

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 DAY.

"Ye see the day approaching."

Steadily, sternly, it marches on;
At each sun's setting a step is won;
At each sun's rising 'tis nearer yet;
We cannot its sure approach forget.
For the long procession is filing past,
And soon will it come, the great, the last.

We see it coming; our shrinking eyes
Are drawn to its splendor across the skies.
We fain would hide from its blinding glare,
Or hinder it by a wild, sad prayer;
But ever relentlessly on it comes
To our shadowed hearts and our darkened homes.

What though we banish with mirth and song
The sound of its coming? It sweeps along.
It will not stay for our many fears;
It will not halt for our flowing tears;
And every season of blessedness
Is making the distance ever less.

But why should we tremble and fear the day?
Christ is in it, he comes this way.
Little of all the pompous show,
The gloom, the splendor, our eyes shall know;
For we shall see in the Heaven above
The friend we long for, the Lord we love.

Then let us sing, as we pass along,
A cheery measure, a hopeful song;
Better than all the times shall be
That glorious time when the King we see.
So let us watch, and wait, and pray,
For the approaching of that day.

—Marianna Farningham.

LOST TIME.

BY ELDER D. M. CANRIGHT.

AMONG the numerous excuses which men raise for not keeping God's holy Sabbath, that one based upon the argument of "lost time" may be called the "last ditch." When all other arguments fail, persons fall back upon this and excuse themselves from any further trouble about the matter. We often hear them say that they are convinced that the seventh day is the Sabbath, and that they would keep it, if they only knew which it was; but that, either before the flood, or during the sojourn of Israel in Egypt, or in the Babylonish captivity, or during the dark ages, or somewhere, time was so lost that the true seventh day cannot be found. That this excuse is utterly without foundation we are sure we can now convince the reader, if he is candid enough to really desire the truth in the case.

That Saturday is the true and veritable seventh day, the day upon which God rested from the foundation of the world, can be proved by an overwhelming mass of evidence. Is it not a little strange that until seventh-day advocates came along no one ever said anything about time being lost, and that you could not tell when the seventh day does come? From the minister in the desk to the child in Sunday-school, all agreed that Saturday was the old seventh day, and Sunday the first day on which Christ rose from the dead. But, when it is shown that there is no proof for a first-day Sabbath, and that the Scriptures teach that the seventh day is still the Sabbath, then, behold, these same persons are very ignorant all at once. Time has been lost and you can't tell when the seventh day does come? Can they tell when the first day comes, the day of Christ's resurrection? They never seem to have any doubt about this. If they can tell that, certainly we can find the seventh day, for it must be the one just before it! Having found the first day, any person who can count seven on his fingers, ought to be able to find the seventh day! Somehow, notwithstanding all the other days of the week are so easy to find and to count, yet this seventh day is very slippery, bothersome, and hard to find. It reminds me of the boy who was sent out by his father to count the pigs. He returned,

saying that there were nine pigs besides one little spotted fellow that frisked about so that he could not count him!

We should naturally suppose that this cry of "lost time" would be confined to those who claim that there is no Sabbath now binding; but this is not the case. They generally freely acknowledge that Saturday is the old and true seventh day, and that there is no reliance to be placed upon the argument of lost time. Surprising indeed it is to hear this argument used by those who profess a great regard for the Sabbath commandment, and for Sunday as the Christian Sabbath, the resurrection day. They seem not to realize that if time has been lost, they are as bad off as we are. This objection weighs just as heavily against the first day of the week as it does against the seventh.

Allowing that the seventh-day Sabbath is binding, it is unreasonable to suppose that God has suffered it to be lost. If God has given a law requiring the observance of the seventh day, he certainly is able to preserve the knowledge of that day if he still desires men to keep it. It is, then, highly absurd to admit that the seventh day is the day that ought to be kept, and then to say that we would keep it if we could only tell which it was, claiming that it has been lost! It is directly impeaching the wisdom and power of God. Equally unreasonable is it to claim that any other day of the week is the Sabbath and yet to say that the days of the week have been lost so that you cannot tell when it does come. No; the Judgment day will show that all these objections and quibbles arise more from a carnal heart unwilling to submit itself to the plain requirements of the law of God than they do from any real difficulty in the case.

But to the facts in the case. Follow us carefully and see if there is not an abundance of proof that Saturday is the true seventh day from creation. Gen. 1 gives a concise history of the first six days of time. Chap. 2:1-3 says: "Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made."

Here we have a sure starting point. God worked the first six days. He rested the seventh. Then he blessed the seventh day. After that he sanctified it. To sanctify, is to set apart, to appoint to a holy use. See Webster. This shows that God there appointed this day for Adam and his family to keep holy. By thus keeping it, it would weekly mark off a period of seven days. Hence originated a week of seven days, which we find so often mentioned in the history of the patriarchs, and afterward of the Jews. Notice a few instances. Just before the flood, God said to Noah, "For yet seven days, and I will cause it to rain upon the earth." Gen. 7:4. Of Noah, it is said: "And he staid yet other seven days; and again he sent forth the dove out of the ark." Gen. 8:10. And again, "And he staid yet other seven days, and sent forth the dove." Verse 12. Laban says to Jacob: "Fulfill her week, and I will give thee this also for the service which thou shalt serve with me yet seven other years. And Jacob did so, and fulfilled her week." Gen. 29:27, 28. These quotations, and many more that might be made, show that the week, composed of seven days, was known and observed by the patriarchs both before and after the flood. Hence it is strong proof that they had, and observed, the Sabbath. Of the antiquity of the week and the Sabbath among all nations, Gilfillan in his large book on "The Sabbath," published by the American Tract Society, says:

"Let it suffice, however, in a matter on which there is so general an agreement, to present the words of four eminent authors: 'The septenary arrangement of the days,'

says Scaliger, 'was in use among the Orientals from the remotest antiquity.' 'We have reason to believe,' observes President De Goguet, 'that the institution of that short period of seven days, called a week, was the first step taken by mankind in dividing and measuring their time. We find from time immemorial, the use of this period among all nations, without any variation in the form of it. The Israelites, Assyrians, Egyptians, Indians, Arabians, and, in a word, all the nations of the East, have in all ages made use of a week, consisting of seven days. We find the same custom among the ancient Romans, Gauls, Britons, Germans, the nations of the North, and of America. According to Laplace, 'the week is perhaps the most ancient and incontestible monument of human knowledge.' It would appear that the Chinese, who have now no Sabbath, at one time honored the seventh day of the week."—*The Sabbath, by Gilfillan*, pp. 364, 365.

All these ancient nations being descendants of Noah and his sons, must have received the Sabbath by tradition from them. That the Sabbath would not be lost from Adam to Abraham is manifest when we consider that Adam lived and conversed with Methuselah for 243 years; Methuselah lived cotemporary with Shem about 100 years; and Shem lived and talked with Abraham for 150 years.

The lives of these three men span the whole time from Eden even to the old age of Abraham. How easy and natural for them to hand down the Sabbath from father to son without any probability of losing it.

Coming a little further down, was not the Sabbath lost in Egypt? Let us read, in Ex. 16, what occurred immediately on their coming out of Egypt. "Then said the Lord unto Moses, Behold, I will rain bread from heaven for you; and the people shall go out and gather a certain rate every day, that I may prove them, whether they will walk in my law, or no. And it shall come to pass, that on the sixth day they shall prepare that which they bring in; and it shall be twice as much as they gather daily." "And they gathered it every morning, every man according to his eating; and when the sun waxed hot it melted. And it came to pass, that on the sixth day they gathered twice as much bread, two omers for one man; and all the rulers of the congregation came and told Moses. And he said unto them, This is that which the Lord hath said, To-morrow is the rest of the holy Sabbath unto the Lord; bake that which ye will bake to-day, and seethe that ye will seethe; and that which remaineth over lay up for you to be kept until the morning. And they laid it up till the morning, as Moses bade, and it did not stink, neither was there any worm therein. And Moses said, Eat that to-day; for to-day is a Sabbath unto the Lord; to-day ye shall not find it in the field. Six days ye shall gather it; but on the seventh day, which is the Sabbath, in it there shall be none. And it came to pass, that there went out some of the people on the seventh day for to gather, and they found none. And the Lord said unto Moses, How long refuse ye to keep my commandments and my laws? See, for that the Lord hath given you the Sabbath, therefore he giveth you on the sixth day the bread of two days; abide ye every man in his place, let no man go out of his place on the seventh day. So the people rested on the seventh day." "And the children of Israel did eat manna forty years, until they came to a land inhabited; they did eat manna, until they came unto the borders of the land of Canaan." Verses 4, 5, 21-30, 35.

Notice the important facts here stated: 1. Manna for all Israel fell the first six days in the week. 2. No manna fell on the seventh day, the Sabbath. 3. A double portion fell on the sixth day. 4. That which fell on any day except the sixth would not keep over night. 5. That which fell on the sixth day would keep over the Sabbath.

Here were five notable miracles wrought every week for forty years, which directly pointed out the Sabbath day in so remarkable a manner that a child could have no excuse for not knowing when it came. This was the special work of the Almighty to teach the Jews to remember, reverence, and keep holy his sanctified Sabbath day. Five miracles wrought every week would be 260 each year; and in forty years would be 10,400 miracles wrought to point out the Sabbath! Truly had all traces of the Sabbath been lost, it was here so forcibly restored that none could doubt when it came. Here it was certainly restored if it was ever lost.

But was this the true, original seventh day here pointed out? It would be preposterous to claim anything else. 1. God certainly knew when his original, true seventh-day Sabbath came, and was able to point it out. 2. That he should give them another day and teach them by the falling manna, &c., to violate his own holy Sabbath, is highly unreasonable, and not to be supposed unless most distinctly so stated. 3. The record directly says that that day was "the rest of the holy Sabbath unto the Lord," verse 23, "the seventh day, which is the Sabbath." Verse 26. These statements are repeated several times in the above record. 4. Shortly after, the manna began to fall on the six days and none on the seventh. While the whole nation was keeping that day as the Sabbath, according to God's direct instructions, the Lord came down upon Mount Sinai and gave them the ten commandments. The fourth one relates to the Sabbath, and reads thus: "Remember the Sabbath day to keep it holy. Six days shalt thou labor, and do all thy work; but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates; for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day, and hallowed it." Ex. 20:8-11.

What does this command require? That they keep "the Sabbath day," "the seventh day," "the Sabbath of the Lord," the day which God had rested upon, and blessed and sanctified at creation, after working six days. In short, it points out and specifies in the most definite manner the very day we started with in Gen. 2:1-3. No candid person can doubt this who will compare the two records. So then at the entrance of the Jews into Canaan, 2553 years after the creation of the world, we are certain that we have the true seventh day.

In the promised land, they became a great and numerous people, a settled and established nation for over 800 years. During all this time they had the strictest laws and regulations touching the observance of the Sabbath. During this time God often spoke to them by his prophets and frequently called their attention to his holy Sabbath. See 2 Kings 4:23; 1 Chron. 9:32; Isa. 56:2-6; 58:13; Jer. 17:24-27; Eze. 20:10-24; Amos 8:4-6. Samuel, David, Solomon, Hezekiah, and all the noted kings of Israel, lived in this time. To suppose that the Sabbath was lost during this time, would be simply absurd. It would have been impossible, guarded on every hand as it was. Indeed, no one ever claims lost time here.

Next comes, 600 years before Christ, the Babylonish captivity of 70 years. Was it not lost here? Notice a few facts: 1. God sent them into that captivity because they did not regard his Sabbath strictly enough. Jer. 17:17-24; Neh. 13:15-18. Would he then allow the Sabbath to be lost so that they could not keep it, and thus frustrate the very object for which he sent them there? 2. Daniel, the greatest of all God's prophets, lived in Babylon with the captives during the whole of their sojourn there. See Dan. 1:1-21; 9:1, 2; Ezra 1:1-6,

&c. Daniel thus having constant communion with God, would have corrected his people had they been in danger of losing or forgetting the Sabbath, as he was very jealous for the law of his God. Dan. 6:5. 3. As soon as the Jews return to Jerusalem, they solemnly promise God not to violate his Sabbath any more; and Nehemiah reminds them that this was the very sin for which they were sent into bondage. Neh. 10:31; 13:15-18. 4. It would not be possible for a whole nation in the short space of 70 years to forget and lose the Sabbath, even though they had no prophets to teach them, which, however, the Jews did have. What would we think of the assertion, that the American people had lost Independence day within the last hundred years, so that we could not tell when the true 4th of July does come? The idea would simply be laughed at. Yet the 4th of July only comes once a year, and hence would be much more easily lost than the Sabbath which comes once every week, besides being a day much more sacredly observed. 5. The records and genealogies were all carefully kept during this time. 6. On their return, the whole nation is still found keeping the Sabbath, without any disagreement as to which day it was. Neh. 10:31. These facts show that it was not lost then.

About 500 years before Christ, the Jews returned to Judea and there remained till the final overthrow of Jerusalem, 70 years after the birth of Christ. Haggai, Zechariah, and Malachi, prophesied during this time.

Again the Jews became a powerful nation, settled in their own land, under the Maccabees and others. The Sabbath now comes in still more prominently. They regarded it so strictly that some of the time they would not even defend themselves in war on that day. 1 Maccabees 2:32-40. See Josephus. Of course there was no possibility of their losing the Sabbath at that time. So when Christ came, he found them all very strict and over particular in keeping the Sabbath. Matt. 12:1-12; John 5:5-19.

Thus we have carefully traced the Sabbath for over 4000 years, to the coming of Christ. Here, again, we have another sure waymark: Christ, the Son of God, knew all things. If the Sabbath had been lost, he would have known it, and have corrected it. But he gave no intimation that the Jews were not keeping the right day. He kept the same day they did. He said it was the Sabbath day, and he was its Lord. Mark 2:27, 28. In Luke 23:54-56; 24:1, we read thus: "And that day was the preparation, and the Sabbath drew on. And the women also, which came with him from Galilee, followed after, and beheld the sepulcher, and how his body was laid. And they returned and prepared spices and ointments; and rested the Sabbath day according to the commandment." "Now upon the first day of the week, very early in the morning, they came unto the sepulcher, bringing the spices, which they had prepared, and certain others with them."

Here are several important declarations: 1. We have the preparation day, which was the sixth day. (Ex. 16:5). 2. Following this, we have the next day, "the Sabbath day according to the commandment." 3. And the next day was "the first day of the week." This is the language of inspiration, hence there is no discount upon it; therefore that day was "the first day of the week." Hence we are still on the right track, and know that we have not lost the days of the week. This fact is made doubly sure by the inspired declaration that the day before that first day of the week was "the Sabbath day according to the commandment." Here again we know that we have the correct Sabbath day, the one enjoined in the commandment, for inspiration says so. The Sabbath day "according to the commandment," could be no other day than the one which that commandment enjoined, which we have shown is none other than the very day upon which God rested. After this, the Sabbath is frequently mentioned in Acts. See Chap. 13:14; 15:21; 16:13; 17:2; 18:3. The last time it is named is in Rev. 1:10, A. D. 96, which brings us to the close of the Bible and of the first century. Now we have spanned 4100 years of the world's history and found no place for the Sabbath to be lost yet.

