

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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DRAZY'S HYMN.

I CANNOT think but God must know
About the thing I long for so;
I know he is so good, so kind,
I cannot think but he will find
Some way to help, some way to show,
Me to the thing I long for so.

I stretch my hand—it lies so near;
It looks so sweet, it looks so dear.
"Dear Lord," I pray, "Oh, let me know
If it is wrong to want it so!"
He only smiles—he does not speak:
My heart grows weaker and more weak,
With looking at the thing so dear,
Which lies so far and yet so near.

Now, Lord, I leave at thy loved feet
This thing which looks so near, so sweet;
I will not seek, I will not long—
I almost fear I have been wrong.
I'll go and work the harder, Lord,
And wait till by some loud, clear word
Thou callest me to thy loved feet,
To take this thing so dear, so sweet.

—Saxe Holm, in Scribner's for June.

THE STATESMAN ARTICLES.

THE readers of the REVIEW will remember that Bro. W. H. Littlejohn lately wrote a series of seven articles on "The Constitutional Amendment, or the Sunday, the Sabbath, the Change and the Restitution," which were published in the *Christian Statesman*, of Philadelphia, Pa. These articles appeared in the REVIEW, Vol. xl, Nos. 19-26. After they were finished, the editor of the *Statesman* replied to them in his paper. His replies are just finished; and in response to his courtesy in admitting Bro. L.'s articles into the *Statesman*, we now propose to let the readers of the REVIEW see what he has to say in reply. To each of his articles Bro. L. will append a rejoinder, so that all can see how well the positions of the *Statesman* will stand the test of criticism. This investigation has in hand the great practical issue of the Sabbath question, as related to the future political action of this government, and, as such, will be perused with interest by all our readers. The following is the *Statesman's* first article:—

SEVENTH-DAY SABBATARIANS AND THE CHRISTIAN AMENDMENT.

We have given not a little space to the argument against the Christian Amendment of our National Constitution from the standpoint of the advocates of the seventh-day Sabbath. This argument, in brief, is this: The proposed amendment, in its practical working, is intended to secure the better observance of the first day of the week, as the civil Sabbath. But the Bible, the revealed law of God, it is affirmed, contains no warrant either for individual or national observance of the first day of the week. The amendment, therefore, it is maintained, should not be favored, but earnestly opposed, by those who acknowledge the supreme authority of the law of the Bible.

This, it will be seen at a glance, is no argument against the principle of the proposed amendment. On the other hand, it bases itself on that very principle, viz., that it is the bounden duty of the nation to acknowledge the authority of God, and take his revealed word, as the supreme rule of its conduct. The argument, therefore, instead of being directed against the amendment itself, is directed almost entirely against that interpretation of the divine

law of the Scriptures, which fixes the Christian Sabbath on the first day of the week. We consented to admit to our columns a short series of brief articles presenting an argument against the amendment. Pressing the lines of courtesy and fairness far beyond the limits of our agreement, we have, in fact, admitted, many long articles, the burden of which has been to show that there is no warrant in the word of God for the observance of the first day of the week, as the Sabbath of divine appointment. We shall expect equal generosity from the journals of our seventh-day Sabbatarian friends.

The amendment proposed is in substance as follows: An acknowledgment of God as the ultimate source of all power and authority in civil government; of Jesus Christ as ruler of nations; and of the Bible as the fountain of law, and the supreme rule of national conduct. Let this be distinctly borne in mind. We have here a clear assertion of the very principles for which the seventh-day Sabbatarian most strenuously contends.

Just here we would take occasion to say that even if the proposed amendment contained an express acknowledgment, in so many words, of the first-day Sabbath, and if the argument for the seventh-day Sabbath were a perfect demonstration, there would still be, on that account, as matters actually stand in our land at present, no valid objection against such explicit Constitutional acknowledgment of the first-day.

Suppose a company of the advocates of the seventh-day Sabbath, going forth as missionaries, should discover, in a distant sea, an island inhabited by a people in many respects highly civilized, possessing a portion of the Bible, and observing one day in seven, say the fourth day of the week, as a day of rest and worship of the true God, and acknowledging it as such in their Constitution of government. Suppose that in the same island should be found a large and active minority, thoroughly infidel and atheistic, striving in every way to overturn the Sabbath. The missionaries, perceiving much room and opportunity for doing good to the people, settle among them, and seek, among many things, to change the Sabbath to what they regard as the proper day. In what way would they attempt to accomplish this? Would they permit themselves for a moment to be classed with the infidel and atheistic opponents of the Sabbath? Would they not stand side by side with those who defended the Sabbath observances of the country against the attacks of immoral and unbelieving enemies of all Christian institutions?

If these missionaries were advocates of the first-day Sabbath, and we were of the number, for our part, this is what we would do. We would practice for ourselves the observance of what we are persuaded is the Christian Sabbath. We would multiply and scatter abroad copies of the entire Bible, and seek to convince the people and the nation, that God's law requires the observance of the first day. In the meantime, confident that, by the blessing of the Head of the church, the circulation of its divine word and the proclamation of its truths would at length change the conviction of the islanders, we should say to them: "Do not cease to observe a day of rest and worship. To have one such a day in every seven is right. Do not blot out its acknowledgment from the Constitution. You need its legal safe-guards. True, there is no divine warrant for the observance of the fourth day of the week instead of the first. But a fourth-day Sabbath is better than no Sabbath at all. We will help you to preserve from the assaults of our common enemies the observances of the Sabbath, that you may have them to transfer, as we urge you to do, to the first-day of the week." Would the advocates of the seventh-day Sabbath do otherwise, except in substituting the seventh day for the first?

And now let us take the actual, corresponding case in our own land. The great mass of Christians here, as elsewhere, regard the first day of the week as the Sabbath of the Lord. Admit, for the sake of the illustration, that they have no better ground for their opinion than the islanders mentioned above. Is it not right for them to have a day of rest and worship? Is it not right for them to observe one such a day in seven? Is it maintained that, because the day is not the proper one, there is and can be nothing right about these Sabbath observances? Then, if all is wrong, it must be better to have no Sabbath at all, and utterly secularize the week. This our seventh-day friends cannot and will not admit. They gladly testify that our first-day Sabbath, poorly as it may be observed, is infinitely to be preferred to the unbroken current of the worldliness of the week. A Sabbathless week; successive rounds of equally secularized days, marked, if marked at all, by the recurrence of days of unusual worldly gayety and dissipation; this is what infidelity and atheism would give us for the existing Sabbath. Do the friends of the seventh-day Sabbath desire any such substitution? Their argument against the proposed amendment, on the ground that it expressly or impliedly contains an acknowledgment of the first-day Sabbath, is, that it will enforce existing Sabbath laws, and strengthen first-day Sabbath observances. But is it not better to do this than accept the dread alternative? Even from this point of view, then, we claim for the proposed amendment, what in some cases it has actually and, we believe, most consistently received, the approval and support of seventh-day Sabbatarians.

But we return to the form of the proposed amendment. It expresses, as it should, only the most fundamental principles. It asserts the duty of the nation to acknowledge God in Christian relations. It recognizes the Bible as the fountain of the nation's laws, and the supreme rule of its conduct. Now, if we were among either the first-day or the seventh-day missionaries, in the case of the islanders already referred to, such a national acknowledgment of the authority of the Bible is just exactly what we would desire. If the islanders had this principle, as has been supposed, incorporated into their written Constitution, we could ask for nothing more advantageous for our missionary work. If they had it not, and certain citizens were laboring to secure its insertion by an amendment of the instrument, we would most assuredly accord these laborers our heartiest encouragement and support. We should suspect ourselves of prejudice, or rather of a deficiency in good common sense, if we found ourselves inclined to pursue an opposite course. Believing that God's law requires the observance of another day than the fourth, how could we reasonably do anything else than co-operate and rejoice in the work of leading such a people to acknowledge the supreme authority of that law, and to register their purpose in the fundamental instrument of their government, to adjust all national affairs according to its requirements?

And now, what can be said of our seventh-day Sabbatarian brethren? Are they not inconsistent? They proclaim the duty of the nation to acknowledge "the highest of all laws." So far we are agreed. They maintain that the Bible is that law. Here, too, we are at one. And yet they—not all of them, we are happy to state—oppose a movement which aims to secure in the organic law and life of the nation a sincere, reverent, and obedient acknowledgment of the authority of the Bible—an acknowledgment which forecloses discussion on no question on which Christians or others may differ, but which brings the final appeal in all national controversies to the tribunal of the unerring word of God.

The inconsistency of this attitude of opposition to the Christian Amendment cannot

but create unfavorable presumptions in regard to the soundness of judgment of any who may occupy it. An attack from so weak a point upon the Constitutional acknowledgment of the Christian Scriptures, it will be generally felt, does not betoken a very formidable assault upon the Sabbath of the Christian church. And yet, notwithstanding this, to our mind, exceedingly unfortunate connection, we would bear cheerful testimony to the fact that the articles we have inserted, so far as they are an argument against the first-day Sabbath, and this is manifestly the point which the writer had principally in view, contain a clear, calm, courteous, and attractively written presentation of one side of a very important subject. We shall present the other side of the question in succeeding issues of this journal.

"SEVENTH-DAY SABBATARIANS AND THE CHRISTIAN AMENDMENT."

A REJOINDER.

We have debated for some time in our own mind the propriety of attempting an answer to the strictures, if such they may be called, upon our articles on the Constitutional Amendment. Having decided, however, that they contain a show of logic which might deceive the careless reader, we have at last determined to give them a notice commensurate with the importance they assume, if not from their intrinsic merit, at least from the distinguished source whence they emanate.

