is exceedingly probable. The fact remains clear that the Lord did not meet with them. And this very passing by of these supposed meetings of the disciples by the Lord, during six days, the last of which was the

seventh-day Sabbath, renders his actual meeting with them, as recorded, on the first day again, all the more significant. The disciples may not have designed to honor the day, but the Lord himself, passing by the seventh day along with the other five intervening, selects and honors the first day by once more meeting on it with his disciples.

Nor is it to be admitted that the disciples were destitute of all regard to the returning first day of the week as the day of the Lord's resurrection. The very circumstances in which, by the ordering of the Master, they were placed, could not fail to teach them to look upon it with special regard. They had been assembled on the evening of the preceding first day. The Lord had met with them, and blessed them, and breathed on them the Holy Ghost. Earnestly longing to enjoy his comforting and cheering presence again, we may suppose they met on the second day. But the Lord does not come. More deeply feeling their need, they assembled again the third day. Still the desired presence is withheld. So on with ever-increasing desires they met day after day. How natural would it be for them to think of the seventh day, on which they had so often enjoyed sweet counsel with the Master, going to the house of God. "Surely," their thought might well be, "He will meet with us in our assembly to-day." But no. The time for the special manifestation of himself to his worshiping disciples in their collective gathering had not come. Would not the disciples then remember, if they had ever forgotten it, that it was on the first day of the week the Lord rose from the dead, and on that day he had stood in the midst of them and said, Peace be unto you? And remembering this, they would meet on the return of the first day with earnest expectation of the return of the Master. Nor are they disappointed. Once more he comes, and stands in the midst, and grants his benediction.

Here, then, are the facts concerning sacred time, as recorded in the gospel history, subsequent to the resurrection of Christ. The seventh day is not mentioned. If the disciples met on that day, as they probably did, the inspired penmen take no notice of the fact. There is no meeting of the risen Lord with his disciples. The seventh day is passed by. On the other hand, the first day is mentioned in a particular manner, in changed and special language, by all the evangelists, as a noted day would naturally be mentioned and marked out as the resurrection day. On it, the Lord repeatedly met with his disciples, blessed them, taught them important spiritual lessons, and breathed on them the Holy Ghost, the earnest of the abundant outpouring of the Spirit. How full of meaning these facts! On the last seventh day on which the disciples rested according to the commandment, the Lord himself is lying in the tomb. The glory of the seventh day dies out with the fading light of that day throughout the whole of which the grave claimed the body of the Redeemer. But the glory of the Sabbath of the Lord survives. It receives fresh luster from the added glories of the Lord of the Sabbath. "The stone which the builders refused is become the headstone of the corner." It is very early in the morning, the first day of the week. Again, God said, Let there be light, and there was light. The Sun of righteousness has risen with healing in his wings. This is the day which the Lord hath made; we will rejoice and be glad in it. The first day of the week has become the Lord's day.—*Christian Statesman*, Dec. 21, 1872.

"TESTIMONY FROM THE GOSPELS FOR THE
FIRST-DAY SABBATH."
A REJOINDER.

Without prolonged preliminary remarks, we shall endeavor to consider the points of argument presented by our reviewer in the article entitled "Testimony from the Gospels for the first-day Sabbath." In enter-

ing upon our task, we feel almost as if we were doing a work of supererogation, from the fact that what we are called upon to answer is so far from being a refutation of what we had said in our positive argument, that it appears to be little more than a re-statement of positions which we believe we have once fairly met and conclusively answered. Nevertheless, we express our satisfaction at the concessions apparently made by the writer. The common plea that the disciples were assembled on the day of the resurrection in order to honor the resuscitation of the body of Christ, is seemingly ignored. The points now urged seem to be those of a disposition on the part of the Lord himself to honor the first day of the week, and of such a use of language on the part of the historians as it would be natural for them to make, provided it had become a settled thing with them to regard the Sunday as a day which Christ had set apart for holy uses.

So far as it regards the position assumed, that there is peculiar significance in the manner in which the first day is pointed out, with it we are ready most heartily to agree. But so far as the assertion is concerned, that, in the manner of the pointing out, there is found strong presumptive evidence that they designed to teach succeeding generations that they looked upon the first day of the week as *holy time*, we can by no means admit that it is correct. On the contrary, we believe that their language establishes, beyond controversy, the opposite position. Matthew, Mark, Luke, and John, were blunt, straightforward, direct men in all that they said. They had nothing to disguise, nor could anything be gained by indirection in statement. Furthermore, every motive of esteem for Christ, as well as that which would actuate them in their desire to instruct subsequent generations in regard to the estimation in which they should hold the day of Christ's resurrection, demanded that their language should be full and explicit, and that it should state, in so many words, that it was sacred to holy uses. But have they done this? No; the gentleman does not so much as urge that they have. All his emphasis is placed upon the fact that, in speaking of it, they call it the "first day of the week," instead of the "third after his crucifixion." He may well say that the distinction between these two forms of expression would be readily "passed over." Has it come to this, then, that the Holy Spirit, in enforcing important duties upon Christians, is compelled to depart from the natural, clear and positive statement of facts, and to employ polemical niceties which we believe, if they have any force at all, can only be discerned by minds whose susceptibilities for refinement are infinitely superior to those of common men and women, and the poor and ignorant to whom the gospel was preached.

If the *Sunday* had become the "*Christian Sabbath*," why not say so? If indeed it was on the "Lord's day" that Jesus arose, why was not this asserted? Or, if the first day of the week was regarded as the Christian Sabbath, why such a studied avoidance of the application of this term to that day? Will the gentleman insist that if the evangelists had stated, in so many words, that the Lord appeared among them after his resurrection on the first "*Lord's day*," or the first "*Christian Sabbath*," that that would not have been just what the facts would have warranted, if his theory be correct, and that thereby all dispute, as to which day is the Lord's day, or Christian Sabbath, would have been forever terminated? Then why endeavor to impress the reader with the thought that there is really any peculiar significance in the form of expression employed, or that it furnishes a strong presumptive argument in favor of first-day sanctity?

The language of the historians is just that which men would use when speaking of a secular day, and not that which they

would naturally employ when alluding to a consecrated one. The expression, "first day of the week," was not only the briefer—as compared to the other, that is, the "third day after the crucifixion"—but was definite in every particular. Once more, therefore, we insist that the fact that the inspired evangelists persisted, twenty years after the occurrence of the events recorded, in calling the Sunday "the first day of the week"—as they have done in the six times in which they have mentioned it—if guided at all in the selection of this term by the usage and opinions of the times in which they wrote, have furnished us a commentary which, if it proves anything at all, proves that the day now regarded as holy, was not so esteemed at that time by the disciples generally, else those among them who as historians would have been glad to have conferred upon it this honor, would have referred to it in the use of its sacred title, "Sabbath," or "Lord's day."

As it regards the *design of Christ*, we take issue with our friend, and offer the following reasons for our confident assertion that he is wrong: 1. His conclusion is not one which is either necessary or obvious. God has shown us his method of making a holy day. That method he has set forth in clear and positive statement, and the observance of such a day he has enforced by explicit command. This being the case, we must infer that he chose that manner because it was the best. Hence we should naturally conclude that when he wished to change the day of his choice, once enforced by a law still binding, he would make known his mind in a manner so clear and impressive that there could be no room for doubt. This, however, in the action of Christ alluded to, is far from being the case, because the meeting of the Lord with the apostles did not necessarily affect the nature of the time on which it occurred. Instance the fact heretofore cited, that he met with them on a fishing day (John chap. 21), and again on Thursday, the day of the ascension, without in any way changing the character of those days, as all will admit. Now, if this could be true of those two days, might it not also be true of the first day of the week? 2. Because, as we have seen, there is not the slightest evidence that the apostles *inferred* that it was the intention of Christ to produce the impression claimed. For had this been the case, their conviction must have found expression for our benefit. 3. Because, manifestly, the conversation of Christ is given, so far as it inculcated any duty not elsewhere expressed; and in his words there is no allusion to any design on his part to teach them that the time on which they were assembled was holy. 4. Because there is a sufficient reason found for the meeting of Christ with the apostles on these two occasions, in his desire to establish them in the conviction of his resurrection, and to instruct them in regard to future action.

Before passing from this branch of the subject, we must be allowed to express our surprise that, in the anxiety of our friend to make out his case, he has made a declaration which we think he would not have done, had he been more deliberate in his selection of facts. He says, in speaking of John 20:26—the second and only additional instance in which, after the first, he claims that Christ met with the apostles on the first day of the week—as follows: "This interval of eight days, from and including the resurrection day, brings us, according to the common mode of reckoning, and as no one is disposed to dispute, to the first day of the next week." To this we reply that, if he means to be understood by this statement, that there is no dispute as to whether the second gathering under consideration did occur just one week after the first, he mistakes greatly. It is by no means true that this is a matter about which there is no difference of opinion. In order to show the reader that we are right in this, we quote the following from many testimonies which might be introduced: "After eight days" from this meeting, if made to signify only one week, necessarily carries us to the second day of the week. But a different expression is used by the Spirit of inspiration when simply one week is intended. "After seven days," is the chosen term of the Holy Spirit when designating just one week. "After eight days," most naturally implies the ninth or tenth day; but allowing it to mean the eighth day, it fails to prove that this appearance of the Saviour was upon the first day of the week." In a note on the above remarks the same author says: "Those who were to

come before God from Sabbath to Sabbath to minister in his temple, were said to come 'after seven days.' 1 Chron. 9:25; 2 Kings 11:5."—*Hist. of Sabbath*, by J. N. Andrews, p. 148.

Right here, also, is the proper place to give attention to the elaborate argument which is made to produce upon the mind of the reader the impression that the presence of Christ, in the two instances mentioned, was expressly designed for the purpose of distinguishing the two first days (?) upon which he manifested himself to his disciples. We should not do justice to our opponent should we refuse to grant him credit for making a doubtful circumstance go as far in his favor as it were possible for any man to do. What he has said is both poetic and pathetic. Poetic, because it is purely a figment of his own imagination. Pathetic, because the spectacle here brought to view is one which appeals most forcibly to the sympathies of the generous reader. Who would not commiserate the condition of men who for six weary days sat in public assembly, waiting the momentarily expected advent of their Lord? Who would not rejoice when finally he appeared in their midst, even if it were on the first day of the week? How natural, too, it would be for the reader, having his sympathies thus aroused, to follow him who has shown an art, at least dramatic, in playing upon their feelings, to the conclusion to which he springs—not by the route of logical deduction—but by that of a more fascinating sentimentalism.

But before he does this, let us descend for a moment from the heights of fancy to the lower grounds of prosaic fact. It strikes us that the gentleman will discover that he has paid too high a price for what he has obtained. Where did he learn that they assembled on the six days in question? Assuredly not from the record, for that is silent upon this point. Nay, more; he does not himself claim that he has any written authority for it, but simply says that he "believes" so and so, and then proceeds to his deductions. Well, with this understanding of the matter, and knowing that it is merely an inference of the writer, let us follow his conclusions to their legitimate consequences. Having done this, we can see, 1. That at last we have reached a whole week, every day of which was one of religious meetings, and yet not one word recorded in regard to the gatherings which occurred on six out of the seven days of the week. This being true by his own concession, what has become of that argument in which he indulged so largely in his effort to prove that because there was no account of a meeting of Christians on the Sabbath, they were consequently not in the habit of meeting on that day? Does it not fall to the ground, utterly emptied of all its force, if it ever had any? 2. Where now is his oft-repeated declaration that there is no account of the meeting of any of the apostles with a Christian church on the Sabbath, and the conclusion therefrom, that they therefore held none? Here is the admission of the writer himself, that the apostles and the church at Jerusalem did meet on at least one seventh day, after the resurrection of Christ. 3. What has become of the instructive lesson which Christ imparted to his followers on the evening of the day of his resurrection? Has it not been insisted that that visit was made for the *especial purpose* of teaching them, by example and by meeting with them, that the day on which it occurred was *holy time*? If we have rightly apprehended the logic of our opponent, this was the precise moral which our Lord designed to convey by his manifestation on that occasion. How clear it is that such a conviction has rested upon the mind of the writer, and how often he has repeated it. But how was it with the apostles? Now certainly they were not *more obtuse* than we are. Assuredly, they knew as much about the will and purpose of Christ in meeting with them the first time, as we do now. Did they then infer that Christ met with them expressly for the purpose, not of honoring by positive precept, but by the fact of his assembling with them, the day on which that assembly occurred? If so, why should they, according to the view we are considering, have gathered themselves together every day for the whole subsequent week, expecting his presence? Would they not have discovered that *such presence*, under *such circumstances*, would have utterly nullified the moral lesson of the *first visit*, since it would not afterwards be true that the first day of the week was the *only one* which he had thus distinguished, thereby marking it out from the rest of the week?

