

The Advent Review

AND HERALD OF THE SABBATH.

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

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THE WILL OF GOD.

I WORSHIP Thee, sweet will of God!
And all thy ways adore,
And every day I live I seem
To love thee more and more.

I love to kiss each print where thou
Hast set thine unseem feet;
I cannot fear thee, blessed will!
Thine empire is so sweet.

When obstacles and trials seem
Like prison walls to be,
I do the little I can do,
And leave the rest to thee!

I have no cares, O blessed will,
For all my cares are thine;
I live in triumph, Lord, for thou
Hast made thy triumphs mine.

Man's weakness waiting upon God
Its end can never miss,
For men on earth no work can do
More angel-like than this.

Ill that he blesses is our good,
And unblest good is ill;
And all is right that seems most wrong,
If it be his sweet will.

—Faber.

General Articles.

THE LAW OF GOD.—NO. 8.

BY J. H. WAGGONER.

IN considering the relation of the two dispensations, and the effect of the change from one to the other, we notice as a very important point the

HARMONY BETWEEN THE OLD AND NEW TESTAMENTS.

1. They have the same author. There cannot be that contrast, not to say conflict, between the two Testaments which some affect to see. It is a great mistake to ascribe the authorship of the Old Testament to the Father, and that of the New Testament to the Son. In all the dispensations, purposes, and revelations of Heaven to and toward man, the Father and Son have been, and are, perfectly united; and in all these the Father has revealed himself only through the Son. The highest evidence of divine authority that God ever offers in his word is that he made all things; and yet he made them by the Son. Heb. 1:1-3. Creation reveals to us the Son as certainly as it does the Father.

Not only in creation, but in the revelation of the Old Testament we behold the Son as clearly as we do the Father. He talked with the patriarchs. He was the Angel of God's presence in whom he put his name, who led Israel out of Egypt, who communed with Moses, and ordered and arranged the first covenant with Israel. He went with Joshua, as "captain of the Lord's host," to bring the Lord's people into the land of Canaan. He inspired the prophets of old to speak concerning himself, as Peter says the Spirit of Christ testified in the prophets.

And in like manner in the work of salvation, in all the New Testament, do we behold the Father and the Son. They who shut the Son out of the Old Testament and the Father out of the New, represent God as a stern inexorable, and almost cruel governor, and, in contrast, they represent Christ as loving, kind, and merciful. They find a relief to their feelings in the thought that, as a no-law minister in Indiana said, "their allegiance is transferred from God to Christ." This is

nothing less than a monstrous perversion of the gospel. In it we are told that "God so loved the world, that he gave his only begotten Son;" "the gift of God is eternal life, through Jesus Christ;" "God was in Christ, reconciling the world to himself;" "Behold, what manner of love the Father hath bestowed upon us;" in short, that "God is love;" and the richest blessing mankind can enjoy is to have "the love of God shed abroad in our heart."

2. They have the same object. Ever since the fall of man, since the first promise that the seed of the woman should bruise the head of the serpent, we can see the same ideas and purposes running through all the revelations of God to man. By sin, God's government was reproached, the earth was cursed, and man lost his dominion and his life. The offering of Abel, and all the offerings of the patriarchal and Levitical ages, looked forward to the same gospel truth, that the Son of God would put away sin by the sacrifice of himself.

3. The Levitical system was preparatory to the gospel age. It was introductory, looking in the same direction. We should suppose from the teachings of some that they were in antagonism; but that is not the case. And so, also, the prophets spake by inspiration of the Spirit of Christ. They not only foretold the glories of the work of grace through Christ, but they looked for it and longed for it.

4. The gospel is built upon the law of the Old Testament. The gospel is remedial—a system of pardon. It was a necessity because sin was in the world. And as sin is the transgression of the law, the gospel is a recognition of law, not merely a recognition of its existence, but a recognition of its claims, and of the justice of its claims. For, as Andrew Fuller forcibly and correctly remarked, "If the law which has been transgressed were unjust, instead of an atonement being required for the breach of it, it ought to have been repealed, and the law-giver have taken upon himself the disgrace of having enacted it."

5. The perpetuity of the law is essential to the existence of the gospel. This may be shown in many respects, but we will content ourselves with a further quotation from Andrew Fuller, the celebrated Baptist author, on the atonement. He says:—

"Every instance of punishment among men is a sort of atonement to the justice of the country, the design of which is to restore the authority of good government, which transgression has impaired. But if the law itself is bad, or the penalty too severe, every sacrifice made to it must be an instance of cruelty. And should a prince of the blood royal, in compassion to the offenders, offer to suffer in their stead, for the purpose of atonement, whatever love it might discover on his part, it were still greater cruelty to accept the offer, even though he might survive his sufferings. The public voice would be, There is no need of any atonement: it will do no honor, but dishonor, to the legislature; and to call the liberation of the convicts an act of grace, is to add insult to injury. The law ought not to have been enacted, and now it is enacted, ought immediately to be repealed. It is easy to see from hence, that in proportion as the law is depreciated, the gospel is undermined, and both grace and atonement rendered void."

On the other hand, all can see that if the law were holy, and just, and good, and the rebellion against it wrong; if the authority, the claims, and the penalties, of the law were worthy of the highest regard, then an atonement to the law does honor to the government which enacted the law, and to the principles of justice and right. Truly, as the prophet wrote, the Son of God, in his obedience and death, has magnified the law and made it honorable; and, as the apostle said, we do not make void the law through faith, but we establish the law.

6. The New Testament endorses the Old as a means of instruction in righteousness. Says Paul, "All Scripture is given by inspiration of God and is profitable for doctrine for reproof, for correction, for instruction in

righteousness; that the man of God may be perfect, thoroughly furnished unto all good works." 2 Tim. 3:16, 17. This is a most important testimony, and demands careful attention.

(1.) The word "Scripture" is here used as it is generally used in the New Testament; namely, as referring to the Old Testament exclusively. To this the Saviour referred when he said, "Search the Scriptures." Paul used this as his authority when he "reasoned out of the Scriptures." And this is rendered certain by Paul's words to Timothy in the verse preceding the ones quoted: "From a child thou hast known the Holy Scriptures." Timothy might have known the Old Testament from a child; but not the New, for the very good reason that the New Testament was not yet written when Timothy was a child. Hence all that Paul here says must apply to the Old Testament exclusively. If the Old Testament was for the Jews only, and of no profit in this dispensation, as some teach, then Paul surely knew it, and he would speak accordingly. And how does he speak of it?

(2.) He says of the Scriptures which Timothy knew from a child "that they were able to make him wise unto salvation." No one can say more than this of the New Testament. Were this our own language, and not that of Paul, we are sure that they who teach that "rightly dividing the world of truth" is to separate the Old Testament to the Jews and reject it as a rule of right and means of instruction for Christians, would accuse us of being fanatical and of teaching error. But the words of this apostle to the Gentiles are a standing rebuke to that system of error which discards the Old Testament from the Christian church.

(3.) Paul says of the Old Testament it is "profitable for doctrine." Hence on doctrine we are not shut up to the New Testament, and out of the Old, in this dispensation. We have as our book of doctrine all that God has spoken to the human race in all ages. They who accuse us of having a special hobby, or of being narrow and exclusive in our faith, are blind in regard to the instructions of the apostles on this subject, and they lose much of the blessedness and fullness of God's revelations to his people.

(4.) Paul says the Old Testament, which Timothy knew from a child, is profitable "for reproof and for correction." Here again we discover the error of those who make the New Testament their sole book of "discipline." And why not accept the reproofs given by the writers of the Old Testament? They spake by inspiration of God, even as they were moved by the Holy Ghost. And this is not the only place where Paul indorses them as authority. He says to the Ephesians, who "were Gentiles by nature," they were "built upon the foundation of the prophets and apostles." Therefore they who teach that the churches from the Gentiles are to depend on the instructions of the apostles alone are plainly in error. They who accept both the Old and New Testaments as the rule of their faith have a broad foundation on which to build. And this is what Paul calls it: "The foundation of the prophets and apostles." They who reject the Old Testament, who receive only the teachings of the apostles, have a defective and one-sided foundation. Their whole system needs to be corrected in the light of Paul's teaching.

(5.) The Old Testament is profitable "for instruction in righteousness." Says another apostle, "He that doeth righteousness is righteous." Hence, righteousness consists in right-doing. And thus it is proved that the Old Testament is not merely profitable to us theoretically, or as to mere doctrinal points and prophetic declarations, but profitable as laying down rules of right action; as giving us divine instruction for regulating our lives, and forming our characters. This being true, how much is lost to many professors of religion by their neglecting the study of the Old Testament. The Holy Spirit dictated the words written by "holy men of old," and inspired the apostles to confirm them as a rule of life; and they who reject those words grieve the Holy Spirit of God, and are left to

walk in darkness. This is the reason why they who reject the Old Testament are found so generally denying the power of the Spirit of God. Their religion becomes nominal and formal.

(6.) Some would be willing to admit that Paul's indorsement of the Old-Testament Scriptures is correct in some degree; they would accept his words, yet under large limitations. But Paul's words allow of no limitations; he has been careful to put them out of the way of restrictions. After saying they "are able to make thee wise unto salvation," that they are profitable for doctrine, for discipline, for instruction in right-doing, he adds, "that the man of God may be perfect, thoroughly furnished unto ALL GOOD WORKS." However strongly people may doubt that all good works are embraced within the teachings of the Old-Testament Scriptures, there is no room to doubt that Paul says so. And his statement must be approved by all who examine the subject with any care and candor. A sufficient vindication of his words (if they need any) is found in the fact that the law of the Most High God is written in the Old Testament. Concerning this law Jehovah himself said if they would keep it they would be holy. Moses said it was their righteousness and their life to keep those commandments. Deut. 6:25; 30:15-20. David said that law was perfect. Solomon said it contained the whole duty of man. The particular declarations of the New Testament in favor of the law, equally broad and emphatic, will be considered hereafter. It is a very evident truth that a law which can make men holy in obeying it, which is righteous, which is perfect, which contains the whole duty of man, must indeed embrace "all good works." But this is the nature of the law of God, and this law is written in the Old Testament. And so Paul's words stand vindicated, that we are "thoroughly furnished unto all good works" in the Old-Testament Scriptures. Had we no other evidence in the New Testament in favor of the perpetuity and perfection of the law of God, we should consider this text amply sufficient; but, having much more equally decisive, we have no hesitation in planting ourselves on this truth, and claiming in its behalf a "full assurance of faith."

(7.) The perfect harmony of the Old and New Testaments is further found in Paul's answer to the objection which may be raised against his strong indorsement of the Old-Testament Scriptures. Thus, the objector questions, If the Old Testament is able to make us wise unto salvation, and gives complete instruction in doctrine, discipline, and right-doing, even furnishing us the rules of all good works, what need have we of the New Testament? Is not the Old Testament therein affirmed to be complete and sufficient without the New?

To open this subject more fully to the mind of the objector, we ask in return: If the law of the Lord was perfect, why make any further revelation through prophets and apostles? Is there a complement of moral perfection? or, if the commandments of God contained the whole duty of man, why add the New Testament to them? Does God require man to do more than his whole duty?

The whole difficulty is in the mind of the objector, in that he sees no difference between moral obligation and a remedy for sin. It is a Bible truth that the whole duty of man was revealed in the Old Testament; and it is equally true that man did not do his duty. Having failed in his duty; having subjected himself to condemnation and to punishment, he finds himself utterly helpless, unable to extricate himself from the difficulty and the danger. As a rebellious creature he is subject to the righteous wrath of God, without any means of averting it. God looks down upon him in pity. But the government of God is a right government; his claims on man are just, and cannot in justice be yielded. He cannot in any respect release man from his whole duty without doing violence to his own justice and dishonoring his own government. But in his infinite wisdom he devised a plan, wrought out through his own dear

Son, whereby "he may be just, and the justifier of him that believeth in Jesus." Rom. 3:23-26. Had man done his whole duty he would, of course, have been accepted on his obedience; but now, in addition to future obedience he must receive "remission of sins that are past, by the forbearance of God. And more than this, his rebellion has so alienated him from God that he is incapable of restoring himself to those privileges and to that allegiance from which he has fallen. Both remission for the past, and obedience in the future are secured through his surety. Thus "being justified by faith we have peace with God through our Lord Jesus Christ." Rom. 5:1. Hence, now, when Paul vindicates the sufficiency of the Old Testament as a divine instructor on morals, he adds the means of restoration, as follows: "From a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus."

Here we have a perfect union of the two Testaments—the Old, containing the law of Jehovah, defining the whole duty of man, and also pointing out his fall, his repeated failures to discharge his duty—the New, revealing the remedy for sin through God's only Son. Thus we have "repentance toward God" because of transgression, and "faith toward our Lord Jesus Christ," for remission of sin; past failures forgiven in "being justified by faith," and future obedience insured by our having "peace with God," the enmity or carnal mind, which is not subject to the law of God, being taken away.

Long time has error, like a pall of darkness, hung over the Christian world in regard to this important point. Grievous wolves have foisted their heresies upon the church, since the "falling away" foretold by the Spirit of prophecy. And no greater heresy has ever obtained than that which places the Son in antagonism to the Father; which makes void the law of the great God through faith in Jesus Christ; which makes God's will, as revealed in this dispensation, conflict with his will as revealed in past dispensations. "All his commandments are sure. They stand fast forever and ever, and are done in truth and uprightness." Ps. 111:7, 8.