Before doing this, we take pleasure in acknowledging the generosity of their author in allowing us to discuss in the columns of his paper the subject from a standpoint of a nature calculated to dampen rather than stimulate the ardor of his readers in the work in which, with him, they are engaged. From the outset, we have discovered no disposition to take any advantage by which the full effect of what we had to say might in any way be lessened. On the contrary, attention has several times been called to our communications, as being worthy of perusal by all.

Having said thus much in reference to the treatment we received at the hands of the editor of the *Statesman* up to the time of the completion of the publication of our articles, we shall be pardoned for expressing our surprise at finding ourselves, in his first reply, standing somewhat in the attitude of one who had taken advantage of indulgence shown him, to present a line of argument different from that proposed at the beginning.

It is possible that we have mistaken the design of the statements to which we allude. This we hope may prove to be the case; for, so far as we are concerned, individually, we have covered the precise ground which we designed to at the first. If the editor of the *Statesman* has found himself disappointed, either in the nature or the length of the argument, he is to blame, and not we.

1. Because, so far as the matter of length is concerned, we stated to him that we should leave that entirely "with his magnanimity, convinced that he would not cut us short in our work so long as what we had to say was pointed, gentlemanly, and of such a nature as to bear forcibly upon the question at issue between us."

2. As it regards the scope of the articles, we stated, unqualifiedly, that we should treat the subject from the standpoint of an observer of the seventh-day, appealing to the Bible for our authority. Nor were we content with declaring our plan of opposition by letter, but we went so far as to give, in the caption of our articles themselves, an outline of the order in which we should treat the subject. It was as follows: "The Constitutional Amendment; or the Sunday, the Sabbath, the Change, and the Restitution." In it, as will be observed, is exactly set forth the manner in which we discussed the propriety of the amendment; (1) Showing the emptiness of the claims of the Sun-

day. (2) The force and obligation of those of the seventh-day. (3) The manner in which the change of days occurred, and (4) The work which God has inaugurated for the purpose of bringing about the Restitution.

Thus much by way of personal acknowledgment and explanation.

We turn now to the criticism proper upon our argument.

First, There is an attempt to state the positions which we assumed to prove.

In reply, it is sufficient to say that it is deficient in one very important particular. That particular relates to our proposition that God himself has inaugurated a movement *entirely outside of, and opposed to*, the Constitutional Amendment party, for the purpose of bringing about a Sabbath reform in his own way. For proof of this, we appeal to our last article in full. It is, to say the least, not a little remarkable that the editor of the *Statesman* should have overlooked this point in our communications, since a perception of it would have saved him the perpetration of the great mistake which he has made, as we shall see hereafter.

Secondly, It is intimated that the proposed amendment is not necessarily connected with the Sabbath question; and that, therefore, observers of the seventh day should unite with those of the first in securing its passage, which, being done, the differences between them could be settled at leisure.

Now we confess to not a little surprise that such a position should be taken by a gentleman of so much candor and penetration as the editor of the *Statesman*. Have we then been deceived up to this point? Is it true that Sunday observance has not heretofore been represented as something of vital importance to the nation, to be secured, and only secured, by the alteration of the Constitution as proposed? Have these gentlemen not been really in earnest when they have appealed to the strong love of the people for the strict observance of what they have been pleased to call the Sabbath, in their endeavors to arouse them to the significance of their movement? If they have not, then they are unworthy of public confidence, and should henceforth be cast down from the leadership of a great party, which boasts, not only its morality, but also its Christianity.

Let us see, then, whether the amendment, which is now in their hands, is, or is not, by their own confession, to be employed in the interest of Sunday observance.

That the *Christian Statesman* is a fair exponent of the opinions and intentions of the leading spirits in the movement for the amendment, we think no one will have the hardihood to deny. What it advocates and favors, then, is destined to stand or fall with the triumph or defeat of the men who speak through it. Turning to the prospectus of the identical copy of the *Statesman*, which contains the criticism which we are reviewing, we find the following statement: "The design of this paper, as its name suggests, is the discussion of the principles of civil government in the light of Christianity. It has been established to advocate the proposed Religious Amendment to the Constitution of the United States. At the same time, it will aid in maintaining all existing Christian features in our civil institutions, in particular, laws against the desecration of the Christian Sabbath," &c.

We might pause here, but in a matter of this importance let us make certainty doubly certain.

It was *strange* that the writer should have made the assertion which he did, with the prospectus from which we have quoted, before him. It is *passing strange* that—as if guided by a Providence which had doomed him to make a complete exposure of his real sentiments, although in so doing his own consistency should be involved—he should, within two weeks from the penning of the above assertion, go back upon the files of his periodical for two years, and reprint by way of *emphasis*, according to his own statement, the following editorial, which forever settles the point that he believes and knows that the amendment and Sunday-keeping are destined to be joined together in a common victory. As the reader peruses this editorial, let him bear in mind the fact that it is not the effusion of an excited and exasperated man, but the expression of a deep and settled conviction which has once found utterance, and which so perfectly expresses the real sentiments of its

author, that after years of deliberate reflection, he felt the truth of what he had said so forcibly that he was constrained to give it fresh utterance. Let him also note the fact that the italics are not our own, but those of the editor. We regret that we have not space to give it in full, and invite those who can do so, by all means to turn to the copy of the *Statesman* which contains it, and read it for themselves.

"Time for the meeting of Congress, * * * Two years ago we printed the following telegram, dated at Washington, on Sabbath, Dec. 4, and commented on it in the following terms, which we now emphatically repeat: 'The trains yesterday and to-day brought large accessions to the number of Congressmen and visitors already here, and by to-morrow morning it is expected that nearly every Senator and member will have arrived.' Thus the fact is heralded over the whole country that a large number of the members of the National Congress openly and wantonly indulge in common travel on the Sabbath. * * * And there are other reflections suggested by their conduct."

"1. *Not one of those men who thus violated the Sabbath is fit to hold any official position in a Christian nation.* * * * * * The interests of a nation can never be safe in the hands of Sabbath-breakers, and every one of these Congressmen has done that for which, if our laws were right, he ought to be impeached and removed."

"2. *The sin of these Congressmen is a national sin*, because the nation has not said to them in the Constitution, the supreme rule for our public servants, 'We charge you to serve us in accordance with the higher law of God.' These Sabbath-breaking railroads, moreover, are corporations created by the State and amenable to it. The State is responsible to God for the conduct of these creatures which it calls into being. It is bound, therefore, to restrain them from this, as from other crimes, and any violation of the Sabbath, by any corporation, should work immediate forfeiture of its charter. And the Constitution of the United States, with which all State legislation is required to be in harmony, should be of such character as to prevent any State from tolerating such infractions of fundamental moral law."

"3. Give us in the National Constitution the simple acknowledgment of the law of God as the supreme law of nations, and all the results indicated in this note will ultimately be secured. Let no one say that the movement does not contemplate sufficiently practical ends."—*Christian Statesman*, Vol. 6, No. 15.

Now let it be borne in mind that the question at issue is one of *practical bearing*, and not of mere technical distinction. We are not splitting hairs as to what *consistency would demand* under certain circumstances; but the matter in dispute is, Is it not in the highest degree probable that a party represented by men who express beforehand sentiments like those contained in the above editorial, would, when having vaulted into the seat of power, attempt the coercion of all into a strict observance of the Sunday? Is not the line of argument employed above that which would *compel them to this action*, since it is there insisted that God holds the nation and the State responsible for any dereliction in duty in this direction? Furthermore, is it not *promised*, in so many words, that if the amendment is carried, the end desired shall be secured by statutes so relentless that all offending corporations shall have their charters taken away, and by a public opinion so uncompromising that no man who presumes to violate the Sabbath law shall be thought worthy of any position of trust?

Thirdly, Waiving, for the time being, the point that the Sunday and the amendment stand together, it is urged that, though they do, this should not prevent seventh-day observers from supporting the latter, since it is better to submit to Sunday laws than to have the nation pass into the hands of atheists.

Before debating this proposition at length, it will be well to bear in mind that what I have said in the *Statesman*, as well as what I now say, is spoken simply with reference to one occupying the position of a Seventh-day Adventist.

So far as our Seventh-day Baptist friends are concerned, we have no disposition to hold them responsible for the views which we, as Adventists, hold. But so far as it regards our relation to this subject, it is materially affected by these considerations. A failure to discern this has led the gentleman into very absurd positions. When he attempts

to make a *Seventh-day Adventist conscience*, he must form it upon a *Seventh-day Adventist model*. Before he can do this, all his bright visions of a temporal millennium and good days to come, must vanish into thin air. To say, as he does, that commonsense would teach him to pursue a certain line of conduct, is one thing; to say that, did he occupy the position which we hold, commonsense would teach him to do the same, is another, and entirely different thing. Let it be borne in mind, therefore, that we are not now discussing the proposition whether we *ought to be Seventh-day Adventists*, but, taking the ground which he has *chosen*, whether as *Adventists* we ought to support the proposed amendment. This being done, we are ready to inquire, What is the peculiar faith of the people in question? We answer, 1st, They believe that Jesus Christ is about to come in the clouds of heaven. 2d, That they represent a body of believers which the Lord is raising up in order that they may lift the standard of his down-trodden law and Sabbath, as one around which those who will be ready to hail him at his appearance, though few in numbers, will ultimately be gathered. 3d, That, in the light of prophecy, those who thus break away from the errors of the papacy are in danger of persecution, not from infidels and atheists, bad as they may be, but from those who, in the guise of religion, shall, without warrant from God, endeavor to enforce by statute law the observance of a day which finds no authority in the word of God, but has for its support simply the *dictum* of the man of sin. 4th, That the very body of men whose appearance in this country they have for twenty years so confidently predicted, as being the ones who should do the work in question, have actually appeared, and are inaugurating the campaign which is very soon to be waged with unrelenting fury against those who keep the commandments of God and the faith of Jesus.