So much for the consequences which would necessarily follow, had that occurred, which the writer says he "believes" took place. But, fortunately, or unfortunately for him, the whole thing is a myth from beginning to end. The only force which it possesses lies in the assumed fact that it brings together eight meetings on consecutive days, on two of which, and two only, the Lord met with his followers, those two being first days of the weeks to which they belonged. Therefore, before the statement can possess any argumentative power, we must first grant him the privilege of assuming that six of these meetings occurred when there is not a scintilla of evidence in the sacred narrative to favor his view.

That must be a desperate cause indeed which compels its advocates to such a resort to make out their case. Nevertheless, if the conception has accomplished nothing more, it has furnished us a key by which we have been able to unlock the secret conviction of the writer, and by that means, we learn that he does not himself believe either that Christ *told* his disciples on the day of the resurrection that that was holy time; or that they had decided *in their own minds* that his visit necessarily pointed out this fact; or that the meeting of a Christian church on a secular day proves that they regarded that day as sacred; or that it is necessary to suppose that any church *disregarded the Sabbath*, simply because there is no *historic mention* of their observance of it. This being true, we hope from this time forward that we shall see a line of argument pursued which will be consistent with the admissions inadvertently made above.

Finally—as we have the concession of the writer, that the mention of the term, "first day of the week," in the texts under consideration, accorded with the use of language as employed twenty years after the crucifixion—let us glance at his proof-texts for ourselves. In doing so, the reader will bear in mind that these texts furnish all the gospel testimony in reference to the supposed repudiation of God's ancient Sabbath, and the substitution of a new one in its place, and also that the terms employed, as stated above, were used with reference to their meaning at the time they were penned.

The first is found in Matt. 28:1-6. In Matt. 28:1, the apostle says: "In the end of the Sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary, to see the sepulcher." Now which day, in the parlance of the disciples of our Lord, twenty years after his death, was styled the Sabbath? Which was mentioned by the use of a secular title, whereas, custom, reason, and religion, all warranted and would have seemed to demand the application to it of a religious title, such as Sabbath, or Lord's day? We leave the reader to answer.

The next Scripture is found in Mark 16:1, 2. Here, again, the same distinction is preserved between the holy and the profane. "When the Sabbath was past," the women who had bought sweet spices, came to the sepulcher very early in the morning, the first day of the week. The next passage is in verse 9 of the same chapter, where it is barely stated that Jesus, having risen on the first day of the week, appeared first to Mary Magdalene. Did the historian Mark ruthlessly wound the feelings of his Christian brethren, by neglecting two splendid opportunities for settling the matter of a change of days for all future generations, or did he not believe in such a change? Which view is the more consistent, under the circumstances, with the manner in which he speaks?

The next text in order, with the context, will be found in Luke 23:54-56, and 24:1. Let the reader turn to these passages in his Bible and examine them carefully. In Luke 23:56, it is stated that "the women rested the Sabbath day, according to the commandment;" and in the first verse of the following chapter, it is said that "upon the first day of the week, very early in the morning, they came unto the sepulcher." Here again Luke—than whom there is no sacred writer who uses terms more frequently with reference to their technical meaning—furnishes us a comment in perfect harmony with that of the others. Mark him, he is very specific. He says "the women rested the Sabbath day, according to the commandment." Observe, it is not the "old commandment," but "the commandment." But again, what day was it upon which they rested? It was the Sabbath day. How did it stand related in the order of the week to the first day? It was the

day before it. Did the women, according to his statement, observe the first day? No; for they came to do that upon it which they would not do on the Sabbath, *i. e.*, to embalm the body of Christ. But were they deceived, and was the day on which they came to the tomb, after all, sacred to the Lord, because of the resurrection of Christ, which had occurred early in the morning? Was this indeed the Lord's day, the Christian Sabbath? And had the old Sabbath expired at the cross (Col. 2:16) before the deluded women rested upon it? Then we inquire again, Why should an inspired apostle pass by unimproved this magnificent opportunity for recognizing the new order of things by dropping that plain, unpretending "first day of the week," and stating for the benefit of posterity that the day on which they repaired to the sepulcher was the Sabbath of the commandment, as changed by the authority of Christ?

The remaining passages are those of John 20:1, 19. Here once more it is stated that "the first day of the week cometh Mary Magdalene early to the sepulcher;" and also in the 19th verse, that Jesus met with the disciples in the evening of the first day of the week. In these words, John, the beloved disciple, like all before him, alludes to the day as though it were a common one.

Thus we have seen that the four gospel historians all unite in ignoring the sacred title of Sunday, if it had any, and merely designate it by its proper numeral; while three of them call the seventh day the Sabbath, and locate it in the week as the day which precedes the first.

Now we appeal to the candid reader in view of these facts, and ask him to decide which day of the week was looked upon as peculiarly sacred at the time the gospels were written, provided the gentleman is *right* in supposing that the historians used language with reference to its acceptance when they wrote, instead of what it meant when the events, which they record, transpired. We believe the verdict will not be long delayed. They called the seventh day "the Sabbath of the commandment." That commandment, it is conceded, is still binding. If it reads the same now that it did then, the day which was the Sabbath at that time, according to that commandment, is still the Sabbath, according to the same commandment. But if that commandment has been changed, we once more challenge the religious world to furnish us a copy of it as it now reads. Until they do so, we shall continue to observe the Sabbath upon which the devout women rested; on which our Lord himself rested in the tomb from his labors; and which four inspired men, twenty years later, more or less, still persisted in calling "the Sabbath."

W. H. LITTLEJOHN.

The Book of Remembrance.

"Then they that feared the Lord spake often one to another, and the Lord hearkened and heard it, and a book of remembrance was written before him for them that feared the Lord and that thought upon his name." Mal. 3:16.

HERE are several tests, or marks, of true believers. They fear God, not with a guilty, apprehensive fear, but with the fear of love. They speak often one to another. It is not only in words that we speak to one another; but also in deeds, and sacrifices, and mutual helps, we can strengthen and encourage one another in the Christian warfare. They meditate upon God, his name, and his works; they adore the Saviour, and love the brethren, thus fulfilling the royal law.

And the Lord adds, "And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels." That day, evidently signifies the day in which our Lord Jesus Christ shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ, who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power, when he shall come to be glorified in his saints. Those whose sins and iniquities have been blotted from the book of remembrance, those who have repented of, and forsaken, their sins, and have washed their robes and made them white in the blood of the Lamb, shall be caught up to meet the Lord in the air. And Christ shall be glorified in them, and by them.

What a glorious place shall the future be; what a bright assembly; what a grand gathering. Let us anticipate its near approach. Let us be refreshed, and encour-

aged to press forward in the work of over coming, and let us make thorough work of over coming, and know for a surety that we are accepted of God. Let us ever keep in mind that the eye of the Lord is ever upon us, and that every act of our lives is not only noticed, but recorded in the book of Heaven; if but the giving of a cup of cold water, in the name of Jesus, it will not go unrewarded; it will be registered in the book of remembrance, by the recording angel, and will count in our favor in the Judgment.

How interesting and encouraging to the homeward-bound traveler, that the great Creator of heaven and earth will stoop from listening to the songs of the angels' choir, and lends a listening ear to the kind word said by a brother to a brother, the cheering remark made to one who is faltering and needs to be encouraged by word and by deed. Those acts of mercy and love are noted in Heaven. Those whispered words of cheer are echoed in the Judgment hall and registered in the book of remembrance, where the names of Enoch and Elijah were once recorded. Their sins having been blotted out, God took them to himself. We have the same God to deal with. He is the same, yesterday, to-day, and forever, and before we can be called ready, and waiting the Master's return, we must be converted, and become as little children. If we are Christ's jewels, which true Christians are, we shall in some degree reflect his image, and give evidence to the world that we are such. M. WOOD.

Beecher on Family Prayers.

I REMEMBER how I used to like to dodge prayers. If the horse slipped his halter and got into the garden, somebody must get him out. I, being a boy, would be the first to run. By the time I got the horse out, they would be through prayers. I'd get clear. I counted that clear gain. My father never could read the gospel without being much affected; but then he would pray for the church, the kingdom of Christ, and the final conversion of the world. He did not pray much for me; not much for that part of me that I was concerned about. His prayers were short; they always should be where there are children. Now and then, Dr. Taylor of New Haven, would come, or Nettleton, from the midst of his revivals, or Mr. Harr, from Plymouth. My father would read the Bible; they would stop him and say, "I'd like to ask what you think of such a verse." Each one would speak about it. Mother would put in a word. I liked that. We children would listen. After it was over, with a snap of my finger, I'd say to Charles, "Haven't we had a good time?" If you have family prayers before breakfast, you are apt to be Pharisees. An empty-bellied saint under twenty-one years of age, is a pretty poor one. It is not good to smell the coffee-pot at prayer time. The odors of sanctity and breakfast together are not good; neither is it good to have prayers in a hurry, or to prolong them beyond a proper time; they should be mellow and free. The children need not sit in a long line against the wall. Let the child coil his legs upon the floor. Let him sit on his mother's lap. If the children want to make themselves into a bouquet around their mother, let them. Let the family sit in a little group, a social group. Let the father read, and they be silent, or read round in course, as they like. Make selections from the Bible, or read it through in course. The father is the priest in his own household. Don't hasten to get through, because the work has got to be done. Take ten minutes, fifteen minutes, a half hour, and if the children are interested, don't say the servants must get things in order, they must take care of the table. The most important thing is to make religion interesting, to make the children want to come. I know a house where at 5 o'clock, Sunday afternoon, they have family prayers. All the cousins and near relations love to come in, from grandfather to father. For thirty or forty years they have kept it up; not one of the children would miss it; they would go without a meal first. They sing, they pray, they talk; it is the most charming hour of the whole week. Bring the children in; call on them to talk; have free conversation; don't whip them if they laugh; it does not hurt a prayer to laugh. If you read the Psalms, or the Old Testament, you will find when the Jews went up to their feasts, they were solemn and then full of mirth. The joy was sanctified; it was the hand-

maid and the expression of religion. It was not the higher joy of a remarkable development, but it was a part of the daily religious life. We ought to make the day that is apt to be the least profitable of all, bright, sweet and pleasant to old or young, learned or unlettered. I need not tell of our social meetings, or how much the joyful element is diffused among us. Our religion if radiant and hopeful, brings joy to the soul. But how is it in our household? Have we given up the bondage spirit? Are we loving, forbearing? If we start in that way, and start our children in that way, they will get hold of religion far earlier than otherwise, and when they are older they will not depart from it.

THE OLD MAN IN THE MODEL CHURCH.

WELL wife, I've found the model church! I worshipped there to-day! It made me think of good old times before my hairs were gray; The meetin' house was fixed up more than they were years ago, But then I felt when I went in it was n't built for show.

The sexton did n't seat me away back by the door: He knew that I was old and deaf, as well as old and poor; He must have been a Christian, for he led me boldly through The long aisle of that crowded church to find a pleasant pew.

I wish you'd heard the singin'; it had the old-time ring; The preacher said with trumpet voice, "Let all the people sing!" The tune was Coronation, and the music upward rolled Till I thought I heard the angels striking all their harps of gold.

My deafness seemed to melt away; my spirit caught the fire; I joined my feeble, trembling voice with that melodious choir, And sang as in my youthful days, "Let angels prostrate fall; Bring forth the royal diadem, and crown him Lord of all."

I tell you, wife, it did me good to sing that hymn once more; I felt like some wrecked mariner who gets a glimpse of shore; I almost wanted to lay down this weather-beaten form, And anchor in the blessed port, forever from the storm.

The preachin' Well, I can't just tell all that the preacher said; I know it was n't written; I know it was n't read; He had n't time to read it, for the lightning' of his eye Went flashing 'long from pew to pew, nor passed a sinner by.

The sermon was n't flowery; 'twas simple gospel truth; It fitted poor old men like me; it fitted hopeful youth; 'Twas full of consolation, for weary hearts that bleed; 'Twas full of invitations to Christ, and not to creed.

The preacher made sin hideous in Gentiles and in Jews; He shot the golden sentences down in the finest pews, And—though I can't see very well—I saw the fallin' tear That told me hell was some ways off, and Heaven very near.

How swift the golden moments fled, within that holy place; How brightly beamed the light of Heaven from every happy face; Again I longed for that sweet time, when friend shall meet with friend, "When congregations ne'er break up, and Sabbath has no end."

I hope to meet that minister—that congregation too— In the dear home beyond the stars that shine from heaven's blue; I doubt not I'll remember, beyond life's evening gray, The happy hour of worship in that model church to-day.