(Concluded next week.)

God helps us to make use of such means as are within our power, and not to sit down idly to regret the power we do not possess. Perhaps it would be dangerous for us to

possess the abilities we covet; it is always safe to consecrate those we have.

More Consecration.

WHEN we first learned the great truths of the three messages, our feelings were much stirred, and we felt like taking hold of this work with considerable energy. But with some of us it was a hard struggle to consent to the Sabbath truth; for that required a change of habit, while other points required only a change of mind or belief.

Generally, when we had committed ourselves to these truths, we manifested much zeal to get others to investigate and understand the reasons we had for our belief. This zeal, on the part of some, it is to be feared, was not prompted so much by a sincere love for the truth, or for souls, or God, as it was by a desire to increase their party, and out-argue their opposers. Besides, new acquaintances were formed with similar views, and, by intercourse with them, we felt encouraged to believe ourselves right in the sight of God. And God, in his infinite mercy, regarding the first dawning of amendment in us, sometimes let a few mercy drops fall on us, and then we connected ourselves with the church, and participated in the sacred rites of the Christian religion.

The desire for eternal life, and to enjoy the rich reward, prompted many of us to try to overcome our evil habits, lusts, and appetites; and sometimes a victory would be gained when the appetite or habit was not firmly seated, or when, by abstinence for a season, the desire would be worn out. But, oftener than otherwise, the evil was only curbed or checked, not cured. Our own wills, unassisted by the grace of God, were not strong enough to subdue those fierce passions which ruled our hearts. They would constantly rise with such power as to overcome all our good resolutions, and then a depressed, discouraged feeling would weigh us down, while our zeal for others would die out, and the joy we should feel in communion with those whose lives were pure, would be almost entirely wanting, and rather a sense of relief from uneasiness would be felt by us when out of their presence. Also our interest to meet for worship would gradually die out, so that a mere shadow of an excuse, like bad roads, a slight rain, or cold, or snow, or perhaps a tired feeling from overwork, or anything that could serve for an excuse to quiet the conscience, would keep us from the house of God. And the meetings would not seem interesting, especially if the majority of those present had passed through about the same experience.

Such meetings always drag, and about all the confidence some get to speak or pray, is the thought that others are not aware of their failings. While in such a state of mind, our prayers are formal; but our consciences must be quieted, so the daily task of praying must be kept up. Conscience requires us to read the word of God; so, besides the daily chapter, some portion, like the story of Joseph or Samson, Elijah or Jonah, is read occasionally, to make us think that we really love the Bible.

Our Systematic Benevolence we pay, but it does not increase proportionally to our property; in fact, it sometimes decreases. With some, the subscription for the REVIEW remains unpaid, and everything indicates that our religion is getting shabby; yet we flatter ourselves that we are going to be saved.

At the same time, we do not feel that we have the victory, but at some future time intend to obtain it, while it ought to be evident to us that we are losing ground. We feel rich and increased with goods, and that we have need of nothing, when, if our eyes were opened, we should find ourselves poor, and blind, and naked.

Now, what can be done to help us? Nothing but the heavenly anointing can reach our cases. We need to be converted through and through. Our hearts must be cleansed from sin, and the Spirit of God must come in and dwell there, or we shall be among the lost. "Now if any man have not the Spirit of Christ, he is none of his." "Because ye are sons, God hath sent forth the Spirit of his Son into your hearts." But the Spirit of God is not in the heart of the lukewarm, or worldly-minded, professor. The Spirit of God dwells only with the pure in heart—the victor over sin. "And they that are Christ's have crucified the flesh with the affections and lusts."

The Spirit of God does not dwell in a heart that loves sin; and the reason that so many are almost entirely unacquainted with

the movings of the Spirit of God, is because in, which God hates, is cherished. Such is the deceitfulness of the human heart that we think all we possess is devoted to the service of God, when this world and its pleasures are first in all our thoughts. Even our worship, both public and private, is marred with meditations of a worldly nature; our means is often squandered to gratify self. We ask God to bless us with wealth and strength only to consume it upon our lusts.

There must be an entire willingness to give up our darling sin, whatever it may be, before Christ will dwell in us by his Spirit. And when the Spirit of Christ is received into the heart, you will need no one to tell you of it; the sweet harmony between the heart and the word of God, the sacredness of his law, sweeter than honey and the honeycomb, will make it evident to yourself that God accepts you. Others will judge you by the fruits, "Love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." These fruits may be counterfeited, but they always seem unnatural, stunted, and irregular, when connected with a corrupt heart.

One who is acquainted with the Spirit of God need not be deceived by them. These graces, in the one case, will seem forced and put on for appearance sake; while in the other, they will spring spontaneously from a good heart.

Unless we have the Holy Spirit in our hearts, we shall be lost. We can never truly get the victory without it; but when it dwells in us we are virtually victors. Oh! how easy then to keep the commandments; and God does not then seem to be a hard master. His law will seem "sweeter than honey and the honeycomb," and we shall feel it to be a privilege to improve the talent intrusted to our care. The service of God will be a pleasure, and this world will seem to us small indeed.

My brethren, will you seek this conversion, this consecration, this Spirit? If you feel like waiting awhile, till you have enjoyed the pleasures of sin a little longer, it is evident that you are unacquainted with its sweetness, and your heart not right before God. I entreat you, as a servant of God, to make no delay, but seek the Lord by confessing and forsaking sin, and by earnest prayer to God for pardon, till the Spirit of Christ returns to you again, and you can say from the heart, Jesus is mine, and I am his.

E. B. SAUNDERS.

The Liberty of Christ.

"STAND fast therefore in the liberty where-with Christ hath made us free."

The above language is recorded in Gal. 5:1. It is claimed by not a few that this language gives us an undisputed right to break the holy law of God. This position we are often called upon to meet. The gospel of Christ, while it exhibits him as Saviour, does so by showing how he magnified and made honorable the law of Heaven by suffering its penalty and obeying its precepts. His salvation consists in bringing the redeemed to be of one mind with himself; and since the law was written in his heart, it also must be written in theirs.

Believers are said to be free from the law when they are delivered from the condemning sentence of the unchangeable law of righteousness, which is obtained through forgiveness; but for this very reason they are under increased obligation to obey its precepts. It is vain to deny the obligation of the law of God by representing the gospel as the rule of obedience; for the gospel is not a rule of conduct, but a message of peace and of reconciliation. It calls for a new degree of love. Let it be remembered that the divine law must ever require that Jehovah be loved according to the revelation given of his character at the time; so that perfect conformity to his law consists now in loving him as he is revealed in Christ.

It is vain to say that the Spirit, and not the law, is our rule; for that which excites to obedience, as does the influence of the Spirit, is quite a distinct thing from a rule of obedience. The promise is that the law of God shall be written in the hearts of the subjects of the covenant of peace, and this is effected by the Spirit of God. 2 Cor. 3:3. But this supposes a previous existence and constant obligation of that law.

It has been said that Christians are ruled by love and not by law; and, it is true, they do not obey from slavish fear; but they are not so ruled by love as to exclude the idea of obligation on their part, and of authority

on the part of God. What, indeed, is conformity to the law, but the exercise of love? For there is not an act of obedience that is not comprehended in the general precept of love. The precept that requires it is denominated, The first and great commandment of the law.

If it be said that the prevalence of love renders a law unnecessary, it is sufficient to say in reply, that the Scriptures expressly declare that it is the love of God that we keep his commandments. 1 John 5:3. Love is indeed the great principle of Christian obedience; but it cannot be the regulator. Love in creatures such as we are, is often like a ship with full sails, but without a pilot at the helm. The love that is required, is love to God with all our heart and understanding. And with reverence be it said, when the Saviour appeared in the form of a servant, his love to the Father was, in certain respects, regulated in its exercise by divine commandment.

But why speak as if love was, in itself, incompatible with subjection to rule, when Jesus himself was made under the law. He was so, indeed, that he might redeem them that are under the law. He was so that he might redeem from its curse. But he could not be so to free us from the claims of obedience; for in keeping God's commandments lies the happiness of man.

But though love, in connection with the judgment, will, to a certain extent, decide what is right to be done, it cannot do so in every case. There are many circumstances and dispensations in which the path of duty cannot be ascertained without an explicit revelation. Love, in a word, will prompt us to do whatever is the will of God, yet we must, by some means, know what is pleasing to him, before we can properly show our affection. 1 Thess. 4:1.

No matter in what way the will of God may be made known, in whatever way it is revealed, its obligation is the same, so far as the revelation extends; and the appeals which are made to love, are made to it as the exciting principle to action, rather than its rule. Nothing can be more plain than that the particular laws given by God for the regulation of his creatures must correspond with their circumstances.

The question, then, must be, Are the precepts of the law of God suitable or unsuitable to the present circumstances of the believers in Christ? It merits our attention, too, that when certain duties are enforced, there is an express recognition of the authority of the law; as, for instance, the duties of children to their parents, which are enforced by an express repetition of the fifth commandment. Eph. 6:1-3. And when certain evils are condemned, the very form of the commandments are employed, as in James 2:8, 13: "For he that said, Do not commit adultery, said also, Do not kill," &c. Then such expressions as the following: "He that loveth another hath fulfilled the law." John says that whosoever committeth sin transgresseth also the law; for sin is a transgression of the law. Now, if there be no sin that is not a transgression of the law, it follows that there can be no rule that is not comprehended in the law of God.

In a word, let the law be considered, and the conscience of every Christian will say that there is not one of those commandments which he can break without blame, or obedience to which is not connected with his happiness. Christ declared that he did not come to destroy the law or the prophets, but to fulfill them. And having said this, he proceeds to explain the moral precepts of the law in their spirituality and extent as reaching the intents and desires of the heart, and to enforce them on the consciences of his disciples. Matt. 5:17, 22.

He taught that the law and the prophets hang on the two great commandments of love to God and love to our neighbor; thereby declaring that the moral injunctions of the law and the prophets continue to be binding. Matt. 22:37. And after enjoining the universal law of equity, that we do unto others as we would have them do unto us, he enforces it by saying, "For this is the law and the prophets."

It is the whole of the divine precepts collectively which constitutes the law of God. And though the fundamental principles of his law must ever be the same, yet those principles are applied according to the nature of the special dispensation under which his creatures are placed. Attention to this is of importance. To closely understand the distinction, connection, and harmony, between the law and the gospel, and their mutual subserviency to each other, is a happy means of preserving the Christian

from being entangled in errors on every hand.

Finally, the law of God, though it be language of authority, is also the voice of friendship; and the man who, in the faith of the gospel, walks humbly and in obedience to God's holy law, finds the truest liberty, and the greatest happiness attainable in this life. He is serving his gracious Father and his faithful sovereign; and he feels that to be free from law, does not make us free to break it at pleasure.

DAVID DOWNER.

"Search the Scriptures."

"SEARCH: To examine thoroughly." The man seeking goodly pearls illustrates the persevering energy which the Bible student should exhibit as he obeys this gospel command. The searcher finds one pearl extremely precious. To obtain it, he is willing to sacrifice all his possessions. It is no trial for him to do this; he makes the transfer with joy. There is no drudgery, no compulsion, no unwillingness. It is cheerfully done, a free-will transaction; he has got his eye upon eternal life.

The devoted, Bible examiner will get his affections riveted upon the same glorious prize, and, with that inspiring object in view, will hide God's word in his heart, for fear that he tread incautiously in the ways of sin and death. Even the night watches will not prevent his earnest meditation on the words of life.

The Scriptures point out the way of life, and by obedience to their teachings we may finally obtain eternal life. "You think to obtain by them eternal life."—*Campbell*.

The inspired volume points out the way of eternal life, and makes known to us the great Creator, the source of life and light. By the word of God, we are made acquainted with beings of another, a heavenly, world. Referring to the Scriptures, our Saviour declared, "They are they which testify of me." Their great Author urges, "Acquaint now thyself with me and be at peace; . . . receive, I pray thee, the law at my mouth, and lay up my words in thy heart."

By treasuring up the words of God in our minds, we may get an insight into his character and his ways, so far as it is for our benefit. Knowledge of God, as revealed in his word, is an indispensable element of the Christian character. Our Saviour named his disciples "friends;" "for all things that I have heard of my Father I have made known to you." John 15:15.

Those who despise the knowledge of God as revealed in his word, are they who are settled down in darkness, dead to righteousness, though fully alive in the lust of concupiscence." 1 Cor. 15:34; Eph. 4:18; 1 Thess. 4:5. Their final portion, unless reformed, is with those in the day of perdition who "know not God and obey not the gospel of Jesus Christ." 2 Thess. 1:7.

The Scriptures testify of Jesus Christ, and none can ever expect to become members of that Good Shepherd's flock, unless they form an acquaintance with the divine Shepherd. The sacred book is held up to us, and the Chief Shepherd pleads, "Acquaint now thyself with me and be at peace." Why longer seek to clamber up some other way? Lay aside the empty trash of the day, and store up the words of life and salvation contained in the blessed Bible as the chiefest treasures of thy heart.

We are not left at the mercy of every wind of doctrine. "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them." Isa. 8:20. Here is the great criterion by which we are to measure the doctrines of the day. "To the law and to the testimony," an oracle which is always open for consultation. The inquirer may apply to the inspired writings, and, without bribe or incantation, learn the ways of life and truth.

In making a daily research of the inspired volume, we shall obtain the approbation of Heaven. The ancient Bereans searched the Scriptures daily. The word of God commends them as being of a noble disposition. They possessed an elevated character, and their gracious inclinations of mind led them to explore the word of God daily. The Bible contains a wonderful arrangement of knowledge. It is the standard authority in the wisdom of God; the textbook in the science of eternal life. It clears up problems otherwise incomprehensible and unaccountable. What depth of philosophy could account for those miracles which accompany true religion? What sagely wisdom could look to the bottom of these

mighty problems daily put forth in the operations of nature? Outside of the Bible, who can tell the giver of the daily bread that feeds a thousand million souls? "Thy word is a lamp to my feet and a light to my path." F. W. MORSE.

WHAT THEN?

"AFTER the joys of earth,
What then?
After its songs of mirth,
What then?
After its hours of sight,
After its dream so bright,
What then? What then?"

"Only an empty name,
Only a weary frame,
Only a conscious smart,
Only an aching heart,
Only a sad farewell,
To a world loved so well,
Only a silent bed,
With the unnumbered dead."