All these features of their faith were shadowed forth in our communications in the *Statesman*.

With this understanding, how utterly empty and infelicitous is the logic of our friend. Take, for example, his chosen illustration of the islanders. There is in it hardly a single point *appropos* to the case in hand.

1. The island to which the missionaries are supposed to go is one in which, according to his statement, the fourth-day Sabbath is already acknowledged as such in their Constitution of government, and therefore carries with it the sanction and authority of statute law; whereas, with us there is no such Constitutional acknowledgment. 2. In the case of the islanders, their mistake in the selection of the day is evidently attributed wholly to ignorance, since they were in possession of only a *part* of the Bible, and their remedy was to be found in furnishing them with copies of the complete work; but our opponents, on the contrary, are in possession, and have been from childhood, of the Scriptures in full. Nor can the ministry who are leading the movement in question plead ignorance of the line of argument by which the seventh-day Sabbath is supported, since for at least two hundred years it has been iterated and reiterated, until their familiarity with it and their complete rejection of it is proved, not only by what they say, but also by what they do. Instance the fining and imprisonment, at sundry times, even in this country, of men who, having conscientiously observed the seventh day, have attempted to enjoy the privilege which God has given them, both by precept and example, of working on the first day of the week. 3. In the case cited, the infidel minority is supposed to be on the point of mounting the throne of power, and of sweeping away every vestige of the Sabbath institution; whereas, in our case, as seen above, the danger which threatens the people of God in these last days, is not to be apprehended alone from those who scoff at God and the Bible, but from those who, according to Paul, having "a form of godliness," shall "deny the power thereof." In other words, who, while accepting the Scriptures, if you please, shall disregard their explicit statements, as in the case of the commandments, substituting in the place of the seventh day which God has styled his Sabbath, the first, which he has never claimed as his own, nor enjoined on any man.

With this statement of our views, further remark is uncalled for. We think that even our reviewer will now perceive that before he could bring us to accept as logical the proposition numbered three above, it would

be necessary for him to overturn the very foundations of the system of truth which we now hold. This, however, we fancy is a task which our opponent, judging from the line of argument which he has thus far pursued, would not undertake with much prospect of success, until he has become more thoroughly conversant with the scope and nature of the work in which we are engaged.

Fourthly. It is suggested that we are in danger of being classed with infidels and atheists.

So far as this peril is concerned, we simply remark that it is generally found to be best in the long run to do right for the sake of right, regardless of what men may say concerning you, leaving the result with God. The individual who would desert sound principles because some wicked man or set of men might, for the time being, be confounded with him, is destitute of true morality. Besides, in the matter in question, who is it from whom Seventh-day Adventists need apprehend that such an erroneous impression will receive publicity? We trust not from our friends, because in the article in question, he frankly acknowledges their devotion to the Bible in its strict construction. Is it then from the infidels themselves? Well, if it should be we think we can undeceive them. I will tell you what we will do. Whenever they attempt to "fawn upon us overmuch," we will preach to them the *law of God, Sabbath and all*, and my word for it, they will themselves shortly draw a line of demarcation between them and us, so broad and distinct that all who are not willfully blind will have no difficulty in discerning it. For it is a remarkable fact that it is as true now as it formerly was, that the "carnal mind is not subject to the law of God, neither indeed can be." The infidel of the present day hates that law with a hatred, the intensity of which is only equalled by that of the large body of first-day observers—we are happy to say not of the *Statesman* school—who have abolished the ten commandments in order to dispose of one of them, and whose special delight seems to consist in berating the law which David pronounced "perfect," and Paul declared to be "holy, just, and good."

Finally, we submit that when it can be shown, 1. That God would be better pleased with a nation having a Constitution which contained his printed name, while wielding the whole power of that Constitution against the only Sabbath which he has ever commanded, than he would be with one which—while his name failed to appear in its fundamental law—was nevertheless administered in the interests of civil and religious liberty; and 2. That the best method of converting atheists is one by which they would be exasperated by fines and imprisonments inflicted in the name of the God of the Bible for the desecration of a day which they know that it nowhere commands; and 3. That it would be reasonable to expect that men should, by their votes, elevate to place and authority those who are destined to put manacles upon their wrists, and padlocks upon their tongues: then, and not till then, can Seventh-day Adventists be expected to support an amendment, which, though in many respects desirable, will inevitably be employed against God, his people, and his law.

W. H. LITTLEJOHN.

Allegan, Mich., Jan. 14, 1873.

The Sons of Successful Men.

WHAT becomes of the men who, according to the ways of the world, are considered successful? A few establishments are in the hands of the sons of the founders, but they are exceptions.

Do you see that man shoveling coal? Well, his children, and children like his, will jostle your pampered sons and rule the land, said an old New Yorker, the other day. The famed men of the day seldom have a lineal successor. The eminent jurists carry their honors with them to the grave.

The funds of merchant princes are soon squandered. The reason is clear. The fathers laid the basis of the business one way, and the sons built another. Men who earned their fortunes by hard work, by diligence, that were their own book-keepers, salesmen, cashiers and even porters, are followed by sons who do as little as possible; who delegate to others all the work they can, and who know more of the road than of the ledger. Young men who fling the example of their sires to the winds, find it easier to squander a fortune quicker than it was earned, and find themselves, while young, at the point from which their fathers started.

BY THE SEA.

Backward and forward, under the moon,
Swings the tide, on its old-time way,
Never too late, and never too soon:
And evening and morning make the day.

Backward and forward, over the sands,
And over the rocks to fall and flow;
And this wave has touched a dead man's hands,
And that one has seen a face we know.

They have sped the good ship on her way,
Or buried her deep from love and light;
But here, as they sink at our feet to-day,
Ah, who shall distinguish their voices aright?

For their separate burdens of hope and fear
Are blended now in one solemn tone;
And only this song of the waves I hear,
"Forever and ever His will be done."

Backward and forward, to and fro,
Swings our life on its weary way,
Now at its ebb, and now at its flow:
And evening and morning make the day.

Sorrow and comfort, peace and strife,
Pain and rejoicing, its moments know;
How, from the discords of such a life,
Shall the clear music upward flow?

Yet to the ear of God it swells,
And to the angels round the throne,
Sweeter than chime of vesper bells,
"Forever and ever His will be done."

—Sel.

Malachi 3:7.

"Even from the days of your fathers ye are gone away from mine ordinances, and have not kept them. Return unto me, and I will return unto you, saith the Lord of hosts."

HE proceeds to instruct them how to return. They had withheld from God temporal means for the support of the work of God, and thus had departed from him. The tithing system is referred to in the following verses as one means of returning to God in a manner that would test God's promises in his bestowing upon them rich blessings, both temporal and spiritual. The tithing system dates back to the days of Abraham, hence it can with no more propriety be said to be Jewish, than the promises which God made to Abraham. The Jewish economy being introduced subsequent to the tithing system, that system was adapted to the support of the Jewish priesthood with such variations as were necessary. It was Abraham that gave tithes to Melchisedec, and Melchisedec was a priest of the same order as Christ. The Levitical priesthood, or Levi, who received tithes under the law, paid tithes in the loins of Abraham. "Now consider how great this man was, unto whom even the patriarch Abraham gave the tenth of the spoils." The apostle then proceeds to show a change of the priesthood, and of necessity a change of the law that relates to the priesthood, and concludes by saying, "Thou art a priest forever after the order of Melchisedec." See Heb. 7. Hence the same relation that Abraham sustained to Melchisedec in that which pertained to the tithing system, we being the children of Abraham by faith, sustain to Christ, who was represented by Melchisedec. The priesthood being of the same order, if, therefore, there was any propriety in Abraham's paying tithes to Melchisedec, there is far more propriety in the children of Abraham paying tithes to Christ for the support of his cause, who has purchased us by his own blood, and hence we owe all to him.

This system was kept up in the family of Abraham long before his descendants became a nation, so that when Jacob entered into a covenant with God he made a solemn vow, "Of all that thou shalt give me I will surely give a tenth unto thee." Gen. 28:22. To withhold this is robbing God; and yet this claim of God upon man's substance is so lightly regarded that when Jehovah speaks thus, "Will a man rob God? yet ye have robbed me," man answers, "Wherein have we robbed thee?" not having the slightest idea that God has a claim upon his substance. God then answers in language too plain to be misunderstood, "In tithes and offerings." Mal. 3:8. God does not propose to accept less than a tithe of a man's increase. The extent of his offerings besides a tithe of his increase is not limited. This is evidently left so that the heart may be thoroughly tested according to its thankfulness in view of the manifestation of God's goodness to him in his deliverance from the power of sin, and in causing the glorious light of truth to shine in his pathway, and in innumerable blessings that are showered upon himself and his family so he will render thank-offerings to him who is the author of every good and perfect gift.