Dear wife, the fight will soon be fought—the victory be won; The shinin' goal is just ahead; the race is nearly run; O'er the river we are nearin', they are thronin' to the shore To shout our safe arrival where the weary weep no more.

—Sel.

Consecration to God

WHEN we look at the emotions and motions of the soul, how often are we pained that certain emotions have been cherished and a given action permitted, and how often are we brought into bondage at the time of such reflections. Should we, under these circumstances, suffer ourselves to become depressed in spirit and go forth with bowed head? Or should we then endeavor to separate ourselves from sin, renouncing it altogether? With a sincere and earnest soul, we should come at once to the throne of divine mercy, and then and there consecrate

the whole man to God. Laying aside every weight and the sin that so easily besets us, we should look at once to Jesus, the author and finisher of our faith, and then by faith lay hold on this hope set before us and press our suit before the throne of his grace. He says, My grace is sufficient for thee. Can we doubt? Then lay all on the altar, and wait till he sanctifieth the gift, and sheds abroad in the heart all the fullness of his love and power and holiness. He saveth to the uttermost. D. F. Q.

What Is Your Faith?

THE so-called orthodox of the present day claim that Jesus represents the fleshly, and Christ the divine, part of the Son of God; and that while Jesus lay in the tomb, Christ, or the divine, part was absent from the body; but where, they do not tell. Thus, Mormons hold that Christ, while absent from the body, went to a pit in the center of the earth and preached to the spirits of those that left their bodies in the time of the flood. Does the word of God warrant this conclusion? Let us refer to the Scriptures and see what they say on this subject.

Examine Rom. 5:6-10; 8:11; 10:7; Pet 3:18; Rev. 1:18; &c. The Scriptures are so full and so plain upon this subject, that none need be left in doubt upon it, if they will but read this as they would any other book, free their minds of prejudice and take the liberty to think for themselves. Would to God that Christians would lay aside predilection and examine for themselves. "Search the Scriptures; for in them ye think ye have eternal life; and they are they which testify of me." John 5:39. MOSES WHITE. Siam, Taylor Co., Iowa, Feb. 12, 1873.

Christian Disposition.

Too many, even of the children of God, leave their peevish, proud, passionate temper uncorrected, its sourness unsweetened, its harshness unsoftened, or its petulance unsubdued. Even after they have been convicted of its sinfulness, and their habits have undergone a visible change, we are compelled, at times, by their passionate and unsanctified temper, to stand in doubt of them.

Such Christians, by these unrestrained exhibitions of a temper uncongenial with the Spirit of our Lord and Saviour, which breathes the very soul of gentleness and love, deprive themselves of much spiritual peace, joy, and consolation, for they drive away that dove-like Spirit, which can alone impart to all the enjoyments of the domestic and social circle.

The mischiefs of this inconsistency are manifold and deeply to be deplored. With humble and heartfelt penitence for past failures, we should resolve for the future to watch, pray, and strive, with all earnestness, to be preserved by the sanctifying influence of the Holy Spirit from ever again thus disgracing the Saviour's gospel, and dishonoring his name.

If we study his character with humble supplication, our disposition may, by the renewing influence of divine grace, be cast in the very mold of his; and his spirit of meekness, and gentleness, and love, of patience and of peace, may henceforth rest on us, and regulate even the very aspect of our features and tones of our voice.

Let us then faithfully apply the rule we have laid down: Seek always to be in such a temper, internally, before God, and externally, before those with whom we live, as we would wish the Saviour, if suddenly appearing, to find us.

What horror we should feel were he unexpectedly to appear and find us with our spirits discomposed, and our features distorted by the dark broodings of an unsubdued and unsanctified temper. Are these the evidences of our being the temple of the Holy Ghost, that Spirit which descended on Jesus in the form of a dove, and whose fruit is love, peace, gentleness, meekness, long-suffering.

Oh! how much should we resolve in divine strength, to place the spirit of Christian watchfulness as a sentinel at the door of our hearts, to question every thought that seeks admittance there, and to admit none to pass the portal, however attractive they may appear, which have not clear credentials that they come direct from God.

"Blessed are the pure in heart, for they shall see God."

MRS. F. R. GRAVES.

Dorchester, Mass.

"Signs of the Times."

ADVENTISTS are often accused of lack of charity, and confronted with, "Men are growing wiser and better," when they say that evil men and seducers are waxing worse and worse. The following, from the pen of Geo. D. Boardman, in *Baptist Quarterly*, pp. 182, 183, shows that they are not alone in their belief:—

"Look at our own age. It is pre-eminently the age of science; the age of astronomical exploration, geological investigation, of physiological inquest, of chemical analysis, of psychological inquiry; the age of the telescope, the microscope, the crucible, the balance, the consciousness turning on itself in self-scrutiny. And yet it is the age, pre-eminently, of skepticism. It is the age of rationalism, of the authority of reason, as distinguished from and opposed to the authority of Scripture and of the Giver of Scripture. There has never been a period in the history of the world when science was cultivated with such ardor and success as now; and there never has been a period when scientific men, as such, so universally disowned the authority of revelation, or so strenuously insisted on excluding from the universe the living, personal, ruling God. Well may James, in speaking of the wisdom of this world, describe it thus: 'This wisdom descendeth not from above, but is earthly, *psychical*, devilish.' It is earthborn, belonging to the sphere of the psyche, and such as the demons may have." CHAS. L. BOYD.

Tobacco in the Sunday-School.

I HAVE often heard of noxious weeds growing in beautiful places. Now I think the most noxious and ill-smelling weed, in a place far too good for it, is *tobacco* in the *Sunday-school*.

I was once present at a school, the *Superintendent* of which chewed vigorously and squirted scientifically. The opening exercises were somewhat after this fashion:—

Superintendent.—"We will sing [squirt] a hymn found on the thirtieth page [squirt]."

"Now, children, I want you to sing with more [squirt] life than you generally do" (squirt). Then came the singing, interspersed with squirts from the Superintendent.

How can a Superintendent or teacher talk to the children about clean hearts and pure lives when his own mouth, whence the words come, is so very filthy? How can he urge the children to be economical, and save their money for the missionary and *Sunday-School* cause, when he himself spends forty or fifty dollars per annum in sustaining this disgusting and debasing habit.

The only argument I ever heard from Scripture for the defense of this practice is, "Let him that is filthy be filthy still."

Dreary Homes.

OF all the dreary places, deliver us from the dreary farmhouses which so many people call "home." Bars for a front gate; chickens wallowing before the door; pig pens elbowing the house in the rear; scraggy trees never cared for, or no trees at all; no flowering shrubs, no neatness, no trimness. And yet a lawn, and trees, and a neat walk, and a pleasant porch, and a plain fence around, do not cost a great deal. They can be secured little by little, at odd times, and the expense hardly felt. And if the time comes when it is best to sell the farm, fifty dollars so invested will often bring back five hundred. For a man is wrong who will not insensibly give a higher price for such a farm when he thinks of the pleasant surroundings it offers his wife and children.

IN PRISON.—The commonwealth of Massachusetts is at present inflicting every year between 1800 and 1900 sentences of imprisonment for offenses of every grade from drunkenness to murder, and for terms of every length, from life down to days. About 11,000 persons are in prison at any given time on an average. This number of sentences is increasing, as the report of the Board of State Charities shows, at the rate of over 1600 a year. What it costs in money actually expended to keep this number of persons from doing day's work we do not know, though the total expense of the State during 1871 for charities and correction, which includes together the cost of prisons, paupers and vagrants, and that of lunatic, and other asylums and hospitals, was \$1,574,000. But the real cost is increased by the amount of money which the State loses by this idleness.

The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, APRIL 1, 1873.

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

Our Proposed School.

It was the judgment of the General Conference that a school should be established to aid those who desire to prepare themselves for usefulness in the cause of God. It is very evident that such a place for instruction is greatly needed. It is not enough that those who offer themselves to become laborers in the work of the ministry should be men of piety. This is indeed indispensable, but it is also necessary that those who teach others should have knowledge to impart. "Moreover," says Solomon, "because the preacher was wise he still taught the people knowledge." We do not desire the knowledge that puffeth up. Let others seek after that which shall inflate them with pride, and that shall enable them to walk in a vain show. We desire none of these things.

But men cannot teach the present truth without understanding many important facts in Biblical knowledge, in history, and in science. We have not time to give them what is technically called a finished education. But we can give important instruction in divine truth, in science, in historical knowledge, and in the languages, sufficient at least to put the keys of knowledge in the student's hands, and to put him in the way of making further progress. We desire to aid those who are willing to consecrate themselves to the service of Christ. We believe the time for labor is short. But this is no reason why we should sit down in despair and say that it is of no use to try. Nor is it a reason why we should say that we need no better qualifications than we already possess, or, that if we do, it is the Lord's business to confer these on us, or else to furnish men who have them. Far from this. It is our business indeed to pray the Lord of the harvest to send faithful men into his harvest. But it is also incumbent on us to do what lies in our power to fit ourselves for the work of God, and to help others to do the same. There will still be room for the Lord to work, and it is when men do their part that they may ask the co-operation of the Spirit of God.

The calls that come from every quarter, from men speaking other languages, must be answered by us. We cannot do this in our present circumstances. But we can do it if the Lord bless our effort in the establishment of our proposed school. We have delayed this effort too long. The time past cannot be recalled, but the time still remaining can be improved. Let no man stand back to criticize and find fault. We want the united action of all the friends of this cause. Our Lord is coming. Men of other nationalities desire to be instructed concerning it. They also inquire concerning God's holy Sabbath, so long trodden under foot. We must be able to answer them. In some way, all can aid in this work; some, by giving of their means, and some, by the offering of themselves. Let every one do what he can while space for work remains.

J. N. A.

The Kingdom of Christ.

In the January number of the *Christian (Disciple) Record*, published in Bedford, Ind., Eld. W. B. F. Treat commenced a series of articles under the above heading. The declared object of these articles is to meet the views of Adventists on this subject. Eld. Treat is a "representative man" among the Disciples of Indiana. The *Record* has sung his praise as one before whose "ponderous logic and sledge-hammer argument" no opponent could stand! This praise, however, would mean more if it did not come from a denomination proverbial for its flattery of its teachers. A "big gun" is but an ordinary title for their ministers. And, while they boast as having alone "the gospel," very few of them have learned, if we judge from their words and actions, that the "law of faith" excludes boasting. Rom. 3.

In this first number his argument is not developed; but we purpose to examine it whenever it appears in tangible form. One principle, however, is announced in his first article,

which deserves notice. He argues against the Adventists' view of Jesus' possessing *two different thrones* at different times. The view of the Adventists is based upon such texts as Rev. 3: 21. "To him that overcometh will I grant to sit with me in my throne, even as I also overcame and am set down with my Father in his throne." He does not, however, notice this text in defining our views—perhaps he will hereafter. In harmony with this text, we read in 1 Cor. 15 that Christ is to "deliver up" a certain kingdom, or throne, "to God, even the Father;" and we take it that this is the throne upon which he is to sit "until" his foes are made his footstool. Ps. 110: 1. On that throne he is now; it is the throne of his Father in Heaven, where he sits as a great High Priest after the order of Melchisedec, that is, as a kingly priest. Heb. 7 and 8. And while sitting on that throne he is "expecting till his enemies be made his footstool." Heb. 10: 13. And this expectation will be realized when the time comes for him to leave his Father's throne as priest, as in Ps. 110: 1, &c. Now he that denies that Christ's priesthood will at some time close, places himself in antagonism with great principles, as well as numerous explicit declarations. For how else should he "put on the garments of vengeance," as in Isa. 59: 17? Surely, he is not a priest at his Father's right hand, when he comes "in flaming fire, taking vengeance on them that know not God, and that obey not the gospel." 1 Thess. 1. He is not granting "repentance and the remission of sins," when he says, "He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still." Rev. 22: 11. It is not in "the day of salvation," while mercy is offered to the impenitent, that the wicked call for rocks and mountains to fall upon them to hide them "from the face of him that sitteth upon the throne, and from the wrath of the Lamb, for the great day of his wrath is come." Rev. 6: 16, 17. And if Jesus is to cease to occupy the throne which he now occupies, it cannot be the throne referred to in Luke 1: 32, 33; "And the Lord God shall give unto him the throne of his father David. And he shall reign over the house of Jacob forever; and of his kingdom there shall be no end." Compare Dan. 2: 44. And again, if the saints have been *inheritors* of that kingdom since the day of Pentecost, as Eld. Treat and his associates teach, how is it that they that are rich in faith, and love God, are "heirs of the kingdom," and that it is to them a matter of promise? James 2: 5; and that, when the Saviour comes, sitting "upon the throne of his glory," he will say to them, "Come, ye blessed of my Father, inherit the kingdom?" Matt. 25: 31-34. And, if the saints are in that kingdom in their probationary state, how is it that Peter shows them how "an entrance shall be ministered unto you [them that have obtained like precious faith, verse 5] into the everlasting kingdom of our Lord and Saviour Jesus Christ"? 2 Peter 1: 11.