"But, after this sad farewell
To a world loved so well,
What then?
After this silent bed
With the unnumbered dead,
What then? What then?"

Shall we not all consider this subject, and answer, as in the light of eternity, this this question, Whither, O my soul, art thou tending? to glory and immortality through Christ? or to destruction and everlasting banishment from his presence?

M. E. P.

Jehovah's Swift Wings.

THE Arabian gazelle is swift as the wind. If it get but one glimpse of the hunter, it puts many crags between. Solomon, four or five times, compares Christ to an Arabian gazelle (calling it by another name) when he says: "*My beloved is like a roe.*" The difference is, that the roe speeds the other way; Jesus speeds this. Who but Christ could have been quick enough to help Peter, when the water-pavement broke? Who but Christ could have been quick enough to help the Duke of Argyle, when, in his dying moment, he cried: "Good cheer! I could die like a Roman, but I mean to die like a Christian. Come away, gentleman. He who goes first goes cleanest!" I had a friend who stood by the rail-track at Carlisle, Penn., when the ammunition had given out at Antietam; and he saw the train from Harrisburg, freighted with shot and shell, as it went thundering down toward the battle-field. He said that it stopped not for any crossing. They put down the brakes for no grade. They held up for no peril. The wheels were on fire with the speed as they dashed past. If the train did not come up in time with the ammunition, it might as well not come at all. So, my friends, there are times in our lives when we must have help immediately or perish. The grace that comes too late is no grace at all. What you and I want is a God—*now*. Oh! is it not blessed to think that God is always in such quick pursuit of his dear children? When a sinner seeks pardon, or a baffled soul needs help, swifter than thrush's wing, swifter than swallow's wing, swifter than ptarmigan's wing, swifter than flamingo's wing, swifter than eagle's wing, are the wings of the Almighty.—*Rev. T. De Witt Talmage*.

"The End of all Things Is at Hand."

THOUGH the faithful hear that their felicity is elsewhere than in the world, yet, as they think that they should live long, this false thought renders them careless, and even slothful, so that they direct not their thoughts to the kingdom of God. Hence the apostle (1 Pet. 4:7), that he might rouse them from the drowsiness of the flesh, reminds them that the end of all things was nigh; by which he intimates that we ought not to sit still in the world, from which we must soon remove. He does not, at the same time, speak only of the end of individuals, but of the universal renovation of the world; as though he had said, "Christ will shortly come, who will put an end to all things."

It is, then, no wonder that the cares of this world overwhelm us, and make us drowsy, if the view of present things dazzles our eyes: for we promise, almost all of us, an eternity to ourselves in this world; at least, the end never comes to our mind. But were the trumpet of Christ to sound in our ears, it would powerfully rouse us and not suffer us to lie torpid.

But it may be objected and said, that a long series of ages has passed away since Peter wrote this, and yet that the end has not come. My reply to this is, that the time seems long to us, because we measure its

length by the spaces of this fleeting life; but if we could understand the perpetuity of future life, many ages would appear to us like a moment, as Peter will also tell us in his second epistle. Besides, we must remember this principle, that from the time when Christ once appeared, there is nothing left for the faithful, but with suspended minds ever to look forward to his second coming.

The watchfulness and the sobriety to which he exhorted them, belong, as I think, to the mind rather than to the body. The words are similar to those of Christ: "Watch ye, for ye know neither the day nor the hour wherein the Son of Man cometh." (Matt. 25:13). For as an indulgence in surfeiting and sleep renders the body unfit for its duties, so the vain cares and pleasures of the world inebriate the mind and render it drowsy.

By adding prayer, he points out an exercise especially necessary, in which the faithful ought to be particularly occupied, since their whole strength depends on the Lord; as though he had said, "Since ye are in yourselves extremely weak, seek of the Lord to strengthen you." He yet reminds them that they were to pray earnestly, not formally.—*John Calvin, A. D., 1551.*

The Relapse of Faith.

PETER was in prison. Herod meant to kill him after the Passover. But the Christian friends of Peter did not forget him. "Ceaseless prayer" was offered up for his deliverance. A special prayer-meeting was held at the house of Mary Mark for that purpose. It was a solemn time. James was dead; his blood even then reddened the ground. Was Peter to die too? His precious life hung in the balance. Unless God stepped beyond the operation of natural law to interfere in his behalf, his useful years must end. They believed God could do it. They had not yet learned that God was a slave to the laws himself hath made, and could not suspend their operation, or go beyond it for man's good, and in answer to prayer. It was left for the unbelief of a succeeding age to shut God up in a net-work of law, from which he could not escape.

They asked God, in the simplicity of their faith, to deliver Peter from jail; and God did it. While they were praying and believing, there was a knock at the door. Rhoda, a young girl who was there with them praying, tripped softly to the door, and asked, "Who is there?" "It is I—Peter."

Immediately her soul overflowed with joy. "Glory to God! He has heard our prayers; Peter is free!"

She didn't even think to open the door, but ran back crying to the others, "Peter is free; he is out of jail!"

Did they rejoice, praising God, too? No; they would not believe her word, but said, "Thou art mad!" Strange relapse into unbelief! Had been praying in faith for this very thing, and now when their prayer was answered in full, and one of their number reported Peter standing at the outer gate, free and well, they swung back into unbelief, and said it could not be. How natural is unbelief! Thus you, young convert, when under conviction of sin, prayed God to forgive you, and convert your soul. It was done. You were filled with the light of the morning. Joy, like a flood, poured in upon your soul, and testified of God's grace.

But in a little while, the tempter suggested that it was a delusion, and you said, "Oh, I am afraid that I was mistaken!" You relapsed again into unbelief.

Mother, your child was sick. The crisis came; you knelt by the bedside; how you prayed God to raise your child; it was done. Next morning, when the physician came, he said the child was better, and would recover. Did you praise God for it? No; you hardly remembered that you had prayed to him in behalf of your child. You praised the physician, recommended him to all your acquaintances, but said nothing about the Great Physician, to whom you had applied in your trouble; you suffered a relapse of faith.

Or, you were sick yourself. The tide of life ran far down. Physicians gave you up. Some dear friend knelt at your side as knelt Luther at the side of the sick Melancthon, and wrestled with God for you. You felt in your soul that his prayer saved you.

But as you got better, you became ashamed of that impression, and spoke not of it, lest some one should consider you a fanatic; for that kind of faith is not fash-

ionable in the churches. You relapsed into unbelief.

Or, you were in a financial strait; your note in bank was maturing. You had asked for help all around among your friends. No help was found; ruin stared you full in the face. You got down on your knees, and asked God to help you in some way; and, in a most unlooked-for way, the help came, and you were out of jail.

But did you glorify God for deliverance? No; you almost forgot that you had prayed, or, if you remembered it, perhaps you were ready to think your deliverance as much due to your own perseverance and skill, and to luck, as to any interference on the part of God. So you yielded to unbelief.—*Methodist Home Journal*.

Three Reasons for Reading the Bible.

A ROMISH priest, who found one of his flock getting very familiar with the Bible, and fearing the result, tried to persuade him to turn his attention more to "the fathers."

"And who are the fathers?" he inquired. "Those good men," said the priest, "who lived near the times of the apostles and, who are said to have best understood what the apostles meant."

"Well," said the man "as they lived after the apostles, I shall prefer attending to the apostles themselves; I think the GRAND-fathers are better guides than the fathers!" and so he continued reading, and found the entrance of God's word gave him light and life.

Another priest, wishing to induce a man to give up his Bible-reading, argued thus:

"Suppose, now, you were going to Dublin, and came to that spot where four cross-roads meet, and you did not know the way, and one person told you to go to the right, and a great number told you to go to the left, to whom would you listen? In other words would you mind what Luther, a single heretic, says, or what the pope, the cardinals, and all the other doctors of the Catholic church teach you?"

"Well," replied the man, "if I had a road-book I should not mind what any of them said. Now [producing his Bible] I have here a road-book to Heaven, and, God helping me, I mean to follow it in spite of all that popes and cardinals may say."

"What warrant have you to read the Bible?" said another priest to a poor Irish lad.

"The best of all warrants," shrewdly replied the boy, "namely, a search-warrant; see, here it is, John 5:39: 'Search the Scriptures; for in them ye think ye have eternal life; and they are they which testify of me.'"

"Is not He whose right it is to reign preparing his people for some great crisis which is to precede his coming to claim the kingdoms of this world? So we are disposed to think. The signs of the times are portentous. Let us, beloved, keep our lamps trimmed and brightly burning—looking for, and hastening unto, the coming of our Lord and Saviour, Jesus Christ. Jesus, our absent Lord, has told us that he would come again. He has been away nearly two thousand years. Nearly six thousand years has he stood forth before a fallen, redeemed race, as the Lamb newly slain. The Jubilee of Heaven and earth—the grand Sabbath year—is about to break upon us. By the foreshadowings of Scripture, we seem to see that there will be a short, sharp conflict with the man of sin. But though we may be called to pass through seas of blood, it will but quicken our heart-longing cry, 'Come Lord Jesus, come quickly!'—*Guide to Holiness*.

Waiting for Christ's Coming.

"We have waited for Him, and he will save us."

"BLESSED are they that wait for him; blessed are they who watch and pray and deny themselves; blessed are they who make their whole life an advent, a season of preparation for Christ's coming, that they may be always ready, at midnight or at cock-crowing; for we are not going to abide forever in this house of pilgrimage. The whirl of earthly life is not going on forever; the buying and selling, the losing and gaining, the marrying and giving in marriage, will soon be over. 'The night is far spent, the day is at hand.' Shall that day break upon us unawares while we are troubled about many things? If it thus comes, we shall look on God only to be condemned."

"Great Judge, to thee our prayers we pour,
In deep abasement bending."

The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, JUNE 4, 1872.

ELD. JAMES WHITE, }
" J. N. ANDREWS, } EDITORS.
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Who Knoweth?

WITH these words Solomon introduces, in Eccl. 3:21, a very important question respecting the spirit of man. He says, "Who knoweth the spirit of man that goeth upward, and the spirit of the beast that goeth downward to the earth?" Deeming this a good foundation, the advocates of natural immortality proceed to build thereon. They take it to be, first, a positive declaration that the spirit of man does go up, and the spirit of the beast downward to the earth. Then the superstructure is easily erected. Thus, Solomon must have believed that man had a spirit capable of a separate and conscious existence in death; and this spirit, in the hour of dissolution, ascends up on high, and goes into the presence of God. It therefore survives the stroke of death, and is consequently immortal.

Here they rest their argument; but we would like to have them proceed; for the text speaks of the spirit of the beast, which must also be disposed of. If the spirit of man, because it separates from him and goes up, is conscious, is not the spirit of the beast, because it separates from it, and goes down, conscious also? There is nothing in the man's spirit going up which can by any means show it to be conscious, any more than there is in the spirit of the beast going down, to show it to be conscious. But if the spirit of the beast survives the stroke of death, it has just as much immortality as that of man. This line of argument, therefore, proves too much and must be abandoned.

But is not the word spirit as applied to the beast a different word in the original from the one translated spirit and applied to man? No; they are both from the same original word; and that word is *ruach*, the word from which spirit is translated in the Old Testament in every instance with two exceptions. The beast has the same spirit that man has.

Landis (p. 146) feels the force of the stunning blow which this fact gives to the popular view, and endeavors to parry its force by the following desperate resort: He says that Solomon is here describing the state of doubt and perplexity through which he had formerly passed; and, to use Mr. L's own words, "in this perplexity he attributes to both man and beast a *ruach*." But he says that Solomon got over this state of doubt and uncertainty, and "never again attributed a *ruach* to beasts." What we regard as the Bible view of man's nature, is not unfrequently denominated infidelity, by the popular theologians of the present day; but it strikes us as rather a bold position to go back and accuse the sacred writers of laboring under a spirit of infidelity when they penned these sentiments.

But if we take Solomon's words to be a declaration that the spirit of man does go up, his question, even then, would imply a strong affirmation that we are ignorant of its essential qualities. Who knoweth this spirit? Who can tell its nature? Who can describe its inherent characteristics? Who can tell how long it shall continue to exist? On these vital points the text is entirely silent, granting all that is claimed for it.

But further, if this text asserts that the spirit of man goes up to God, it will be noticed that it is spoken promiscuously of all mankind. Then the same queries would arise respecting the spirits of the wicked, for what purpose they go to God, and the same objections would lie against that view that were stated in the examination of Eccl. 12:7, in REVIEW No. 23.

To arrive, however, at the correct meaning of Eccl. 3:21, a brief examination of the context is necessary. In verse 18, Solomon expresses a desire that the sons of men may see that they themselves are beasts. Not that he intended to be understood that man is in no respect superior to a beast; for no one, inspired or not, above the level of an idiot, would make such an assertion, in view of man's more perfect organization, his reasoning faculties, and, above all, his future prospects, if righteous. He simply means, as plainly expressed in the next verse, that in one respect, namely, their dissolution in death,

man possesses no superiority over the other orders of animated existence. "For" he says, "that which befalleth the sons of men, befalleth beasts; even one thing befalleth them; as the one dieth [here is the point of similarity], so dieth the other; yea, they have all one breath [*ruach* the same word that is rendered spirit in verse 21]; so that a man [in this respect] hath no pre-eminence above a beast. All go unto one place [is that place Heaven? and is this a declaration that all, men and beasts alike, go there?] all are of the dust, and all turn to dust again."

Thus definite and positive is the teaching of Solomon, that in respect to their life here upon earth, and their condition in death, men and beasts are exactly alike; and now can we suppose that, after having thus clearly expressed his views of this matter, he proceeds in the very next sentence to contradict it all, and assert that in death there is a difference between men and beasts, that men do have a pre-eminence, that all do not go to one place, that the spirit of man goes up conscious to God, and the spirit of the beast goes down to perish in the earth? This would be to make the wisest man that ever lived, the most stupid reasoner that ever put pen to paper.

How, then, is his language in verse 21 to be understood? Answer: Understand it as a question whether the spirit of man goes up, and the spirit of the beast down, as some asserted in opposition to the views which he taught. John Milton, author of *Paradise Lost*, so translates it: "Who knoweth the spirit of man [*an sursum ascendat*] whether it goeth upward." &c. The Douay Bible renders the passage thus: "Who knoweth if the spirit of the children of Adam ascend upward, and if the spirit of the beasts descend downward?" The Septuagint, the Vulgate, the Chaldee Paraphrase, and the Syriac, give the same reading.

This puts the matter in quite a different light and saves Solomon from self-contradiction; but, alas for the immaterialist! it completely overturns the structure of immortality built therein.