There are some features of this system that are not clearly defined in the Old Testament, therefore we come to the New Testament, which has much to say, and many

instances which illustrate the utility of giving for the support of the cause of Christ. In 1 Cor. 16:1, 2, we are instructed that there should be weekly donations, and that it was established among the various churches. "As I have given order to the churches of Galatia, even so do ye. Upon the first day of the week let every one of you lay by him in store, as God hath prospered him [or in his house at home], that there be no gatherings when I come." From his second epistle, which was probably written the latter part of the same year, we learn that these were yearly pledges. "And herein I give my advice; for this is expedient for you, who have begun before, not only to do, but also to be forward a year ago. Now therefore perform the doing of it; that as there was a readiness to will [or pledge], so there may be a performance also out of that which ye have." 2 Cor. 8:10, 11. The apostle had reported the liberal pledges of the church at Corinth to the Macedonian churches, and they were provoked to that degree of liberality that in describing them the apostle uses this very singular language:—

"Their extreme poverty abounded unto the riches of their liberality." They not only went to the extent of their power, but "beyond their power they were willing of themselves, praying us with much entreaty that we would receive the gift and take upon us the fellowship of the ministering to the saints. But the year was now up, and their pledges were to be paid. The church at Corinth was in something of a backslidden condition and consequently had neglected the payment of their pledges, and so the apostle sent brethren in advance to have their pledges made up beforehand, lest some of the Macedonian brethren might come with him and find them unprepared and he would be ashamed of his confident boasting to the Macedonians. 2 Cor. 9:2-5.

From the above, we learn several important features relating to the system of giving to the cause of God:—

1. A tithing system is not Jewish; for it existed several hundred years before the introduction of the law system. Gen. 14:20; Heb. 7:4-10; Gen. 28:22. 2. It was to be a tithe, or tenth, of all their increase. Lev. 27:30-32. 3. They made yearly pledges. 2 Cor. 8:10, 11; 9:2-5. 4. It was to be as God had prospered them. 1 Cor. 16:2. Therefore the prosperity of the year previous was to be considered, and their pledges were to be accordingly, and to be paid or laid by at certain set times during the year. We have also the fact clearly set forth in the Scriptures, that God requires the first-fruits. The first handful of grain; the first loaf of bread, made from the first ripe grain, was an offering of sweet savor unto God. "And ye shall eat neither bread, nor parched corn, nor green ears, until the self-same day that ye have brought an offering unto your God." Lev. 23:10, 13-17. This was an acknowledgment on their part of the prospering hand of God in providing for their temporal wants, and a token of an appreciation of the fact that Heaven had given them its choicest and best gift, even God's first-born, God's only begotten Son, to die for them.

We are invited by the Lord to prove him and see if he will not pour us out blessings, both temporal and spiritual, until there is not room enough to receive them. A whole-hearted service in these things is acceptable in God's sight. "Honor the Lord with thy substance, and with the first-fruits of all thine increase; so shall thy barns be filled with plenty, and thy presses shall burst out with new wine." Prov. 3:9, 10. There is nothing but benevolence and large-heartedness in the religion of the Bible, but to those who are unwilling to render such service the following words are addressed: Ye are cursed with a curse, for ye have robbed me, even this whole nation; yet in tenderness God speaks to such, "Bring ye all the tithes into the store-house, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." Mal. 3:10.

I know of no system that can be devised that so fully meets every feature of the Bible plan as the one set forth and illustrated in the Systematic Benevolence Book adopted by Seventh-day Adventists. It is on the supposition that a man's property is worth to him ten per cent for his own use, and he therefore gives two cents weekly on each hundred dollars, and then if at the close of the year he finds his substance has increased one thousand dollars, one hundred

dollars, which is one-tenth of it, belongs to the Lord. Again, if a man has no capital in real or personal property, and yet his health is worth to him his support and the support of his family, which amounts to one thousand dollars a year, this is his capital, and he therefore puts down a tithe of its increase, which would be twenty cents per week. Then there are offerings besides, which will be made according to the largeness of the man's heart, and the appreciation of God's goodness to him. If it be asked how much of man's substance God will accept in offerings, an answer may be found in Luke 21:1-4. And if it be asked what is the least that God will accept, an answer to this also may be found in Malachi 3:8. S. N. HASKELL.

Sincerity.

SOME time since, in conversation with a friend on the subject of the Sabbath, he remarked that if we were only sincere in our faith it was all that was necessary; which was equivalent to saying that we may do things which are wrong, if we are only sincere, and think it is right, and that then we shall surely be saved.

When presenting the claims of God's holy law, it is no uncommon thing to hear very zealous religionists assert that it matters but very little what we believe if we are only honest in our faith. These things are often said to excuse themselves from keeping the fourth commandment, which requires us to observe the seventh, instead of the first day, of the week. This course is often pursued by many to quiet the voice of conscience. The thought is presented to the mind, that if they are only honestly sincere in violating one of the plainest commands of God, it will fare just as well with them in the Judgment, and they will be passed right through the golden gates into the city.

How such a position can be made to harmonize with the words of our divine Lord and Master is more than I can at present understand. These are his words: "Blessed are they that do his [the Father's] commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Rev. 22:14. This language of our Saviour is too plain to be misunderstood. Those who have a right to life's fair tree, and enter in through the gates into the beautiful city of God, are those who have done his commandments. God has given commandments and ordinances, and promises salvation to those who will keep them.

Now if men can continue to do things which are violations of the commandments, and yet can be saved, why, then there are two ways to obtain salvation. We can obey God and be saved, or if this is not quite so convenient, we can disobey him and be saved, provided we are only sincere.

To us, this seems like a very doubtful kind of salvation. While we believe that it is a good thing to be truly sincere, we also believe that God will accept of nothing but strict obedience to his commandments. He will accept of none but godly sincerity. To be sincere in actions which are violations of the requirements of God, is dangerous sincerity. When once the understanding has been enlightened with regard to duty, the idea that we may postpone our obedience to God under the plea of "honest sincerity," is not for one moment to be tolerated. After the truth has been fairly presented, and the conscience has become so thoroughly awakened as to make one feel uneasy in the neglect of obedience, the only safe course to pursue, is to do as David did: "I made haste and delayed not to keep thy commandments." Ps. 119:59, 60. He made no delay about it. He did not go to consult the wise men of the nation. He did not go to the work to see if there was not some way to get around the duty. He did not excuse himself with the plea of "honest sincerity," he made haste to render obedience.

But it is objected by some that in the observance of the seventh day of the week, we are mistaken in regard to duty. In reply, we say that however doubtful may be the teachings of Scripture, and obscure the language in which its prophecies foretell coming events, yet, with regard to the common, practical duties of life, the word of God is so plain that there is no need for a child to be mistaken. Indeed, were it otherwise, it would be unsuited to the wants of mankind, because every one must give an account for himself; therefore it is necessary that each one should be able to decide

his duty for himself. And in order that each individual decide understandingly, it becomes necessary that the duties growing out of the relations which we sustain to God be made so plain that a person of small intellectual capacity will be able to make this decision as well as those of more expanded powers. Hence we say that duty must be revealed in very simple language. Thus said the Lord, "The seventh day is the Sabbath." Let us hear the conclusion of the whole matter: "Fear God, and keep his commandments, for this is the whole duty of man."

CHAS. P. WHITFORD.

Christ Prayed.

WHILE upon the earth, Christ spent much of his time in prayer. He often retired from the din and bustle of the city, and even from the company of his beloved disciples, and withdrew to some secret place, where alone he could commune with his Father in Heaven. On one of these occasions he passed the whole night upon a bleak mountain, exposed to the cold dews of heaven and the chill blasts of night, in prayer to his Father. Surely this was a sight upon which Heaven must have looked with delight. Angels must have lingered round the spot, to catch the accents of his voice as he poured out his soul to God.

The Son of God in prayer! He who existed before the worlds began, and was the express image of his Father, he alone passed through the world untarnished by sin. Yes! he prayed upon all occasions; in prosperity and in adversity, in the wilderness and upon the mountain top, where no eye but his Father's was upon him. As he hung upon the cruel cross, he prayed for his murderers, "Father, forgive them, for they know not what they do." Christ taught his disciples to pray. While upon earth he sympathized with them in every trial.

Have we not the same friend now to lend a listening ear to our humble prayers, and grant help in time of need? Our Father has promised to hear our petitions if we go to him in the manner he directs, "believing that he is a rewarder of those that diligently seek him." I fear many of us have too much of the spirit of the Pharisee, and desire to be heard for our much speaking. We should ever remember the poor publican, that did not so much as raise his head, but cried, "Lord, be merciful to me a sinner." His prayer was acceptable to God, the Pharisee's was not.

The apostle Paul exhorts us to "pray without ceasing." When we are engaged in our every day-duties our hearts may be uplifted to God. He also says in 1 Cor. 16:13, "Watch ye, stand fast in the faith, quit you like men, be strong." We may feel our weakness, and think we cannot overcome the world, the flesh, and Satan; but the Lord is for us, and he is greater than all that can be against us. Paul, in his letters to the Gentile churches, requests to be remembered in their prayers. James, who was taught how to pray, says the "prayer of faith shall save the sick." Peter tells us as the end of all things is near that we are to pray. John, the beloved disciple, left us word that "whatsoever we ask, if we keep the commandments, we shall receive."

Let our hearts be clean; let our souls be full of holy, burning zeal, and it shall come to pass that before we call, will God answer; and while we are yet speaking, will he hear.

"It was the Saviour's prayer
That on the silence broke,
Implored strength from Heaven to bear
The sin-avenging stroke,
As in Gethsemane he knelt,
And pangs unknown his bosom felt.

"The chosen three that stayed,
Their nightly watch to keep,
Left him through sorrows deep to wade,
And gave themselves to sleep:
Meekly and sad he prayed alone;
Strangely forgotten by his own.

"Among the mountain trees
The winds were whispering low,
And night's ten thousand harmonies
Were harmonies of woe;
For cruel voices filled the gale
That came from Cedron's gloomy vale."

MARY L. WILLIAMS.

Hardin Co., Ky., Jan. 23, 1873.

SCOTLAND has been exceedingly prolific in metaphysicians, and a Scotchman's definition of a metaphysician could not better be applied than to some of them, especially those of the latest school: "It is anie mon expleening to anither what he dinna weel understann himsel'."