MORALITY OF THE SABBATH AND ITS IMPORTANCE.

(Concluded.)

OBJ. III. (Continued.) *The seventh day cannot be kept in all parts of the world; therefore it is not a moral institution.*

2. The earth is round. When it is noon here it is midnight in China. A person traveling around the earth in an easterly direction will gain a day, while another going around in a westerly direction will lose a day. This shows that the same definite day cannot be kept all around the world. So says the objector.

It is remarkable that most of those who urge this as a difficulty in our way, do themselves claim to keep the first day of the week holy, in honor of the resurrection of Jesus, which occurred on the other side of our earth. How can they keep the same first day all around the earth? Is the earth round on Saturday and flat on Sunday? If there is any difficulty in the case, then it is just as much against keeping one day as another. Therefore, those who hold to the observance of any day should never urge this objection against the Sabbath.

When God made this round earth, he also made man to dwell on all the face of it; Gen. 1:28; Acts 17:26; and at the same time he made the Sabbath for man. Gen. 2:1-3; Mark 2:27. God would not require an impossibility, hence, all men can keep it. So we find that they do keep it without any such difficulty as this objection supposes. The Jews, who are scattered in every part of the earth and all around it, do keep the seventh-day Sabbath. Starting from Palestine, some have come around the world *via* Europe and the Atlantic Ocean. Others have come *via* Asia, China, and the Pacific Ocean. Both have met in America keeping the same day. There is no disagreement among them in any part of the world. This demonstrates that men can travel all around this earth and still keep the same day.

Those who keep Sunday live in all parts of the earth and have traveled all around it both ways. Do they find any difficulty in keeping the first day? Not in the least. This objection is all imaginary; for, practically, no one ever had any such trouble. Seventh-day Adventists and Seventh-day Baptists are scattered nearly around the globe; and yet they find no difficulty in keeping the seventh-day Sabbath.

The facts are these: The day begins at sunset. Gen. 1:5; Lev. 23:32; Mark 1:32. When the sun sets Friday evening

in Asia, then the seventh-day Sabbath begins there. A few hours later, the sun sets in Europe. Then the Sabbath has come there. Still later, it sets in New York; and now the Sabbath has come there. Three hours later the sun sets in California; and now the seventh day has arrived here. When the seventh day is in Asia, then those living there can observe it; when it comes to Europe, then those there can keep it; and when it gets around here to America, then we can keep it. It is exactly the same day when it comes to America that it was when it started in Asia, though it comes here later.

A train of cars starts from Chicago at seven o'clock Monday morning and arrives at Omaha five hundred miles west of that city the next morning at the same hour. Is it not the same train that started from Chicago twenty-four hours before? Certainly. Suppose that this is train No. 7. A business man in Chicago has several hired men scattered all along the road between Chicago and Omaha. He orders them all to take train No. 7, which leaves Chicago at seven Monday morning, and meet him at Omaha. Would all these men go down to their different depots at seven Monday morning to take train No. 7? They would not find it there, if they did. But each one waits till the train arrives at his place, and then he gets aboard, and the last one would get on about twenty-four hours later than the first one. But would it not be the same train, No. 7, that started in Chicago? Of course it would.

The Lord commands his servants all around the world to keep the seventh day. Each one is to keep it when it comes where he is, not when it comes where some one else is. When it comes to those in Asia, they can keep it. Several hours later it comes to England and then they keep it, and so on all around the world.

This is sufficient to show that there is no such difficulty as this objection supposes. For a full answer to it, the reader is referred to a tract by Eld. J. N. Andrews entitled, "The Definite Seventh Day," for sale at the REVIEW Office, Battle Creek, Mich., and at the office of the *Signs of the Times*, Oakland, California.

OBJ. IV. *Nature keeps no Sabbath.*

It is said that all nature goes right on just the same upon the seventh day as upon other days. Birds and beasts keep no Sabbath; it rains and snows, the sun shines, water runs, grass grows, &c., &c., upon that day as upon others. Hence, nature teaches no Sabbath.

Answer. This objection is founded upon an entire misapprehension of the design of the Sabbath. "The Sabbath was made for man" the same as were the other moral laws. He needs it and can be benefited by it. Inanimate nature neither feels, thinks, nor reasons; hence it needs no Sabbath. The animals which do not labor need no rest-day. They are not capable of worshiping God, and hence need no day for that purpose. They cannot appreciate God's power and authority as Creator, and therefore need no sign to remind them of it. But the commandment does provide rest for all working animals.

The same mode of reasoning would set aside all the commandments. Thus, neither fish, fowls, nor beasts, worship God. Neither do water, fire, grass, nor trees. Therefore, men should not worship him! It is a remarkable fact that every thrust against God's Sabbath strikes with equal force against the other moral commandments, showing that they are inseparably bound together. Take another commandment, "Thou shalt not commit adultery." None of the animals below man regard this precept, but they have promiscuous intercourse. Shall men, therefore, appeal to nature, and practice the same? Once more: "Thou shalt not kill." Beasts regard not the lives of their fellows. Shall we appeal to this to show that this command is not founded in nature? Certainly, if we go to the same witnesses for proof against the Sabbath. Again: "Honor thy father and thy mother." Beasts pay no regard to this precept. As soon as they are grown they forget all relations and treat all alike.

Therefore an appeal to the practice of dumb animals and inanimate nature will not help the case of our no-Sabbath opponents, unless they are prepared to go against all moral laws. Thus we have answered all the objections urged against the position that the Sabbath is a moral precept. We believe that it has been fully and clearly shown that the Sabbath deserves a place in the moral law, and that God did not make a mistake in placing it there.

THE IMPORTANCE OF THE SABBATH.

From the foregoing we see that the Sabbath is an institution of the greatest importance to man physically, mentally, morally, and spiritually. It has been plainly shown that men absolutely need such a day of rest

from physical or mental labor. The man who does not obey this law of nature, sins against himself, and will inevitably suffer loss in the end. The social benefits of the Sabbath in promoting friendly intercourse, moral culture, and refinement of manners, are beyond all estimation, even if only this life be considered.

But it is in the holy work of religion, in man's duties to his Creator, that the highest importance of the Sabbath is seen. It sets apart a definite, regular, and oft-recurring day of rest from all worldly employments, upon which men can be free to attend to the worship of God. No other law can compare in importance with the Sabbath in preserving and promoting the knowledge and worship of the true God. We have seen that it is the sign which distinguishes the true God from all false gods. It is the memorial of the great work of creation. It is the seal to the moral law of Jehovah, without which that law would be of no authority. This fact alone elevates the Sabbath in its importance above any other precept. We have seen that it is a moral precept in every sense of the term. Every argument against it falls with equal weight against one or more of the other commandments of the moral law.

Our great and constant danger is that we shall become "choked with cares and riches and pleasures of this life," Luke 8:14, and so bear no fruit for the Lord. To obviate this, the Lord has interposed the Sabbath after six days of labor, to break up this tide of worldliness and call man's attention back to God. If it were not for this, the business of the world would absorb all man's attention, and God would soon be forgotten. Man needs a constant reminder of his duty to God, an oft-recurring test of his own spiritual condition. For this purpose no other precept is like the Sabbath.

We have before shown that the principle involved in the violation of all the other commandments is also involved in the violation of the Sabbath. A man covets his neighbor's property. This leads him to steal it. So a man covets God's time for his own work; hence, he proceeds to take it and use it for himself, and thus rob God. A man who will knowingly and deliberately use God's holy day for his own worldly, selfish purposes, will also steal, if he could do it with the same impunity. If a man will steal from his Creator, will he not from his fellow-men? I know that men do not like to regard it in this light, but it is true, notwithstanding. When we come to look at the claims and sacredness of the Sabbath day in a proper light, it must be seen that it is no slight offense to disregard the Sabbath. I cannot conceive how a man could set at naught God's authority in so defiant a manner as this. Look at the facts a moment. The omnipotent God whose glory fills all Heaven, whose hands have made the universe, has created our earth, ourselves, and every blessing around us which we enjoy. To commemorate this great work, he has set apart, as sacred to himself, the Sabbath day. With a voice that shook the earth, he has forbidden us to use this day in doing our own work. With a full knowledge of these facts before him, with the law of God pointing out his duty, with the eyes of Jehovah upon him, a man arises Sabbath morning and deliberately proceeds to use this holy time in his own business. How must such an act appear in the eyes of God? How will it appear on the record in the Judgment? What act could puny man perform which would more deliberately set at naught the law and authority of the great Creator? Reader, we beseech you to stop and think seriously of this matter, and consider whether the observance of the Sabbath is not of greater importance than you have hitherto considered it.

On several important occasions when God wished especially to test the people touching their loyalty to him, he has chosen the Sabbath as best adapted to this purpose. The children of Israel, during their long sojourn in Egypt, had largely apostatized from God. Before the Lord would entrust them with his law, he tested them, to see whether they would respect it or not. Thus he says: "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." Ex. 16:4. How does he do it? He selects the Sabbath for that purpose. See Ex. 16:23-29.

The Lord gave them manna from heaven six days, and commanded them to prepare twice as much on the sixth day as on other days; and told them not to go out on the seventh day. But they hearkened not to the Lord. This brought from the Lord the sharp rebuke: "How long refuse ye to keep my commandments and my laws?" But they did refuse, and rebelled time after time, till

the Lord swore that he would destroy them in the wilderness. Their continued violation of the Sabbath was one chief cause for which God shut them out of the promised land, and slew them in the wilderness. This fact is plainly stated by Ezekiel. Chap. 20:12, 13.

On another occasion just before the Babylonish captivity, when the people had become very corrupt and disobedient, God made to them this remarkable proposition: "It shall come to pass, if ye diligently hearken unto me, saith the Lord, to bring in no burden through the gates of this city on the Sabbath day, but hallow the Sabbath day, to do no work therein; then shall there enter into the gates of this city kings and princes sitting upon the throne of David, riding in chariots and on horses, they, and their princes, the men of Judah, and the inhabitants of Jerusalem; and this city shall remain forever." Jer. 17:19-25.

Upon this remarkable passage Justin Edwards remarks: "This is true. A man who will conscientiously and sacredly observe the Sabbath day will not have a heart to commit any other crime. In the above passage the Lord shows his appreciation of the Sabbath by placing the Sabbath in the light he has." Fearing they would not obey him, the Lord added this warning: "But if ye will not hearken unto me to hallow the Sabbath day, and not to bear a burden, even entering in at the gates of Jerusalem on the Sabbath day; then will I kindle a fire in the gates thereof, and it shall devour the palaces of Jerusalem, and it shall not be quenched." Verse 27. But they did not obey him nor keep his Sabbath day, and therefore he sent them into captivity. 2 Chron. 36:16, 17.

That the violation of the Sabbath was one of the chief things for which God sent them into captivity is thus confessed by Nehemiah when he found some of them again breaking the Sabbath after their return. He says: "Then I contended with the nobles of Judah, and said unto them, What evil thing is this that ye do, and profane the Sabbath day? Did not your fathers thus, and did not our God bring all this evil upon us, and upon this city? Yet ye bring more wrath upon Israel by profaning the Sabbath." Neh. 13:17, 18. A proper consideration of the above passage will give us some idea of how important the Sabbath is in the estimation of God.

Again, when the Lord calls the Gentiles to serve him he makes to them this promise: "Also the sons of the stranger that join themselves to the Lord, to serve him, and to love the name of the Lord, to be his servants, every one that keepeth the Sabbath from polluting it, and taketh hold of my covenant; even them will I bring to my holy mountain." Isa. 56:6. Obedience to the Sabbath is the thing named by the Lord as the condition of their acceptance with him. Would God have accepted them if they had gone on worshiping idols, murdering, coveting, stealing, &c.? Of course not; and yet the Lord does not mention any of these things, but simply says, if they will keep his Sabbath, he will accept them. The reason is that the Sabbath is a test truth. All others are implied in it. If they would keep the Sabbath, they would obey him in other things.

At another time the Lord made this proposition to the Jews: "If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words; then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father; for the mouth of the Lord hath spoken it." Isa. 58:13, 14. What a wonderful promise this was, and yet the one condition named is that of obedience to the Sabbath. Thus it will be seen that on many occasions the Lord has chosen the Sabbath as the precept with which to test the people. Is it anything remarkable, then, that in these last days, when people have apostatized from God, the Lord should again bring up his holy Sabbath as a testing truth with which to select out a people prepared for translation? To me it seems very reasonable.

Finally, obedience to the Sabbath does convert men to God in other respects. Our opponents find fault with us because we urge the Sabbath so strongly. They represent us as preaching that if a man will only keep the Sabbath it is all he need do to be saved. This is false, as all know who are acquainted with our teachings. We teach that men must obey all the law of God, repent of their sins, and believe in Jesus Christ for their remission. But we have found by a long experience that the man who will conscientiously keep the Sabbath will also keep all God's commandments. Indeed, before a man decides to step out in opposition to almost

everybody, and sacredly observe the Sabbath to the Lord, he must decide in his own mind to give up the world and become a servant of the Lord. Hence, we have found that almost invariably, however wicked a man has been before, as soon as he commences the observance of the Sabbath, he also commences to be a praying, Bible-reading, God-fearing man. This is only a legitimate result of Sabbath-keeping, as we have previously shown.