The notion prevailed in the heathen world, that man's spirit ascended up to be with the gods, but the spirit of the beast went down to the earth. It was the old lesson taught by that questionable character in Eden, "Ye shall not surely die," but "ye shall be as gods." Solomon contradicts this by stating the truth in the case, that death reduces man and beast alike to one common condition. Then he asks, Who knows that the opposite heathen doctrine is true, that the spirit of man goes up, and that of the beast down? He had declared that they all went to one place, in accordance with God's original sentence, "Thou shalt surely die;" now he calls for evidence, if there be any, to show that the opposite doctrine is true. Thus he smites to the ground this pagan notion by putting it to the proof of its claims, for which no proof exists.

There is another class of expressions respecting the word spirit, which properly come under consideration at this point. The first is Ps. 31:5, where David says: "Into thine hand I commit my spirit." Our Lord uses similar language, perhaps borrowed from this expression of David, when, expiring on the cross, he said, "Father, into thy hands I commend my spirit." Luke 23:46. And Stephen, the martyr, in the same line of thought, put up this expiring prayer: "Lord Jesus, receive my spirit." Acts 7:59. What was it which David and our Lord wished to commit into the hands of God, and Stephen into the hands of Christ? A conscious entity it is claimed, the living and immortal part of man; for nothing less could properly be committed to God. Thus Mr. Landis (p. 131) asks: "What was it then? The mere life which passed into nonentity at death? And can any one suppose they would have commended to God a nonentity? This would be a shameless trifling with sacred things." But David on one occasion, 1 Sam. 26:24, prayed that his life might be much set by, or be precious, in the eyes of the Lord. That which is precious in his sight, it seems might very properly be committed to his keeping, especially when passing, for his sake, out of our immediate control. And in the very psalm (31) in which he commits his spirit to God, he does it in view of the fact that his enemies had "devised to take away his life." Verse 13.

It is a fact that the same or similar acts are spoken of frequently as done in reference to the life, that are said to be done in reference to the spirit. Can a person commit his spirit to God?

So he can commit to him the preservation of his life. Thus David says, Ps. 64:1: "Preserve my life." What! Mr. Landis would exclaim, preserve a nonentity? Jonah prayed (4:3), "O Lord, take, I beseech thee, my life from me." Christ says, John 10:15: "I lay down my life for the sheep;" and in John 13:38, he asks Peter, "Wilt thou lay down thy life for my sake?"

Thus our life is something that we can commit to another for safe keeping; it can be taken away from us; we can give it up, or lay it down. Is it, therefore, a distinct entity, conscious in death? If it is not, then equivalent expressions applied to the spirit do not prove that to be conscious in death and immortal; for they prove the same in the one case as in the other; and whatever they fail to prove in the one case, they fail to prove also in the other.

But if the spirit, as is claimed, lives right along after death, just as conscious as before, and a hundred fold more active, capable, intelligent and free, where would be the propriety of committing it to God in the hour of death, any more than at any point during its earthly existence? There would be none whatever. Entering upon that permanent higher life, it would be much more capable of caring for itself than in this earthly condition. The expression bears upon its very face evidence that those who used it desired to commit something into the care of their Maker which was about to pass out of their possession; to commit something into his hands for safe keeping until they should be brought back from the state of unconsciousness and inactivity into which they were then falling. And what was that? It was what they were then losing, namely, their life, their *pneuma*, which Robinson defines as meaning, among other things, "The principle of life residing in the breath, breathed into man from God, and again returning to God." And when the life is thus given up to God by his people, where is it? "Hid with Christ in God." Col. 3:3. And when will the believer receive it again? When Christ who is our life shall appear." Verse 4. Then Stephen will receive from his Lord, that which while dying he besought him to receive. Then they who for Christ's sake have lost their life (not merely their bodies while their life continued right on) will have that life restored to them again.

"Soul-Sleepers" Conference.

IN Indiana, the people represented by *The Restitution*, a paper printed in Chicago, are called *Soul-Sleepers*. On the subjects of the state of the dead and the second advent, they believe as the majority of first-day Adventists do; but they are ultra Age to Comeists, and they repudiate the name of Adventists, probably to distinguish themselves from others who call themselves Adventists, but do not indorse the Age to Come. They are also ultra antinomians. They claim to have "the one faith," but "the one idea" would far better express their position, as everything else is swallowed up by the Age to Come. Yet in fact, though the Age to Come is their sole hobby, there is as great diversity of faith among them as among any class I ever knew. They are constantly patching up the Age to Come, probably no two of them could agree in respect to it, and no one retains his views intact for any long time.

As I am engaged in re-writing the work on the Age to Come, I considered myself fortunate in having the opportunity of attending their "Conference," lately held in the "Little Wild-Cat Meeting House," Tipton Co., Ind. The first discourse was preached by Eld. J. S. Hatch, a prominent preacher among them. He took his text, 2 Cor. 8:9, remarking that his attention had recently been called to this text by one who referred to it to prove the pre-existence of Christ (and I think the reference was quite appropriate). To show when the Lord Jesus was poor (not when he became poor) he quoted Matt. 8:20. He said Christ was rich only prospectively: he had the promises of God, which were to be fulfilled to him in the future age. He read Phil. 2:5-10, and said that Christ was not yet exalted, but would be when the heathen were given to him, &c. [see Acts 2:33; 5:31]. He also read James 2:5, to show how the saints were rich—in faith and in the promises—and said Christ's riches were like theirs!

But if we hear it said of a man that he once owned a large farm, or had a large sum of money, but he has become poor, we conclude at once

that he has lost his farm, or his money; for a person cannot become poor without losing that which made him rich. Had Eld. Hatch informed us when Christ *lost the promises* he would have given us some tangible idea of his theory. But if any one wishes to know what the Bible teaches on this point he may compare Phil. 2:5-10; John 17:5; &c.

Eld. S. G. Clark preached Sunday morning on rightly dividing the word. He said he should not handle the word deceitfully, and if earnestness of manner is any assurance of sincerity, he certainly believed he was preaching the truth. Aside from this we should have judged that his first statement was a mistake. His preaching was more deceptive than that of Eld. Hatch, as he presented his subjects in a more plausible manner, in most respects. It was a genuine, old-fashioned millennium sermon; leaving out a reference to the advent, and to the fallacy of looking for reward at death, and it was in its main features just such a discourse as I have heard the like from my childhood. That he did depart from his promise, and handle the word deceitfully, was very evident from his use of Luke 2:14, the song of the angels at the birth of Christ: "Glory to God in the highest, and on earth peace, good will toward men." He read it right, but in commenting said, this had not been fulfilled, for as yet we had never seen peace and good will among men; but it would be so in the future age. Were he so ignorant as not to know any difference between *toward* and *among*, his comment might be more excusable. But this idea was the real foundation of his whole discourse.

By what I heard at this meeting I am assured that the advocates of the Age to Come have made no advance of late years so far as clearness and force of argument are concerned. The first message of Rev. 14, Eld. Clark put into the Age to Come. Eld. Hatch openly said (as we have pointed out in past years) that the privileges of the Age to Come, in the blessings it would confer on the nations, were not for his hearers, nor for any who have heard the gospel. Its probation was solely for those who are ignorant of the gospel, up to the time of the introduction of that age. Then we ask, as we have asked before, Why preach it in this age? Why make its promises the constant theme of discourse to those who cannot be benefited by it, and so divert their minds from present truth and present duty? It is one of the most dreary, lifeless delusions extant in this age of error. It has no power to move the hearts of the world, or to excite to Christian effort, and lead to piety and devotion, in those who believe it.

One thing I have ever observed: that all antinomians, or no-law teachers, whether among Disciples or Adventists, or wherever found, are great boasters. Their strength and daring are wondrous, to let them tell the story. And to some it might appear strange that they who denounce the law of God as a law of works, and profess to walk by the "law of faith" alone, are so uniformly given to boasting while the apostle says boasting is excluded by the law of faith. Rom. 3. But the solution is really easy. The carnal (or fleshly) mind is not subject to the law of God, Rom. 8:7, because the law is spiritual. Rom. 7:14. And every one who casts off the necessary restraint of the spiritual law, is, naturally enough, "vainly puffed up by his fleshly mind," or carnal mind, for they are the same. Col. 2:18. But theirs is but empty boasting. They do not discover the harmony of the law and the gospel, and so put the Son of God in antagonism against his Father.

"Mistaken souls, they're in the dark,
Without the law—without the ark."

J. H. W.

Our School at Battle Creek.

FROM recent references in the REVIEW the readers of the paper have become acquainted with the fact that a school was to be started June 3d in Battle Creek having some connection with our denomination, the General Conference Committee having the supervision of it. As one of that committee, I wish to say a word in reference to this subject so that all may know my feelings concerning the matter.

I fully believe it is in the order of God that we should have a school started in connection with the other institutions which are growing up there. And I expect to see this comparatively small beginning which is now being made, amount to something very important before the message shall close. I believe this because it is something that is necessary to meet a want that exists among us. And as I firmly believe this

to be the work and cause of God, the means necessary to its existence and prosperity are of course connected with that work, and in due time will be put in operation in spite of any obstacles which may seem to hinder. That there will be great difficulties to surmount and obstacles to be overcome we do not doubt, as there have been in every enterprise undertaken by our people. But we have seen the work move forward, because we believe God has a hand in it. So we expect to see in this case; and we expect the sober consideration of this school matter by our people will result in the same manner. When it shall have been properly set before them, we fully believe they will see its importance and act with their accustomed liberality and promptness.

We want a school to be controlled by our people where influences of a moral character may be thrown around the pupils which will tend to preserve them from those influences which are so common and injurious in the majority of the schools of the present day; and in this school we want a department in which those who would labor in the ministry, or in other public positions of usefulness, may receive that instruction which will qualify them for the duties of those positions.

That such a want as this exists among us, it seems to me every one of our people must admit, unless stone blind. Whether it can be fully met without calling into existence dangers and difficulties of a magnitude to counterbalance the advantages we hope to gain by such a school, may be a question with some. We believe this want may be met, and this school be made a success, and such difficulties overcome, if the matter is carried out with caution and with wisdom, and no injury, but rather great benefit, result to the cause of truth.

Any one who has ever attended our high schools where the youth of our country mostly congregate for the purpose of receiving the necessary instruction to prepare them for the business of life, and has had his eyes open, must know that there are influences and temptations brought to bear upon the minds of those in attendance, which are exceedingly dangerous to religion, or even morality. And though it is possible for those of a strong, decided character, whose principles are fixed to resist them and come forth from the ordeal uncontaminated by the spirit of the place, yet those who are weaker and more thoughtless are very sure to be affected by them; and we have many instances of those who are morally ruined in this manner. And how rare it is for young people who attend such schools to keep alive a spirit of piety and religion under the pressure of the influences brought to bear upon the mind. Those who have never attended such schools, probably never suspect what passes in the rooms of students at our academies and colleges. I have had opportunity from personal experience to judge of these matters. Many a pious father sends his children away to such schools, comparatively free from the corruptions of the world, and while he is fondly hoping all is well, and his promising son will come forth to a life of usefulness, at the same time the son may be taking lessons in card-playing, intemperance, carousing in the dead of night, or committing all kinds of iniquity and mischief that would chill the heart of the parent with horror if he knew it. Those who have attended such schools, and re-call the things that took place in by-gone school days, will acknowledge that I have but hinted at matters that might present a sad picture indeed to the pure.

Again, the influences and motives brought to bear upon pupils by teachers in order to incite them to study, are many times calculated to build them up in pride and vanity rather than in virtue and religion. Praise and flattery to those who excel are the motives generally appealed to. Here the roots of pride are nourished and strengthened until it is almost impossible to eradicate them.

Again, the standard of discipline is so lowered down in these days, and such loose ideas of even morality prevail all through the community, that it is impossible to find things in a condition, in any of our schools, to satisfy the minds of discerning people who are trying to prepare for the Judgment. We want our children to have a chance for mental culture without moral loss. Cannot we throw safeguards around the youth which will have a tendency to preserve them from some of these dangers? I believe we can.

Another great and crying want among us, recognized by all, is the need of laborers in the cause to preach the message. All over the field there are individuals who might be useful in this way, men whose thoughts are turning in this very direction. Some of these have not had suitable chances for instruction and mental discipline. It is quite an important step to leave the farm and the shop where the mind has been devoted to secular things, and the muscles have had the main burden of exercise, and go at once into a new field to cope with able opponents, and call all the faculties of the mind into requisition. Not one in a thousand can do this successfully; and many a one who will only partially succeed, could, if he had an opportunity for mental discipline, united with instruction in the principles of the present truth, succeed far better than he can with our present course of action.

(What a mighty field is opening before us. What a work we have to do. What a short time to do it in. Nothing is more evident to my mind than the fact that we as a people are not making use of all the means in our hands to send this truth to the world. I am perfectly satisfied that we have many among us who ought to go into the field and take hold of the work if they can have the proper discipline and thus be able to work to good advantage. Who can suggest a better plan to bring about this very desirable object than a school such as we have in contemplation? We have tried the do-nothing plan too long; and now it seems to me the time has come when the means should be supplied to accomplish such an important object.)

But some will say, You are going to follow right on in the course of the other churches, and become like them, and no doubt will feel much distressed at the prospect, thinking it is a denial of our faith in the soon coming of Christ, and that it will all end in formality and spiritual death. No doubt there is danger of it. But is it a necessity that such a result should be reached? Never was there a plan originated but what there were dangers connected with it. These must be guarded against. To be sure, most of the churches have come to the very result above mentioned. But I have yet to learn that their schools were the cause of it. A few denominations I might mention have never established such schools, and they are as bad off spiritually, as far as I can see, as the other churches, and have a mountain of ignorance to contend with to boot. I do not believe ignorance is a help to spirituality. Those who do better throw away all those aids to Bible study provided for our use by learned men, and go back to the dark ages for their inspiration.

The fact is, most of the denominations have recognized a real want that exists, and must ever exist, where there are things to be learned, and have tried to meet it by establishing schools of instruction. How far they have wisely carried out a sensible plan I will not say. But the want is a real one. And it stares us in the face as well as them. We shall be simply recognizing an actual fact when we act upon the need before us. We are no more imitating the churches in establishing means for necessary instruction than we are in having preaching at all, building meeting-houses, organizing, establishing printing offices for the publication of our views, or in many other necessary things. And the same opposition no doubt will be met in the case of the proposed school, as was met in establishing some of the institutions which we now recognize as very necessary, and which we are thankful are in successful operation.

The formality of the churches and their low condition spiritually is no more seen in their schools than in many of those institutions which we all admit are right, and which we have in operation now. Why then should this be any objection to the establishment of a school? No doubt this must be guarded against, and that great care must be exercised on this point. But we believe God will be pleased to have us take hold of this as we have of other worthy enterprises. We have no expectation that a term of study will be proposed as long as that in theological institutions; we have no time for such a course, neither is it necessary.