The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, MARCH 11, 1873.

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

The Conference.

In going to press this week at the usual time, instead of delaying, as suggested last week, for the final doings of the Conference, we are able to present only a portion of the business proceedings, and to make only a passing remark in regard to the general character of the Conference itself.

The meeting thus far has been one of more than ordinary interest. The business proceedings have been characterized by great harmony of sentiment and feeling. The attendance on the business sessions has been larger than usual, thus exhibiting an improvement on previous meetings in this respect. But it is not yet what it should be; and those who were not present lost a rich treat by failing to hear the reports that were presented by those who had been laboring in missionary fields. All the remarks were interesting, and many touching incidents were related. A full house should have listened to them, and been thrilled by them.

The first hour of the business sessions was usually spent in devotional exercises. This was a good feature. The social meetings were interesting seasons. Many cheering and stirring testimonies were given. Of ministers and licentiates, twenty-five were present. Seven discourses have been given, up to the present writing.

The Conference has been favored with the presence and labors of Bro. and sister White, who have taken hold with their usual activity in the work. The address delivered by Bro. White to the Conference has been reported, and the readers of the REVIEW will doubtless soon have the pleasure of perusing it for themselves. More next week.

Proceedings of the Eleventh Annual Meeting of the General Conference of S. D. Adventists.

CONFERENCE convened, according to appointment, in Battle Creek, Mich., March 11, 1873, at 9 A. M.

Prayer by Bro. Andrews. The following delegates were present:—

- N. E. Conf., S. N. Haskell.
- Vermont, A. S. Hutchins.
- N. Y. and Pa., E. B. Gaskill, H. Lindsay.
- Ohio, Oliver Mears.
- Michigan, H. S. Woolsey, I. D. Van Horn, P. Strong.
- Indiana, Isaac Zirkle.
- Wisconsin, O. H. Pratt.
- Illinois, R. F. Andrews.
- Iowa and Nebraska, R. M. Kilgore, Geo. I. Butler.
- Minnesota, D. M. Canright.
- Kansas and Missouri, T. J. Butler.
- California, James White.
- Swiss Mission, A. Vuilleumier.
- Danish Mission, J. Matteson.

By vote, all the friends of the cause present were invited to participate in the deliberations of the Conference.

Minutes of last meeting read and accepted. State Conference reports show the following exhibit of the standing of the General Conference at the present time:—

Gen'l Conf. Summary For 3 rd 1873.	Minist'rs.	Licentiates.	Churches.	Members.	S. B. Fund.	S. B. Fund.	S. B. Fund.	S. B. Fund.	S. B. Fund.
NAME OF CONF.	Minist'rs.	Licentiates.	Churches.	Members.	Paid.	Paid.	Paid.	Paid.	Paid.
Maine.	1	2	9	178	\$ 1102.12	\$ 100.00	\$ 45.49		
N. E. Conf.	1	1	15	325	3000.00	3000.00	600.00	800.00	
Vermont.	5	1	14	323	1780.22	1780.22	75.00		
N. Y. & Pa.	9	1	34	656	3785.15	3785.15	957.49		
Ohio.	1	1	9	185	1479.50	123.43	1356.07	250.00	310.00
Michigan.	13	19	54	1618	6328.72	2615.86	3012.86	1500.00	1906.38
Indiana.	3	1	5	150	1000.00	1000.00			482.88
Wisconsin.	3	17	25	650	2517.20	500.00	2017.20		1.00
Illinois.	2	3	7	12	260	1600.00	200.00		
Minnesota.	3	7	12	409	2000.00	2000.00			100.00
Iowa & Neb.	8	9	30	700	3118.00	623.00	2495.00		1138.20
Kansas & Mo.	1	10	6	120	375.00		375.00		100.00
California.	2	1	7	238	2151.57	2151.57			
Swiss Mission.	1	4	74		250.00				
Total.	61	83	239	5875	\$30657.49	\$4440.80	\$26246.69	\$3382.49	\$4894.45

The address to be presented by Bro. White was made the special order for the opening of the afternoon session.

On motion, the following committees were appointed by the Chair.

On Auditing. Harmon Lindsay, O Mears.

On Nominations. J. N. Andrews, D. M. Canright, A. S. Hutchins.

On Resolutions. U. Smith, J. N. Andrews, J. H. Waggoner.

On Preaching. H. S. Woolsey, Harmon Lindsay, E. B. Gaskill.

On motion, a committee of three was appointed to report improvements in the general workings of our Conference. The following persons were appointed by the Chair as that committee: J. N. Andrews, U. Smith, H. S. Woolsey.

Reports from missionaries being called for, the following brethren responded: Bro. White, Bro. Canright, Bro. Matteson.

Adjourned to ½ past two P. M.

SECOND SESSION.

Met according to adjournment. Prayer by Eld. D. M. Canright. Bro. White not being present, the regular business, hearing reports from missionaries, was resumed. Eld. S. N. Haskell spoke in reference to his labors in New England and New York. Bro. White then followed with an interesting and stirring address.

THIRD SESSION.

Prayer by S. N. Haskell. Eld. S. Burdick was received as delegate from the S. D. Baptist General Conference. Remarks by Elds. Andrews and White. Bro. Matteson spoke further of the Danish Mission, followed by Bro. Rasmussen.

The question of brethren moving to Battle Creek, was introduced. Bro. White stated that the thing was working slow but well. Bro. Andrews spoke, Bro. Butler followed. The question was referred to a committee of three, appointed by the Chair, as follows: J. N. Andrews, D. M. Canright, R. M. Kilgore.

The matter of the school was introduced and discussed by Bro. Andrews and referred to the General Conference Committee, they to report to this Conference some steps to be taken to accomplish the object in view.

Adjourned to ½ past 2 P. M.

FOURTH SESSION.

Met according to adjournment. Prayer by Bro. White. The Committee on Nominations reported the following brethren for the officers of the Conference the coming year, who were thereupon unanimously elected: President, Geo. I. Butler; Secretary, U. Smith; Treasurer, E. B. Gaskill; Conference Committee, Geo. I. Butler, S. N. Haskell, Harmon Lindsay.

The Committee on Resolutions reported the following, which were adopted:—

Resolved, That we greatly rejoice in the success of Missionary labor in its various branches. The wonderful conversions which have taken place from the reading of our publications should stimulate all to renewed efforts in the work of the Tract and Missionary Society. And the success of the Danish Mission encourages us to make more earnest efforts to present the truth to people of other tongues.

Resolved, That we regard the Health Reform as an important part of our work, and that we learn with great pleasure of the prosperity of the Health Institute, which we believe is designed of Providence to exert a great influence, not only in healing the sick, but in imparting light and knowledge on the subject of our responsibility to regard the laws of our being.

Resolved, That we regard it as the imperative duty of S. D. Adventists to take immediate steps for the formation of an Educational Society, and the establishment of a denominational school.

Resolved, That while steps should be taken to secure a good moral influence in the community where the school shall be located, as a safeguard to its best interests, some provision should also be made to guard the community (as well as the school) against evil influences which may be imported in the persons of unsanctified and ungovernable pupils; and we therefore recommend that those who have charge of the school shall require a certificate, from proper sources, that the applicants for admission are persons suitable to be received into the school, and that whenever their course is detrimental to the school, or the community, they shall be promptly discharged.

Resolved, That while we cherish a deep and abiding regard for the precious truths which have been brought out for this time, we can but esteem highly, for their works' sake, those who have been instrumental in their promulgation; and we pledge ourselves to stand by and strengthen the hands of those who are called to occupy the most prominent places in this cause which we so dearly love.

The question of translating tracts into other languages, was discussed by Eld. White, Eld. Matteson, and Eld. Jorgensen.

Resolved, That we recommend to the Trustees of the Publishing Association that they put forth an earnest effort to secure the preparation of a suitable series of tracts for translation into other languages, and to secure the best translators for these tracts, and also, by all possible means to oversee this work of translation, that it be done in the best manner possible.

The committee appointed to report improvements in the workings of the General Conference, submitted the following report:—

The Committee to whom was referred the question, "What can be done to render our General Conference of greater interest to the mass of our people?" recommend the following as worthy of trial:—

1. That our Conference should be opened with an anniversary sermon, and that several discourses suitable to different portions of our Conference work shall be preached as introductory to those proceedings. We specify, in particular, a missionary discourse and one concerning the proper education of men for the Christian ministry. We suggest, also, the appointment of persons to speak on subjects of interest to be selected by the Conference, these appointments to be made one year in advance.

2. We propose that all the members of our churches who may be present shall be considered as members of the Conference and entitled to act as such. This is not designed to supersede the sending of regular delegates from each Conference, nor is it designed to change the relative strength of the State Conference as each Conference in case of a contested vote shall count according to the number of delegates to which it is entitled.

This report was laid on the table. The Treasurer's report was read as follows:

TREASURER'S REPORT.

Amount on hand at the time of last report, Dec. 25, 1871, \$916.99
Amount received during the year, 5624.31
Total, \$6541.30
Amount paid out during the year, \$2164.67
Balance in treasury at the present time, \$4376.63.
MRS. A. P. VAN HORN, Treasurer.

The report was referred to the Auditing Committee.

Adjourned to call of the Chair.

FIFTH SESSION.

Called Thursday at ½ past 3 P. M. Prayer by Bro. Andrews. The committee on removals to Battle Creek, reported verbally through the Chairman, recommending "that this Conference request the General Conference Committee to continue the same course of action as that which has been pursued the past year, relative to removal of families to Battle Creek." Which recommendation was adopted.