On the other hand, those who will not keep the Sabbath day, seldom obey God in anything else. With all of these facts before us, we appeal to the reader's judgment and conscience as to whether or not the Sabbath is of so little importance as its opponents are wont to represent it? Is it not, on the other hand, the key-stone to God's great moral law, without which that law would have no strength to stand? Dear reader, as you value your soul and the favor of your Creator, do not pass by the light which God in his providence is now causing to shine out so clearly upon the subject of his holy, but down-trodden, Sabbath day. May the Lord help you to turn away your feet from the Sabbath, and call it "a delight, the holy of the Lord, honorable."

D. M. CANRIGHT.

AN OLD WOMAN'S ADVICE.

WHAT'S the use o' stewin', and fumin',
And fussin', and frettin' round?
You won't make things any better,
Nor smother, I'll be bound.

Your husband and children ain't perfect,
Of course that's very true;
But Martha, think a minute,
Think seriously—be you?

And s'pose they're a good deal aillin',
Like plants that do n't half grow,
What'll you do with 'em, Martha—
Keep 'em covered with snow?

S'posin' the boys are careless,
And don't do as you say,
You've got to win 'em by lovin',
There ain't any other way.

Not love that's all wish-washy—
That ain't any love at all—
But love that is strong and sunny,
Like a southern garden wall.

If you don't make home as happy
And bright as a place can be,
Them boys will be discontented,
And go outside, you see.

For you can't manage human creeturs,
As if they was made of dough;
They've got God's breath in 'em, Martha,
And they're bound to stretch and grow.

There was Jim Bowles, you remember,
Full of frolic and fun,
But as fine a natur' in him
As there is beneath the sun.

He was mighty good at playin',
But just as good at work;
If you set him goin' rightly,
He did n't know how to shirk.

He had the kind o' timber
That God likes when it's grown,
And I b'lieve he'll save him fin'ly,
And make him one of his own.

Wall, Miss Bowles hector'd and scolded,
And wanted him to go
The very way she p'inted,
Whether he could or no;

And the consequence he married
A well-enough little thing,
But no more fit for Jimmy
Than a house-maid for a king.

He was fairly driv'n from his mother,
And so got tangled there,
And then he was too true-hearted
Not to stay in the snare.

What do you think mothers are giv' for—
To fry, and bile, and bake,
And wash, and sew for nothin'
But the dyin' body's sake?

The're give to nuss the sperit,
And make it strong and true,
And to do that nussin', Martha,
Your own must be strong too.

An' you've got to make it a business
To find out the best way,
Or your work will turn upon you
Like a sarpint, some fine day.

It's very well to be careful—
I ain't ag'in bein' neat—
And clo'es has their own vally,
And so has things to eat;

But God looks out for the in'ard,
And let the outside come
Nateral like and easy—
The child, and then the home.

Bringin' up child'en, Martha,
Is like any other thing—
Easy, if only you handle
The nateral end of the string.

But we must allus remember
They don't belong to us—
God is their rightful Father,
And they're given out to nuss.

He knows the little creeturs,
And will tell us about our task,
And, Martha, it's my opinion
That you'd better go and ask.

—Mrs. M. F. Butts.

By their Fruits.

Was it Thackeray who said that the difference between genius and talent was the difference between the length of two maggots? It was worthy of him, at least, and like him. When a man gets large enough to know that he is almost infinitely small, he is tolerably ripe. When he becomes wise enough to realize that his wisdom is folly, his profoundest learning ignorance, and his opinions, drawn from partial views of truth and its relations, of little value, he has risen into a realm where he drops his robe of pride, and drapes himself in the garment of docility. The simplicity and the teachableness of great men have been the wonder of the vulgar through all time. At the beginning of our late civil war, a capitalist from the country came to New York for the purpose of acquiring a stock of financial information. What was to be the effect of this war upon the finances of the country? How should he manage to save his wealth? How should he manage to increase it? These were the questions he put to the wisest financier he knew. The old man pointed to an apple-woman across the street. "Go and ask her," he said; "she knows just as much about it as I do." Yet opinions in Wall street, were as plenty as blackberries, while the results of the war, as they accumulate, proved that they were beyond human sagacity to foresee, and that the man most competent to foresee them had no more financial prescience than the ignorant apple-woman.

There is a realm of inquiry—indeed, there are many realms of inquiry—where the opinions and speculations of one man are just as valuable as those of another man—no more so, no less—for those of both are valueless. The speculations of such a man as Mr. Tyndall on the origin of life attract a great deal of attention; yet Mr. Tyndall knows just as much about the origin of life as the apple-woman on the corner, and no more. The speculations about development and atoms, and molecules, form, perhaps, an elevated amusement. They are better than the hippodrome and the negro minstrels, without being more instructive. It is better to speculate on the atomic theory than to play battledoor and shuttlecock. It is better to speculate a personal God out of the universe than to go on a spree—better to ignore his work than to mar it. But the whole thing rises no higher than elevated amusement. It does not give even the smallest basis for sound opinion. All these speculators, wrapped around with scientific reputations, battering vainly against the limits of thought and scientific knowledge, and coming back with their reports of having seen something more than their fellows, are pretenders—to be praised, perhaps, for their enterprise, but laughed at for their conclusions.

Mr. Tyndall finds in matter the promise and the potency of all forms and qualities of life. Who put the promise and the potency there? Ah! that is the question, and Mr. Tyndall has not solved it. He goes no farther, perhaps, than to say that he finds them there. Has he found them there? In what form have they presented themselves to his scientific investigation? Can he show what he has found? Alas! he has found nothing new—seen nothing that others have not seen. He has only come to a personal conclusion and indulged in a personal speculation, and that conclusion and that speculation are not only unscientific, but they are valueless.

Is there not some way—some scientific way—in which a just conclusion may be arrived at concerning this great subject? If we should stand at the beginning of the world, and know the want of bread, would it not be very unscientific for us to get together a bundle of seeds or germs and speculate as to which would be the most likely to give us bread? Would it not be better to plant every seed, label its bed, watch its growth, and examine its fruits? Would not that be the scientific way of ascertaining the nature and characteristics of the great power that was to feed us? Certainly that seed which would yield the best results, and address itself most directly and beneficently to our wants, would be the one to which we should give our faith.

To do anything else would be to rebel against the law of our nature. To do anything else would be irrational and unscientific.

Well, certain seeds have been planted in the world of mind. They have borne, in various times, and in many countries, their legitimate fruits. Can we not find, in the adaptation of those fruits to human want, a scientific conclusion concerning the tree or plant that bears them? Is it not strictly scientific to conclude that the better the fruit, and the better its results, the more thoroughly is the seed vitalized by everlasting and essential truth? If certain ideas of the nature and character of God, and of the immortality of the soul—if certain ideas of human responsibility—have dignified humanity more, elevated it more, civilized it more, purified its morals, sweetened its society, stimulated its hopes, assuaged its sorrows, developed its benevolence, and repressed its selfishness, more than any other ideas, are not those ideas scientifically ascertained to be nearer the truth than any others? If they are not, then we misunderstand the nature and the processes of science.

There has been abroad in the world, for many centuries, an idea, advanced and maintained by more religions than one, that there is at the head of the universe an Almighty God—a Spirit who has created all material things, and informed them with law—a Spirit that is in itself the source of all life. There has been the further idea that this God is a person, who, though his mode of being is beyond human ken, recognizes the persons he has created, loves them, regards them as his family, and holds them personally responsible to his moral law. There has been the further idea that mankind, in consequence of their common parentage, are a band of brothers and sisters, who owe to one another goodwill and unselfish service. There has been the further idea that this personal God is a being to be worshiped as the sum and source of all perfection—to be thanked, praised, prayed to, in the full recognition of filial relationship, and a full faith in his providential and paternal care. Out of this group of ideas has come the world's best civilization. Out of it have come churches and schools, and colleges, and hospitals, and benign governments and missions, and a thousand institutions of brotherly benevolence. From it have sprung untold heroisms. It has recognized human rights. It has had no smaller aim than that of human perfection. It has armed millions of men and women with fortitude to bear the ills of life. It has made society safe wherever it has been dominant. . . . Associated with a thousand dogmas invented by mistaken men, it has still done all that has been done to redeem the world to peace and goodness; and if this group of ideas has not scientifically demonstrated itself to be nearer the truth than are all the negations and speculations of scientific dreamers, then there is no such thing as science.—Dr. J. G. Holland; Scribner for April.

Foreign News.

WE were never so deeply interested in reading the foreign news as at the present time. The European nations are advancing so rapidly toward the great anticipated national struggle, and the war tension has become so great that it seems impossible that a general rupture can be much longer delayed. The pope and Bismarck are rapidly approaching each other, prepared for a deadly and final conflict. The new ecclesiastical laws of Germany are driving the Jesuits to desperation. Every mail brings news of advanced steps taken by these fierce uncompromising antagonists.

Germany demands that the new king of Spain define his position as to being controlled by the Jesuits, or by policy, independent of the pope's dictation. She still echoes her demand that her marred honor, in the recent insult of her flag by Ultramontane pirates, shall be speedily repaired. She is about to demand that all her trusted sons in civil service shall take a particular oath of allegiance; which means loyalty or death. The political elements in Italy are like the pent-up, boiling, surging lava of her Vesuvius, ready to burst forth into a flame of destruction.

Austria is straining her credit to its utmost capacity to obtain money to bring her army up to the present European standard, and furnish it with the latest and most destructive scientific armor. Russia's great Autocrat is beginning to boldly unroll his long-concealed programme, shaking his head significantly at England, and speaking defiantly to the sultan's representative. England is profoundly desirous of peace, but she finds herself perfectly entangled in both the Eastern and Western snares; and if she

attempts to relieve either foot, the other is fatally caught. If she arms to withstand the encroachments of Bishop Manning and the pope, thus supporting Bismarck and Victor Emmanuel, Russia is ready to wave her triumphant banner over all the East, laying her hand upon Constantinople and England's vast possessions in India.

The last scratch of the bear, and menace of the old beast, has evidently aroused the lion to a sense of approaching danger, so that the regiments of the English army in India are ordered to be prepared to march at a moment's warning. The Queen's Premier exhorts his government to be prepared for an approaching unprecedented "religious war." The Jesuitical party are evidently just as bloodthirsty as they were during the days of racks and fagots.

Read the history of Bismarck for the last few months. See how he has to be guarded night and day, to preserve him from the fatality of their poison and steel. Read of their recent bloody deeds in Mexico, Brazil, and other places, where priest-directed mobs have shed the blood of those who dare to open their lips against the proud mother of the harlot family.

It seems to us that the angel hand has written the "Mene, Mene, Tekel, Upharsin" so plainly upon the Roman palace wall that every anointed Christian eye may read and correctly interpret it. God's predictions and foreshadowing types turn the unerring index to this grand period of universal excitement and unprecedented preparation for world-wide revolution. All things portend a new era;—the passing away of the old, and the ushering in of a new earthly administration.

The great heart of every class of man upon the earth is throbbing with increasing restlessness, dissatisfied with the status of its own government and worship, and with that of other classes, and is seeking, with a determined purpose, to improve its own, and to overthrow all others. The Monarchists are straining the tension of their governments to the breaking point, to suppress the multitudinous classes who are combining and threatening to disrobe the old, effeminate dynasties of their prostituted sovereignty, in order to establish their royalty upon a more firm and secure basis than they now enjoy.

The papacy firmly believes that God has determined to make bare his arm immediately, and make the pope the absolute head of all earthly governments, as arbiter of both church and State. The Protestant church understands that this is the period appointed of God for her to triumph over all opposition, and become the ruling class of the world. The Greek church entertains the same views in relation to its destiny. Republicans, Internationalists, Communists, spiritualists, each class, everywhere, is determined to immediately improve its own condition by subduing and overturning all other classes who are in opposition.

Such a state of things cannot be protracted indefinitely; either this excitement and determination for a change must cease, or war and revolution must inevitably follow. Such great and powerful currents of human passions, of aspirations and revenge, never lose their velocity, as do the waters of a river quietly flowing into a lake or sea; but they inevitably increase, until they leap from some terrible precipice into the roaring confusion of the maddened waters below.

Reader, do you not see that these terrible currents have wonderfully increased within the last twelve months? We are evidently nearing the falls. The nations are "rushing like the rushing of many waters; but God shall rebuke them;" therefore, escape, O sinner; leap upon the rock which you are just passing, that you may be saved from the perdition into which you are now plunging. Wait not an hour; set your helm for the shore; catch the breeze just now; for a few moments' delay may prove your eternal ruin.—J. Couch.

Who Shall Be Saved?

THE disciples at one time asked: "Are there few that be saved?" Jesus gave no direct answer, but said: "Strive to enter in at the strait gate." Whatever may be the destiny of others, if we would be saved, we must be in earnest about it. There are difficulties in the way, and an earnest effort is needed to overcome them. The way is open, but we must strive to enter in. Christ has died, but we must believe in him if we would be saved. We must be new creatures in Christ Jesus; we must be born again. And we must be watchful and prayerful, and persevere unto the end. For if Jesus tells us not whether many or few shall be saved, he does tell us who shall be saved—he that endureth unto the end, the same shall be saved. He that endures! To endure, we must believe in Christ, we must depend on his grace and we must use the means he has appointed; we must read the word, watch and pray, walk in the strait and narrow way, and ever confide in him who alone can keep us unto the end. May we endure unto the end, so that we may be saved.—Sel.