The truth is, Eld. Treat's view of the kingdom of Christ is one-sided; based on a partial acceptance of the Scriptures of truth. The truth—the whole truth, on this important subject, is not understood by himself and his people; or if understood, the prejudice of position or opinion will not permit him to accept it.

His principle I will briefly notice. He says: "I now state as a fact, recognized by all right-thinking men, that all Divine Power is a unit, and emanates from the throne of God. The erection of any other religious or spiritual throne would be an unpardonable act of rebellion. Adventism teaches men to believe Christ will perform by assuming a throne separate from the throne of God and legislating therefrom over the destinies of millions of responsible beings whose only rightful allegiance is to the throne of God!"

I quote literally; but I infer that he meant that Christ performs such an act of rebellion, according to the teachings of Adventism.

Now Adventism does not teach that there is at any time any withdrawal of "rightful allegiance to [from] the throne of God." If the Saviour receives anything from "the Lord God" by gift, it does not argue a non-recognition of the power, authority, or right, of the Lord God. His statement of the principle is evasive, not placing us in the wrong by direct expression, but only by implication. But he well knows that our views, correctly taken, are not subject to criticism on this point.

But now we will examine to see where Eld. Treat stands on this important question. Is he really zealous for the principle which he has set forth? or is he desirous of "making a point" against an opponent without regard to principle? I will state a fact, and let the reader judge.

In Nov. 1871, I had the privilege of listening to a discussion between Eld. E. B. Lane and Eld. Treat, on the subject of the Sabbath and Law, in Gosport, Ind. Many statements of Eld. Treat I carefully noted at the time, expecting to have use for them in future reference. The following I copy from my memorandum book, taken, word-for-word, from his argument.

"The law was abolished THAT OUR ALLEGIANCE MIGHT BE TRANSFERRED FROM GOD TO CHRIST."

I had the pleasure, soon afterward, before Eld. Treat and the congregation, of characterizing his statement as "one of the most monstrous perversions of Scripture that I ever heard;" and my opinion of it has never changed. We have never held any view nor made any statement on this subject that we would not have all our brethren and the world hear. Is it so with Eld. Treat? Or, if he has now changed his mind—if he has at last become convinced that "our allegiance" is not "transferred from God," is he ready to accept the conclusion, and reverse the argument he tried to maintain in Gosport? His "sledge-hammer" was too "ponderous" for him to wield, and it has fallen back upon his own head! Our opinion is that "the primitive faith" has been remodeled to its detriment in "the current reformation!"

It is a solemn truth that Eld. Treat's theory, when traced to its legitimate conclusion, is found to be a *godless system*. It ignores the God of the universe—"the God and Father of our Lord Jesus Christ;" and it perverts the gospel, denying the office of Christ as "a mediator between God and man," by "transferring allegiance from God to Christ," and thereby rendering the office of mediator an impossibility.

But sufficient for the present. We shall wait for the development of Eld. Treat's argument, and test it by the Scriptures, in due time.

J. H. W.

Tract and Missionary Work.

The importance of this work has not been fully estimated by many of our people thus far, and it is the design of this article to call the attention of the readers of the REVIEW to some things connected with it, and to some of the means necessary to accomplish the design of its organization.

This subject was one of the most interesting brought before the General Conference at its recent session, and we should have been greatly pleased to have all the readers of the REVIEW present on that occasion, that they might have heard what we heard, and had the spirit of the work infused into their hearts. The remarks of Eld. Haskell, of the New England Conference, and Bro. Kinne, of New York, were very encouraging and instructive, and well worthy of being remembered and carefully considered. The workings of the Tract and Missionary Society, where it has been really carried out according to the original plan, have been most encouraging, and if in our Western States it has not seemed to accomplish the same work, we think the reason to be simply this—the original plan has not been fully tried.

No plan of action should be held responsible for apparent failure, until it has had a fair trial. But this society has always proved a success when it has had such a trial. And here I may be allowed to say a word in reference to my own feelings, concerning this society. When it was first organized, and put into operation by Eld. Haskell, in New England, I had some doubts about its proving a success, especially in our Western States. There seemed to be considerable machinery about it, some of which I could not see the need of, as I did not understand all its workings. The condition of things in New England is different in some respects from that in our larger Western States, where the means of travel are not so fully provided. These and other reasons seemed to make it a matter of doubt whether the plan would prove practicable in a larger field. But the last season has made me a full convert to the practicability of the plan as carried out there.

During the last season, while our Western States have been measurably hesitating in regard to some of the provisions, New York, the largest State in which we have an organized Conference, has heartily adopted it, and is now reaping the benefits of the same. Bro. Kinne, a layman, the President of the Conference, and of the Society, stated in the General Conference, that the influence of the Society in that State, since its organization a year ago, had, in his judgment, been more effectual for good than all the preaching bestowed during the same

period. In localities where the cause had been languishing for a long period in consequence of past troubles, the introduction of this Society-work had aroused an interest unfelt for years, and hope and courage were springing up in the hearts of the people. There is no Conference that has labored under greater discouragements than New York. No State where there was a greater territory to be organized, and none where the brethren were more scattered. Yet the plan has been working finely, and has proved a blessing to the cause.

The same is true in regard to Ohio. This Conference has had no ordained minister of its own for years in the past. It is a large State. The brethren were in many places somewhat discouraged. And when the Society was organized by Bro. Haskell, he was unable to be with them long enough to fully instruct them in all its workings. And since its organization, some of its officers have resigned, and various perplexities have had to be met, and great discouragements to be encountered. Yet, under all this, it is believed that the tract and missionary work there, is in advance of any other State where this plan has not been carried out. I might say the same in regard to Maine, another State where Bro. Haskell has been able to partially carry out the plan. All these instances have proved to me the practicability of the plan, and shown furthermore that our Western States have suffered a loss in permitting themselves to fall into the rear in this great work of the Tract and Missionary Society.

The results, as seen in the New England Conference where it has been more fully tried, are worthy of study. This Conference was generally regarded as one of the hardest in which to accomplish any great results of any in the field. Previous to the organization of this society, the General Conference had to support much of the labor bestowed in that field. But since it has been put in operation, New England has become one of the foremost in supporting our various enterprises, though it is known to be less wealthy, and its membership less numerous, than many others.

Its numbers not far from three hundred, with s. b. about \$3000, being about \$10.00 per member on the average. Let us notice two other prosperous Conferences, Michigan, and Iowa. The first, with a membership of about sixteen hundred, according to the N. E. rates per member, should have an s. b. list of \$16,000. But it has only about \$6500, while Iowa, with her seven hundred members, should have at the same rate an s. b. list of \$7000, but actually has only about \$3500, or one-half the New England rate, and yet it cannot be shown that the people on the average are poorer in these States than in New England, but rather the contrary.

The same facts hold true of other Conferences. Not one of them comes up as high as New England. What has brought about this wonderful contrast within so few years? Those best prepared to answer say, The Tract and Missionary Society. But this change is not all confined to the matter of Systematic Benevolence. It is seen in the same distinctness in most other directions; in the matter of donations for various purposes. I was struck with this in the last camp-meeting, when appealing for help on the Hygienic Book Fund. In no State did I see the friends step forward with the alacrity that they did in New England. In the appeal for \$100 each to be loaned without interest to help Bro. T. J. Butler, New England was the first on the ground, with about one-third of the whole amount. So in regard to paying up arrearages on our periodicals. They tell me at the Office that there was a very marked contrast when the lists of the different Conferences were taken up. The New England list was far ahead of any other Conference, and those States that had partially adopted the plan, stood next.

But it may be said by an objector, that a special pressure has been brought to bear, that the brethren have overacted, and that a reaction will take place and great weakness result. So far from this being the case, never was there a time since the organization of the society, within the last three years, when money could be raised there with the ease it can now after these three years' experience. As we work, we become more able to work. Exercise gives strength. This great law of God applies to giving labor or means as well as in other directions. This is the secret of strength. New England men and women have gone to work as though they believed this cause a reality. As they work, they find additional strength to work. So far from having overacted, they are just getting ready to act. May God bless their good example to the good of our people everywhere.

The true secret of our success is in the plan, which brings every man, woman, and child, into a harmonious system. Each mite cast in, goes to swell the amount, as the little rivulets run into the great river which rolls its mighty volume of waters on to the sea. Our Systematic Benevolence affords an excellent illustration of this whole tract and missionary work. Many of us can remember what difficulties were encountered in raising means for the support of the cause previous to adopting our present plan. And why was this? Simply because there was no recognized system established which would bring all the membership into working order. Many did not realize their obligations. They

were never set before them properly, and the burden of the work fell upon a few liberal souls, who had to give far more than they were able to, or to see the blessed work which was more precious to them than life stop for lack of proper support. But when this voluntary system of giving was set before all, and their duty made plain, the difficulty was met, simply because all the membership became workers.

Where all do only a little, far more is accomplished in the aggregate than where only a few do liberally. So in the tract and missionary work. The object is that all shall become workers. Every member becomes one of a vigilance committee on the alert, to scatter light and to help forward the work. The women, and even the children, are welcomed as participants. When the General Conference assembles, and all parts of the cause are represented, and matters of great moment are decided upon, and important calls are to be made, the delegates and leading brethren go to their several Conferences and communicate through the tract society to every member of the body. And through this medium, contributions are made, from a penny up to hundreds of dollars, from men, women, and children, for the purpose of carrying out that which our highest legislative body, composed of our delegates, shall deem best for the interests of the whole cause.

During the last war, directions from the headquarters at Washington flashed along the wires to the remotest parts of our country. And the whole force was in motion. So we may carry on our work when these societies are properly organized and directed. What a mighty engine of strength this will be to us when this is fully accomplished! Every man, woman, and child, may then be a worker for the cause they love. Then real progress may be made. Then burdens which now fall upon our ministers will fall where they belong, and they may be left to labor to gather in souls.

If any have thought that the object to be accomplished by this society was merely to scatter a few tracts, they have been much mistaken. It is designed to cover a far greater field, and to bring about equality among all our membership. Then all our institutions will be properly cared for, and channels of communication be opened in all directions, to affect souls and bring them to Christ.

We have no time to delay in this important matter. Several of our Conferences have already lost a year in getting under way. This lost time should be made up. From past observation, we are satisfied that the plan carried out in New England has proved by far the most effective. Local societies lack the essential features which are needed to make each society a part of one great system. The important objects to be accomplished will be lost unless all these societies are united in one general system. We think our Western States will fail to realize the golden opportunity if they do not send in urgent invitations to Bro. Haskell to help them get well started in this important work. We think his time could not be more profitably spent, the coming year, in any other way than in superintending the proper establishment of this work in every Conference. We think, further, that our brethren generally will fail to come up to their duty, unless they take hold zealously to carry out the plan indicated.

It is no longer a mere experiment. It has proved a brilliant success where it has been really taken hold of intelligently, and worked out properly. But, like every other excellence, hard labor is necessary for its success. The Secretary has the most important duties to perform. An inefficient Secretary will spoil the whole plan. This should be guarded against. We hope the present year will show a mighty advance in this important branch of the work. We know it cannot take the place of religion in the heart. Nothing can. But with this important auxiliary, we have firm faith that the tract and missionary work will prove most important in the great work to be done before the Lord shall come. As my mind runs out on the important work before us, and as I see how all these important agencies are to be blended into one glorious system which shall enable all to be workers together for fallen man's salvation, I feel to pray that God may greatly bless the tract and missionary work, and that we all may take part in it, and have it said to us, "Well done, good and faithful servant."

GEN. I. BUTLER.

The School.

THE present term of school commenced Tuesday, March 23, and has at present some forty scholars. Previous notice would have been given, had it been known by those having charge of it when it would begin. It has now been in progress three terms of twelve weeks each during the past year. Although we have had no buildings suitable and no organization perfected to manage it properly, and although the Gen. Conf. Com., who have had a kind of supervision of it, have had so many other duties that they could not give this important enterprise a tithe of the attention that it deserved, and although it has had to struggle against peculiar difficulties incident to all new enterprises, as well as some that are uncommon, yet the exper-

iment has been quite satisfactory, when all the circumstances are taken into account.

Not that the school has been by any means what we hope to make it. We could not expect this under the circumstances. But it has been shown that results far ahead of those generally seen may be reached. Its order, its high moral tone, and its thoroughness of instruction, are gratifying, and lead us to hope for good results hereafter. Those who have attended it seem, on the whole, to be highly pleased, and many of them desire to continue still to enjoy its benefits.