This is a great subject. I have barely hinted at a few points. I trust abler and more experienced men among us will set the matter more fully before our people. And before the full object can be brought about, the subject must be agitated and the public mind be properly prepared. Means must be solicited and raised, suitable buildings erected, teachers provided, and means of boarding pupils prepared. It is not expected this can be done in a day. But this, like other institutions among us, must be started and grow up to the position God has designed for it. And may he give us as a people a proper sense of the importance of his work and a will to do our part of that work faithfully.

GEO. I. BUTLER.

Civil Bend, Mo., May 22, 1872.

Answer to Question.

O. W. A.—For an exposition of 1 Peter 3: 19, see "Which? Mortal or Immortal?" pp. 62, 63.

There can be no doubt from the reading of the passage that "the spirit" was the means "by which" the preaching was done. The time is stated—in the days of Noah.

As a parallel to this, chap. 4: 6, was once presented to me by a Mormon (and Mormons are the only ones who can consistently use these passages as they are generally used). My reply was that I have heard the gospel preached to them that are dead. But they were not dead when it was preached to them. Now it does not say that it was preached to them that were dead, nor is preached to them that are dead, but was preached to them that are dead. To us there is no difficulty in these passages.

But how is it with those who use these texts to prove man's consciousness in death. Do they all believe in purgatory? or in a probationary

state after death? Do they not often quote these texts very inconsiderately?

J. H. W.

Remarkable Events of 1871.

In the *Boston Journal* of Jan. 27, 1872 (Supplement) Eld. D. T. Taylor gives a chronological list of Calamities and Disasters on sea and land, and remarkable occurrences that transpired in the year 1871. From this, we make the following extracts, which, brief as they are, are sufficient to show that we are living in eventful times.

The past year has, under a wise Providence, been attended with more than usual chastisements, in the loss of life and property by storm and fire, . . . distresses occasioned by the elements. —President Grant's Message.

Victor Hugo should have waited to see 1871, before he called 1870 "the terrible year." For earthquakes, pestilence, fire, famine, tornadoes, and an extraordinary number of disasters and calamities have made this year a terrible one the wide world over. —*New York Evening Post*.

We may be justified in assuming that the year 1871 will be known in future calendars as the Black Year. —*Chicago Tribune*.

The year 1870 went out with a great flood at Rome, such as had not been witnessed in three previous centuries. From one-half to two-thirds of the Eternal City went under the waters of the Tiber; 20,000 dwellings were surrounded, 100,000 people suffered hunger and inundation of property; thirty men, women, and children, lost their lives; and the damage reached the enormous sum of \$12,000,000. The calamity overshadowed the city on New Year's Day. The water was over the city forty-eight hours, and rose to a height over sixty feet.

In France, the occupants of fifty-six cars, wounded soldiers, were either frozen severely or so as to cause death.

In the United States, a water famine prevailed. The Merrimac, in New England, had not ran so low since 1807. Many States suffered by winter's drouth; a new cattle disease had just appeared in the State of New York.

Portugal was suffering greatly by depression in trade, with innumerable disasters to shipping.

In India the trade in cashmere shawls was nearly destroyed by the European war, and pauperism and want prevailed thereby.

JANUARY. The number of vessels lost this month was 86, valued at \$3,198,000. All lost to the U. S. All the month Buenos Ayres had a drouth, and a terrible scourge began in the city. Gales, wrecks and destructive floods occurred in Australia and New Zealand. Vesuvius broke into violent eruption. In the United States there were 40 persons killed, and nearly as many injured by hanging, shooting, burning, suffocation, and explosion. In Austria, five men fell into the furnace of a glowing forge and were consumed to cinders!

FEBRUARY. In Philadelphia, there occurred this month 21 deaths by violence. Other than these, 9 were burnt to death; by powder, steam, and fire damp, 10 lives were lost, 5 were drowned, 5 were suffocated, 10 negroes were hung by 500 white men, numbers froze, 55 were injured in various ways severely, 40 railway cars and some engines were wrecked. In Victoria, Cape of Good Hope, by a sudden and extraordinary water-spout, a village was torn from its place, and 110 men, women, and children were drowned in the torrent of waters. Thirty houses were swept away. It occurred on the 17th.

MARCH. Magnificent aurora; a great cloud of blood red in the northeast sky; the sight "one to be remembered a lifetime." During the month a sun spot of 2,300,000 square miles area was visible. It was the most disastrous quarter for vessels of the United States known since 1867, since Jan. 1 there being 125 vessels wrecked, involving a total loss of \$6,800,000.

MAY. The flood stood over thousands of acres Louisiana this month: 50 persons in the United States were scalded, burnt, drowned, killed by explosions, &c., or went over Niagara Falls, losing life in some calamitous manner. Of fires, Reading, Pa., had a \$100,000 fire; Cincinnati, O., \$200,000; Honesdale, Pa., \$250,000; Bridgeport, Conn., \$100,000; Folsom, Cal., \$125,000; and Mobile, Ala., a \$300,000 conflagration. A boiler explosion on a steamer on Magdalena river, in South America, caused the death of 14 persons. By the sudden movement of an iceberg, near Newfoundland, 23 persons were instantly overwhelmed and perished in the sea.

To this list, we must add the horrors of the second siege of Paris, involving the death of 22,000 (others say 40,000) and the wounded of 25,000 of the Paris Commune, the total casualties to the Versailles army, which M. Thiers says amounted to 75,143, and the death by yellow fever of about 26,000 persons since the year came in at the city of Buenos Ayres, S. A., with perhaps millions devoured by famine and plague in Persia. An earthquake completes the list. The city of Rhio, on the island of Bintang, the largest of the group of Rhio Islands, was visited by a convulsion that devastated the place and caused a loss of 400 lives. The city has a population of 36,000, and is 50 miles from Singapore, India. It occurred between May 20 and 25.

JUNE. After the chronological list for each day in the months of floods, fires, tornadoes and loss of life, the record for the month closes thus:

We add to this list of the month, 17 drowned, 27 injured and 5 killed on railways in this country; 4 burnt to death, and 4 others drowned in Scotland; 24 cars thrown into a river in Ontario, Canada; 100 persons nearly poisoned to death at a wedding in Iowa; and the strange case of Rev. E. A. Sampson (a colored minister) at Pine Bluff, Ark., who was struck by lightning and killed while preaching, and whose coffin in which he was being conveyed to the grave was also shattered by the electric fire in a sudden bolt from the sky.

JULY. Famine, plague, cholera, small-pox, typhus, inundations, war, insurrection, ect., reported for Persia, and one-third of her five million souls destroyed. A condition of things that has "no rival in horror since the plague of A. D. 1299."

AUGUST. During the single month over 200 lives were lost by accident in the United States. Over 120 were injured by railway cars besides those already named. Fire at East Boston on the 2d burnt \$135,000; in New York and Chicago on the 18th, 100,000; Amboy, Ill., the 25th, \$140,000; Jackson, Mich., the 28th, \$100,000. In Drury Lane, London, a very destructive fire on the 30th, and a petroleum fire at Trieste on the 31st caused heavy damage. In Russia, the Nihilists destroyed by fire in two weeks property valued at \$14,000,000. South China was parched and dried up, and drouth visited the whole valley of the Mississippi and Missouri, while in Texas cattle died for want of water.

OCTOBER. Severe and damaging earthquake in all the West India Islands. Davenport, Iowa, had this month a \$100,000 fire. We also record the failure of crops, with want and destitution reported for Italy, the continuance of the horrors of famine in Persia, and the deaths during the past summer by yellow fever in all the Argentine Republic of not less than 60,000 persons. And we estimate the fire list of October to be not less than five hundred millions of dollars. What a month!

NOVEMBER. Millions of dollars damage by early and sudden freezing of all the rivers, lakes, and canals in the North; 600 boats with 5,000,000 bushels of grain, potatoes and apples froze in the New York canals. Heavy losses in Canada. Terrific gales all over the land, and men everywhere are frozen to death. Off Cape Cod, the Atwood and her crew of 6 men were all lost. Said the *Boston Journal*, "The list of disasters by fire and flood the present season is quite unprecedented. Shall we have an earthquake or tidal wave to crown the catalogue of misfortunes in the eventful year of 1871?"

DECEMBER. In Maine, this year there were 113 deaths by accidents, 77 persons were drowned, 52 committed suicide, and 8 were murdered.

In New York city, there were 851 accidents of all kinds, 179 deaths by drowning, 108 suicides, 42 homicides, and 8 other violent deaths. Total casualties, 1314, including 126 infants found dead. "A dismal record," says the *World*.

Aside from the Western fires, the accidents in the United States resulted in the killing of 800 persons and the inflicting of injuries on 500 others. These include only those killed and wounded in groups and not singly.

In Madras, India, during the first eleven months of the year, 233 human beings were devoured by wild animals.

In Persia, three great cities of from 120,000 to 180,000 souls have each lost 80,000 people by famine and disease, and as the year dies, this entire nation of 5,000,000 people are dying of the most awful epidemics and calamities.

WARS IN 1871.

Of the wars of 1871, the same writer gives a complete chronological list in the Supplement to the *Journal* of Jan. 13, 1872. The introductory paragraphs reads as follows:

1871 came in with the great Franco-Prussian war in mighty operation. War was declared July 15, 1870, and lasted 210 days. From the first practical engagement to the end of the strife there were but 180 days. In these 180 days there were fought 156 engagements, 17 great battles and three naval conflicts. Nearly every day saw an engagement; every sixth day a fortress was conquered by Prussia, and every ninth day she fought and gained a battle.

At the close of the war (January 28), Germany had in her possession 26 fortresses, 6700 cannon, and 120 eagles or standards. She had likewise in her possession and trampled down by her victorious armies full two-fifths of the territory of France, and her proud capital city of over two millions of souls. Added to this, is the loss to France of 7400 square miles, the area of Alsace and Lorraine, and 2,000,000 of population. In six short months it was all done, and in the history of this world there is nothing like this.

After the list, occupying two and two-thirds columns of fine print in the *Journal*, the article concludes as follows:—

It is seen that endless wars and preparations for war are the national programmes for the future, and although the year ends more peacefully than it began, our record of fighting and turbulence in the human family during a single twelve-month, shows that the era of peace is yet to come, and confirms all too sadly the terrible figures of Burritt, "2600 millions of dollars a year from Mars, against perhaps 26 millions for Messiah."

IF WE WOULD.

If we would but check the speaker,
When he soils his neighbor's fame,
If we would but help the erring,
Ere we utter words of blame;
If we would, how many might we
Turn from paths of sin and shame.

Ah! the wrongs that might be righted
If we would but see the way!
Ah! the pains that might be lightened
Every hour and every day,
If we would but hear the pleadings
Of the hearts that go astray.

Let us step outside the stronghold
Of our selfishness and pride;
Let us lift our fainting brothers,
Let us strengthen ere we chide;
Let us, ere we blame the fallen,
Hold a light to cheer and guide.

Ah! how blessed—ah! how blessed
Earth would be if we but try
Thus to aid and right the weaker,
Thus to check each brother's sigh;
Thus to walk in duty's pathway
To our better life on high.

In each life, however lowly,
There are seeds of mighty good,
Still we shrink from souls appealing,
With a timid, "if we could;"
But our God, who judgeth all things,
Knows the truth is, "if we would."

—Sel.

Progress of the Cause.

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

Switzerland.

Most of the brethren and sisters in this vicinity assembled for special meeting at Tramelan, the 14th of April. This gathering was called to consider several important points concerning the mission, and was held at this early time on account of the removal of several brethren and sisters to other places. I was rejoiced to see the interest which was taken in it, although I was hindered in some measure, by bodily infirmity, from taking hold as I wished. I thank the Lord for his kind assistance. May his name be blessed.

April 18, I left that place with Bro. Van Paren and family, for Bienne, and remained there until the 1st of May. During this time I tried to get personal and other matters in order, and to benefit the brethren of that place by the word of God, which I spoke six times. The last evening we celebrated the Lord's supper. Our meetings, small as they had been, were good and refreshing to all. May they be of lasting benefit.

May 1, I returned to this place by way of Neuchatel, in which place I made a call at Bro. Luke Willeumiers. I regretted that our interview was so short. May the Lord be with this dear brother and his family. Arrived safely at Chaux de fonds in the evening. But here I found the friends not in as favorable a condition as I desired, but, by the help of God, matters were all settled before it took the character of a severe trial. Thanks be to the Lord.

May 2 and 4, I delivered two discourses to a very attentive assembly in the College of Locle, the place near by. And as I spoke of the words in Josh. 24:15, "Choose you this day whom ye will serve," many a tear was shed. May the Lord impress his holy word spoken upon the hearts to his honor and glory and the salvation of many.

It is refreshing to see the new ones of that place as they take hold of the work with love of sacrifice. They are preparing a nice room for the especial purpose of holding meetings. Since my last report, one more has taken hold of the truth in that place. May the Lord assist them and keep them in the bonds of Christian love. May they grow in grace.

JAMES ERTZENBERGER.

Chaux de fonds, May 7, 1872.

Civil Bend, Mo.

THIS meeting has just closed, and we trust it has been a profitable one. We had favorable weather all through it, though it had been very rainy just before, and it began to rain hard the day after. Our meeting commenced Friday night. The new Missouri tent was pitched on a beautiful green plat, on the farm of Bro. Malory, between two groves. The attendance from abroad was small, partly on account of bad roads and previous wet weather. Sunday, the congregation was fair. It was quite a disappointment to all, that Bro. and Sister White were not present with us. Bro. Lawrence was with us, but he was just recovering from a week's sickness, and was not able to assist in preaching. Bro. T. J. Butler gave one discourse, with this exception the preaching fell upon me. The Lord gave good liberty in speaking the word. Our social meetings were not free and interesting as I could wish during the first two days. It seemed evident that things had fallen into a sluggish, lifeless state, from which it was difficult to arouse the minds of the people.

We continued our meetings Monday, hoping the clouds would break away, and freedom prevail once more. We found our hopes more than realized. After trying to make the brethren and sisters realize the condition of things, and the

importance of being in a different state, a spirit of confession came in, and we had a most blessed, melting time. I think there was not a single testimony given (and all spoke), but what was characterized by weeping and brokenness of heart, mingled with praise to God, and expressions of a determination to be more faithful in the service of God.