The Review and Herald.

"Sanctify them through Thy Truth; Thy Word is Truth."

BATTLE CREEK MICH., FIFTH-DAY, APR. 8, 1875.

JAMES WHITE,
J. N. ANDREWS,
URIAH SMITH. } . . EDITORS.

The Law and the Gospel.

TESTIMONY OF THE APOSTLES OF
CHRIST CONSIDERED.

In calling attention to the teachings of the apostles, touching the law and the gospel, we should understand that their epistles and their acts were written after the death, resurrection, and ascension of Christ, and the day of Pentecost. These inspired men wrote after all the changes from the first covenant to the second had taken place, and the Christian church had been fully established, and had passed down in her history in the Christian age a number of years. And as no dispensational changes have taken place since that time, it follows, as a matter of indisputable fact, that what they wrote in the first century, relative to the object and work of the divine law, applies with equal force in the nineteenth century. Having briefly defined the bearing which the writings of the apostles have upon truth and duty in the Christian age to its close, we will now examine some of their most direct statements as to the relation of the law of God, and the gospel of his Son, in the conversion of men from sin to obedience and holiness.

1. The address of Paul to the elders of the church at Ephesus, whom he called to Miletus. The apostle appealed to them in the most touching manner as follows: "Ye know, from the first day that I came into Asia, after what manner I have been with you at all seasons, serving the Lord with all humility of mind, and with many tears, and temptations, which befell me by the lying in wait of the Jews; and how I kept back nothing that was profitable unto you, but have showed you, and have taught you publicly and from house to house, testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ." Acts 20: 18-21.

The great apostle, on the important occasion of addressing the leaders and representatives of the Christian church at Ephesus, makes no point more prominent than that in true conversion the sinner has to do with both the Father and the Son. The gospel which Paul preached calls sinners first to the Father to exercise repentance toward him, as the author of the divine law which they have transgressed, and then to Christ to exercise faith toward him in order to obtain pardon. The gospel, as taught by the great apostle, first shows the sinner the nature and extent of his sins by the moral code, and then invites him to come to Jesus as the only means of pardon.

The most eminent gospel ministers the world has ever known have spoken very plainly of the object and work of the divine law. "Whosoever committeth sin transgresseth also the law; for sin is the transgression of the law."—*John*. "Where no law is, there is no transgression." "I had not known sin, but by the law."—*Paul*. "Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all."—*James*. And what makes these declarations a standard, before which false opinions fall in the minds of Bible readers, is the fact that they were written by inspiration of God.

The eminent Paul would show the nature and extent of the malady of sin, by the law, before presenting the remedy in Jesus Christ. His manner of teaching is a plain rebuke of the surface work carried on in the popular revivals of our day, where sinners are invited to come to Jesus Christ before they are instructed as to the nature and extent of their sins. Genuine conversion cannot result from such teachings. When the excitement produced by the sensational revivalist has passed off, the victims of this surface work fall back into a far more hopeless condition. These ministers who with a velvety tread have walked all around the ten commandments, and have avoided to touch the sins of the people, and have not taught repentance toward God, as necessary to true conviction of sin before coming to Christ for pardon, have, in the words of Pollok,

"With quackish ointment healed the wounds
And bruises of the soul, outside, but left
Within the pestilent matter unobserved,
To sap the moral constitution quite,
And soon to burst again incurable."

2. Paul's statements in his epistle to the church at Rome concerning the work of the law and its relation to the gospel in the conversion of sinners. Whether the reader shall consider that

the apostle is describing his own personal experience, or that he is delineating the true process of genuine conversion to Christ, his good words have equal force. He says, "I had not known lust except the law had said, Thou shalt not covet." Chap. 7: 7. He here quotes from the tenth commandment to show that by the word law he means the ten precepts of the moral code.

The law of God is the appointed means to discover sin. "I was alive without the law once; but when the commandment came sin revived and I died." Verse 9. The law is the means of producing conviction upon the mind of the sinner before he can come to Jesus Christ understandingly, and in a manner to secure true conversion.

In view of the great work of the law in the conversion of sinners, the apostle states his opinion of its holy character for the benefit of the Christian ministry and the church. "Wherefore the law is holy, and the commandment holy, and just, and good." Verse 12. "For we know that the law is spiritual." Verse 14. "I delight in the law of God after the inward man." Verse 22. And let it be borne in mind that the epistle to the Romans was written A. D. 60, more than twenty-five years later than the crucifixion, resurrection, and ascension of Christ, and the day of Pentecost. Whatever, therefore, was the character and work of the ten precepts of the moral code when this epistle was written, is their character and their work in the conviction of the sinner at the present time.

In another chapter Paul declares that "all have sinned and come short of the glory of God." Rom. 4: 23. And in the verses that follow, the apostle speaks of the only remedy through Jesus Christ. "Being justified freely by his grace through the redemption that is in Christ Jesus, whom God hath set forth to be a propitiation through faith in his blood." Verses 24, 25. The divine law must stand as firm as the throne of Heaven, while a system of pardon and justification is introduced through Christ by which God "might be just, and the justifier of him which believeth in Jesus." Verse 26. We may now feel the force of the apostle's concluding declaration in the last verse of this chapter: "Do we then make void the law through faith? God forbid; yea, we establish the law."

The justice of the Eternal Throne must be maintained. And such was the changeless nature of the divine law, that God could be just in pardoning the unworthy transgressor of his holy law only through the worthy name of his Son. If that law could have been changed, Christ need not have died. But because the law of God must stand as firm as the changeless throne of Heaven, Christ died for sinners. Here, then, is the burden of the gospel of the Son of God as taught by Paul. It is not that Christ died to change or abolish the divine law, but that he died for our sins. With great power the apostle appeals to the church at Corinth, that he had made this fundamental principle first, and most prominent in the gospel of Christ which he had preached to them. "Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand, by which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain. For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures." 1 Cor. 15: 1-3.

Editorial Correspondence.

THE WORK IN PRUSSIA.

THE time has now come when it is duty for me to return to Switzerland. I have spent nearly five weeks here in earnest labor with Bro. Ertzenberger, wherever the way has opened. Though the work has taxed our strength severely it has been to us a period of deep and solemn interest. We have not been without many things to try our patience and our courage, yet God has made all things work for our good, and in the end has every time given us the victory. God has greatly blessed the labors of Bro. Ertzenberger, and made his help very valuable to me.

We have found in these German Sabbath-keepers a class of persons that we feel to respect as upright, worthy, Christian people. Though none of them are very wealthy all of them are in comfortable circumstances, and some of them possess what may be considered a competence. Nearly or quite every family owns the house in which they live, and a small piece of land adjoining. The most of these families are weavers. They use very complicated looms, and their work requires much skill, yet all the children are taught

to do this work, and they work with much dexterity. The fabrics which they weave are silk, or silk and cotton. Some of the silk is very rich in its appearance, being woven with very beautiful figures. Their looms are in their own houses.

The keeping of the Sabbath does not bring men to poverty. The seventh day of rest is preceded by six days of industry. The people who have principle to keep the rest-day of the Lord have no disposition to spend their money in dissipation, and so it follows that Sabbath-keepers are not often found in deep poverty, unless, like Lazarus, they are prostrated by disease.

We have made the utmost of our time, holding meetings in public halls and private houses, wherever the way has opened, and we have spent much time in visiting from house to house. Of course, we have seen faults, and found some errors. But we have found an industrious people; for even the children are taught skilled labor, and we have found neatness everywhere.

The last few days we have devoted wholly to the brethren. There were very many things that I wished to say before returning. We have therefore, for some days past, had just as many meetings as they could attend. The friends who live near Holland came to spend Sabbath and first-day with us, and they have just left for home, our meeting having closed some two hours since. I spoke to them yesterday forenoon, three hours, and I think they did not count the meeting tedious for nearly all were weeping when it closed. It was not an appeal to their sympathies which drew the tears, but a plain, faithful testimony concerning their faults.

In the afternoon I spoke two hours, taking up many things. God gave me freedom in speaking and to Bro. Ertzenberger much liberty as he interpreted in German. In this discourse I pointed out some errors in their manner of keeping the Sabbath, and as they have hitherto observed it from six in the evening to the same hour again, I set before them the sunset time. Then I spoke on Systematic Benevolence, and some other things. When I had finished they arose almost as one man and said that they were satisfied that what I had spoken was right. They pledged themselves at once to adopt Systematic Benevolence according to the plan set forth. The difference in circumstances between their country and the United States requires some thought and labor in arranging this matter, but Bro. E. will aid them in the details of the business. I shall assist him in this before I leave.

To-day, as we could have but one meeting, I have spoken four hours. I have principally occupied the time with an account of our work in America, and of the manner in which God, by his providence, has led our people. I have given the reasons for our views of Spiritual Gifts from the Bible, and I have spoken also of the sacrifices made by some of the older Sabbath-keepers in the commencement of our work. We have had a very important series of meetings the past two days, and I feel certain that lasting good has been done. I do not approve of such long meetings as I have here reported except upon extraordinary occasions, and then we have the example of Paul in their support.

As the result of our month's labor, this company of about fifty Sabbath-keeping Christians in the German Empire are ready heartily to cooperate in the work which God has given us as a people to do. Since we have been here a few have embraced the Sabbath of the Lord, though our work has not been long enough in one place to accomplish much for those not walking in the truth. God has given to Bro. Ertzenberger much of his blessing, and we have secured a convenient hall at moderate expense in the village of Hilden in which Bro. E. is to give a course of lectures. We had such an attentive hearing in that village some two weeks since that I cannot but hope that there is there an ear to hear the truth.

Our German brethren assume all the expense of this course of lectures, and of Bro. E.'s labor here in Germany. Moreover they will pay back unto the Swiss treasury all the money expended by us in making this journey. Our work in Germany, therefore, bids fair to be self-sustaining at once. May God forbid that Satan should be able to bring trouble and reproach upon this sacred work.

I would gladly stay and labor in Germany, but the work is now in that condition that I think Bro. E. can do alone nearly all that we two could do together. I have great confidence that he will stand in the counsel of God and that God will make him mighty to the pulling down of the strong holds of Satan. My duty

is clear to return to Switzerland, and if God will I shall set out at noon to-morrow.

I cannot help feeling most intensely. I have the past week received intelligence which I think is authentic concerning two other companies or bodies of Sabbath-keeping Christians. It really seems that God has been at work without ministers in Europe, raising up a people to keep his commandments. If God will, I will know of these people before long.

I pray God that his work may prosper in Switzerland. I shall make every effort to this end that is in my power to make. I have no doubt that God will help there in a very special manner. Something must be done very soon to help the friends in Italy. And we must have publications in all these languages. If it were possible to labor without cessation, how gladly would I thus work. But the work is the Lord's, and when we have done the little that it is possible for us to do it is his prerogative to give the increase.

Our German brethren do not believe in bearing arms. One of them was imprisoned at Düsseldorf two years for refusing to serve in the recent war with France. A daughter of one of our brethren was converted at the age of fourteen and felt a strong conviction of duty to be baptized. Her parents thought her too young and told her she must wait. Shortly after this she was attacked with the small-pox and her life was despaired of. Then she felt deep distress that she had not obeyed God, and her anguish was so great that her parents sent for the elder of the church in the night, and having provided a suitable place in the house she was buried with Christ in baptism. The next day she was much better, and her recovery was very rapid.

On arriving in Prussia the first thing is to go to the authorities and present your passport and obtain permission to remain. In fact, unless you do this within twenty-four hours the person who entertains you is liable to a fine. Also, if one is to speak to the Prussian people he must send a note to the proper authorities stating that fact, and they will return the note with their seal affixed which gives the right to speak, and saves you from the violation of the law. But such regulations seem to an American very unreasonable, and they are certainly quite inconvenient.

J. N. ANDREWS.

Elberfeld, Prussia, March 7, 1875.

The Past and the Present.

SOME more than a quarter of a century ago, light shone upon the prophecy of Rev. 14: 6-12, especially that portion of it which relates to the third angel's message, verses 9-12, as the two preceding messages had previously been given. The three taken together constitute a most solemn warning to this world of its approaching doom, and the second appearing of our Lord and Saviour Jesus Christ. The proclamation of the first angel's message commenced in seeming obscurity, but increased in power and extent until there was not a civilized nation, or a missionary station, to which the warning: "Fear God, and give glory to him; for the hour of his Judgment is come," did not go.

As these messages stand related to each other, and the third introduces us to the period when God's wrath will be poured out "without mixture into the cup of his indignation," and the Son of man take his seat on the white cloud, we could not expect that this work would wind up in obscurity. The nature of the message and the language of Scripture alike forbid it. "The third angel followed them, saying with a loud voice," &c. If it be the last message of mercy to a dying world, it must necessarily be as extensive in its proclamation as the danger which is threatened by it. As the ending of probation and the second coming of Christ are events which follow the closing work of this message, it does relate to the whole human family.