The report of the committee on the workings of our Conference, which was laid on the table, was now taken up and discussed by Geo. I. Butler, J. N. Andrews, and H. S. Woolsey. The report was amended by striking off the second recommendation, and the report was then adopted.

It was moved and carried, That the Chairman appoint a committee of three to make the appointments called for in the report. The following were appointed as that committee: S. N. Haskell, U. Smith, E. B. Gaskill.

Among the papers presented to the Conference, were reports from Switzerland, Indiana, Alabama, Chicago, California, and Minnesota.

The California Conference and the Indiana Conference were received into the General Conference.

The Michigan Conference was requested to grant a request from Eld. J. N. Loughborough to be transferred to California, where he is now located.

Adjourned to 9 A. M., Friday.

SIXTH SESSION.

Prayer by Eld. S. Burdick. The committee, to whom was referred the matter of the school, submitted the following report:—

Whereas, The opening fields of labor before us demand laborers who can teach the word in several languages. And,

Whereas, The peculiar wants of our people, in order to properly educate their sons and daughters make it necessary that we should establish a denominational school. Therefore,

Resolved, That while it becomes our duty to pray to the Lord of the harvest to send forth laborers, we also regard it as our duty to establish a school, guarded by sound moral and religious influence, where those who give themselves to the work of the Lord may discipline their minds to study, and at least qualify themselves to read, speak, and write the English language correctly; where our people can send their sons and daughters with comparative safety; and where men and women may study those languages especially now spoken by the people of those nations from whom we hope to gather a harvest of souls to the Lord:—

This resolution was adopted.

The following resolution was offered by Bro. White, and was adopted:—

Resolved, That the establishment of the school be placed in the hands of the General Conference Committee.

The question of courses of lectures in different parts of the field was discussed by U. Smith, S. N. Haskell, R. M. Kilgore, G. I. Butler, R. F. Andrews, P. Z. Kinne, and James White, who offered the following resolution which was adopted:—

Resolved, That with great pleasure we consider the subject of Biblical Lectures by Bro. Uriah Smith in the several divisions of the wide field, and, with deep interest for the success of the enterprise, confide it to the management of the General Conference Committee to make the proper arrangements with Bro. Smith and with the State Conferences that shall desire the lectures.

Adjourned to ½ past 2 P. M.

SEVENTH SESSION.

Prayer by Bro. Haskell. The wants of the different Conferences were considered. Bro. Canright spoke for Minnesota, Bro. Haskell for New England, Bro. White for California, Bro. Hutchins for Vermont, R. M. Kilgore for Iowa, Bro. Mears and T. J. Butler for Ohio, R. F. Andrews, Bro. White, and Bro. Matteson, for Illinois, Bro. Zirkle, Bro. Butler, Bro. Carpenter, Bro. Waggoner, Bro. Lane, and Bro. White,

for Indiana and Tennessee. Sr. White for the general interests of the cause.

Adjourned to call of the Chair.

GEO. I. BUTLER, Pres.

U. SMITH, Sec.

Where Are we in the World's History?

DEAR BRETHREN, suffer a word of exhortation. Of late, as I have been looking over the evidences of our position, they look like walls, mountain high, on either side of us a wall. Before us we can discern a sea of trouble, trials and afflictions, and just beyond, the kingdom, the immortal kingdom. While here, upon either side, loom up the evidences of our position, and behind us are our enemies. But what are these evidences? Let us pause for a few moments to contemplate them, and by this means get fresh courage. I have been trying to wake up. Let us try to get the scales from our eyes, that we may see clearly where we are. Christ gave the signs that were to precede his coming. These were the darkening of the sun, which took place, as you all know, the 19th of May, 1780. It was a day of supernatural darkness, darkness which it was impossible to explain away by natural causes. And this stands first in the list of signs. At this time, then, men might begin to look for the coming of Christ; for says our Saviour, "When these things begin to come to pass, then look up, and lift up your heads, for your redemption draweth nigh."

Then came the darkening of the moon, on the night following. And next in the list, the falling of the stars, "even as a fig-tree when she is shaken of a mighty wind," which sign has been given to the people of both continents. And, says Christ, "The powers of heaven shall be shaken, and then shall appear the sign of the Son of man in heaven." Can it be that this is the next event? Yes, so says he who has said, "My words shall not pass away." And then again, Dan. 7: 26, in speaking of the little horn or the papacy, says, "They shall take away his dominion to consume and to destroy it unto the end." This they have been doing ever since the overthrow of the temporal power of the pope, 1798, by the French, till we now see the pope a voluntary prisoner, his best prop of civil power taken from him, and the church property confiscated by the government. And right in the midst of these reverses, listen to his blasphemous assumptions of infallibility, in fulfillment of verse 11. "I beheld then because of the voice of the great words which the horn spake: I beheld till the beast was slain, and his body destroyed and given to the burning flame." This, then, is the next event.

And while we thus behold this power coming to his end, we see that people occupying important ground on this continent, and, without doubt, here to play a conspicuous part in the formation of the image of the beast. It is almost needless to refer to the wonderful strides that are being made here in our midst in this direction. We refer to the efforts to amend the Constitution, so as to recognize God in it, and so constitute this a Christian nation; and further to set the Sunday upon a surer foundation, namely, The law of the land. How fast these things are moving onward. And we pause to ask the question, Where are we?

Again, look at Dan. 11: 45 and 12: 1. That this prophecy has reference to Turkey, none can doubt. (See Thoughts on Daniel.) Read these verses and then compare with it the present condition of this empire, which has for so long a time been used as an "extended bomb-shell" to keep the nations of the East at bay. But when Russia strikes, as she is preparing to do, who can tell the end? Can it be anything else than the retiring of this power back into the land of Palestine, and then "he shall come to his end and none shall help him." But, blessed thought, "At that time," says the angel, "shall Michael stand up, the great prince which standeth for the children of thy people, and there shall be a time of trouble such as never was since there was a nation, even to this same time, and at that time thy people shall be delivered, every one that shall be found written in the book." We say again, Where are we in this world's history? (Since writing the above, the REVIEW, No. 11, came to hand with article The "Eastern Question," to which the reader is referred.)

Then again, as we compare God's dealings with the world in ages past, let us see what conclusions we can come to. To whom was Noah sent? Was it not to the very generation who drank the waters of the flood? To whom did he preach for one hundred and twenty years, giving the solemn warning and calling on them to repent? It was the very generation who listened to these warnings, who saw Noah's preparation, witnessed his godly life, heard his reproofs, powerful testimonies, and urgent invitations, these, and no others, were found guilty in slighting and rejecting offered mercy, and were compelled to suffer the just judgments of God. What generation in the cities of the plain was condemned by an overthrow? Was it any other than the very men who heard the warnings of righteous Lot, and who vexed the soul of that righteous man by their unlawful deeds and filthy conversation? It was no other. And yet it will be more tolerable for them in the day of Judgment than for this generation,

who have for so many years been listening to so many entreaties, so many exhortations, so many warnings based on the fulfillment of so many signs. Pray tell me, in view of God's dealings with man in the past, who will witness the coming of the Son of man in the clouds of heaven, if not that generation to whom God sends the warning? What people will taste the unmixed wrath of God, if not that people who hear and reject the warning against the reception of the mark of the beast, as brought to view by the third angel? Just as surely as the present generation has for these twenty or more years been listening to the warning voice of this angel, just so surely are they the ones who will witness the consummation of the mystery of the gospel. A few will heed the warnings given, while the multitude will pass them by as an idle tale of a few crazy fanatics.

And again, I ask, Where are we in this world's history? Our Saviour says, "This generation shall not pass away till all these things be fulfilled." Never, in my experience, did these words come home with more force than at the present time. Yes, it is this generation that, having seen that these signs are in the past, base their faith upon the fulfillment of these predictions, and raise the warning voice, this generation, and no other. "This generation shall not pass away." "Heaven and earth shall pass away, but my words shall not pass away."

But, solemn question, Where are we, as individuals? Where is your faith? Is it drooping? God grant that it may be revived. Have you been looking for your Lord for twenty-five years? for fifteen? or for ten? All things, as with one voice, seem to say, It will not be as much longer. "Signs in the sun, and the moon, and the stars," and "on the earth distress of nations, with perplexity," wars, famines, pestilence, earthquakes, floods, inundations, "waves of the sea roaring," "fire and hail, snow and vapors, stormy wind fulfilling his word," these all faithfully tell us the great day is near.

Then, brother, wake up. Let us quicken our pace. Our Master is near. What we do must be done quickly. My heart cries out, "O come, Lord Jesus, come quickly." But I pause a moment. I look within. I look at my brethren. Are we ready? Then I would cry, "Spare thy people, O Lord." May God help us to awake. I begin to feel a little as if I were waking. My Master has been trying to awake me. I hear his voice. Shall I open the door of my heart? I will. I will try. I will make one more effort in the strength of Israel's God. May be I shall succeed. It is but death if I do not. I have been looking too long to give up now. May I watch. May we all watch, and so be ready. Amen.

Pine Island, Minn.

Afflictions.

THE chance of entering the kingdom of Heaven without enduring sore afflictions is about the same as it is for those who have riches to enter with their gold; that is, it is an impossibility. This world is one of trouble to man that is born of woman; but especially to the Christian. Nearly all the eminent saints, whose lives were noted in the Bible, had to endure, at some time, deep distress and anguish of heart; the Lord thus chastising them to prove them, to humble, correct, purify, and save them; and, sometimes, in their perfect submission, to get glory and praise to himself. Even the Son of God had to endure reproach, shame, and agony of mind, that he might be better fitted to sympathize with us in our distresses.