We were especially glad to see the blessing of God rest upon Bro. and Sister Butler. This dear sister had not attended an Advent meeting for eight years previous to this; and during this time had been holding on to the arm of the Lord, and with tears and strong cries, pleading with God in behalf of her husband and family, that he would bring him back once more to the fold of Christ. During this time she had not the society of one sympathizing brother or sister to help her. She could look to the Lord alone. But she could not let go. The Lord heard these prayers, and now she had the privilege of mingling her voice with the voices of those of like precious faith in the worship of God, and her tears and praises to God with her husband in the same precious cause of truth. But in the midst of this rejoicing she gives him up to go out to labor for the Lord in the harvest field, while she returns once more alone to her home, to care for her family, and bear a two-fold burden, with none around her of like precious faith.

As these things came up in the meeting, our hearts were touched with sympathy, and there was not a dry eye in the tent. May the blessings of a merciful God rest upon our sister, as she makes this sacrifice willingly, and may she see much fruit as the result, in the kingdom of Heaven.

Bro. B. will go with Bro. Lawrence, to labor with the tent this season. He is taking hold nobly, and we expect he will yet be a blessing to the cause here. Our hearts rejoice to see him take once more a strong stand among us, and we know our people will all receive him with all the gladness the father did the returning prodigal.

The new tent is all paid for and something left besides, and the brethren manifest a willingness here generally to bear burdens, which if shared by the Sabbath-keepers throughout the Conference, will soon make it self-supporting. We hope to see the cause rise in this part of the field.

GEO. I. BUTLER.

Alta Vista, Mo., May 21, 1872.

Green Bay, Wis.

IN company with Bro. J. C. Nielson of Poy Sippi, I came to this place May 1. On the 5th, we commenced meetings in the Norwegian and Danish settlement in the town of Ashwaubanon, where we have continued until the present. Some interest has been manifested to hear, though a great deal of superstition and prejudice exists among these classes of people. Five have commenced to keep the Sabbath. A number of others are convinced of the truth, and some will obey. We have obtained nine subscribers for *Advent Tidende*, have sold some tracts and given away quite a number. This is a new settlement. The oldest settlers have been here only about four years. The Lord has blessed us in our feeble efforts in trying to present the truths of his word before the people. May he ever bless with wisdom and meekness.

O. A. OLSON.

May 21, 1872.

Minnesota.

MAY 8, I left home for Minnesota. Arrived at Rochester, Friday. Bro. Gibson took Bro. Grant, another brother, and myself, seven miles to his home. It continued to rain Sabbath and Sunday, yet there were about forty believers who came together, and we held meetings in the daytime of both days. Most of them seemed to be alive to the cause and to have a mind to work. A few were discouraged. We tried to help these, and most of them tried to help themselves. Was much disappointed to find that neither Bro. Ingraham nor Bro. Pierce were able to help any in the labor in the State. After consultation, it was thought best for the present for Bro. Grant to visit and help the churches what he could, while I went into new fields to raise up friends to the cause.

Came to High Forest, Olmstead Co., fifteen miles south of Rochester, and near the Pleasant Grove church. This is a very small village, only two miles square, and numbering 249 inhabitants; but it seemed desirable to raise up a church here, and the way opened well, and so I decided to try it. The Baptist house being unoccupied, we were invited to lecture in it; so we gave out our appointments for Thursday night. Still it kept raining harder every day, and the roads were becoming very bad. But Thursday afternoon it cleared up, and has rained but little since, though looking like it most of the time. The first evening, eighty-five were present, the second, one hundred twenty-five, the third, one hundred forty five, and last night the house was packed full with people, probably two hundred. Our tent is here, and we shall pitch it and hold meetings in it when it is warm enough. All classes and sects are turning out to hear, and a very intelligent class they appear to be.

The old Bibles are being taken down and the dust wiped off, and everywhere, in the stores,

shops, and streets, men are discussing these new things. This is what we like to see. The shepherd tries to keep his flock away; but they don't mind well. Indeed, thus far, everything is very encouraging; but how it will come out is my earnest solicitude. I hope God has a people here.

Dear brethren and sisters in the State, let us have a full turnout to our camp-meeting, as I see no other chance for you to have any preaching for a year to come. I cannot take the time to visit you in the different churches, but must give my time to new fields if you will support us in doing it, and we are confident that you will. Pray for us. D. M. CANRIGHT.

Niagara Co., N. Y.

ON leaving Lancaster, I visited the church at East Elma. Sabbath, May 4, this church for the first time had the privilege of the ordinances. It was a memorable season, marked by humble confessions and earnest re-consecration to the Lord. All seemed encouraged to hold fast to the truth, and there is good hope of some additions to their number. I held two meetings on first-day with good interest and attendance.

May 7, returned to Lancaster and found all earnestly pressing forward together and manifesting sincerity of love to God by love and sympathy for each other.

May 11 and 12, at Olcott, monthly meeting. After this meeting, I visited Hess Road church. May 19, organized this church and arranged s. b. They elected an elder and deacon. Perfect unanimity was manifested. We then repaired to the lake and baptized eight. There was a sweet spirit of unbroken harmony and love at these meetings that I hailed with joy as a happy omen of future prosperity.

I am now at home, preparing for the tenting campaign. The committee have decided that the tent shall be pitched at Locke, Cayuga Co., May 31. Bro. Wheeler and myself have been appointed to this great responsibility; and as responsibilities increase I feel more deeply a sense of entire dependence on the Lord. Pray for us, dear brethren and sisters, that grace, wisdom, and strength, may be given us to do the work assigned us with such humility and faithfulness that the blessing of the Lord may ever rest upon our labors.

CHAS. B. REYNOLDS.

Iowa and Nebraska.

THE last report closed with the meeting at Hooper, Dodge Co., Nebraska.

Sabbath, April 27, met with the friends of the cause on Bell Creek, at the house of Bro. Taylor. Had good liberty in speaking, and enjoyed a good social meeting with these dear friends, but was sorry to find that some, of whom we had hoped better things, had given up and broken the solemn vows they had previously made.

The week following, held meetings on York Creek at Mr. Waterman's who kindly opened his house for that purpose, and whose hospitality we shared. At these meetings a good impression was left upon the minds of all, and many were led to doubt that their former customs were scriptural. We think good was accomplished here, and expect some fruit.

May 4 and 5, met again with the friends at Bell Creek at the Elder Grove school-house which was again opened for us. The officers of this house have our thanks for its use which was granted to us free. Here we organized a Sabbath-school and Bible-class; also a company of fifteen covenanted together to keep the commandments of God and the faith of Jesus. This company is now known as the Mt. Pleasant church of Nebraska. Our prayer is that they may so live and act that they may at last stand on the Mt. Zion.

May 7, met with the church at Decatur, Neb., which closed our labor in that State. Arranged s. b. amounting to \$183.96. To complete the work in that State the services of an ordained minister are required.

May 9, met with the Onawa church. Though the roads were bad and the night very dark, yet the commodious house was well filled with attentive hearers. The membership here is small. Systematic Benevolence was also arranged here amounting to \$52.00.

May 11 and 12, met with the friends in the Soldier Valley, Iowa. I was greatly encouraged to find them all firm in the truth as I left them two months previously, without the loss of one. A growth was very manifest, and the truth, as expressed by one of their number, "grows brighter and clearer every day." Some of these have made some attainments in health reform, and are laying aside their tobacco and other hurtful habits. May the Lord help these and others to make clean work in this respect, as well as in spiritual things. Organized a company here of twenty-two, who I trust, will prove faithful unto the end.

With this meeting closed my labors in connection with Bro. Bartlett, with whom I have enjoyed many pleasant seasons, feeling that the Lord has been very merciful unto us, and that he has wrought with us, and for us. To his name shall be all the praise.

Arrived home May 15, after an absence of more than four months. My address will now be Washington, Iowa. R. M. KILGORE.

Wisconsin.

SINCE my last report I have held meetings at Monroe. These were good meetings. The next Sabbath I met with the brethren at the Parr School-house, and held two meetings, and baptized six. And last Sabbath I met with the Albany church at the Gillet school-house, and held five meetings. That church feels very sad that some, who in the past had been very active members, should have become so discouraged that they have ceased to work for the Lord. We all feel very sad, and pray for them. Bro. Gillet was chosen elder. Two united with the church. Others were much interested.

I. SANBORN.

Tract and Missionary Department.

Michigan T. & M. Society, Dist. No. 4.

REPORT of meeting held at Battle Creek, May 26, 1872, by call of the president.

The meeting was opened by prayer by Bro. Van Horn. After some remarks by the president on Matt. 20:1-7, reports from the different librarians in the district were called for.

On account of the short notice given of the meeting, reports were received from but three churches, and even there the librarians had time to get the reports from but one half of the members. The district shows a summary report as follows:—

Money received for membership, \$137.00; by donations, \$3.50; total amount of money received, \$140.50. Number of new subscribers obtained for *Instructor*, 3; for *Reformer*, 6. Number of pages of tracts given away, 10,259; of pamphlets, 2,936. Total number of pages given, 13,195. Number of books loaned, 121.

Remarks were then made by the librarians present, stating that there was a good degree of interest manifested by members, and that they found that their neighbors generally were willing and even anxious to read.

After some remarks by Bro. Van Horn, the meeting adjourned.

H. S. WOOLSEY, Director.

Ordering Books.

It has been decided by the directors of the Mich. Conf. Tract and Missionary Society that all publications for this Society shall be ordered through the directors. Some of the librarians in different districts have ordered books and not even stated under which director they worked. Accounts are kept only with the directors. In future, all orders from the Society must be indorsed by the director of the district from which the order comes. Otherwise there will be no attention paid to them at the REVIEW Office, as it causes much trouble there.

E. H. ROOT, Pres.

J. E. WHITE, Sec.

Quarterly Report of N. Y. and Pa. Tract Society.

ACCORDING to appointment in REVIEW, the T. and M. Society met at Adam's Center, May 19, 1872, at 9½ o'clock.

The meeting was called to order by the president, Bro. J. M. Lindsay. After the opening exercises, introductory remarks were made by Eld. S. N. Haskell regarding the nature and object of the work, individual responsibilities and co-operative action. In the absence of the secretary, Bro. Harmon Lindsay, E. H. Whitney was appointed secretary, *pro tem*.

Reports of labor for the last quarter were then called for from the different districts. These were necessarily imperfect as quite a number of churches had not reported in full, and several not at all. This was owing, in part, to the fact that a supply of blanks had not been obtained. They therefore showed but part of the work really accomplished.

The reports which had been received were read, showing the number of members to be 313. Amount of money received, \$401.46. Number of pages of tracts distributed, 34,389. Subscribers obtained for REVIEW, 3; *Reformer*, 15; *Instructor*, 66. Most of the names for the *Instructor* were obtained by the Vigilant Missionary Society of Olcott. Number of families visited, 270. Report accepted.

The remainder of the session was occupied with remarks upon subjects connected with the work of the society. In response to the invitation given, several interesting individual reports were briefly made. The fact that several individuals were present who had been awakened and brought into the truth through reading of tracts, added to the interest of the exercises. Meeting adjourned till 2 p. m.

Society met according to adjournment at 2 p. m. Bro. Kinne then introduced the subject of Systematic Benevolence. The necessity of re-organizing this branch of the work was admitted, and after some remarks it was moved and carried that the directors of the T. and M. Society appoint one or more suitable persons to visit all the churches in the Conference for the purpose of re-organizing Systematic Benevolence.

Remarks were then made touching the educational movement—its relation to the cause of present truth, and the necessity of such an aux-

iliary. A general interest seemed to be felt in this branch of the work.

Bro. Haskell was invited to explain the nature and operation of Vigilant Missionary Societies. This he did in an interesting manner, illustrating his remarks by relating some incidents which had come under his own observation.

A style of ladies' hat for summer wear, gotten up with a view to meet an existing want among the sisters, was then presented, and met with general approval.

The Widows and Orphans' fund was considered, and money raised to the amount of \$42.25.

Eld. J. N. Andrews was present, and the part he took in the proceedings added to the interest of the meeting, though he was unable in his worn and enfeebled condition to carry out the active interest manifested at the meeting for organization at Kirkville.

Throughout the entire meeting, remarks were made bearing upon the general interest of the work, which it is hoped will help to bring the society into better working order.

J. M. LINDSAY, Pres.

E. H. WHITNEY, Sec., pro tem.

Speak often One to Another.

"WE mortals are apt to tire of the repetition of the simple testimony we bear here, to the goodness and mercy of God; and we are sometimes tempted to say nothing, because we cannot continually say something new. But may we not learn a profitable lesson from the course of these holy beings above, who never grow weary in the continual repetition of these words, 'Holy, Holy, Holy, Lord God Almighty;' and to whom these words never grow old; because their hearts ever glow with a sense of his holiness, goodness, and love?" *Thoughts on Revelation*, p. 79.

Gladly would I have tried long ago to write words of good cheer, but the thought of nothing new has kept me silent all these years that I have attentively read the REVIEW. Oh! for an elevated mind, that we may appreciate and thank God for the benefits we enjoy.

I am separated, like many others, from those of like precious faith. But when the Sabbath comes, and all my neighbors and friends are busy with the labors and cares of this life, amid all this, the holy Sabbath is dear to me, and with the word of God and our publications relating thereto, with many longings, and some tears, for the assembly of our people, still I can say the Sabbath is my delight.

Very dear to me is the health reform. Let us advance with the light, lest to us it become darkness. If I, by assisting grace, am able to subdue all the evil in my sinful nature, I shall dwell forever with our glorious Redeemer, and all those who are cleansed through his sufferings for mankind. L. H. DENSMORE.

Blooming Valley, Pa.

To the Brethren and Sisters in Hardin Co., Ky.

THE time has come for me to leave you. I had greatly desired to remain with you, that you might be encouraged by still greater success; but as no thorough laborer can now be sent me to help run a tent, it is my duty to labor in another field, for the present. I do this with a great sacrifice of feeling, as we have stood together when the wheel rolled hard, and in the midst of trial, much prejudice and opposition.

But you have reason for encouragement. You are nearer the triumph of truth, and nearer salvation, than we were when the truth came to us. It cannot be long before a thorough effort will be made in your State. The last generation is almost past. The Lord is near, and all the honest must soon be searched out.

You will have your trials. But these will do you good if you wisely improve upon them. They will show you your lacks, and as you overcome, the Christian graces will shine more brightly to the glory of God. Some will look upon you with contempt, and some with pity, thinking that you have degraded yourselves in taking hold of unpopular views. But remember that in the eyes of God the stand you have taken is honorable. The honor that comes from God will last when all worldly honor shall have passed away. Those who pity you, need your pity. Be patient with them. Do not cast them off as being beyond the reach of mercy. There are but few in Kentucky who have fully seen the force and importance of present truth.

Some will tell you, It will not pay to hold on to your peculiar views all alone, without a preacher, and this excitement will soon die out. Let your perseverance teach such that there is power in the truth to sustain you, even without the aid of a preacher; and that you have taken hold of the strength of God. By this experience you will realize that your strength is in God, and will be enabled to help the lonely ones, and stand alone in the time of trouble.