We are not prepared yet by any means to advise a general attendance from abroad. We are in no condition to accommodate a large number, or properly instruct them; but we feel that this matter must be attended to at once.

The General Conference recently held here recognized this as one of the most important matters to be attended to, and we hope to get before our people some proper plan of action before long, so that they may see this object in process of accomplishment.

GEN. CONF. COM.

Ministerial Lectures.

SOME general remarks have already been made upon the nature and design of the ministerial lectures which are now in contemplation. Their importance, as a means to fit men and women for usefulness in the cause of God cannot be overestimated. Our preachers are few, and there is not a single Conference that does not call for help. From the Southern States, also, the cry is, Send us help. Beside these, there are calls from the Danes, Swedes, Norwegians, French, and German, of our own land, and letters from Europe which show that there are openings in France, Spain, Italy, and in other parts of the Eastern continent. These calls must be met by us. But at this time, we lack the men who are qualified to do the work, which must be done in the wide harvest field.

To do what lies in our power toward their preparation for the work, we have decided to establish a school at Battle Creek, where suitable instruction shall be given to fit for usefulness those who are willing to give themselves to the service of God. But as many of our people who should have the benefit of this school cannot visit Battle Creek to attend it, we have adopted a plan of ministerial instruction within the limits of each Conference. This will bring the instruction within the reach of all. It is, therefore, the imperative duty of those who wish to qualify themselves for usefulness in this sacred work to attend these lectures and participate in their benefits. We cannot too strongly urge this upon our people. It is not designed to call ministers from their fields of labor; but the object is to benefit those who contemplate entering the work, and also to instruct any who feel interested in a more perfect understanding of the present truth.

It will require an effort and cost a sacrifice on the part of those who attend. But the benefit to be obtained is worth vastly more than all it can possibly cost. The interest we have in the truth, and the estimate we place upon that understanding of it which will make us useful in its advancement, is shown by the sacrifices made for it.

God calls for volunteers in his cause; and there are hundreds of men and women among us whose hearts beat with lively emotion when they hear of the earnest appeals from every quarter, "Come over and help us." But when they consider their own disqualifications, their hearts sink with sadness. All such should avail themselves of the privileges offered by the present arrangement. None should think of waiting until they are partly through, before commencing, or leaving before they close. The entire time should be devoted to learning what can be learned that will be of practical benefit in the future.

To the friends in New England, I would say, Possibly there may never be another such a course of instruction given in New England, and perhaps not in other Conferences, except where the denominational school may be located. Therefore it is very important that you avail yourselves of this opportunity, even if it be at much sacrifice.

God is loudly calling upon his people by his providence and by his Holy Spirit, to arouse from that state of lethargy into which they have fallen, and to buckle on the armor anew, and to take hold of the work of God as though they were in earnest. We therefore hope to hear from many in the New England States that will be interested in these lectures, and will attend them. Address me at South Lancaster, Mass.

S. N. HASKELL.

Fables.

If you would attempt to prove that the sun shines, there are those who would oppose you in argument, merely for the sake of argument. So when you would show that the moral law, or the decalogue, is perpetual, you will find those who will, with one single effort, bind up this holy law with the Jewish typical system, and throw it all overboard.

The third chapter of Galatians, and 16th verse, states that Christ came to redeem us from the curse of the law; that is, he came to redeem

us from its penalty, or consequences, (he) being made a curse for us, (that is) he endured the penalty.

To say that he came to redeem us from the moral law, and thus annihilate the decalogue, calling it a curse, seems to us nothing short of blasphemy.

The moral law a curse! the ten commandments a curse! the decalogue a curse! Horrible perversion of morality! Do not these commandments form the basis of all morality? Is not the whole system of common law founded upon the precepts of the moral law? and does not every Sunday-school, and every Christian family, teach these precepts to the young?

Let it be the prayer of every friend of truth that error may be speedily rebuked. How long, O Lord, shall fables be proclaimed from the pulpit and the press? Oh! that voices might arise from every hill, and valley, and plain, from every place where error is taught, that would be full of mighty power, confuting error, dispensing light, scattering darkness. Our ears are pained from week to week, as we hear heathenish doctrines proclaimed seriously as Bible truth.

JOS. CLARKE.

Objections to the Sabbath Answered.

ELEVENTH OBJECTION.

Christ is the end of the law for righteousness to every one that believeth. Rom. 10:4.

Answer. We agree that this means the decalogue, but we do not agree that it means that Christ has put an end to that law. End does not always mean termination. It is very frequently used as meaning the object of a thing, as James 5:11. "Ye have heard of the patience of Job and have seen the end of the Lord." This certainly does not mean that the Lord died in the days of Job. James means to say, Ye have seen the object of the Lord in the afflictions he brought on Job. The word end is used in that sense in the text. Christ is the object of the law for righteousness to every one that believeth. That is, those who believe in Christ receive grace from him which enables them to carry out and accomplish the object of the law—that is to obey the law and be righteous men. 1 Tim. 1:5, is another illustration of the use of the word end. "Now the end of the commandment is charity out of a pure heart, and of a good conscience, and of faith unfeigned."

Would any one claim that by the term, end of the commandment, Paul meant that the commandment had died? Every one knows better. That is not Paul's meaning. The simple meaning is this: The object of the commandment is charity out of a pure heart. Precisely the same is the meaning of the text in Rom. 10:4. But take our opponents' view of it a moment. They say that this text means that Christ put an end to the law. Very well; to whom did he end it? Paul says, "To every one that believeth." Then it is ended only to the believer; but to the unbeliever it is not ended, and hence is still binding on him. According to this, a man should keep the law of God till he is converted, and then should not obey it any longer! What an absurd conclusion. We think this objection is not worthy of a more extended notice.

TWELFTH OBJECTION.

Every day is alike. Rom. 14:5. One man esteemeth one day above another; another esteemeth every day alike. Let every man be fully persuaded in his own mind.

Answer. This text is often quoted by those who claim that any one-seventh part of time devoted to God is all that is required, men who claim that we must keep one day in the week, no matter which, provided we are conscientious about it. We will answer them first:—

Paul says, "One man esteemeth one day above another." I esteem the seventh day above other days; you esteem the first day above other days. Of us both, Paul says, Let every man be fully persuaded in his own mind. Now if I am fully persuaded that the seventh day is right and you are persuaded that the first is right, why, we are neither one to be condemned. One is as good as the other. That will do very well; but read a little farther: "Another esteemeth every day alike." Here is a third man who regards neither the seventh day, nor any other day. He esteems every day alike, working seven days in the week. What does Paul say about him? Precisely what he says about the other two—let him be fully persuaded in his own mind. "He that regardeth the day, regardeth it unto the Lord; and he that regardeth not the day, to the Lord he doth not regard it." He is just as near right as either of us. Now if this has any reference to the Sabbath whatever, it does most certainly demolish all Sabbaths;—the first day, the seventh day, or any other Sabbath day, because it clearly teaches that the man who regards no day is just as acceptable to God as the one who does regard some day. Are our first-day keepers willing to accept this position? We know that they are not; hence they are the last men who ought to quote this text against the seventh-day Sabbath, for it is a sword that cuts both ways, and slays their Sunday Sabbath as well as God's Sabbath. We think this is a sufficient answer to them.

But there is another class who can make a more plausible use of this text; viz., that there is now no holy time—no day to be kept sacred. Does this text when fairly understood teach that doctrine? We think not for several reasons. 1. In this very epistle to the Romans, Paul does most emphatically teach that the law of God, of which the Sabbath is a part, was not abolished by Christ, but is still holy and binding. Thus in chapter three he says: "Do we then make void the law through faith? God forbid; yea, we establish the law." Verse 31. And in chapter seven, verse 12, he says of the same law, "Wherefore the law is holy, and the commandment holy, and just, and good." Christ says that every jot and tittle of the law shall stand till heaven and earth pass. Matt. 5:17-19.

James says, referring to the ten commandments, that whoever breaks one of the least of the commandments is guilty of all. James 2:8-12. We know that the Sabbath was a part of that law. Hence all these texts do teach that the Sabbath is still binding. 2. There is no record that Paul ever disregarded the Sabbath himself; but, on the contrary, so far as we have any record, it shows that he ever kept it, called it the Sabbath, attended meetings upon it, preached, held prayer meetings, and read the Scriptures that day. See Acts 13:14, 15, 27, 42-44; 16:13; 17:1-3; 18:1-4.

3. John, on the isle of Patmos, A. D. 96, was in the Spirit on the Lord's day, which shows beyond controversy that there is a day in the Christian dispensation which belongs to the Lord, which is distinguished above the other days of the week as the Lord's day.

4. It is not reasonable that the Lord should abolish all sacred time, and leave no rest-day to his church. Both men and animals need a day of rest from physical labor as often as one day in seven. The Christian church needs a day for meeting and devotional services. Without this, the church would soon lose its power over men. The very men who advocate the no-Sabbath theory, never practice what they preach. They find it necessary to keep a Sabbath day as well as other people. Their works show that they do not believe their own doctrine.

5. Paul in this chapter has no reference whatever to the Sabbath day. It is not the subject he has under consideration. Manifestly he refers to feast days and fast days—days similar to our New Years, Christmas, Thanksgiving day, &c., which were observed by the Jews. Thus he begins the chapter: "Him that is weak in the faith receive ye, but not to doubtful disputations. For one believeth that he may eat all things; another who is weak, eateth herbs." Verses 1, 2. It is the days connected with the eating of herbs and the like, of which a complete list may be found in Leviticus 23. But the objector insists that Paul says, "another man esteemeth every day alike"—every day must include the Sabbath day; hence Paul does include that day. We think that this does not follow. I make a bargain with a man to work every day through harvest. Will anybody interpret that to mean that he was to work for me seven days in the week? Certainly not. If we should put it in writing in that very form, no court would interpret that to apply to any more than the regular six working days of the week. So Paul uses it in this place. The Sabbath was a holy, sacred day, ever recognized by the people of God from the creation, and definitely guarded by one of the ten commandments, which law he everywhere honors as still holy and good.

I will now show that the phrase, "every day," when referring to things not lawful to be done on the Sabbath does not include the Sabbath day. Ex. 16:4. "Then said the Lord unto Moses, Behold, I will rain bread from heaven for you; and the people shall go out and gather a certain rate every day, that I may prove them, whether they will walk in my law or no." Here the Lord distinctly says the people shall go out and gather a certain rate every day. This is the very term that Paul uses in Rom. 14:5, which our opponents urge must include the Sabbath. But read a little farther. "And it came to pass, that there went out some of the people on the seventh day for to gather, and they found none. And the Lord said unto Moses, How long refuse ye to keep my commandments and my laws? See, for that the Lord hath given you the Sabbath, therefore he giveth you on the sixth day the bread of two days; abide ye every man in his place, let no man go out of his place on the seventh day." Verses 27-29. How is this? Did not God say that they should go out and gather a certain portion every day? Certainly he did; and yet when some of the people interpreted that language as these moderns do, observe what a rebuke they received from God. They not only found no manna to gather on the Sabbath, but God sharply reproves them for going out to seek for it. Why was that? Simply because the Sabbath was a holy day, in which it was not proper to do such work; and when God said they should gather a certain rate every day, they ought to have known that he did not include the Sabbath day. These modern Sabbath-breakers deserve the same rebuke that those received there; and we fear that they will be as greatly disappointed in the day of Judgment, as those were at that time.

D. M. CANRIGHT.

Alden, Minn.

THE SUN-BRIGHT CLIME.

HAVE you heard, have you heard, of the sun-bright
clime,
Undimmed by tears, unhurt by crime;
Where age hath no power o'er the fadeless frame
For they live forever and know no pain.
Have you heard of that sun-bright clime.

A river of water gushes there,
Mid flowers of beauty strangely rare,
And rich-plumed songsters flit through the bowers
Of the tree of life on those golden shores,
Over there in that sun-bright clime.

Soon the saints will roam those fields of light,
In garments of beauty pure and white,
And pluck life's fruit in the Eden bowers,
Mid a thousand hues of fadeless flowers,
Over there in that sun-bright clime.

Not long shall we wait for that sinless clime,
For now we are nearing the end of time,
Soon the Lord will come with his bride in white,
To take us home where there'll be no night,
Will you go to that sun-bright clime?

Progress of the Cause.

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

California.

My last report was made just after our State Conference. The next Sabbath and first-day, I spoke three times to good audiences in Green Valley. Two more persons were present at this meeting, who have lately embraced the truth by reading tracts and papers. Surely we see enough fruits of tract distribution in this State to stimulate every one to become an active worker in the missionary cause, yet there are too many who excuse themselves from improving opportunities of doing good because of their business cares. May the Lord arouse us all to a sense of the shortness of time, the magnitude of the work to be accomplished, and the responsibility that rests individually upon those who have the light.