The expression in the sixth verse of this chapter, "unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people," applies with equal force to the last message in this series. When the prophet Joel speaks of the warning preceding the day of the Lord he uses language very similar in its meaning: "Let all the inhabitants of the land tremble; for the day of the Lord cometh; for it is nigh at hand." Joel 2: 1. The prophet Zephaniah, after announcing: "The great day of the Lord is near, it is near, and hasteth greatly," gives the following instruction to the people of God throughout the earth: "Seek ye the Lord, all ye meek of the earth, which have wrought his judgments," &c. Zeph. 2: 3. John, on the isle of Patmos, when describing the closing work of the gospel of Jesus Christ, uses the fol-

lowing words: "I saw another angel come down from heaven, having great power; and the earth was lightened with his glory." Rev. 18:1. This cannot mean the world's conversion; for the fourth verse speaks of separation: "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues."

This position was taken in reference to the extent and nature of the prophecy of Rev. 14, at the commencement of this work. The Sabbath reform was believed to be embraced in the third angel's message. And how could we, as honest men, believe otherwise, when it is expressly stated: "Here is the patience of the saints; here are they that keep the commandments of God and the faith of Jesus," and the Sabbath lies in the very bosom of the decalogue, forming a connecting link between man's duty to his Maker and his duty to his fellow-men?

In one of the first publications ever issued upon the Sabbath, as especially connected with the warning concerning the day of God, a brief exposition was given of Rev. 7, in which the writer stated his belief that the 144,000 there referred to, applied to those who should embrace the truths of the third angel's message. But for years after this view was taken, their numbers were so few that every known believer in these truths could be written to in one evening by one individual. In those days, when any one embraced the Sabbath as connected with prophecy, East or West, his case was discussed, over and over, by the few who had already taken their stand for the truth. Thus slowly but surely did the work move on for the first few years.

But what has one-quarter of a century wrought in this work? Instead of a slow hand press in rented rooms, this people find themselves in possession of three power-presses with three large printing houses east of the plains; while another on the Pacific Coast is in process of erection with a cylinder power-press ready to be placed in it as soon as completed. And instead of a carpet-bag edition of a semi-monthly paper, three weekly periodicals and four monthlies are published, including one in the Danish language and one in the Swedish, with an aggregate circulation of about 50,000. Besides, tons of books, pamphlets, and tracts, are shipped to various parts of this country, and to different parts of Europe. Then the various Tract Societies are not only operating in their own respective Conferences, but are sending reading matter to every State and Territory in this country, and to Europe, Asia, and Africa. Letters are continually being received by those interested in the Sabbath reform, which show that the seeds of truth thus sown are already yielding an abundant harvest, and that souls are embracing these truths and rejoicing in them in every part of the civilized world.

We hail with joy every omen of the progress of this work. The publishing of the paper on the Pacific Coast marks a new era in this cause. Like our other periodicals, it is designed for missionary work, and should find its way to all parts of this world. Our brethren, East and West, should feel that it is *our* paper; and while they should become paying subscribers themselves, so that it may be self-sustaining, and that they may be informed relative to the local news of the work on the Pacific Coast, they should also take an active interest in its general circulation. The cause is one. The work is the same throughout the world. It is a single message of warning to the inhabitants of the earth. We should unite our interests to support every branch of this work. Our hearts should be enlarged to take in this cause in its every department, and feel for its interest as we would for our own offspring. More of a personal interest should be taken in the *Signs*, published on the Pacific Coast.

We here insert some extracts from letters, that our brethren may form some idea of the present developments of this work, and the utility of judicious missionary labor. The first is from a letter which appeared in the *Sabbath Recorder*, and was written to Bro. William M. Jones, of London, who is especially interested in the Sabbath cause. The writer lives in Great Grunby, Eng. The extract is as follows:—

"I am glad to tell you that I am now keeping the true Sabbath, and, having put my hand to the plow, shall, with God's help, remain true to the end. I must tell you that some kind friend [Adventist] has sent me two copies of the ADVENT REVIEW, containing a most powerful article on the Sabbath question, entitled, 'Who Changed the Sabbath?' which has so convinced me that I have not only adopted the Sabbath myself, but have ordered a printer to copy the

article on one sheet for distribution. Two thousand copies will be ready in a few days. I have come across another doubter as to the Sabbath, a gentleman in our neighborhood to whom I have given some papers." Thus the publications on the Sabbath question fall into the hands of some who so far partake of the missionary spirit and work that they reprint and distribute by thousands.

A man in Belfast, Ireland, who received the Sabbath without reading any publications, save the Bible, and without the aid of a teacher, save the Spirit of God, writes to me:—

"Less than nine months ago I thought I was alone among Christians in keeping the Sabbath. Now every day is adding to my joy by the news that others knew of the Sabbath of the Lord before I was born, and some even here where it seemed to be thoroughly stamped out."

In conversation with his companion at sea, he says, "I was asked if I could tell the reason for the differences of opinion among those worshipping the same God, as the Mahometans keep Friday, the Jews, Saturday, and the Christians, Sunday. I told him that I had been taught in the Presbyterian church, that we had the example of the apostles and the early fathers, and that the work of redemption was greater than the work of creation. Whether he was satisfied with this explanation or not, I cannot tell; but I was not. As soon as I had time I went to my Bible to look for proof, but I looked in vain. I examined the confession of faith I had with me for its proofs. The change was there. But the proof was no proof at all. I searched every book I could lay my hands on, but to no purpose, as they were all by first-day writers. All this time I was silent. None but God knew what I was searching for, not even the one who made the remark which caused me to examine this subject.

"After a time, I came home to Glasgow, and told my mind to a missionary, expecting him to help me in the search, but met with a poor reception. Thereupon I told all I came in contact with that Sunday was not the Lord's Sabbath, but never met any one who fell in with my views, except my wife, until I saw an advertisement for Sabbath-keepers in the Belfast *Weekly News*. Please send one of your papers to——. He has been searching for the change of the Sabbath for some time. Have given him some tracts, but he is still anxious for more information.

"I have read many of your tracts and books, supplied me by Rev. W. M. Jones, of London, and like all I have read. Have read the 'History of the Sabbath,' by Andrews, and like it all, especially the last two chapters. I admire your church government as recorded on page 506 of that work. I received two copies of one of your publications, 'Scripture References.' I gave one of them to my brother and kept the other. The one my brother had, has been read by one and another so much that he says it is now so soiled that it is difficult to read it; yet they come for it, one as soon as another gets done with it. He tells those who want it where it is, but rather than wait for it, it would be better to write for another. My brother and I could give away many more tracts, but we do not give them unless we think they will be read.

"I cannot close without saying that I am conscious of the great work you are engaged in. Go where we will on the seventh day, we see that the commandment is broken. We hear of idolaters worshipping images of wood and stone. This is only breaking one of the commandments. What are we better than they? Surely more will be required of us."

But to come back to this country where the missionary work is more systematized, and the friends are more numerous. Wherever there is steady, persevering, sacrificing labor put forth for the advancement of the cause of truth, God is blessing these labors. I make one more extract from a letter recently received from the president of the Minnesota Conference:—

"At our quarterly meeting at Medford, two weeks ago, six new Sabbath-keepers were present that I never saw before. They live about twelve miles away in the timbered land, and they report two or three others keeping the Sabbath in their neighborhood. We appointed two of our church as a committee to visit them at their homes, help them start prayer-meetings, and labor as duty demands, until we can send other help.

"Last Sabbath at Hutchinson more new Sabbath-keepers attended the meeting for the first time. Twelve or fifteen others came in and appeared to be interested. A man that lives twelve miles from Hutchinson has had the *Voice* for a few weeks. He reports that his neighbors are very much interested to read his

paper. He says it is stirring the whole neighborhood. One of his neighbors, who is an infidel, comes to his house and reads it. He often throws the paper down because of things it teaches, yet he does not leave until he reads it through.

"I hear of men and families in all directions who are becoming very much interested by reading the *Reformer* and the *Voice*."

Add to the above items the facts which are continually coming to light—such as a company of forty-six in Prussia not only keeping the Sabbath of the Lord, but believing in the soon coming of Christ; a small company in Italy; another in Hungary; another in Austria; and still another in Holland, places where human agencies have never called their attention to these doctrines, yet the Bible, accompanied by the Spirit of God, is leading them into these truths, which are to prepare a people for the revelation of the Son of man in the clouds of heaven—and we can but exclaim, "This is the Lord's doing; it is marvelous in our eyes." We look with wonder and astonishment at the progress of this work within the last few years, and especially at its present magnitude.

Not only in the Western Conferences do we see evidences that God is blessing this truth as never before in its history, but there are some tokens of good in the Eastern States, where there are more influences detrimental to the progress of this work than in some other portions of the field. We have been made to rejoice since coming to the New England Conference to learn that nearly seventy-five are known to have embraced the Sabbath during the past year. Quite a goodly number of these have never heard a sermon. Let us pray to God to inspire our hearts with courage and understanding zeal in his cause. S. N. HASKELL.

Seven Reasons for Renouncing Spiritualism.

IN *The Spiritualist*, of Feb. 12, 1875, published in London, Eng., we find the following interesting statements from one who has recovered herself from this fascinating delusion, and who is therefore prepared to speak in reference to it:—

A lady who has been a spiritualist for some years and who has made considerable sacrifices in consequence, has sent us the following letter, entitled, "Seven Reasons for Renouncing Modern Spiritualism:—"

1. It is the most subtle form of Antichrist in all the world. To be told that some spiritualists believe in the Lord Jesus Christ as their Saviour does not satisfy, when at the same time they are identified with a class of persons who, for the most part, deny him to be the true object of worship, and his rule as "King of kings and Lord of lords."

2. Spiritualists, by profession and practice, are more occupied with the return of spirits to our earth than they are with the return of Jesus, the Redeemer of mankind, into their hearts.

3. The communications of spirits, whether true or false as to fact, are not direct messages from the Lord, therefore valueless to any one seeking only, and intelligently, to know and do his will. Well is it when "take heed how ye hear" (and to whom ye listen) is heard in the "still small voice."

4. The miserable consequences of abandoning faith in Christ for the false teachings and prophesings of mediums are now proved by a restored believer in him. There is an infinite difference between orderly and disorderly mediumship. When the Christian consecrates all his wonderful gifts and faculties to the Lord's service, he is a medium for him, and guarded against evil. Lying spirits, who obviously infest the circle room, making havoc among the souls of men, women, and children, have no power to deceive those who keep out of it "for conscience' sake."

5. By sitting for spirit influence, in public or private, it can never be proved what class of spirits or demons is at work; and though thousands, it may be millions, have been convinced of immortality on such occasions, the Christian, who knows his live is "hid with Christ in God," can spend time better.

6. A full retraction of views held tenaciously for six years is necessary, because the one who writes was so earnest an investigator, having been given rare opportunities of studying the effects resulting from manifestations of all kinds. "What I say unto you, I say unto all, *Watch*," is a warning given by Him who is "the same yesterday, and to-day, and forever."

7. The creed and "manner of life" of so-called spiritualists, as a rule, have no correspondence with a life of self-sacrifice, the only truly happy one. It may be for good that one whose interior sight is in a degree opened, should recall the fact that the apostle Paul "preached the faith he once destroyed," and that Peter's denial of his Lord was followed by similar results. In searching the Scriptures, then, the soul is met in every state, and "be thou faithful unto death, and I will give thee a crown of life," is in harmony with the aspirations of an EX-SPIRITUALIST.

In response to these overwhelming facts and telling statements the editor of the *Spiritualist*

writes a long reply. He drives on like one dreadingly grasping after something that will meet the difficulty he has on hand, but does not find it. A few flings against God, as a bloody tyrant, &c., are as near as he comes to answering the damaging revelations set forth in the communication. U. S.

Turning Failures and Obstacles into Victories.

IN religious experience, as well as in temporal things, there is no time when the heart needs encouragement more than when suffering under the galling and crushing sense of failure and disappointment; yet there is ground for encouragement even under such trying circumstances. Even serious failures and obstacles may be turned into important victories by giving individuals a knowledge of their weak points, and stirring up and bringing into exercise their latent energies, which, under common circumstances, would have lain dormant. When Christians are convinced of their deficiencies while passing through trials, reverses, and even defeats, they can, as never before, see the need of seeking for heavenly wisdom, and of laying hold of the grace and strength of God, which have ever brought victory to his earnest and needy children in distress. To such, "earth hath no sorrow that Heaven cannot heal," and where sin has abounded the grace of God may much more abound.

"In one respect," said the French Admiral Coligni, "I may claim superiority over Alexander, over Scipio, over Caesar. They won great battles, it is true; I have lost four great battles, and yet I show to the enemy a more formidable front than ever."

Demosthenes was naturally timid and easily confused and had a natural impediment in his speech; but by rigid discipline and perseverance he overcame these difficulties and became Greece's greatest and most influential orator.

Locke, the philosopher, was born with a very weak constitution. This led him to economize his vitality by temperate habits; and he lived until he was past seventy years of age, accomplished a prodigious amount of labor, and left behind him the marks of usefulness and true greatness.

Abraham manifested great weakness and unbelief in desiring that his faithful servant Eliezer should be his heir, and then in marrying Hagar; but by the grace of God and the severe trial through which he passed in yielding his son Isaac an offering to the Lord, his errors were canceled, and he attained to a degree of faith truly wonderful.

Jacob greatly erred in stealing the blessing of his brother through fraud. He would have obtained the blessing in a more honorable manner had he waited for God's own time and not taken his case into his own hands. That thorough repentance and perfect trust may be developed in Jacob, and that his shameful error may be remitted, he is subjected to a number of perplexing trials, the greatest of which, that of wrestling with the angel, places him among the heroes of faith.