As God views things, it is no small honor or privilege to be pioneers in this cause. As such great responsibility rests upon you, you will be watched closely. You can now, by consistent lives, do what a preacher could not do. There are some who cannot be reached by preaching, who, by seeing your good deeds, may be led to glorify our Father who is in Heaven. Espe-

cially will you be watched in your business deal. Be strictly honest, and let your example be a reproof to the covetousness of this age.

You profess to keep the Sabbath. Observe it strictly, without yielding to the persuasions of friend or foe. Some will take especial pains to throw obstacles in your way. Be decided. Be wise. Remember that God sees you. Do not neglect family prayer. Pray in secret.

Keep up your little meetings at Locust Grove. Come together to labor for God and for each other, and God will meet with you. Neglect not the Bible-class and Sabbath-school. Neglect not the children. Interest them, and help them to keep the Sabbath. It would also be well for all the Sabbath-keepers in the county to meet once at Nolin, and once at Locust Grove, the coming summer. This would have an encouraging influence. Do not meet to chit chat, but to worship God and help one another in the narrow way.

There is an excellent assortment of our works at Locust Grove. Let these be faithfully and judiciously circulated. Be faithful in all things, and when more labor is bestowed in this county, even more good can be accomplished than can be done at present. D. T. BOURDEAU.

Nolin, Ky., May 27, 1872.

How I Became Interested in the Review.

I TRULY have great reason to thank my Heavenly Father for the privilege of reading the REVIEW for some time past. It was brought into my family by a sister who was tarrying with us for a season. With no particular interest did I at first peruse its pages; for I was a little prejudiced against it on account of its being a strict advocate for the observance of the seventh-day Sabbath. I, not unlike most professors of religion, tried to flatter myself that the first-day was as near right as any; consequently I would skip over those pieces which treated of the Sabbath. But ere I was aware of it, my affections were drawn out after the paper, by reading those pieces which treated of practical religion. I soon lost my prejudice and became interested in the Sabbath question; and, by the assisting grace of God, I have been enabled to come out and take a bold stand in keeping and advocating it. I am all alone. My family are not at all in sympathy with the new arrangement, and there not being any near of like faith, at times it appears like up-hill business; but the Lord has promised never to leave or forsake us, and with such help as this we shall be sure to win. M. J. R.

Fulton, Mich.

Through Nature to Nature's God.

FLOWERS and sunshine, the bright green grass, the foliage of trees, the songs of happy birds, the soft, balmy air of spring-time, and the April showers, all speak the language of praise, and would inspire us to say with the psalmist, "All thy works shall praise thee, O Lord; and thy saints shall bless thee." They shall speak of the glory of thy kingdom, and talk of thy power; to make known to the sons of men His mighty acts, and the glorious majesty of his kingdom. Ps. 145:10-12.

The works of nature are perfect; there is no deception about them. The colors of foliage and flowers are real, and beautiful, and harmonious. Who can find ought to compare with them?

Truly these beauties of this fading earth are well calculated to draw our minds to those unfading glories that shall be lasting in the paradise restored. When this earth has been purified by fire, as we read in various portions of Scripture that it will be, when all things are created anew, and lovely, as at the first, there must then be perfect and sinless beings to inhabit it. So we are told by the word of God that it will be a people in whose mouth is no guile, a people that are pure in heart; that are poor in spirit, that are not boastful, nor proud, nor vain, claiming no righteousness but through the blood of Christ, and that are united in love and harmony. There will be no divisions there, no selfishness; and no discordant note in that new song which the redeemed will sing. Rev. 14:3.

"No tears for the erring,
No warnings needed,
No counsel slighted,
No prayers unheeded.

"No partings there,
No fond hearts riven,
No sins confessed,
No wrongs forgiven.

"No aching head,
No weary feet,
No looks unkind,
No 'bitter-sweet.'

"O let us strive
That home to gain,
Where comes no death,
No sin, nor pain."

M. E. P.

Battle Creek, Mich.

The Flies and the Spiders.

"WHY has God created the flies and spiders?" a young prince often said to himself; "such insects are of no use to man; and, had I the power, I would cause them to disappear from the earth."

One day, during the war, this prince was

obliged to flee before the enemy. At night, being very much fatigued, he lay down under a tree in the middle of the forest, and soon fell fast asleep. He was discovered by one of the enemy's soldiers, who glided softly up to him, sword in hand, intending to kill him. At this moment, a fly suddenly alighted on the cheek of the prince, and stung him so sharply that he awoke. He started up, drew his sword, and fought with the soldier, and at last escaped. Then the prince went and hid himself in a cavern in the same forest. During the night a spider spun her web across the entrance. Two soldiers, who were in search of the fugitive prince, came so near the cave that he could hear their conversation.

"Look," said one, "no doubt he is hidden here."

"No," replied the other, "he could not have entered there without tearing the spider's web."

As soon as they had gone the prince cried out with emotion, raising his hands to heaven:

"Oh, my God! what a gratitude do I not owe thee? Thou didst save my life yesterday by means of a fly, and to-day thou hast preserved it by means of a spider. Truly, there are use and purpose in the works of thy creation."—*From the German.*

Did he Love God?

WHILE a theological student at Rochester, I undertook a quasi-pastoral charge for a time, of a small country church some twelve miles distant, too poor to maintain a resident minister. As I could command leisure for the purpose, I used to visit the people of the community from house to house with [the errand of the gospel in free and familiar personal talk.

It was near nightfall of a lovely summer Saturday, that I called at the house of a prosperous young farmer, of whom I had previously heard as a man of excellent moral character, but whom I had never met before. I found him frank and friendly in manner, and there was no obstacle to easy conversation.

After a few preliminary commonplaces exchanged between us, the transition was natural enough to the benevolence of God as displayed in the bounty of nature. My sentiments on this topic met a cheerful and ready response.

"Strange," said I, "that so few of us love God, when we all of us think him so good. Do you love him?" I asked suddenly and bluntly, just as I would have asked any other question which could imply no offense.

"Why, as to that," said he, "I should consider that everybody ought to love God."

"Yes, no doubt of that. Still the obligation to love him and loving him are not quite the same. You admit you ought to love him; now do you love him? How as to that?"

It was rather closer quarters than he had prepared himself for. But he made up his mind to face his dilemma.

"Well—yes—I believe I do love God," he answered, manfully resolved to take a step forward without well knowing whither it would lead him.

"You still answer a little uncertainly. You believe you love God. We generally know when we love any one. There are several pretty sure signs."

"What signs?"

"For instance, if we love any one we think of that one often. This is so much the case that it has come to be an equivalent phrase. We say of one that we love, 'I think a great deal of so-and-so.' Isn't this so?"

"Yes. I am even more apt to say I think a good deal of a person than to say that I love him."

"Well, now, apply that test to your love for God. Do you think a great deal of God?"

The man hesitated.

"Have you thought of him to-day?"

"Can't say that I have."

"This week?"

"Could n't be certain that I have."

"Within a month?"

"Well, yes. I should say that I have thought of God within a month."

"And do you suppose you average a thought of God once a month?"

"I think I do."

"Is thinking of God twelve times a year thinking a good deal of God—is it loving him?"

The man was silent.

"There is another test. We are certain to talk of those whom we love. A mother knows who her son's favorite companions are at school—he has so much to say about them. You can consider within yourself how much you spontaneously talk about God."

Something in the spirit of our conversation, I suppose it was, or perhaps it was wholly a heavenly influence breathed into the man, that made him not merely patient under this cross examination, but even desirous, apparently, to feel the probe thrust deeper yet into the quick.

"One more test of love," I said. "We are fond of doing things for those whom we love. You are industrious, honest, truthful, kind-hearted, your neighbors say. Why are you so? Have you a thought in it of pleasing God? Do you ever say to yourself, 'Now this I will do because it will please God, for I love him?'"

That candid witness against himself confessed that he could not remember having ever in the whole course of his life done a single act for the sake of pleasing God. The evening drew on,

and I bade him good-night. I never knew whether he found out afterwards how industry, honesty, truthfulness, and kindness, become transfigured from a task into a delight, when they are animated with the loving spirit of a conscious personal love to a personal God revealed and accessible in Christ Jesus.—*Christian Weekly.*

A Difficulty Settled.

IN the town of M——, Ohio, on its first settlement, Mr. B. owned a farm and mill privilege. Before long, Mr. W., a miller, came into town, and, by the assistance of his neighbors and consent of Mr. B., he improved the mill privilege by erecting a grist-mill and saw-mill.

For many years, all went on amicably; but at length an uncomfortable feeling arose between the families of Mr. B. and Mr. W., which became somewhat serious and threatened a lawsuit.

After many efforts to settle the difficulty, Judge B., a mutual friend to both parties, succeeded in bringing them to meet him at the dam. Taking Mr. B. alone, the judge asked him to make a private mark on the rock near the dam, showing how high he thought by the intention of the original contract the water was to be raised. He then took Mr. W. alone, and requested the same from him. When each party had made his mark, the judge found that Mr. B. had given Mr. W. one foot more than Mr. W. claimed. The difficulty was instantly settled; legal instruments were drawn, securing each his permanent rights, and peace was restored.

How many difficulties and misunderstandings among honest men would vanish away if the real aims and wishes of the respective parties were fully known to each other. "Blessed," said our Lord, "are the peacemakers," rather than those who favor the popular side.—*Sel.*

The Religious Scoffer.

THE following is related of the celebrated Dr. Belknap:—

Upon a certain occasion, in the presence of a vast and brilliant assemblage, a person more noted for his self-esteem than for his learning was speaking against the Christian religion in terms of the severest scorn and derision.

Unfortunately for the orator, his remarks were overheard by the doctor, who, stepping up to him, asked: "Well, sir, have you found a religion that is better?" The scoffer, considerably abashed by this unlooked-for question, was forced to acknowledge that thus far he had not. "Well," responded the Doctor, "when you have, let me know, and I will join you in adopting it."

The rebuke was as wise as it was just. Of all classes of sinners, certainly the religious scoffer is the least to be envied. No followers of Satan receive poorer wages, no transgressor against God shall be more severely punished. "Whoso despiseth the word shall be destroyed."

VALUE the friendship of him who stands by you in the storm; swarms of insects will surround you in the sunshine.

Obituary Notices.

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

DIED, in Fayette Co., Illinois, Feb. 5, 1872, Sister Sarah Elizabeth Suit, daughter of Daniel and Catharine Covert, aged thirty-one years.

Sister Suit professed religion at the age of seventeen, and was connected with the "first-day Adventists." She kept the Sabbath the last three years of her life, and was baptized by Bro. Lane in Howard Co., Ind. Funeral sermon was preached in the school-house near Bro. Coverts, in Tipton Co., Ind., May 12. Text (by request) Rev. 14:13. J. H. WAGGONER.

DIED, in Glendale, Monroe Co., Wis., May 18, 1872, of putrid sore throat and whooping-cough, the only daughter of Geo. H. and Gertrude E. Heacox, aged two years, seven months, and twenty days. Funeral discourse by Eld. Bovee, United Brethren, from 1 Cor. 15:55. Geo. W. ROGERS.

DIED, in Gratiot Co., Mich., May 17, 1872, Louisa, daughter of Wm. S. and Harriet Nelson, aged thirteen months.

Although it grieves the heart, when we are called to part with those that are near and dear to us, yet there is one comforting thought: If faithful, we can be re-united where such partings will never take place. Discourse by the writer. J. O. CORLISS.

DIED, in Albany, Wis., Apr. 19, 1872, of consumption, Wm. Francis, aged forty years, eleven months, six days. Bro. William became interested in the Sabbath question under the labor of Eld. Ingraham, in Albany; and after inviting his M. E. brethren to furnish Bible evidence for Sunday-keeping, commenced keeping the Sabbath with his faithful wife. We followed his remains to their resting-place by the side of his wife, who died over two years since, in the same blessed hope. Funeral discourse by Eld. Walker, Methodist, from Ps. 116:15.

The Review and Herald.

Battle Creek, Mich., Third-day, June 4, 1872.

Western Camp-meetings.

Medford, Steele Co., Minn., June 19-24.
Lodi, Columbia Co., Wis., " 26 to July 1.
GEN. CONF. COMMITTEE.

Tract and Missionary Department.

A COLUMN, more or less, of the REVIEW might be devoted each week to this department, giving reports, short and to the point, from meetings and from individuals, in the interest of the different Tract Societies. Many incidents must occur, as this work is prosecuted, which will be of great interest to all lovers of the truth; and besides this, weekly reports of the workings of this agency would keep the subject constantly before the people. Shall we have a department of this kind till some other agency is provided for the presentation of such reports?

THE question of opening the public libraries of our large cities on Sunday is eliciting a good deal of discussion. Leading denominational papers argue against it with great fervency; and the Baptist ministers of Boston unitedly enter a formal protest against it. Because certain parties clamor for a laxer observance of Sunday, some can see nothing in it except the waning away of the power and influence of the Sunday institution, seeming not to look into the matter far enough to see that this agitation is just what is calculated to call out the strength of the other side. Sunday-keepers would make no move if they did not see that the institution was in danger.

The Anti-Sunday Movement.

THE following paragraph shows that those engaged in opposing the Sunday in the interest of no-Sabbath, are not the educated, reading, and intelligent classes. In the N. Y. Observer, of last week, we find the following:—

The Mercantile Library was thrown open on Sunday last, and the attendance demonstrated the folly of the clamor that has been made in favor of it. The Herald and World say that about 100 men and one woman visited the reading room; and as the number of members is several thousands and the rush would be made on the first Sabbath, it is quite plain that there was no demand for the very doubtful measure. The N. Y. Herald says:—

"Unhappily for this first Sunday of the new era, the statistics, it must be admitted, by no means bear out the wretched exhibits which the statements of the anti-Sabbatic faction led people to expect."

At her Old Tricks.

THE church of Rome takes naturally to fraud and deception to carry on her work. Wherever darkness and ignorance prevail sufficiently, she sets these means immediately at work. Moral and intellectual light place her at an immense disadvantage. Hence her efforts to keep the masses in darkness. The following paragraph shows what she is doing to-day among the ignorant freedmen of the South:—

A PIOUS FRAUD.—The Boston Watchman and Reflector gives an account of a curious letter, which, it is said, is being circulated among the more ignorant of negroes in the South in connection with the endeavors made by the Roman Catholics for their conversion to Catholicism. This letter is claimed to have been found near Iconium, 65 years after the crucifixion of our Saviour, and to have been written by Christ himself. It bears also the signature of the angel Gabriel! Among sundry commands in the letter is one to finish labor every Saturday evening by 6 o'clock, and to fast five Fridays in the year, beginning with Good Friday. Plagues and curses are threatened to those who may not put faith in the letter; and the simple possession of a copy of it is sufficient, it is promised, to keep off all danger and secure all conceivable property. The copy of the letter from which the Watchman & Reflector makes this summary was brought to one of the Home Mission secretaries by one of the colored Baptist preachers who had been engaged in the distribution, supposing it to be genuine and all right.