But the Scriptures indicate that the remnant of God's people are afflicted and poor people, and in the message to the last state of the church, Rev. 3, the Lord says, "As many as I love, I rebuke and chasten." How many hearts have been comforted and strengthened by this short sentence. When distress comes upon us, and Satan seems let loose against us with all his terrible power, and he fain would make us think that God had forsaken us, that there is no hope for us in God, and perhaps suggests some rash act on our part, how sweet to know that the chastisement is because *God loves us*. When the rod smites us in the tenderest place, when our loved friends are smitten, or perhaps our good name is traduced, or reproach and vile abuse are heaped upon us from those we had called friends (and, it may be, all of these things come upon us at once), when our hearts are well-nigh breaking with some great sorrow, then how sweet to feel that our Father is dealing with us in mercy, and that, "when he hath tried us, we shall come forth as gold;" and that our pitiful Heavenly Father has seen our grief and pain, has also heard the reproach, and falsehood, and slander; that he has noted the tears and distress over backslidings, lack of devotion, and sinful habits; and that he "will not cast off forever," but though he cause grief, yet will he have compassion, according to the multitude of his mercies, for, "he doth not afflict willingly, nor grieve the children of men."

It is not for us simply to mourn and lament when afflicted, but to search out the cause, that we may be profited by it. We should seek to learn the lesson God designs by the chastisement. Our sins, or faults, should be searched out, and cordially, heartily put away. Earnest prayer and meditation will help much in this

work. Our cry should not be to have the affliction removed, so much as to learn the object of the chastisement. When we put away our sins, when our pride is humbled, and we turn to God fully, with all the heart, our prayers will be answered, and our captivity will be turned.

The Lord would draw us nearer to him, that we might have strong faith. And the soul in deep trouble will go to God with strong cries and tears, will beseech of him the desired help, and he who numbereth all the hairs of our head, and who notices the falling sparrow, graciously answers our broken cries, in such an evident manner, that doubts are dispelled, and our faith in God strengthened. When every earthly refuge fails us, we turn to our Father in Heaven, and he saves our sinking forms; the enemy is rebuked, and joy and gladness fill our hearts. Though we have been shaken to pieces in his wrath, yet now he healeth and bindeth up. Oh! what God can deliver like the God of Israel. He can turn the heart of man at will, and in place of hatred and reproach, can give us love and esteem. Afflictions may make our hairs gray; they certainly should make our hearts better. They are not to make us eminent saints, but humble Christians. Jeremiah, in the dungeon, did not think of fame, but *duty*; and affliction so softened his heart that he is sometimes called the weeping prophet. Aaron was not to weep for his two sons, so unexpectedly destroyed, but *obey*. Job could say, "Though he slay me, yet will I trust in him." In great bodily pain, Jacob thought only of the blessing. David, though king of Israel, submitted to shameful reproach and vile slander, because the Lord sent it. The furnace will destroy only the dross. The eye of God is upon you, ye afflicted ones. Seek him with all the heart.

E. B. SAUNDERS.

Investments in Men.

[An extract from the Report read before the Iowa Baptist Union for Ministerial Education, at its last Anniversary, by the Secretary, Dexter P. Smith, D. D.]

INVESTMENTS IN MEN THE MOST REMUNERATIVE.

GOD invests largely in men; men who, by special endowments, the development of faith, mental and moral culture, are an efficient agency in consummating his purposes of mercy. He invested in Noah, Abraham, Moses and the prophets.

When Christ came to set up his kingdom, he, too, invested; not in the accumulated capital of ages, nor in scepters and thrones, but in men. Men from the common people, who, after a liberal training under his own masterhand, and a special endowment, not of gold and silver, but of power from on high, were triumphantly marshaled against the superstition of the age, and all the opposing powers of darkness.

God invested in the martyrs, the reformers, Judson, Carey and Comstock. He is investing in men to-day. By harvests deepening, and widening, and waving in the distance, he is urging upon the churches the prayer, that the Lord of the harvest will send forth laborers. No amount of funded capital would be an equivalent for one such man as Adoniram Judson, or William Carey. Hundreds of millions would be less than the dust of the balance. Said an earnest missionary, imploring for re-enforcements "to send us Bibles without men, would be like throwing sickles into a field of grain, expecting to see it reaped without hands." It is conceded that the great desideratum of the hour is the indefinite multiplication of this specific agency. The church, then, which sends forth her representative men, or the pastor, who, under God duplicates himself, bequeaths to the world a legacy more precious than of gold and silver.

HOW INVEST IN MEN?

By the prayer of faith draw on the Lord of the harvest. The draft is legitimate, and will be duly honored. God will supply the church that asks, with the raw material, in the ratio of her readiness to utilize and appropriate it. Said Dr. Stone, "Churches that are not using half the gifts they have, need not expect God to add more and higher. But whenever love for Christ and the souls of men shall seek vent in aggressive labor, ministers will be sent forth to meet any emergency that may arise" until all the ends of the earth shall see his salvation. The churches of Homer, Truxton and Cazenovia, New York, during a history of thirty years sent out over eighty ministers. Spurgeon has been investing in men during his whole natural life, and has set in motion a power that will increase in a compound ratio for all time.

HOW MAKE MOST OF THE INVESTMENT.

In answer to the prayer of faith, having obtained the men, it is a legitimate inquiry, how make the most of them? Not always by thrusting them at once with dull scythes into the ripened harvest. The moments spent by the laborer, sharpening his instrument, so far from being lost, may be the most telling hour of the day. True, no sheaf may be garnered during that grinding process; nevertheless, the augmented efficiency of every succeeding hour demonstrates its wisdom.

Skilled labor far exceeds unskilled in its valuation. Science and discipline enhance many

fold its efficiency. A single man of culture often possesses immense value to his country. Wellington is said to have been worth thirty thousand ordinary men in the hour of conflict; and who will undertake to estimate the value to the world of a man like the late Professor Morse? You duplicate such men at the cost of long years of discipline and development.

So, is it not obviously in keeping with the divine will that young brethren called to preach "tarry," if not for miraculous endowment, nevertheless for some modern Priscilla and Aquila to "expound to them the way of God more perfectly?" Scores of young men possessing talent, and giving evidence of a divine call to the ministry, are nevertheless disqualified for efficiency by an utter lack of discipline and culture. These, by timely encouragement on the part of the church, might in due time rank among our most earnest, useful ministers. The amount accomplished will not be estimated by the length of time spent in the field, but by the ratio of efficiency. Then duplicate not only your captains, but your generals—your Wellingtons, your Pauls, your Careys, your Judsons.

A WORD TO YOUNG MEN.

No young man "bought with a price" is at liberty to choose his own occupation, or yield his talents to illegitimate claims, ignoring the divine will. The loafer who does not belong to the army may sleep upon his post, smoke his cigar and ignore the roll-call; but belonging to the command, you hang fire at your peril.

NOTHING LOST.

NOTHING is lost, the drop of dew
That trembles on the leaf or flower,
Is but exhaled, to fall anew
In summer's thunder shower;
Perchance to shine within the bow
That fronts the sun at full of day—
Perchance to sparkle in the flow
Of fountains far away.
So with our deeds, of good or ill,
They have their power scarce understood;
Then let us use our better will,
To make them rife with good;
Like circles on a lake they go,
Ring within ring, and never stay.
Oh! that our deeds were fashioned so
That they might bless away.

The Aurora Borealis.

A WRITER in the magazine entitled, *American Homes*, thus speaks of the Northern Lights which are undoubtedly a part of those wonders in heaven above, given by the prophet, as signs of the end. Joel 2:30; Acts 2:19.

Nothing can be more beautiful and grand than this wild and mysterious Polar phenomenon, and the mind is filled with admiration at its varied forms of color, sometimes covering with inconceivable magnificence the whole concave above us.

Usually a brilliant arch appears in the north, a dark cloud dividing it from the horizon, and bringing into relief the clear white or brilliant red arch, which diffuses its rays far above, often appearing like a large pan, covering the whole sky and gradually ascending to the zenith, there to unite or form a crown, with blue, green, crimson and yellow playing in its palpitating rays.

This beautiful spectacle lasts but a moment, may be, and anon immense columns of light appear, varying in shape and hue with astonishing rapidity and endless caprice; now suddenly vanishing for a moment, leaving the heavens clothed in sombre blackness; then as suddenly returning with increased splendor, and shedding a matchless glory over the whole sky. Now may be seen simple gleams of brightness, now quivering rays of brilliant white—seeming as though drawn across the spacious firmament by an unseen pencil. Again, long, golden draperies appear, floating and undulating like garments shaken by the wind; and so near do they seem that one almost wonders at not hearing the rustling of their folds as they brush against each other.

Sometimes the heavens assume a blood-red color. The first aurora seen in this country (in the winter of 1719), was of this kind, and it is said "the bright light which spread from east to west over the northern sky, shone like a great fire shooting up its deadly flames." Sometimes it was of a blood-red color, and was very terrible to look at, filling the minds of the beholders with terror.

Maupertius, an eminent French astronomer speaks of one seen by him in Lapland, in the year 1736, as having appeared tinged with so lively a red that "the whole constellation of Orion seemed as if dyed in blood."

In November, 1835, at New Haven, Connecticut, "an aurora of so intense a color appeared that the houses, and indeed the whole atmosphere, the snow, the trees, tops of houses, and indeed the whole face of nature appeared as red as blood." The heavens seemed wrapped in flames, and an alarm of fire was given. The firemen turned out and paraded the streets. "Fears of some awful

impending event pervaded the whole country."

An account of a remarkable one in London, on the night of September 3, 1839, is on record, during which the whole heavens seemed as one sheet of fire, and at times the appearance of great volumes of smoke were mingled with it, which convinced every beholder that a terrible conflagration was raging. Every fire engine in the city was horsed, and thousands of people rushed in the direction of the supposed awful fire. At two o'clock the scene increased in grandeur, and the auroral splendor was so gorgeous that "the whole of London was as bright as at noonday."