On Monday, Feb. 24, I attended the funeral of Warren Palmer, a son of Bro. and sister Palmer of Bloomfield, aged nineteen years, who fell a victim to quick consumption, after a sickness of only about three months. He was impressed with the importance of obeying the Lord, at our late camp-meeting. During his sickness, he gave his heart to the Lord, and died trusting in the Saviour. I had opportunity, on this funeral occasion, to speak with freedom to a large, attentive, sympathizing, and deeply interested audience. May God help many to carry out convictions they received there.

Feb. 25, I baptized, at Santa Rosa, a son and daughter of Bro. Ferguson of Bloomfield, who took their stand to obey the Lord the evening after the funeral. The 26th, went to San Francisco, where I parted with Bro. and sister White on the morning of the 27th, as they started on their eastern journey. I thank the Lord for the privilege I have had of enjoying their society and counsel for the last five months. As the train was bearing them from my sight, I thought in my mind, and felt in my heart; "These are faithful servants of the Lord, precious in his sight. While doing God's will, he can, and will, send his angels to care for them, and bear them safely on their journey, although it may be their lot to meet cold and storms by the way." My heart was lifted to God that it might be even so. To-day, I get this cheering word from Bro. White: "Council Bluffs, Iowa, March 3. We are on time, usually well. The trip has been very pleasant, and we feel that we are in the line of duty." Many feared they would be blockaded in the snow, but, thank the Lord, in his providence, he has ordered it otherwise.

Feb. 28, I went from San Francisco to Woodland, to attend the dedication of the new meeting-house. Here I found a nice house of worship 32x46, all complete, with hard finished walls; wood work inside grained and varnished; carpeted, pulpit and aisles; good fixtures for lighting with gas; plain sofa in the pulpit. The outside is well painted and finished in good taste, with plain belfry and a good bell. The whole is worth, including bell, \$4000.00. Only a few hundred dollars of debt remain upon the house, which it is designed to have all cleared by the first of September next.

Bro. Cornell has labored almost incessantly upon the house for the last four months, but it is due to state here that we are largely indebted to outside friends in Woodland for their liberalities in money, materials, and labor to forward this enterprise. It was they who urged the matter of purchasing a bell, and their liberalities that placed it in the belfry.

As the varnish upon the seats was not sufficiently hard to occupy the house, I spoke, eve of the Sabbath and on the Sabbath, in the Court House. Our opening and dedication service in the church was on first-day morning, March 2, when every seat was filled with attentive listeners. A little over \$94.00 were passed in at the close of the service toward defraying the indebtedness on the church.

The interest in our meetings was such that I concluded to remain over another Sabbath and first-day, and assist in holding meetings each evening. We had, in all, fifteen meetings in nine days. In these meetings, I spoke twelve times, and Bro. Cornell three times. Beside this, the sisters had several afternoon prayer-meetings. A general prayer and social meeting was held each evening, one hour before preaching. As a result of these meetings, already apparent, we would report that the church was brought into active service, and several took their stand to obey the truth. Bro. Cornell still continues these meetings and is to have a baptism next first-day.

A business meeting was held March 8, in which twenty-eight gave their names at \$1.00 each as members of our State Missionary Society, and sister W. E. Wood was appointed librarian and N. M. Grayson was appointed business agent of the seventh, or Woodland division, of the California State Missionary Society. Figures were also given in on s. b. to the amount of \$385.10 per year, which will be raised still higher, as all the members were not present at the meeting.

Four persons who commenced to keep the Sabbath five months ago, and at that time requested their names dropped from the records of the church of which they were members, were publicly excluded from the same church during our meeting, on the ground that they had written a slanderous letter to the church, and had charged the church with keeping no day at all. By special request, I here insert a copy of the said letter, that all may judge of its slanderous character, if such it be.

WOODLAND, SEPT. 6, 1872.

"To the officiating elders of the church at Woodland:—

"We, the undersigned, being fully established in our life-long conviction that the ten commandments are the moral law of God, and still obligatory on mankind, cannot conscientiously remain in fellowship with those who now openly declare that it is abolished. We do, therefore, respectfully request that our names be dropped from your church records."

Yesterday, I left Woodland, and came to this place. I commence meetings in this vicinity to-morrow evening. There are some half a dozen already keeping the Sabbath, who are anxious for meetings. Part of these moved from other places, and one family have come out by reading tracts. My courage is good to labor on in this cause. If all humbly strive to do what we can, there will be a rapid advance of the cause in California. May the Lord speed on the work here and everywhere.

J. N. LOUGHBOROUGH.

Red Bluffs, Cal., March 11, 1873.

Orleans County, Vermont.

HAVING enjoyed a good meeting with my brother and the friends at East Charleston, Sabbath, March 1, the next day I moved my family and baggage to Barton Landing. The next day we went to Bro. Litchfield's, in the town of Westmore. Toward the last of the journey, we got lost in a heavy snow storm, and Mrs. B. partly froze four of her fingers in driving while I was keeping the sleigh balanced in passing through deep snow. The next day was town-meeting day, and we left appointments for lectures in a school-house at the outlet of Willoughby Lake, half a mile from Bro. Litchfield's, and with great difficulty we reached the hospitable home of Bro. Parkers, at Brownington village. We spent the rest of the week in making profitable visits in the Colby neighborhood, in West Charleston. This was our first opportunity of visiting the brethren and sisters in this section. We had a very pleasant interview with the family of Bro. Palmer who embraced the Sabbath last summer, and who received further instructions on our views with joy and eagerness.

Sabbath, the 8th inst., I spoke twice at Bro. Jesse Barrows, in the village of Irasburgh. Several of the neighbors were in. In the forenoon, the pastors of the Methodists and Congregationalist churches were among our attentive listeners. But we were disappointed in not seeing our brethren from West Charleston, and other neighboring towns, as it was a quarterly meeting occasion. Did sickness, or our light thaw, hinder?

The next morning, I came to this place with Mrs. B., our child, and light baggage, and spoke three times. Notwithstanding very unfavorable weather and bad roads, we have held nine meetings here. Some are interested. We hope that the weather will permit us to remain over next Sabbath and Sunday. It is so late in the season that it would be unsafe to remain longer. Our stay with Bro. Litchfield's family has been pleasant. His daughter-in-law and her two oldest children have recently embraced the truth. His son is very near to us. May he soon decide to walk in the narrow way with his wife and children.

Last Friday, to save a long journey and

see some that I might otherwise fail to see, I crossed the mountain between here and East Charleston on foot in following a foot path which was badly filled in with snow. This was rather a wearing trip; but we had a good meeting at East Charleston the next day, and were encouraged to learn they had had an excellent meeting the Sabbath before. It is good for young believers to learn to do without a preacher.

While on this trip, and reflecting on the wants of the cause in this section, the following plan struck my mind with force: To have three monthly meetings in this county; one at Irasburgh, another in Charleston, and another at Westmore, and to have one of these meetings happen in connection with the quarterly meeting for this district. It seems to me that this arrangement, for the present, will have an encouraging influence on all, tell more on outsiders than merely to have a handful meet together, and will bring useful gifts into service which would otherwise rust in staying in their own locality, where there may be nothing special for them to do unless it is to bury their talents in the earth. At such meetings, the wants of the cause could be inquired into, systematic labor could be organized, and, if necessary, arrangements could be made for help to be sent to different points between the monthly meetings, and more monthly meetings could be held where there is the greatest interest, passing by points where no special help is needed. But planning and talking will amount to nothing without making an effort to attend these meetings. Carrying out such a plan has been the secret of success in many places. I solemnly believe that more good could be accomplished by this systematic labor without a preacher, than with the most eloquent preacher without a missionary spirit and systematic labor on the part of the church.

D. T. BOURDEAU.

Westmore, Vt., March 18, 1873.

Iowa.

By request, I met with the Knoxville church and commenced meetings Feb. 8, and continued until the 18th, holding in all thirteen meetings. As these meetings have been reported by Bro. Auten, I will only add that I have reason to hope that there will be fruit in the kingdom of God as a result of them.

From here, in company with Bro. Benn Auten, went to Woodburn, and met with a few, Sabbath, the 22d. As the weather was very cold and stormy, there were but few present, so we improved the time for about three days visiting from house to house, ascertaining, as far as possible, the spiritual condition of each member. To this kind of labor, Bro. A. is especially adapted. His labors were greatly blessed to the good of others, and his help much appreciated by me. We found this church in rather a critical condition. A number of the members of the church are continuing right along in the use of pork, tea, coffee, and tobacco, the same as when the truth found them, though these were all convinced to a greater or less degree of the sinfulness of indulging in these hurtful habits when the truth was presented on these points by Bro. Butler and others. But they failed, in not making a personal application of these things to their own cases, and obtaining the victory over these idols at once, hence, the longer they continued in this course, the more their sensibilities became blunted, and the less their consciences condemned them, until they absolutely made themselves believe that they were doing right, and even tried to justify their course by the word of God. In this way, they were exerting an influence over others that had gotten the victory over these stimulants and had made a good start in reform. Some had gone back to these things, others were thinking of doing so, and there was quite a spirit of rebellion, the majority of the church being much prejudiced against health reform.

Under these discouraging circumstances, our meetings commenced, Feb. 25, and continued to March 4. We held, in all, ten meetings, continuing our private labors all the time we had between meetings. God greatly blessed our efforts until we had the happy privilege of hearing these dear friends renounce their idols and take their position with God's people on the principles of reform. The backslidden were reclaimed, and one made a start, for the first time, to serve the Lord. At our last meeting, Bro. Jacob Shively was set apart as their elder by prayer and laying on of hands. This was truly a solemn and impressive occasion, and I believe this church is more closely united in Christian love and affection than ever before.

On our way to Peru, we had an evening meeting with the Osceola church. Gave a short discourse on Systematic Benevolence, then organized it to the amount of \$240.00 per year. There are others to join, who were not present, who will raise it to nearly \$300. This is doing nobly for this young church.

At Peru, March 8 and 9, we met friends from Adel, Winterset, Osceola, and Decatur.

Had good freedom in talking plain, practical truths to these dear friends, and hope good was done. One was received into the church. Missionary work received a share of attention at each of the above-named places. In this part of the work we are very deficient, and confess ourselves unable to put the plan adopted by us into successful operation, and we sincerely hope we may soon be favored with the labors of Bro. Haskell, to especially help us in this department of the work.

On our way home, we called on Bro. Harvey Morrison, who had just returned from his field of labor and is very busy trying to shape his affairs so as to give himself freely to the ministry without being entangled with home matters. This encouraged us much. Had a meeting with the church at Coloma, and assisted them in business matters of a peculiar character, in which our help was much needed.

Sabbath, March 15, held two meetings at Knoxville. The last one was a communion season, the first meeting of the kind this church has enjoyed for six or seven years. They have not been in a fit condition to engage in these solemn ordinances, and now that difficulties are all settled, sins and backslidings confessed and wrongs righted as far as discovered, there is a degree of union that has not existed for years, perhaps never before. In this state of things how appropriate are the ordinances of the Lord's house! How blessed it is to live so as to enjoy these seasons frequently. This meeting will be long remembered.

H. NICOLA.

Richmond, Iowa.

Dodge Co., Minn.

I WILL now give a summary of what I have done up to this time, as our labors are now closed at the stone school-house.

The heading of our last report should have been as above, and not Goodhue Co. About the time of our last report, Bro. Ells decided it was best for him, in order to gain experience, to try a new field. So he left, while I remained to do what little I could, in poor health, visiting and praying with the people, holding meetings, &c. Remained two weeks. During this time the work seemed to deepen in those who had started. Much prejudice has been removed. Others seem convinced, but are waiting for a convenient season. The last Sabbath I spent with them was a good day. One more, a young man, made a good start. Last summer there were none in this neighborhood, now there are nine heads of families keeping the Sabbath. These, with four others near by, and as many children, who take hold in their meetings, Sabbath-school and Bible-class, may make things quite interesting if all do their duty. Have sold twelve or fourteen dollars' worth of books, and given away some. Sent twelve six months' subscribers, one yearly, for the REVIEW, and five subscribers for the Instructor. Besides, last fall, I sent forty trial trip subscribers for Reformer, having obtained them in about two days. I now join Bro. Ells in Kenyon, Goodhue Co., where quite an interest is manifested. What the result of these meetings will be we cannot yet tell.

We are now right in the critical point. Several are convinced. One has made a start. We will try to do what we can; but God must give the increase. Brethren, will you remember us in your prayers. We will try to get nearer to the Lord. We hunger and thirst after righteousness. We must be filled. We see many mistakes during the past, but will try to improve. May God give us grace and strength.

H. F. PHELPS.

Wisconsin.