A Modern Church.

WHAT exhibition of apostate Christianity in the darkest ages, or what description of a fallen church given us in the word of God, goes beyond the following picture which a so-called church presents in our own day, and in our own country? It is the copy of a handbill, advertising a benefit for a church in New Orleans:—

"Benefit of Christ's Church Parochial School.—Near the dancing platform, a splendid booth and a large canvas tent, with seats reserved for the accommodation of ladies and children. The patrons of this church, as well as the public, will here find a soda-water stand, and confectionery, a restaurant filled with everything to satisfy the appetites of Epicureans; and, also,

A SPLENDID BAR,

stocked with the choicest kinds of liquors, cigars, &c."

The N. Y. Observer copies this, and adds:— "This is a copy of a handbill conspicuously posted in New Orleans at the present time. The church for which this splendid bar is to be opened is called Christ's church; but our private opinion is, if Christ attends the fair, he will come with a scourge of large cords and drive out every man and woman who dishonor his house and name with such things as these. Call it a church, if you will; but for Christ's sake, O New Orleans people, don't call it Christ's church. Anything but that!

WHEN you think of the grave, remember you are only going where Jesus has been.

Church Gambling.

On the subject of raffling at church fairs, so common in these days, the late Dr. Nadal said:

The church raffles are as complete specimens of gambling as the Crosby Opera House Lottery—and either of them is as real gambling as the operations of the faro bank or the card table.

In our church fairs, in addition to the countenance and respectability, as in the "Opera House Raffle," we give to gambling the sacred sanctions of religion. It is the church spreading her hands and saying grace over every faro bank and gambling hell in the country.

The raffles of the church tend to remove religious and moral scruples; the last breakwater that holds back the threatened inundation of gambling. If the church fiddles, the world will dance of course. Like priest, like people.

The church's raffles are felt, however unconsciously, in every bet on every race horse—at every card table—in every art lottery—aye, in every prize fight. When the bride of Christ raffles, and pockets her gains amid the smiles of gay ladies and flattering beaux, every gambling hell rises in dignity. Whatever wrong there may be in the gambler's calling, the church shares it in principle in her raffles; and the only difference between her and the regular gambler in this respect is, that he, perhaps, does his rudely, profanely, in a place set apart to sin, while she does hers, genteelly, piously, and in the church or lecture-room. This abuse of holy things, this profanity, this prostitution of the sacred offices of the church, ought to be stopped.

The church has been poor, and can afford, if need be, to be poor again; but she cannot afford, whatever may be the bribe, to be the pomp of worldly lust. We therefore bow, penitently under the world's accusations, and confess that we deserve the scourge of the old proverb, "Physician, heal thyself."

Significant Items.

THE following items have been compiled for the REVIEW by Bro. F. A. Buzzell, of New Ipswich, N. H.:—

PROF. YOUNG, the Dartmouth College Astronomer, witnessed a grand solar outburst April 2. The light to which matter was ejected was set at only 135,000 miles.

SMITH & WESSON, of Springfield, are running their pistol factory over time, rapidly filling orders for the Russian Government. Alexander evidently doesn't mean to have "peace."

GREAT destitution and distress prevail among the people of the Russian city of Schemacka, recently destroyed by an earthquake. There is a dearth of provisions amounting to famine, and bitter cold, and more lives are lost from these causes than were destroyed by the earthquake.—Boston Journal.

PAGAN, CATHOLIC, AND PROTESTANT.

THE great Christian festival, which is a continuation of the pagan rejoicings in honor of the Goddess Eostor, has been celebrated here to-day in the most jubilant manner by Protestants and Catholics.—Washington Correspondent, Boston Journal.

THE END, AS VIEWED BY AN ORTHODOX IN 1831.

THE downfall of papal superstition, of Mohammedism and of the Turkish Empire, are predicted events which must take place before the end can arrive; and that these events are not very far distant, who can doubt?—Extract from Sermon by Rev. Edward Payson, 1831.

A letter from Shiraz, Persia, says of the famine in that locality: "You can form no idea of the distress here. The people in the villages eat the grass when they can get it, and at the slaughter-houses every drop of blood is lapped up or carried away by the starving poor."

YOKOHAMA, Japan, July 22. A heavy typhoon at Kohn on the 4th inst. caused a loss of 400 lives. Several vessels also were wrecked, including the Pride of the Thames, and the captain, two mates, and steward, drowned. The damage to property is estimated at half a million of dollars.—Boston Journal.

THE thirteen new Woolwich "infants," guns of thirty-five tons, now completed, are said to be the most powerful pieces of ordnance in existence in England or any other country. The guns are intended for the three large iron-clads now in course of completion—the "Thunderer," "Devastation," and "Fury." Each of these vessels will carry four of the thirty-five ton guns.

THERE is said to have been a steady increase through the centuries in the number of earthquakes. According to the best authorities there were in the fourth century, 21; in the fifth, 25; in the sixth, 31; in the seventh, 10; in the eighth, 11; in the ninth, 36; in the tenth, 17; in the eleventh, 51; in the twelfth, 68; in the thirteenth, 55; in the fourteenth, 58; in the fifteenth, 41; in the sixteenth, 110; in the seventeenth, 180; in the eighteenth, 680; in the nineteenth, 925.

A new religion has appeared in India, and the person who professes to teach it declares himself an incarnation of Christ. He proscribes caste and teaches a higher code of life than that now in existence, but thus far has not had many followers. The Sikhs, it is said, are very favorably inclined toward Christianity, and their leaders have some idea of embracing it if they receive any encouragement from the Government.

LONDON, May 8. A telegram from Bombay brings intelligence of most disastrous floods in the southern part of British India. The town of Vellore, in the Presidency of Madras, suffered terribly, and many of the inhabitants were drowned. The number of lives lost is given at one thousand. Fifteen thousand inhabitants of the town lost everything they possessed, the water having washed away their houses and left them in a perfectly destitute condition. The dispatch of yesterday, stating that there had been a flood in Melbourne, whereby four hundred persons perished, is an error. It undoubtedly referred to the above-mentioned disaster.

PARTICULARS OF THE RECENT EARTHQUAKE— TWO THOUSAND PEOPLE KILLED.

LONDON, April 29. Particulars of the late earthquake in Syria show that the fatalities were not greatest in Antioch, but heavier in the country in the vicinity. A letter from Antioch, April 4th, says: "The American Protestant Church was severely injured and four Americans were killed. All the members of the families of the Missionaries are safe. The number of persons killed in Antioch is less than three hundred, but sixteen hundred people in the surrounding towns and country where the shocks

were as severe, if not greater than here, were killed, and this number may be increased. The distress of the people will be only temporary, as the crop prospects are good. The supply of provisions on hand is moderate. Correspondents of London papers praise Rev. Mr. Powers, the American missionary, for assiduity in administering to the relief of the afflicted people."—Boston Journal.

News and Miscellany.

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

NEW YORK, May 27.—Capt. Allston, of the Retriever, a steamer lost during the terrible storms which prevailed during the Newfoundland seal fishery this spring, reports the total wreck of 42 vessels, including several steam ships. The number of lives imperiled by these disasters amounts to nearly 4,000, of which very few have yet been accounted for.

THE Eternal City seems to be the wickedest place in the world, if the following statistics are to be believed: It is said that in Rome there are 237 times as many chances of being murdered as in England, and 333½ times more than Prussia. In England, it is shown that one murder occurs yearly for 178,000 inhabitants; in Holland, one for 163,000; in Prussia, one for 200,000; in Austria, one for 57,000; in Spain, one for 4,113; and in Naples, one for 2,750; but at Rome there is one homicide for every 750 of the inhabitants.

THE pope has caused a letter to be addressed to the "College of Theologians" at Rome, "forbidding hereafter any of its members, or any other member of the Church of Rome, publicly to confute Protestant preachers;" which looks as if the recent discussion between three Protestant ministers and three Roman ecclesiastics, in that city on the question whether St. Peter was ever in the city of Rome, did not result as the pope anticipated.—American Protestant.

THE army returns for 1873 show the force to be maintained in that year in the German Empire to number four hundred and one thousand six hundred and fifty-nine men, of whom sixteen thousand nine hundred and fifty-five are officers; ninety-one thousand seven hundred and forty-two horses, and one thousand six hundred and seventy-two surgeons. The infantry force absorbs two hundred and seventy-seven thousand seven hundred and seventy-six men in one hundred and thirteen regiments. There are to be, as at present, ninety-four regiments of cavalry.

THE PRESIDENTIAL CAMPAIGN.

THE following Presidential tickets are now in the field; Greeley and Brown, Cincinnati Conventionists; Davis and Parker, Labor Reform; Mrs. Woodhull and Douglass, Woman's Rights; Black and Russell, Prohibition; Adams and Howard, A. S. S. And there are, perhaps, two more to come. Here is room enough for a choice.

Appointments.

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

PROVIDENCE permitting, I will meet with the Missionary and Tract Society in district No. 5 in quarterly meeting at Pottsville, June 15 and 16. We hope to have a report from every member of the Society in this district. E. H. ROOT.

QUARTERLY meeting of the S. D. Adventists at Ulysses, Potter Co., Pa., June 22 and 23. We hope for a general attendance of the brethren and sisters; for there will be important business to attend to upon first-day morning. Cannot some messenger be sent to help on the occasion, for such help is much needed. A. D. GALUTIA.

PROVIDENCE permitting, I will meet with the Johnstown church June 15, and have two meetings. If it is possible, I hope to meet every member of the church at that time. I. SANBORN.

GREENWOOD, Mich., June 15, 1872.
Lapeer, " " 22, "
Holly, " " 29, "
H. S. GURNEY.

MONTHLY meeting with the church at Norridge-wood, Me., Sabbath and first-day, June 15 and 16, commencing Sabbath eve at half-past seven. GEO. W. BAKER.

Minnesota State Conference.

THE Minnesota State Conference will hold its next annual session in connection with the camp-meeting to be held at Medford, Steele Co., commencing Wednesday June 19 and continuing to June 24.

Let all the churches at once in this Conference take the necessary steps to represent themselves fully at this meeting by delegates. We hope that all the friends of the cause will make an extra effort to be at this meeting. Bro. and Sr. White are expected to be with us. Bring your families and interested neighbors with you. Be on the ground at the commencement of the meeting and stay until the close. HARRISON GRANT, { Minn.
D. McALPINE, { Conf.
J. B. EDWARDS, { Com.

Wisconsin Camp-meeting.

THIS meeting will be held at Lodi, Columbia Co., Wis., commencing June 26th, and continuing to July 1. Those coming from the west by railroad from Prairie du Chien will change at Madison for Lodi; from the east, at Madison for Lodi; from the north, at Watertown for Madison, and at Madison for Lodi. We hope all our brethren will make a general rally and come to this meeting to work for the Lord. Especially let every church send delegates, as we expect to organize a missionary society for this Conference. Bring all your interested friends, and let all bring tents that can, and plenty of bedding, with empty ticks. Come to stay till the meeting is closed. There will be provision and horse feed on the ground for all who wish it, at reasonable rates.

Bro. and Sr. White are expected at this meeting. Will Bro. Downer see that the churches at Wautoma and Plainfield are organized, so that they may be properly represented at the Conference.

P. S. THURSTON, { Wis.
R. BAKER, { Conf.
I. SANBORN, { Com.

Wisconsin State Conference.

PROVIDENCE permitting, this Conference will be held in connection with the Camp-meeting at Lodi, Columbia Co., Wis., commencing Wednesday evening, June 26, and continuing till the morning of July 1. We do hope all will try to be on the ground at the commencement of the meeting and stay till it is closed. Bring all your interested friends with you. We hope all the churches will represent themselves by delegate or by letter, each giving the number of its members, and the amount of Systematic Benevolence that they wish to pledge to the Conference the coming year. Bro. and sister White are earnestly invited to attend our Camp-meeting and Conference.

P. S. THURSTON, { Wis.
RUFUS BAKER, { Conf.
I. SANBORN, { Com.

Vermont Tract Society.

THE Vermont Conference Tract Society will hold their first quarterly Tract and Missionary Meeting for each district as follows:

3rd district, at Wolcott, " 15 " 16.
4th " at Bristol, " 22 " 23.
5th " at Jamaica, July 6 " 7.

A general attendance will be expected at each meeting. The agents of the several churches should be prepared to report the working of the Society in the churches that they represent, at the quarterly meeting for the district to which they respectively belong. Thus a report can be prepared by the agent of each district, to be forwarded to the Secretary, A. W. Stone, Richford, Vt., about the close of each quarter in the year. A. C. BOURDEAU.
Pres. of T. and M. Society of Vt. Conf.

HUNDRED Mile Grove, Sabbath, June 22, I expect to meet Bro. Thurston and Baker at this meeting to help fit up the camp-ground immediately after. I hope they will not fail to come. I. SANBORN.

Quarterly Meetings in California.

At our late State meeting, an arrangement was made for our quarterly meetings the coming year as follows:—

Santa Rosa, June 22, 23.
Bloomfield, " 29, 30.
San Francisco, July 6, 7.
Green Valley, " 13, 14.
Petaluma, " 20, 21.
Healdsburg, " 27, 28.

And then at each place once in three months. Preaching at each of the quarterly meetings, if the Lord will. Meetings on the Sabbath at 10½ a. m., communion immediately following this service. At the first round of quarterly meetings, steps will be taken to complete the organization and arrangement of our State Tract Society. The order and time of other exercises will be notified by letter.

EXECUTIVE } CAL.
COMMITTEE } STATE
MEETING.

Business Department.

Not slothful in Business. Rom. 12: 11.

RECEIPTS

For Review and Herald.

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

\$1.00 EACH. E. I. Straw 40-1, Margaret Farmer 41-9, John T. Terrell 41-1, Mrs. E. Seaward 40-1, C. Warner 40-1, Wm. F. Noyes 41-1, L. Chandler 41-3, Hannah Graham 39-20, H. F. Phelps 40-21, H. Harrington 38-1, E. Brackett 41-1, Sarah Mason 40-1.

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MISCELLANEOUS. Eld. J. Sargent 38-40, C. Range \$6.00 42-24, I. Bugbee 50-41, P. B. Osborn 2-50 41-14, E. Hollenback 25-39-25, James Atherly 25-39-25, T. Z. Andrews 50-40-1, J. W. Greenman 50-39-25, C. H. Pratt 15-39-25.

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