Paul's thorn in the flesh helped him to cultivate humility and magnify the grace of God, and doubtless helped him to say from experience, "When I am weak then am I strong." The ancient worthies "out of weakness were made strong." Let us not, then, repine at the difficulties, hardships, and trials of the Christian life. The obstacles that we encounter may be to us positive blessings. They may knit our spiritual muscles more firmly and teach us self-reliance, just as by wrestling with an athlete who is superior to us, we increase our own strength, and learn the secret of his skill. Peril is the element in which strength is developed. As one of the ancients very fitly remarked, "Necessity and ability dwell near each other." Time is too short for us to waste its moments in deploring our errors and failures. Let us look at them to see their sinfulness, that we may cleanse them in the healing Fountain and avoid them in the future, and then let us press on to success and victory. D. T. BOURDEAU.

Russia against Rome.

THE Paris correspondent of the London *Times* says:—

"The Russian government has forbidden the observance of the papal jubilee. This step has been taken on the ground that such unauthorized church revivals are instituted with the object of exciting adoration for the pope and the priests, and are consequently in the highest degree pernicious to the interests of the State. Moreover, such festivals, which are only instigated by the fiercest superstition, are also very demoralizing for the people, by causing them to neglect their work and inducing excess and debauchery."

GATHERING SEED.

Out in the highways wherever we go,
Seed we must gather and seed we must sow;
Even the tiniest seed has a power,
Be it of thistle or be it a flower.

Here where it seems but a wilderness place,
Wanting in beauty and wanting in grace,
Some gentle creature in tenderness goes
Plucking the nettle and planting the rose.

Out of those gardens so gorgeous with flowers,
Seed we may gather to beautify ours;
While from our own little plot we may share,
Something to render our neighbors' more fair.

Out of each moment some good we obtain,
Something to winnow and scatter again.
All that we listen to, all that we read,
All that we think of, is gathering seed.

Gathering seed we must scatter as well;
God will watch over the place where it fell;
Only the grain of the harvest is ours,
Shall we plant nettles, or shall we plant flowers?

That which we gather is that which we sow,
Seed-time and harvest alternately flow;
When we have finished with time 't will be known
How we have gathered, and how we have sown.
—Advocate of Holiness.

Progress of the Cause.

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

Indiana.

At the time of my last report, had just commenced a course of lectures at Leesburg, Kosciusko County. Continued five weeks.

The weather was extremely cold, and often so very severe that many from the country could not attend. Notwithstanding this, the congregations ranged from fifty to four hundred. The best of attention was given to the word spoken. The truth made a solemn impression on the minds of many.

The Methodist minister spoke upon two different occasions against our position. The people were much interested in the reply to both discourses. The result is an increased interest to hear the truth.

Gave thirty-six discourses. The Spirit of the Lord seemed to attend the effort and through his blessing eight embraced the truth. Sold ten dollars' worth of books, and obtained five subscribers for *The Voice of Truth*.

Held three Sabbath meetings. In our social meetings hearts were made tender and some started to serve the Lord for the first time, and by the grace of God were enabled to bear a cheerful testimony. Some had been earnestly praying for light and when it came seemed very grateful. To the Lord be all the praise.

The friends were kind in granting the use of a very fine church house free of charge, and at the last meeting they donated of their own accord toward the expense of procuring wood and oil the sum of \$6. May the Lord reward them. This is a new field and we receive many calls for labor. Truly the harvest is great.

S. H. LANE.

Erie Co., N. Y.

My last report was from Glenwood, in this county. After spending five weeks at this place, I left the care of the work with Bro. Reynolds. For some cause he has not reported the progress of the work in the REVIEW, but I learn by letters from him that some fourteen or more have embraced the truth.

I desire to do all I can in this cause; and if any of the friends of the cause know of openings in new places for the introduction of the truth, in this region of country, I would be glad to be informed, as I am ready to engage in the work in such fields.

R. F. COTTELL.

Delta.

Soon after the close of the Biblical Institute, we commenced meetings at the Delta Center school-house, and continued them for about three weeks without much interest.

By request, commenced meetings in an adjoining neighborhood. We found a better interest here, and by the blessing of the Lord six have commenced to keep the commandments of God. They are heads of families. We leave on account of the badness of the roads, but are requested by the people to return as soon as practicable.

The interest improved till the last, and we hope for many more. The Lord has blessed us greatly as we have tried to help others, for which we feel thankful, and are desirous of doing what we can in this blessed cause.

J. A. SISLEY,

R. T. SISLEY.

Kansas.

AFTER the close of the Biblical Institute, on my way to Kansas in company with Bro. Stevens, I called on our brethren in Northern Missouri. Also spent a few days with the church at Richland. Was glad to see all but one who embraced the Sabbath there one year ago still steadfast in the truth. There seems to be no disposition on the part of any of them to turn back.

From Richland we went to Rock Creek, Osage Co., where we spent most of the past tent season. Found the most of them firm in the truth. Grant's slang and misrepresentations had in our absence been quite extensively circulated, but as we had taken up all the objectionable points of our faith before we left, his misrepresentations made no impression on the minds of more than one or two.

From that place I came here, and commenced meetings Friday evening, March 5. There had never been a discourse given on our faith in this county, but a few here had heard us at Rock Creek. They had been telling the people about our faith, so they came out and gave us a good hearing. I closed here for the present last Sunday night, having given twenty-one discourses. I leave twelve keeping the Sabbath.

I now go by special invitation to Osawatamie, only three miles distant; meetings to commence to-night. Shall still meet with the brethren here on the Sabbath. I find by visiting that several others think we have the truth, some of whom I hope to see take their stand with us.

Much destitution exists in Kansas. The prospect now is that another dry season is coming on; if this proves to be the case, people will be obliged to leave the country soon, as many now have to depend entirely on the aid that is sent in.

My address is Osawatamie, Miami Co., Kansas. SMITH SHARP.
Indianapolis, Kan., March 30, 1875.

Wood Co., Ohio.

THE labors of our beloved brother, Eld. E. B. Lane, in Ohio were greatly blessed of God. They were continued in the vicinity of Bowling Green during the winter and spring of 1874, and resulted in the conversion of many. The church of Bowling Green now numbers about one hundred members, and quite a number more will probably take their stand on the Lord's side.

But the greatest benefit resulting from this effort on the part of Bro. and sister Lane, is that prejudice is almost completely extinguished; and a good impression has been made upon the community generally, which has extended to other parts, so that the way is clear for the spread of the truth. Last Sabbath we listened, for the first time in eleven years, to the preaching of Bro. T. J. Butler, who with his family came to Ohio from Missouri last week. We rejoiced to hear again the voice of Eld. Butler, to which we have so often listened in former years. His subject was 2 Tim. 2:19. Bro. Butler will find many wide fields of usefulness in Ohio, and we need his labor in this State very much. Many will rejoice to hear the truth proclaimed, and will embrace it with all their hearts.

There is great demand for lectures in places near here. The people are anxious to hear the evidences of our faith. The periodicals and tracts are doing an important work, and although it is a busy season of the year, the periodicals find some attentive readers.

JOSEPH CLARKE.

Herkimer Co., N. Y.

HAVE just closed my meetings here. They have been a success from the beginning. Those well acquainted with the place say that no other meetings could have lived through the storms we have had to encounter; yet I have not lost a single appointment in the whole time; but have been requested to make extra appointments when I had none. To the Lord be all the praise.

There are now between fifteen and twenty keeping the Sabbath here, and I have strong hopes that others will do so. Strenuous efforts have been made at opposition by the minister and his partisans—not by the church, however; for they were all, without exception, willing that I should use the house—but their attempts have been followed by defeat to the opposers, and signal victory for the truth.

An attempt to close the house having failed, an appointment was made for last evening, upon my time, accompanied by

an order from the minister that I should use the desk no more. Of course, I gave way, and did not expect to use the house any more. But when evening came, no one appeared to occupy the desk, and I was requested to do so. This I declined doing, until a vote of the people, without an opposing voice, opened the way in such a manner that I knew of no other way to do but to speak, which I did with freedom. The Lord gave victory to his cause.

I leave for home to-day, but shall return as soon as possible. I have made arrangements to move to this section, as Providence seems clearly to indicate that it is duty.

Friends will please address me at Litchfield, Herkimer Co., N. Y., being particular to put on the county.

S. B. WHITNEY.

Litchfield, N. Y., March 28, 1875.

South-Western Missouri and Kansas.

I HAVE just returned from a visit to the church at Nevada City, which I found in a growing condition. I visited this church last fall; it then numbered nine members. I preached for them about two weeks. Bro. Rogers was with me part of the time. While there I baptized five, and nine united with the church.

On my return, I found seven more had taken a stand with them since my last visit. This time I held four meetings with them. At our last meeting two more came forward to identify themselves with God's people; and others acknowledge the truth and will, we hope, unite with them soon. May the Lord help them to be faithful.

I have also given a course of lectures in Crawford Co., Kan., six miles south-west of Girard. This is a new field. Two were keeping the Sabbath here when I commenced, and they have lived here some time under much discouragement. Four more embraced the truth, and now rejoice in it. Others are investigating. I have obtained five subscribers for the REVIEW and one for the *Instructor*. May this little company so live that they may exert an influence in favor of the cause of truth. I expect to visit them again soon, and then go to a new field of labor. I want to be useful in winning souls to Christ.

My post-office address is Nashville, Barton Co., Mo. J. G. WOOD.
March 22, 1875.

Among the Swedes.

IOWA.

ANOTHER three weeks' labor in the Lord's vineyard, to make known God's love to fallen man has closed. I came to Crawford Co., Iowa, March 5, where I have held twenty-six meetings. The people here have been greatly prejudiced against our faith, and many, calling themselves teachers of God's word, have done all in their power to misrepresent us, and to keep the people from attending our meetings. The world's conversion and the temporal millennium are the principal doctrines held by the people in this community.

Still there are about a dozen here that now love the truth. Seven of them have covenanted to keep all God's commandments; circumstances seem to keep others back for the present. All of the dear friends here have given evidence of deep Christian experience. When they gave the reason for their hope, as they united their hearts to walk in the light of God's truth, many were present out of curiosity, and with tears in their eyes acknowledged that the hand of God is in this work. Two souls were buried with Christ in baptism. The friends desire to be taken under the watchcare of the Iowa Conference, and have pledged to that Conference the sum of \$28 for the the coming year.

CHARLES LEE.

Deloit, Iowa, March 29, 1875.

In the Field Again.

FOR about a year and a half in the past I have not labored much in the gospel field. Have given about sixty discourses in the meeting-house in this village, held a weekly prayer-meeting in my house for the benefit of all who would attend, and made a trip of ten days to Grand Ligne, St. John, and Montreal, P. Q.

Two more embraced the Sabbath in Grand Ligne, P. Q., and one or more in this vicinity, and we doubt not that a favorable change has come over the minds of several others in this comparatively new field.

In the month of May last, there were

favorable openings for tent-meetings in two places near here; but while I was arranging to start out with the tent, I received the sad intelligence from Bordoville, that my father was very sick and pronounced incurable, and that I was desired to go there at once. From that time I waited upon my suffering and much-afflicted parents almost constantly until the 30th of January last, when father sweetly passed away in death in fond hopes of receiving immortality at Christ's appearing.

I fully and heartily accept the corrections and instructions that the Lord, through the instrumentality of his own appointment, has in mercy given me of late. I ask the Lord and my brethren to forgive me for the errors and mistakes that I made while I was located at Bordoville. Shall try to learn by the past, and to seek humility, and a new consecration to the will and service of our Heavenly Master.

I shall also strive to rise above the discouragements that have come over me on account of the injudicious course of some. And further, myself and companion have resolved, from this time onward, to place ourselves, our children, and our means, upon the altar, praying that the guiding hand of the Lord may attend us in all our moves, and our labors for the spread of the truth.

At this time of the year the prospect of starting an interest in new fields is not encouraging; yet I shall try to do something in some way. As soon as we have settled going, the Lord willing, I shall with my brother engage in laboring more especially for those that speak the French language in Canada, Northern New York, New England, and in the West, as the way opens.

A. C. BOURDEAU.

Burke, Vt., March 20, 1875.

Maine.

SECOND quarterly meeting of the Maine T. & M. Society met at Cornville according to appointment, March 20, 1875. Meeting opened in the usual manner; the President in the chair.

Report of the last meeting read and accepted. Report of the present quarter read, which showed the following labor performed:—

Number of members, 83; reports returned, 47; No. families visited, 53; letters written, 17; No. of subscribers for REVIEW, 3; for *Instructor*, 5; *Reformer*, 4; REVIEWS distributed, 112; *Instructors*, 33; *Reformers*, 79; tracts and pamphlets loaned and given away, pp. 37,242, value, \$49.00; almanacs, pp. 310, value, \$15.50; books furnished to 13 libraries, pp. 18,274, value, \$48.45; total No. pages distributed, 55,516, value \$112.85; No. of names sent in on trial for *The Voice of Truth*, 81; *Reformer*, 46; *Instructor*, 1; making in all 128 names.

Money received for membership,	\$ 1.00
By donations,	70.78
Book sales (3,419 pp.),	4.57
Almanac sales,	2.20
On delinquent fund,	2.00
Widow and orphans' fund,	2.50

Total, \$83.05

Adjourned, *sine die*.