SINCE my report of Feb. 19, I have labored one week at Waterloo. Our meetings were profitable, and attended by nearly the whole community. Many came out who have not attended our meetings for years, and others who have never been out to hear before. Some who were bitter opposers are now friends. Three more have taken a stand on the truth. We have reason to expect that others will soon follow.

March 1, went to Hurricane. Staid two weeks. The interest was unusually good. The people were nearly all interested. I labored there till the mud was so deep that I could not continue my lectures longer. I feel assured that with a few weeks' earnest labor, there can be a large church organized there. We left many warm friends at Hurricane, with the promise to return. I left some tracts with them. The people were anxious to read, and are more than ordinarily intelligent.

I am now at Waterloo, doing what I can during the muddy season. Several are to be baptized next Sunday. Still seeking to overcome sin, and be a servant that God and men can trust, I earnestly crave a continuation of your prayers in my behalf.

D. DOWNER.

Waterloo, Wis., March 18, 1873.

THE most violent passions have their intermission; vanity alone gives us no respite.

Tract and Missionary Work in Iowa.

ACCORDING to previous arrangement, Bro. H. Nicola met with the church at Woodburn, Iowa, March 1, 2. He was accompanied by Bro. Ben Auten of Knoxville, Iowa. Although the weather was quite stormy, the school-house was well filled. On Sabbath, Bro. Nicola spoke on health reform, and the necessity of putting away idols, which it is hoped did some good in the way of inducing some of the brethren to leave the use of tobacco.

There was much of the good Spirit of God felt by the brethren and sisters during this meeting. Some who had grown cold and backslidden, resolved to make a new start for the kingdom, with a firm determination to walk in the light of God's word.

On Sunday, there was a meeting of the Tract and Missionary Society of District No. 6, of the Iowa and Nebraska Conference.

The report of labor is, Money rec'd from sale of books, 679 pages, \$1.55.

No. of families visited, 45.

No. of new subscribers for REVIEW, 16; for Reformer, 1; Instructor, 5.

Pamphlets and tracts loaned and given away, pages, 8713.

Books loaned, 192.

On the 5th, Bro. Nicola met with the church at Osceola and organized Systematic Benevolence to the amount of \$235.00.

JEREMIAH RHODES, Sec.

Osceola, Iowa, March 19, 1873.

Unbelief.

"So we see that they could not enter, in because of unbelief." Heb. 3:19.

IN this text of Scripture we have a fact stated that is important to us, particularly so if, as is commonly conceded by Seventh-day Adventists, the journeyings of the children of Israel from Egypt toward the land of Canaan illustrates our position in the last days, as we are nearing the heavenly Canaan. That it is the children of Israel at that particular time that Paul refers to, see the verses preceding the text.

It would seem the greatest ingratitude on the part of any people, after they had experienced so much of God's mercy as the Israelites had, to doubt the leading of their Deliverer. But thus it was. After God had, with a mighty hand, wrested them from the grasp of their task-masters, destroyed their pursuers, miraculously supplied their wants, and, in every way possible, manifested his love toward them, they were guilty of unbelief to the extent that God, in all his love for them, could not permit them to enter the land of promise.

But, before using much reproach, let us consider our own case, lest we, as in the matter of David and Nathan, pass judgment upon ourselves. The words of Paul in Rom. 2:1, may prove true of us. "For thou that judgest doest the same things."

That the sin of unbelief is almost universal is apparent to all; especially to the religious teacher does this fact come with force. And this only appears as another sign that we are in the last days of the present age. Thus speaks our Saviour upon this point: "Nevertheless when the Son of man cometh, shall he find faith on the earth?" Luke 18:8. Forcefully does the idea come to the mind that there will be a very small amount of that without which it is impossible to please God. The same sin is rife, when the Son of man cometh, that kept the Israelites out of the promised land.

Is this unbelief in the last days confined to the world's people? Would that were the fact. Tremblingly do we read, "And because iniquity shall abound, the love of many shall wax cold." Matt. 24:12. Those that have once had their hearts warmed by the love of God and his truth are affected by the condition of society, and now their touch is chilling. They have an influence. Their insinuations are harbored. Thus is accomplished a falling out by the way, of many.

The evidence of the divine authenticity of our faith and hope is not always before the mind in all its completeness, of which fact Satan takes advantage. Unbelief steps in. The remedy is suggested in a continual review of the reasons that at first led us to embrace the truth. Sometimes it may be necessary to pray, "Lord, help mine unbelief." Better offer such a prayer now, than, a short time in the future, to pray to "mountains and rocks" for shelter from the wrath of God.

Of how many that are now in the ranks of those who "keep the commandments of God" will it finally be said, "They could not enter in because of unbelief"? If all would make that earnest effort necessary to keep right in the sight of God, there need not be any. But alas! the testimony of Jesus tells

us that that effort will not be made. As the children of Israel fell in the wilderness, even so many at the present time are to fall out by the way. Having come out of Egyptian darkness, and taken up our march toward the heavenly land, let us be diligent, possessing our souls in patience, knowing that he that endures unto the end shall be saved. Let us arise, rid ourselves of every weight, and press toward the mark which is at the end of the race. And may God give us deliverance.

A. M. WEEKS.

Putting away our Sins.

Is there not a more extended meaning to these words than some of us have thought? Do they not reach backward, as well as forward? Is there not danger of our resting down satisfied with a sort of general confession of past sins, such as, I know I have been a great sinner, without putting away, really and truly, sins of the past?

Our efforts to overcome present and future temptations will avail us very little if past sins are not thoroughly and heartily put away.

And is there any real putting away of past sins without personal confession to the one we have injured; and also reparation as far as it lies in our power? It seems to me there is not. Putting away sins, means something more than ceasing to sin.

Dig deep, and lay the foundation sure. It is very essential to do this in forming a Christian character. Dear reader, did you dig in laying your foundation, or did you say, I know I have been a great sinner; I see my past life is all filled up with filth and rubbish; it is poor work, and I will begin right here to do differently; I will now lay my foundation for a better life? Too many build thus, and this is why they do not stand. They did not go to work in earnest, and tear up the rubbish of past sins by hearty personal confession. It will not do to build upon the uneven surface soil; we must dig. Don't think the past is all right because it is forgotten; no, but go to work and dig, praying God to help you that every past sin may be completely dug out, and your foundation be laid deep and sure.

I know that this is no easy work. It is against nature to pick out the sin, and confess to the person; but oh! my brother, my sister, there is a rich blessing which will follow you if you make clean work. You will gain a strength which he who confesses his sins all in a bundle never obtains.

M. J. BAHLEK.

Perfection.

THE standard of Christian perfection is a high and holy one. Says Jesus, "Be ye therefore perfect, even as your Father which is in Heaven is perfect." Is it possible for mortals to attain to this high state of perfection? Yes, it is possible, or it would not have been required of us. And, nothing short of this perfection will entitle us to a place in the heavenly inheritance.

The word of God affords us ample instruction in the ways of righteousness, that we may be thoroughly furnished unto all good works. Christ is our perfect pattern. If we abide in him, and obey his word, the love of God will be perfected in our hearts, and we shall be able, "so to walk even as he walked." And John testifies, "He that doeth righteousness is righteous, even as he [Christ] is righteous."

The ways and means for our advancement toward Christian perfection are clearly defined. Hear James: "Let patience have her perfect work, that ye may be perfect and entire, wanting nothing." And Paul: "Dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." And Peter exhorts: "But as he which hath called you is holy, so be ye holy in all manner of conversation; because it is written, Be ye holy; for I am holy." And again Paul, in Col. 3:12-14: "Put on therefore . . . bowels of mercies, kindness, humbleness of mind, meekness, longsuffering . . . and above all these things put on charity, which is the bond of perfectness."

"The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance." Gal. 5:22, 23. We must cultivate these graces of the Spirit, and labor earnestly and perseveringly, that the fruits thereof, in our hearts, may ripen unto perfection. To successfully accomplish this work, we must heed the counsel of the apostle Peter: "Giving all

diligence, add to your faith, virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ." And he adds, "For if ye do these things, ye shall never fall."

Let us then encourage our hearts and press on. With our eyes fixed upon the prize—feeling our entire dependence upon Him who is mighty to save—with firm faith, relying upon the promises of God, may we get hold from above, and urge our way onward through the strife and conflicts of the Christian warfare, overcoming every obstacle, surmounting every difficulty, nor yielding the battle until, having washed our robes and made them white in the blood of the Lamb, we can shout the victor's song of triumph, and exclaim with Paul, "I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day."

May we never lay down the armor, nor cease the warfare, until we are prepared to stand "without fault before the throne of God."

M. E. GUILFORD.

Castalia, Ohio.

That Song.

IN spite of the trials of the way, we can but look forward to that glad period when the glorious song of triumph will be sung by the hundred and forty-four thousand on the Mount Zion—a song that none can learn but that select company, because it is the song of their experience and victory—a song so full of gladness, thankfulness, and triumph at their wonderful deliverance by the mighty power of God for them, from the wicked powers of earth and hell combined. Says John, "And I saw as it were a sea of glass mingled with fire: and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God! And they sing the song of Moses, the servant of God, and the song of the Lamb, saying, Great and marvelous are thy ways thou King of saints, Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy: for all nations shall come and worship before thee: for thy judgments are made manifest."

God has set his hand to recover the remnant of his people. Before them lies great tribulation, which they must meet—which they cannot escape: nothing but perfect obedience to the voice of their Leader will save them in that dread hour which is fraught with such fearful interest. All the cunning of men, inspired by Satan and his legions of darkness, will be set in array to overcome them. But the Holy Spirit has recorded for their special encouragement the view which John had of them, having gained the victory, standing with the Lamb on Mount Zion. "These are they which were not defiled with women." They are free from the sins of Babylon, or the apostate churches. "These are they which follow the Lamb whithersoever he goeth." By faith they discern his atoning sacrifice, his priesthood and closing work in the heavenly sanctuary. By faith in God's word they have followed in its precious light, till, having purified themselves by obedience to it, they are counted worthy to be redeemed from among men, and have become the first fruits unto God and the Lamb.

What wonder that from them bursts forth a song of holy triumph that none other could learn? Faintly, can we conceive of the amazing seraphic bliss and glory of that song that will resound through Heaven's wide arches. The joys that are held out before us far outweigh the joys and sorrows of earth. It is ours to run for the prize, and to so run as to obtain. Ours to sing that song when we shall be crowned with victory. There the weary and worn servant of God will find an exceeding weight of glory as the reward of a lifetime of toil here, coupled with discouragements. There the sick and sorrowing of earth will find a sweet rest, and their bodies will be toned with an immortal vigor—no more weighed down, but free, yes, free from suffering and sin. Oh! let me be one of that number that will have their robes washed white in the blood of the Lamb, join that song, and share that rest.

A. M. LINDSLEY.

Obituary Notices.

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

DIED, near Mt. Pleasant, Iowa, Feb. 25, 1873, our beloved brother, Jacob Hare, aged fifty-two years, eight months, and twelve days.

Bro. Hare was born in Green Co., Ohio, in 1820. He was converted at an early age, and was a class-leader in the Methodist church for many years, and during the last years of his connection, held a license to exhort. He began to keep the Sabbath of the Lord in 1863. Since that time, he has been a firm believer in the doctrines held by our people. He received a license to preach, from the Iowa Conference, in June, 1871, and was ordained to the ministry in June, 1872. He labored with the Southern Iowa tent last summer with great earnestness. He was taken sick with pleurisy and inflammation of the brain, Dec. 14. He partially recovered from this attack, so as to go to town upon business, but had a relapse, and gradually sank, till death closed the scene. He had all the care in his sickness that kind affection could bestow.

Bro. Hare was an ardent, energetic man, of decided convictions; one whose influence would be felt among any class of associates. He never feared to express his convictions decidedly whatever others might think. There was no taint of double-dealing about him. During the last year, he consecrated himself especially to the work of God, and in his last sickness, as he drew near to the close of earthly hopes, he became as meek and tender spirited as a child. He seemed to sum up all the past scenes of his life, and he examined them critically, that he might clear himself of everything that was wrong. He felt that the Lord Jesus came very near to him, and he seemed every way prepared to close his earthly career. I had the happiness of sharing his affection and confidence, and as I write these poor lines I feel the loss of a faithful and devoted friend. A large circle of friends mourn their loss. He was a most affectionate husband and father, and that sad-stricken family circle can never be complete till formed anew in the golden city. God grant that it may there unite without the loss of one. His church and Conference have met with a sad loss. Yet we cannot mourn so much for him as for those he has left behind. "Blessed are the dead which die in the Lord from henceforth!" He rests in hope, while we are left to toil, to suffer, and to wait. May our closing scene be as peaceful and full of hope as was that of our brother now sleeping so sweetly beneath the sod.

GEO. I. BUTLER.

DIED, in Canaan, Me., March 7, 1873, of diabetes, Sumner Holt, aged 62 years.

In 1867, when the Canaan church was organized by Bro. D. M. Cantrick, Bro. Holt was chosen and ordained elder, which office he held until the day of his death. He was one that loved the whole message, therefore was never heard to murmur or complain. We feel that a good brother has fallen by the hand of death, and is laid away as one of the jewels, to be gathered when Jesus comes. He leaves a wife and four children, and a large circle of friends, to mourn their loss. May the Lord bless and sanctify to them this deep affliction which has come so suddenly upon them. A few thoughts from Rev. 14:13, were presented on the day of the funeral for the consolation of the bereaved friends, by the writer.

J. B. GOODRICH.

DIED, in Brunswick, Maine, March 7, 1873, William Gatchell, aged seventy years. The subject of the above notice was a worthy and respectable citizen, and for many years an active member of the Baptist Church. Some eight years ago he embraced the third angel's message. He has ever adorned his profession with a well-ordered life and a godly conversation. He was always in attendance at meeting, and took an active part in all the exercises. In the death of Bro. Gatchell, the church sustain a great loss. He leaves an aged wife and three children to mourn their loss. May God sanctify this affliction to their good.

L. L. CUSHING.

DIED, at Olcott, N. Y., March 11, Maria Lamson, in the seventieth year of her age. Our dear Mother had been severely afflicted with rheumatism for many years, which finally terminated in consumption. Patience sweetened the bitter cup of suffering that was given her to drink, and she joyfully anticipated the time when "the lame shall leap as an hart." Although "her loving voice no longer will greet the coming of our feet," we know her sufferings are ended and that she rests in bright hope. Comforting words were spoken by Bro. Cottrell from Rev. 14:13.

P. M. LAMSON.

The Review and Herald.

Battle Creek, Mich., Third-day, April 1, 1873.

The Western Camp-Meetings.

In order that we may be prepared in season, as well as to save confusion, we request the several State Conference Committees west of Michigan (excepting California) to send in the places where their camp-meetings will be held the coming season, at once, so that when the time shall arrive for the appointment of these meetings, we shall know the place. It is important that these be known in time so that sufficient opportunity be given for those who desire to attend, to make arrangements. It is desirable that all who can attend our camp-meetings should do so, for many of our people have no other chance to receive instruction in the truth during the whole year. We want, then, that the appointment should go out in good season, that we may have a general attendance. We hope these committees will see to this at once. Then this Committee can be prepared to make the appointment in due time. The Eastern Conference Committees can also bear this in mind and send in the names of places where their meetings will be held, at the proper time. Gen. Conf. Com.

Anniversary Sermons for Our Next Conference.

The Committee appointed at the last session of the General Conference to designate certain persons to prepare sermons "suitable to different portions of our Conference work," to be "preached as introductory to those proceedings," at our next Conference, have had the same under consideration, and submit the following report. Not having time to make the appointments before the Conference closed, the Committee take this method of making them known to those whom they may concern:

- 1. Opening sermon on the General Interests of the Cause. By Eld. James White.
2. Tract and Missionary Work. By Eld. S. N. Haskell.
3. The Proper Education of Our Youth. By Eld. J. N. Andrews.
4. Appeal to Young Men to Enter the Ministry. By Eld. Geo. I. Butler.
5. Object of the Benevolent Association. By Eld. D. M. Canright.
6. Our Publishing Work. By Eld. James White.

The persons above designated will please mark these appointments, and prepare themselves to fulfill the duties assigned them at the time indicated, unless providentially prevented.

S. N. HASKELL, U. SMITH, E. B. GASKILL, Com.

Danish Monthly.

SIXTEEN numbers of this journal have been issued. Cost up to this date is, \$1520.76 Received on subscription and donation, 1288.86 Deficiency, \$231.90 We hope subscribers will pay up promptly, and that the friends of the Danish Mission will continue to donate of their abundance.

Volume one of the Advent Tidende, bound in paper covers, will be sent by mail, post-paid, for 75 cents. This is an excellent volume to put into the hands of those candid persons who read only the Danish language. J. W.

The Saints' Inheritance.

A REVISED edition of the excellent work entitled, The Saints' Inheritance, by Eld. J. N. Loughborough, is just issued and for sale at this Office. Sent by mail, post-paid, for the small sum of 10 cents. J. W.

Beware!

We learn that a person in Missouri, calling himself for the present W. W. Jiltz, is sending out circulars of a patent well auger, to our brethren, addressed "to any male subscriber of the REVIEW AND HERALD." He claims to be a Seventh-day Adventist, and that he will make special bargains with S. D. Adventists and S. D. Baptists. This man is sailing under false colors. He is not a S. D. Adventist. He has no connection, and no sympathy, with this body, and on some points is bitterly opposed to our faith; and we are informed that he has not for some time observed the Sabbath at all. Respecting the merits of the auger, we have nothing to say; but the effort to induce Sabbath-keepers to purchase the right to use the instrument at what we deem exorbitant figures, under the special plea that he is a S. D. Adventist, and is giving them a wonderful bargain, is an imposition. Knowing the antecedents of this man, which will not bear exposure to the light, we are not surprised at his course in this matter. But we caution our brethren not to be fleeced by the specious pretense of extra offers, or the prospect of such a marvelous income as \$50 a day.

We see by the last number of the Advent Christian Times (Eld. Himes' paper), that the management of the paper, and that of the Association by which it is published, have just changed hands. A. W. Tucker is now business agent, and L. C. Collins, editor, in place of Wm. L. Himes, who has resigned both these offices.

The paper was started and the Association formed some eight years ago, by the efforts of Eld. J. V. Himes, but neither he, nor his son, have now any further connection with it than simply as members of the Association.

In the Advent Christian Times of March 25, 1873, at the conclusion of an article entitled "The Four Seventies," A. Armour says:—

"One thought more:— We must be in Babylon,—not of Babylon, till Cyrus,—Greek, Kurios—the Lord—comes. The coming of Cyrus, and the end of Babylon, is the first event in the endings of the times."

The Greek word for Lord, Kurios, is not the Greek word for Cyrus, which is Kuros; a slight distinction, which would have materially affected Mr. A.'s criticism, had he noticed it.

We were very happy to see Eld. T. J. Butler at the recent General Conference imbued with the spirit of our message. He has again given himself to the work, and God is blessing his labors in the conversion of souls.

We call attention to his affairs as set forth in REVIEW, Vol. 41, No. 2, by the President of our General Conference. In response to that appeal, a few brethren have come up nobly to the work of relief. We now appeal to those brethren who can lend this brother one hundred dollars each, without interest until he can sell his property in Missouri, to inform us immediately. We hold security on the farm, and the time for payment has past. When the money is raised, we shall sign over the security to the several one-hundred-dollar men, who can close up the matter at the time of their choice. Those who have not ready cash can have a few months' time to raise it. We want to hear immediately from those who wish a part in this work of relieving an able and faithful servant of the Lord. Address

ELD. JAMES WHITE, Battle Creek, Mich.

Meetings in Minnesota.

We now have some fifteen or sixteen bodies of believers in Minnesota. It seems important that I should visit each of these, and I know I should find enough to do for a week or more in each place. I would like to do this; but if I should, it would take at least four months to get around, and all the summer would be gone, and nothing done in new fields. This must not be. We therefore propose to hold about three general meetings, one at Hutchinson, one perhaps at Jo Daviess, and one at Greenwood Prairie, or near there. If a proper effort is made, two-thirds of those in the State can be at these meetings, baptisms can be had, and all business matters attended to. Then will come our camp-meeting, which all should attend. Then Bro. Haskell will hold about three general meetings in the State, in early fall. Besides this, Bro. Grant will probably visit the churches not directly reached by these meetings. On the whole, I think this will be doing quite well by our churches. Now, brethren and sisters, when these meetings are held, all make a special effort to attend. If you fail to do this, our efforts will be largely lost. Think of the urgent calls for labor everywhere, not one tithe of which can be filled. Now, brethren, while you have help, do all you can to make the most of it. I believe you will, and that we shall see a large turnout at these meetings. That time is short, we begin to believe and feel as never before. Don't stay at home to make money to be burned. My present address is Hutchinson, Minn.

D. M. CANRIGHT.

Fruit for Minnesota.

In the line of food, our people in Minnesota feel the need of fruit more than any other thing. As we drop the use of tobacco, tea, coffee, but especially meat, we feel this want more than other people. Wheat is abundant, good, and cheap, and fair graham flour can be had at almost any mill, if wished. Cows are cheap and pastures plenty. Corn, potatoes, beans, peas, and all kinds of garden vegetables of the very best quality can be raised in abundance, with little labor. These are the very things which we health reformers need the most. The trouble is, the farmers spend all their labor in raising wheat, corn, and stock, while fruit and garden vegetables are almost entirely neglected, and not being able to buy much beyond what they raise themselves, the table does not generally present a very great variety. Take from these tea, coffee, and meat, and there is not much but bread and potatoes left. Hence many think they cannot live the health reform.

Now as spring is coming on, I want to suggest a change in some things. Instead of spending all your time and strength in raising wheat and corn, take a part of that time and raise a good garden. It will not be labor lost, I assure you. Provide a good supply for your family the year round. It will be money in your pockets and health in your bones. The more vegetables you have, the less flour you will use. Do not put out a garden and leave it for your wife to tend, or for it to grow up to weeds, as most do. Take hold of it in earnest; give it a fair trial, and you will never be sorry.

But can fruit be raised in Minnesota? Yes; I know it can from what I have seen. Strawberries, raspberries, currants, gooseberries, and other small fruits do well, so far as I have seen, as well as in other States. There is no reason why every family, with a little labor, and a small expense on the start, cannot have all they can use the year round of these fruits. Put out this spring, next year they will produce a crop. If you are not able to buy many, then buy a few plants on the start, and you will soon raise all you want. Indeed, if you cannot buy any, then go to the woods and get wild ones. You will be surprised to see how well they will do. Some who have tried the wild raspberry say it is about as good as the tame. Send for the little ten cent tract at the Office, "How to Cultivate Small Fruit." Also see W. C. White's advertisement of small fruit. Come, brethren, take hold of this matter now. Do not lose another year. I will give you any information you want.

Last summer I saw trees which had been planted four or five years, loaded down with fruit. True, the apples were not large, but they were good—they were apples. At the county fair at Hutchinson, held last fall, I was surprised to see such a large, fine variety of apples, grapes, plums, pears, &c. I know they can be raised in a short time if the proper varieties are obtained.

In no State where I have been are these things needed more by our people than in Minnesota. The country is new, and people have thought they could not raise them; hence, proper efforts have not been made. I hope to see a good advance made in the health reform in Minnesota this year; but it cannot be done without attending to these things. Hence, I urge them upon your attention.

D. M. CANRIGHT.

Parma, Mich.

Appointments.

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

Meetings in the New England Conference.

The quarterly meeting of District No. 2 will be held in Boston, April 12, 13. Of District No. 3, at New Ipswich, April 19, 20. The general quarterly meeting of the New England Conference will be held at Amherst, N. H., April 26, 27. The quarterly meeting of District No. 4 will be held in connection with the general quarterly meeting at the last-mentioned place.

I have taken the liberty to appoint the above meetings instead of the directors, whose business it is, that they may not interfere with the ministerial lectures which we expect will commence May 1. A general attendance is expected at these meetings, as matters concerning the lectures will be considered. S. N. HASKELL.

QUARTERLY and Tract Society meetings in Iowa as follows: District No. 3, at Washington, April 12 and 13. Dist. No. 4, Richland, 19 and 20. Meeting to commence Friday evening. Hope there will be a general turnout at these meetings. H. NICOLA.

QUARTERLY meeting for the church at Kickapoo Center, Wis., on the first Sabbath and first-day in April, 1873. We expect preaching. We invite our friends from other churches. Come prepared to work for Jesus. By order of the church. ELI OSBORN.

THE next quarterly meeting for Convis and Walton will be held at Convis, Sabbath, April 5, and continue over first-day if thought best. Sister churches are cordially invited. Bro. Lamson is expected. J. SISLEY, Clerk.

THE quarterly meeting of the church at Waterloo, Grant Co., Wis., will be held April 26 and 27, 1873, at their house of worship. Bro. Aikinson is expected at this meeting. We cordially invite the brethren and sisters at Mount Hope and Bloomington to attend. JEHIEL GANIARD.

THE next quarterly meeting of the churches of Lisbon, Anamosa, and Marion, Iowa, will be held at Marion, April 12 and 13. Also a general meeting of T. and M. Society, Dist. No. 2, same date. A. W. CUMMINGS, Clerk.

Business Department.

Not slothful in Business. Rom. 12:11.

Business Notes.

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