J. B. GOODRICH, Pres.

AMOS HOLT, Sec.

Calls for Help.

DURING the period of our connection with the work of the third angel's message, which has been not far from a quarter of a century, we have not made calls for help in any branch of the work unless we saw real and pressing need; nor have we called for charity for the poor and suffering unless we could have the best assurance that it would be properly appropriated. And in all cases, we have been as careful to see that the conscientious, liberal poor did not give too much as we have been to induce the more wealthy to give of their abundance for the Lord's cause. As proof of the last statement we could call out testimonies from many poor persons from whom we have refused to take money, and also those to whom we have returned money which was sent to us.

We have felt a most solemn duty to act as above stated in our business relations to the cause for these reasons: 1. That the poor might not do more than they were able to do. 2. That the wealthy might share the blessings of the cheerful giver. 3. That we might, by a course of conscientious carefulness, hold that confidence of a devoted and liberal people,

necessary to their constant and increasing liberalities as calls increase to meet the rapidly increasing efforts to extend the work of warning the world. 4. That the Lord's means in the hands of his people might be used in a manner to really advance the cause, and at the same time to secure a reward in Heaven to the cheerful giver.

Twenty years ago, we held the same views of the nature of our message, and of the great work it would do for the world, that we do now. And we then made up our mind that the great work of warning the world would be accomplished by those to whom God had entrusted the third angel's message. And we have not seen reasons to change from this position. We have pleaded, and shall continue to plead, that we should, as a people, unite our small forces to the point of helping forward those enterprises which are directly aimed to the advancement of the cause, and to warning the world of its swiftly approaching doom. As the heavens are higher than the earth, so much greater are the spiritual wants of the people than their temporal wants. The most severe and heart-rending famine the world ever knew will soon be the famine for the word of the Lord. Now, we may give the bread of life, the word of God, to those who will soon perish for the want of it. Soon it will be too late.

God bless those who have a heart to feed the hungry with the bread that perisheth, and to visit the sick, and who sympathize with suffering humanity. But should Seventh-day Adventists devote all their means and all their time to the relief of the poor and the suffering, their short arms could not reach a hundredth part of the continued want and woe of our world. And what would then become of the sacred trust committed to them to feed the hungry with the word of God? Who would care for the several branches of the work connected with our message? We do not hesitate to here state that our very first and chief efforts are demanded to advance the specific work of the cause of the third angel's message. But all do not see this point. But few really feel that the work is one of greater importance than any other under the broad heavens. But very few really believe in the great facts of our message. Hence, most of our people scatter their influence and efforts, and use their means to no special benefit to the one great and most important end.

Our people are very confiding in their leaders. This is as it should be. But it is a most cruel business for those who handle the confidence of our people, to use the Lord's means in a reckless manner that will surely shake their confidence, and open a door of temptation before them. We object to calls being made where there is not real need. And we protest against general calls for means where there is no well-organized system that will secure proper appropriations.

From 1865 to 1869 donations were called for and received from conferences, churches, and from individuals, for the Seventh-day Adventist Publishing Association, amounting to more than \$5,000. And that sum, and a good deal with it, was squandered by inexperienced and un consecrated hands. Calls were repeated, cash came in, and was handled carelessly, for the very reason, doubtless, that it came in promptly and abundantly. The Association had stood the high prices of the war, and should have increased rapidly in means from 1865 to 1869 without these donations. Then money was plenty, and prices were rapidly falling. There has been no better time for business than during those four years, and yet with these donations the Association hardly held its own. During the four years following 1869, under a different administration, the value of the Association was doubled by its own earnings. And this was at a period when money was comparatively scarce. We write the things we know as a duty we owe to our faithful brethren. We state the facts in the case for their information.

The S. D. A. Publishing Association has needed no donations since its incorporation in

1861. All that has been needed to meet the increasing business has been to bring about equality among all the friends of the cause in holding stock in this Association. We have urged this, and from our Rocky-Mountain retreat prepared a work in 1872, of 168 pages, entitled "An Appeal to Working Men and Women," &c., in which we appealed to the Tract and Missionary workers to take this matter in hand, and labor to induce those who had not taken stock in the Publishing Association, to come up and stand equal with the old hands who had responded liberally to calls of this kind for a number of years. But up to this date we are without evidence that any attention has been given to the work set forth in that book by those who have managed the finances of the cause. It is evidently much easier to give unqualified and pressing calls, that move the poorer and more conscientious class, than to attend to the more practical and disagreeable work of patiently laboring to bring around equality. Many have given under these general calls who should not have been allowed to give, and when under these pressing calls means comes so abundantly in, there is, to say the least, great reasons to fear that means will not always be used as it should be. We are sure that we have seen carelessness in the management of many matters pertaining to the cause, which we attribute chiefly to abundance of means flowing in as the result of strong calls.

We mention, as a sample, a single fact in connection with tract and book circulation. We will first state that it has been with the most careful study and prudent management that our tracts have been furnished at extremely low prices. This has been done to encourage liberality and activity on the part of our people. But these very persons who have worked very hard to bring out and print these tracts, while practicing great economy and industry, have been pained to see the very profits they have labored to save to the Tract Societies, thrown away on express charges, when the books could have been forwarded at very much less expense as rail-road freight. Tons of books are sent out from our Office at Battle Creek, annually, by express, that could just as well, with a little care and forethought on the part of the receiver, be forwarded as common freight. This is a simple item among many others that might be named. We enter a solemn protest against that recklessness, in the use of means, that arises from the short-sighted and rash impulse, that because the Lord is soon coming, it is a sin rather than a virtue to use means carefully.

It is a mistaken idea that we should first raise all the means necessary for any enterprise, before entering upon it. In this case, it is generally the poorer classes that raise most of the means. It is a better way to move out by faith when the time has come to move, and, if necessary, create a debt, and then give the more wealthy a chance to choose or refuse to pay it. The wealthy ones must have a chance to show what they are, and where they stand. But very few of them will go through to the kingdom of God. "How hardly shall they that have riches enter into the kingdom of God." "It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God." Mark 10: 23-25. Every proper inducement should, in a Christian manner, be set before the more wealthy to induce them to unload some of their burden of care, and send means forward to the next life. They should have the matter kept before them, as an opportunity to gain great wealth to be enjoyed by themselves throughout endless ages. Says Christ, "Lay up for yourselves treasures in Heaven."

And it is a mistake to call in means until the treasury in all departments has a surplus. The publishing work was never done more faithfully and well, than when it was being rescued from influences which had plunged it in debt. And the most

prosperous period of our Health Institute, in respect to numbers of patients, and amount of good done for the physical and spiritual good of its inmates, was when there was a general interest with all connected to raise heavy debts. At present, both the Publishing Association and the Health Institute, at Battle Creek, are in great need of more sanctified talent to run them properly; while both could do as well with less means. These institutions have both been fostered by our people in a liberal way, and if those who manage them do it with care, and the same spirit of self-sacrifice in which they came into existence, they will have great strength within themselves, needing no further assistance, and can be the means of doing much good. But where are the men imbued with the same spirit with which their founders were baptized? Where? May God give the cause devoted, able, and good men, to defend these institutions brought into existence by charity, and self-sacrificing toil.

We are entering more fully each year into the grave realities of the work of warning the world. And at every step in advance there is increasing importance to our general movements. The times and the work which God has called us to do, demand that we should gird up the loins of the mind, watch, and soberly, and in the fear God, ponder well every step. None but God can guide us, and the cause we love, and for which we labor, safely through the perils of this time. Who can properly estimate the importance of Bro. Andrews' movements in Europe? May God help him and our dear European brethren to publish in the French and German languages as soon as possible. Should Bro. A. wait for this work to be done up to his standard of thoroughness, loss might be sustained. He should bear in mind that God accepted and greatly blessed our imperfect work twenty-five years since. It was best to do what we did, when we did, the best we could then do it. At present we look to Europe for pure translations of our tracts into the German language, to be reprinted in this country. Something may be done in France and Germany in Europe with our English works; but a hundred times more with them in the languages of the people. Bro. A. must have the help he needs, and the means he needs, and let this work go right on.

A great work is advancing upon the Pacific Coast, and for a time it must have the sympathy and assistance of our people in older fields. We are in need of help. Our people in California pledged far beyond their ability at the camp-meeting last fall, unless the time of payment can be extended. Men pledged one hundred dollars each who work by days' works to support their families, and to pay high rents, as they are not able to own a humble dwelling place of their own. And others pledged as high as five hundred dollars who are paying twelve per cent on thousands of hired money. These men must not be pressed. Give them time, and with the blessing of God they will meet their pledges. Most of the brethren are depending upon this summer's crop to pay their pledges. A more willing, honorable, and liberal people cannot be found on the face of the earth than our brethren on the Pacific Coast. But the poorer ones can do but little at present, and the more wealthy ones always move slowly and cautiously.

But the work must not be hindered. The publishing house must go right up, and be furnished with material and stock to carry forward the work of publishing, as soon as possible. There must be an outlay of not far from \$25,000 for a publishing house in California during the year 1875. And besides this, *The Signs of the Times* must be largely sustained by donations. Our eastern brethren are urgently invited to assist in this great work. Fifteen years since we appealed to the few there to do the same in Michigan, and stat-

ed that when established that Association would be more than self-sustaining. Our words have proved true. Our people have not been disappointed. The enterprise has proved a grand success. Our people own property in their Publishing Association worth \$100,000 which has cost them from first to last less than \$50,000. That institution is placed above want forever. The same results can be realized here by taking the same course. Thousands of brethren and sisters have embraced present truth since the few so liberally donated for the Battle Creek Office. And as that institution does not need their help, we shall expect them to help here.

The site is purchased at Oakland, Cal., and Bro. O. B. Jones, who put up our printing houses and college at Battle Creek, is on the ground, and goes immediately at the work of building. And we propose to attend the several camp-meetings, extend the circulation of the *Signs*, and receive the free-will offerings of the people that may be ready at that time, if we can have assurances of co-operation. A publishing association will be formed in a few weeks according to favorable existing laws of California, and certificates of stock, of probably ten dollars, gold value, a share, will then be issued. At present, it takes eleven dollars and fifty cents of greenbacks to make ten dollars in gold.

We now call upon the friends of the cause, far and near, to help us in this time of great need. Let the free-will offerings come, and certificates of stock will be issued in due time to the amount taken. Only about enough has been paid in of the California pledges to pay for the site. It will require \$10,000, and a portion of this immediately to carry forward this work, and there is not a dollar of it in the treasury. But it will come when we must have it. The waters will part when we get to them. We go forward. Our plan is as follows:—

1. To thankfully receive means pledged by our people in California when it is consistent for them to pay it in.

2. To collect notes due in California or in Michigan, and some that are not due, if possible, and put the money into this building without interest until brethren can pay their pledges.

3. Attend all the camp-meetings, if responses from Conference Committees, and personal friends are favorable. Serve the general cause according to ability and strength, and give especial attention to the circulation of *The Signs of the Times*, and receive free-will offerings for the California publishing house and for the North Pacific Mission.

We were never more active than now. And with faith, hope, and good courage in the Lord, we go forward. God has dealt mercifully with us. He is blessing us and our dear children, who are all lifting with us at the work here. But our watch admonishes us to close this lengthy article. And we lay down the pen twenty-five minutes past one in the morning, and after bowing and asking the blessing of God to attend what we have written, envelope it for the early morning mail.

JAMES WHITE.

Oakland, Cal., March 26, 1875.

Obituary Notices.

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

DIED, of typhoid fever, at Karonis, Meeker Co., Minn., Feb. 13, 1875, Marvin, youngest son of Bro. and sister Campbell, aged 2 years and 4 months. Words of comfort from Rev. 21:4: "And there shall be no more death." J. FULTON.

DIED, in Hillsdale, Mich., March 19, 1875, of congestion of the lungs, sister Margaret L. Vaughan, wife of I. C. Vaughan, in the 57th year of her age. Sister V. was among the first in this place to embrace the truth, about 18 years ago, under the labors of Eld. Waggoner and Cornell. During her last hours, she seemed to be anxious, and when asked what she desired, her answer was, Jesus. We trust that he was near, to accompany her through the dark valley. Words of consolation were spoken at her funeral by Eld. A. A. Smith, Baptist. Text, Ps. 46:1. W. B. CASTLE.

The Review and Herald.

Battle Creek, Mich., Fifth-day, April 8, 1875.

The Camp-Meetings.

BE in season. We have no idea of coming up to these important gatherings without well-defined plans of operation.

There are no good reasons why our younger ministers should leave their fields of labor, perhaps pull down one or two tents where they are giving courses of lectures in different places in the Conference, sometimes to the great detriment of the cause in those localities, to attend our camp-meetings, unless they come to them to labor in the family tents, in the social meetings, and to speak from the stand more or less.

We hope to be able to attend all the camp-meetings the coming season with Mrs. W. We shall come to our brethren, not to do the work, but to help them do it in the name and strength of the Lord.

Information Wanted.

A MR. L. BACH or S. Bach, we cannot determine which, writes to have M. Barnett's paper stopped, as he has left town, saying very curtly that he has written once before, and hopes we will send no more.

1. There are issued at this Office, THE REVIEW AND HERALD, The Voice of Truth, The Health Reformer, The Youth's Instructor, The Advent Tidende, and The Svensk Advent Herald; and we do not know which one of these papers he wants stopped.

2. He gives the post office in an unknown tongue. All we can make of it is Fitchly; which to us does not read very intelligibly.

3. He gives no State. Now what are we to do? It would be cheaper to send the man the paper for a year, free, than to look over all our lists to find the name.

Life of William Miller.

I HAVE just completed a careful reading of every line of the book with the above title. It has been to me a feast. My spirit has been refreshed. The book contains a history of the Advent cause, from its rise to the death of William Miller, such as cannot be found elsewhere.

hundreds of infidels and thousands of common sinners to the religion of Jesus Christ, and that his lectures were followed by revivals wherever he went.

We think the book should be found in the family of every Seventh-day Adventist, and should be widely circulated among the people. The nominal price \$1.00, is really a small consideration for what the book contains.

St. Helena, Cal., March 22, 1875.

Trouble Brewing.

WAR SIGNS IN ENGLAND, MEETING OF MONARCHS AT VENICE, SYMPTOMS OF SEDITION IN INDIA.

LONDON, April 3.—A rumor is circulating here, although not yet officially announced, that the government contemplates establishing a conscription at no distant date.

VIENNA, April 3.—The emperor left for Dalmatia yesterday. The conference agreed upon with the king of Italy takes place on Sunday at Venice.

LONDON, April 3.—A Calcutta special says that indications of a seditious, rebellious spirit are rife among the natives in the Maharatta districts, and cause some uneasiness.

UNIVERSALISM IN A NUTSHELL.—"I am a Universalist," said C. G., boastfully, "and you orthodox are not fair in saying that our system is inconsistent with reason."

A FEW LEAVES TURNED DOWN.—Let me turn down, with their knowledge however, a few leaves of, and mark a few passages in, God's word, for those readers who need comfort and support.

For the weak Christian let me turn down the leaf and mark the 12th of Matthew, 20th verse: "A bruised reed shall He not break, and smoking flax shall he not quench."

For the heavy-burdened, Matt. 11: 28, "Come unto me, all ye that labor and are heavy laden, and I will give you rest."

For the despondent, John 7: 37; 3: 16. For the thirsty and hungry, John 7: 37; 6: 35. Here is a passage for the afflicted one, Isa. 54: 7: "For a small moment have I forsaken thee; but with great mercies will I gather thee."

Here is good news for the backslider, Hosea 14: 4: "I will heal their backsliding, I will love them freely; for mine anger is turned away."

I have marked a few passages for the faithless, Acts 14: 31; 1 John 1: 7; Rom. 8: 1.

Here is comfort for those who mourn over the poor results of their work. This is what Christ said, John 17: 12: "Those that thou gavest me I have kept, and none of them is lost."

THREE HINTS WORTH TAKING.—1. Never attempt to do anything that is not right. Just as surely as you do, you will get into trouble. Sin always brings sorrow sooner or later.

2. When you do attempt anything that is right, go through with it. Be not easily discouraged. Yield not to sloth and sleep and fickleness. To resist all these will not be easy, but you will feel that you have done right when you get through.

3. Do not waste your money. Perhaps you have very little. Then take the more care of it. Besides helping to spread the gospel, buy some good books and read them well.

A Request.

PERSONS in Ohio knowing of good openings for lectures on present truth, will please write to the undersigned immediately, at Bowersville, Green Co., Ohio.

One Hundred Dollars Each.

WE here give the names of those east of the plains who have paid one hundred dollars each, to purchase a power press, engine, and printing material for the Pacific Coast.

Previously Acknowledged \$3400.00. C. B. Tower.....100 Truman Loomis... 100

Appointments.

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

** Services in Chicago, every Sabbath (seventh day), at 289 West Erie St. All Sabbath-keepers spending a Sabbath in Chicago are invited to attend.

GENERAL quarterly meeting of the T. & M. Society of Michigan, at Pottersville, May 8, 9, 1875. Let the district quarterly meetings be held in time to report to the State secretary, Mary Gaskill, Battle Creek, Mich., for this meeting.

MONTHLY Meeting at Cottage, Catt., Co., N. Y., on third Sabbath and Sunday in April, 1875.

I PURPOSE, the Lord willing, to attend the quarterly meeting at Hillsdale next Sabbath, April 10th, and commence a course of lectures at Quincy on Sunday evening, April 11th.

HOOKE POINT, Hamilton Co., Iowa, April 7-11, 1875; Fonda, Pocahontas Co., April 15-20; Soldier Valley, April 24, 25.

I will meet with the church at Bellvidier, Monday evening, and Tuesday, day and evening, April 26, 27; also at Onawa on Wednesday evening, if some of the brethren will take me to these places.

QUARTERLY meeting for Dist. No. 6, at Greenville, Mich., May 1, 2. Librarians are requested to forward their reports in season for the meeting.

MATTAWAN Mich., April 10, 11, 1875, where Bro. Daily may appoint. Marshall, April 17, 18, where Bro. Dickey may appoint.

QUARTERLY meeting of the T. and M. Society of Dist. No. 1, Mich., in connection with the quarterly meeting of the churches of Hillsdale and Ransom, at Hillsdale, April 10, 11, 1875. Come to the meeting, brethren, if possible; if not, please send in your reports in season.

QUARTERLY meeting of church in Chicago April 10, 11; meetings to commence Thursday evening, the 8th.

At Racine, April 13, evening. Meetings to continue over Sabbath and first-day. At Raymond, April 24, 25.

GENERAL quarterly meeting of the Iowa and Nebraska T. & M. Society, at Marion, Iowa, April 10 and 11, 1875. Let each director see that his district is properly represented in this meeting.

No providence preventing, I will hold meetings with churches as follows:—Green Hill, R. I., April 10, 11, 1875. Lafayette, " " 17, 18.

The above meetings will commence on Friday evening. We hope to meet all the friends of truth in each vicinity. Let all make an effort to be there through the meeting.

THERE will be meetings of the Indiana T. & M. Society as follows:—Bunkerhill, Miami Co., April 10, 11. North Liberty, St. Joseph Co., " " 17, 18.

SECOND quarterly meeting of the La Bette Co., Kansas, church, and also the T. & M. Society of Dist. No. 10, April 10 and 11, 1875, at the Stover school-house.

SECOND quarterly meeting of the La Bette Co., Kansas, church, and also the T. & M. Society of Dist. No. 10, April 10 and 11, 1875, at the Stover school-house.

QUARTERLY meeting of the Iowa and Nebraska T. & M. Society, Dist. No. 2, in connection with the general quarterly meeting of the Iowa and Nebraska T. & M. Society at Marion, Iowa, April 11, 1875.

Business Department.

"Not slothful in Business. Rom. 11: 12.

A BLUE cross on the margin of your paper signifies that your subscription will expire in two weeks, and that an earnest invitation is extended to you to renew at once.

Until further notice, the P. O. address of Elds. E. B. Lane and J. O. Corliss will be Pine Run, Genesee Co., Mich.

A GOOD home among Sabbath-keepers is desired for a girl between seven and eight years of age. The child has been under good influences and is well recommended.

S. R. JOHNSON: You will find our views on the 144,000 in Thoughts on Revelation, pp. 144, 145, 242-246, new edition.

B. F. TERRY: Send the names.

RECEIPTS

For Review and Herald.

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

\$ 2.00 EACH. Mrs Wm Stage 47-6, Stephen S Curtis 47-10, Mrs L M Owen 47-3, Mrs H A Shuler 47-6, Albert Erway 47-14, F Burnham 47-14, J M Daigneau 47-1, I S Bramer 47-10, R Vickery 47-1, Daniel Holcomb 47-5, E D Hurlburt 47-21, James Aldrich 47-14, F A Elwell 47-14, G S Kelsea 47-14, Peter Axelsson 47-10, Mrs J F Hardiman 47-10, E B Saunders 47-14, G Thew 47-11, H Hilliard 47-1, Helen C Brigham 47-14, Caleb Bailey 47-8, J H Morrison 47-6, A H Fleisher 47-14, Rand White 47-1, B F Griffith 47-10, D W Albert 47-10, Dr D J Shirley 47-10, Henry Keen 47-10, Jacob Butcher 47-10, Angus Chisim 47-10, H H Weld 47-14, J Halferty 47-10, Henderson Halferty 47-10, Mrs O A Strong 47-10.

\$ 1.00 EACH. Francis Jones 47-14, Mrs Olive Rodgers 47-10, Mrs Mary Sumexix 47-10, Mrs Mary Kelley 47-10, Simon Darling Jun 47-10, Ella Hunt 48-10, C Nelson 48-18, A B Castle 46-15, Piny Kimball 46-14, Chas Seaward 46-14, Ellen Swanson 46-14, Chris Grower 47-10, David Brown 47-10, D A Goff 46-14, Truman Sheldon 47-10, Hannah Jackson 47-10, Wm A Diseney 47-3, Mary L Bigely 47-3, Mrs E A Brown 46-14, G W Varney 46-14, John Mason 46-10, Susan Purcell 46-14, David Ferren 46-15, Mitchell, Lewis & Co 47-10, Robert Martin 47-10, Eliza Layton 47-10, Caleb Dugan 46-13, Sophia Post 46-6, Mrs Ann Snair 47-10, Reuben Loveland 46-14, Ezekiel Bulard 48-1, Mrs Julia Ashman 47-1, Lydia A Sprague 46-14, Sarah M Fuller 46-14, H S Priest 46-14, Wm Farnsworth 46-1, Mrs Ann Fruit 47-10, Chas S Rowley 47-10, F A Dayton 46-14, H A Jenkins 47-10, Susan P Nichols 46-15, David Downer 46-14, W C Althouse 47-14.

MISCELLANEOUS. Mrs Alice Hebner 50c 46-10, Mrs Jennie Layne 50c 46-10, R W Freer \$1.40 47-9, Mrs D B Richards 50c 46-11, J M White 50c 46-14, Joanna Shoemaker 50c 46-12, O S Ferren 50c 46-1, W W Lockwood 1.50 46-17, Isaac McCaffre 50c 46-10, Jesse Davis 50c 46-10, A C Jones 50c 46-10, Charles Hyatt 50c 46-10, Richard Brock 50c 46-10, Mary Veach 50c 46-10, David Ford 50c 46-2, L D King 50c 46-10, Dr O Purinton 50c 46-10, A G Womock 50c 46-10.

Books Sent by Mail.

Joseph Newsom \$1.37, S B Abell 25c, L L Holmes 1.00, Joseph Fordyce 25c, Sally Rathbun 50c, Mrs Mary Laman 1.00, Isaac H Moser 60c, H W Kellogg 30c, Rev Edmund Gale 20c, Mrs M Condit 12c, J D McAlmont 12c, S C Perry 1.00, Sarah Harle 65c, Lucy A E Adelberg 50c, Henry Mack 13.00, J E Titus 65c, George Stockinger 20c, Alden Green 50c, B Sutton 75c, G W Page 50c, E Robt Skinner 25c, Jacob Nauert 1.00, J W Miner 60c, Mrs E C Barr 40c, Noah Hodges 1.00, Mrs Anna Strand 2.00, C B Tower 50c, Daniel Holcomb 25c, J J Burge 50c, I S Crabb 50c, Jacob Burge 50c, Essa Burge 50c, Z Doolittle 50c, James Aldrich 75c, Smith Sharp 24c, M S Douglass 25c, C D Mann 25c, E D Hurlburt 50c, Miss Kate Brown 50c, John Roberts 75c, John J Lincoln 31c, Walter D Porter 25c, Wm F Seward 3.00, P W Baker 1.00, Wm A Doyal 1.00, H A Mumaw 62c, Fayette L Cook 1.50, D W Albert 3.00, James Crawford 1.00, Mary White 1.00, M H Brown 50c, Theodocia Terry 1.25, Mrs Hattie S Davis 25c, H Wren 1.75, Angus Chisim 2.34.

Books sent by Express.

Geo. Shonk, Martinsville, Clark Co., Ill., \$3.00, W T Carson, Fredericktown, Knox Co., Ohio, 6.94.

Books Sent by Freight.

L Bean, Enosburgh Falls, Vt., 33.45.

Michigan Conference Fund

Received from church at Holly (s. b.) \$16.75, Greenville (s. b.) 75.00, Genoa (s. b.) 33.00, Williams (s. b.) 11.35.

Donations to Mo. & Kan. Sufferers.

Niels Peterson \$2.00, Ole Hanson 2.00, Hans Jensen 1.00, Jens Nielsen 50c, C P Buckland 50c, John Fulmer 5.00, J T Leland 1.00, "Minnie" 6.50.

Swedish Mission.

Mrs Anna Strand \$10.00, F Greenman 2.00.

Pacific Mission.

L Filer \$10.00.

Swiss Mission.

Henry Mack \$21.00, Mrs Anna Strand 8.00, M A Davis 1.00.

Cash Received on Account.

Ohio T & M Society \$630.68, James Sawyer 3.00 A S Hutchins 14.65, H T & M Society (Donations on Periodicals) 1.50, M E Cornell 4.27, Noah Hodges 4.05, Maine T M Society 110.00, T M Steward 5.00, C H Bliss 4.00.

Mich. T. & M. Society.

Dist. No. 6 \$160.10, Dist. No. 11 25.75. General Conference T. and M. Society. C B Tower 25.00.

S. D. A. Educational Society.

J Fargo \$100.00. \$10.00 EACH. Laura P King, Marilla Brister, A H Hilliard.