Passing over the many wonderful and brilliant displays in 1836, '37, '46, '47, '48, '51, '52 and '60, we will notice for a moment the grandest of auroral storms, which occurred in 1859, and which continued with ever changing splendor for about a week, being visible over the whole of the globe.

Perhaps many of you gazed upon that magnificent spectacle with feelings of inexpressible wonder and admiration. But let those who were not so fortunate—and, indeed, those who were—go back with me a few years and behold the beautiful and gorgeous scene, as it again passes before us.

On Sunday evening, of August 28, the sun has set, and the shadows are slowly falling. See! far away in the north, pale streamers which mark every appearance of the aurora begin to shoot up. Slowly the twilight deepens into shade, and the "merry dancers" (as the "North men" call them), tripping lightly forth from their hiding-places, sweep back and forth, and flash and vanish like fiery spirits, in the Polar sky. Soon the whole northern heavens are brilliant with streamers, shooting up from all points of the horizon, and concentrating in mid-heaven, in a large globe of white light, suspended in the air, and lighting up the whole country for many miles, so that people rush out of their houses, certain that a great fire is raging.

Now appears a bright arch of light, stretching across the sky, from which flash up three floating, quivering sheets of fire. The luminous globe changes into the form of a coronet, gemmed and fringed with sparkling red and white stars, and suddenly changes into a deep blood-red color, and afterwards to a gorgeous purple. From this ruby crown reach out, in all directions, long rays of red light, like a beautiful "glory." The radiant coronet retains its place in the zenith, and from it, downward, on all sides, fall in graceful curves to the horizon, wide, tremulous streams of light, until the whole assumes the shape of a great shining umbrella.

For about half an hour we watch this intense light, shooting its rays far up to the zenith, suffusing the whole northern sky with a bright crimson color, and shining with intense magnificence, until they slowly fade and the wondrous crown vanishes away.

Flashes of white light now shoot up, following each other so rapidly that the whole heavens seem like a great undulating sea of fire, making them appear almost as light as the day. Look! how the great auroral cloud of brightness continually changes its place and shape assuming the most singular forms, now looking like a great eagle, and again like a huge tortoise. We watch these transformations go on for full half an hour, until the whole sky seems alive with streams of flame and radiant forms of light, flashing and fitting back and forth, up and down, mingling and intermingling, appearing and disappearing, like confused processions of restless phantoms or spectres clad in ghastly shrouds, the stars all the time peeping out from among them as they move to and fro.

See the crowds of people everywhere gathered together in the streets, at the doors and windows, and on the house-tops, gazing with awe and admiration upon the glorious and terrible scene. But slowly the splendor fades and vanishes, and we can now see only with the eye of memory this sublime and surpassingly beautiful scene, the like of which is nowhere recorded.

The aurora was seen occasionally in former ages (though some have said that it was an entirely modern phenomenon), but never so frequently as since the eighteenth century, and never before had it assumed colors and hues which are now so common.

The prophet Joel (2:30, 31), gives the best description of modern displays of northern lights that can be given in so few words:—

"And I will show wonders in the heavens and in the earth: BLOOD and FIRE, and PILLARS OF SMOKE."

Notwithstanding the investigation of modern science, the cause of this wonderful phenomenon is still unknown, though its electro-magnetic character has been proved almost beyond a doubt.

CATO says, The best way to keep good acts in memory, is to refresh them with new ones.

ONE STEP MORE.

"A man's heart deviseth his way; but the Lord directeth his steps." Prov. 16:9.

What though before me all is dark,
Too dark for one to see?
I ask but light for one step more,
'Tis quite enough for me.

Each little, humble step I take,
The gloom clears from the next;
So, though 'tis very dark beyond,
I never am perplexed.

And if sometimes the mist hangs close,
So close, I fear to stray,
Patient I wait a little while,
And soon it clears away.

I would not see my further path,
For mercy veils it so;
My present steps might harder be
Did I the future know.

It may be that my path is rough,
Thorny, and hard, and steep;
And knowing this, my strength might fail
Through fear and terror deep.

It may be that it winds along
A smooth and flowery way;
But, seeing this, I might despise
The journey of to-day.

Perhaps my path is very short,
My journey nearly done;
And I might tremble at the thought
Of ending it so soon.

Or, if I saw a weary length
Of road that I must wend,
Fainting, I'd think, "My feeble powers
Will fail me ere the end."

And so I do not wish to see
My journey or its length;
Assured that, through my Father's love,
Each step will bring its strength.

Thus, step by step, I onward go,
Not looking far before;
Trusting that I shall always have
Light for just "one step more."

—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.

Iowa.

AFTER meeting with Brn. Butler and others, at Hooks Point, Nov. 12, I returned home, in company with Bro. Mitchell, where we commenced a series of meetings, continuing about four weeks, giving in all twenty-six discourses. Sometimes we had a good turnout; at other times not so good, as the weather was bad and teams were sick with epizootic. Two good families, after due deliberation, took their stand for the Lord and his down-trodden truth. We believe it will yet take root and prosper, if we are only faithful in all our ways.

On New Year's day, I left our home for Afton, Union Co., Iowa, where a few scattered brethren have been holding on for a long time under the most discouraging circumstances. I commenced meeting south of this place in Bro. Syp's neighborhood, where I remained nearly four weeks. Had a good interest to hear, but the weather was so bad that it broke us up once or twice every week, as it is very thinly settled, the people having to come from three to five miles. Consequently, the cold and storms were very much against us here, as was also distemper among the horses. I then went to the county seat (Afton), where I remained three weeks. The first night, four or five of their ministers were present, which seemed to inspire them with new zeal, so much so that they commenced to pay their flocks short visits to warn them against the approaching enemy. In a few days, their churches were illumined with light (that is lamp light), and the sad monotony broken by the ringing of bells.

With all their efforts, it was said we had our share of the people. The most of the time, we had the house full of attentive hearers. We took a vote near the close, when nearly all decided that they believed it. At the last meeting, thirty-two, including those who were keeping the Sabbath, covenanted together to keep the commandments of God and faith of Jesus. One of these was a minister of the old Christian order. May the Lord help him to be firm and faithful.

One of the leading men of the place, a merchant, manifested great interest to hear, also to have others, so much so that he proposed to pay for the books for those who were not able to pay, which he did cheerfully. A good number are still interested who have never been interested in religion before.

The Lord help these upright, independent souls to take their stand before it is too late. About twenty have taken their stand this winter during my labors. Calls come in from all directions, but I am unable to fill them now, as my health is so much impaired. I gave in these two places sixty-one discourses. Am now at home, where I shall remain awhile before returning. I hope to have the prayers of God's people, and shall try to cut

loose from the world, and throw myself into the hands of God who will bear me up.

J. H. MORRISON.

Schomberg, Iowa, March 2, 1873.

Shiawassee Co., Mich.

SINCE our last report, we have labored at Shiawassee Town nearly three weeks, giving in all twenty-two discourses, after which we concentrated our efforts at Fremont two and one half miles from the former place, where we have given about thirty discourses. We have also labored in an adjoining district, where we have held about twenty-five meetings.

Some have taken their stand with us, and still the interest is good, which encourages us to labor on and look to the Lord for wisdom to direct us in the great work.

We shall probably remain here for some time yet. Our experience has shown us that we must stay in a place long enough to become acquainted with the people, and labor with them by their firesides. If people do not move out as fast as we think they ought to, we are apt to become discouraged, and think our work is done, when in reality it is but just begun.

We have obtained sixteen subscribers for the REVIEW, and the people are stirred up to search the Scriptures, and see if these things are so. May the blessing of the Lord attend their researches, and cause them to see and obey the truth.

J. O. CORLISS,
W. H. HASKINS.

California.

I FOR one can say that I feel thankful for the light of present truth and for the progress of the cause on this coast. I was one of the first that was baptized in this Valley. Things looked rather gloomy then, but I made up my mind that I would put my trust in the Lord and if it was the truth, God would raise up more to aid us in serving him; and, thanks be to his name, the cause has grown with rapid speed. We look for greater advancement of the truth this summer than ever in this State, as our ministers are going out into new fields to labor, where the truth has never been proclaimed. There is a great work to be done here, as there are large fields for labor. The harvest truly is great, and the laborers are few. Pray for the success of the cause in California. S. A. ROSS.

Green Valley, Sonoma Co., Cal.

Illinois.

OUR quarterly meeting at Rockton, the 15th and 16th of February, was quite an interesting one. Brethren and sisters were with us from Albany and Johnstown, Wis., and added much to the interest of the meeting. Bro. Andrews could not meet with us, so we did the best we could. We organized a Tract Society for this District. Bro. Gillet of Albany gave us some interesting reports of the workings of the missionary society in his locality. May the Lord help us to work while we have the opportunity.

T. M. STEWARD.

Rockton, Feb. 20, 1873.

A Thank-Offering.

I FIND it in my heart to pay a tribute of thanks in behalf of the Lord's poor; for the unfortunate brother who has lost the use of his hands; for the poor brother who needs to sell his cow; for such a poor sister as meets with nothing at home but opposition. I will gladly pay \$10.00 on their indebtedness on REVIEW AND HERALD. If this more than covers it, apply remainder to 1873. May God bless it.

Respectfully,

AUGUST RASMUSSEN.

Gorven, Mich.

The Review.

FOR twelve years this good paper has come to our home laden with the richest spiritual food, faithful warnings, and timely reproofs, its cheering hopes and faithful admonitions. While viewing the past, with all its changes, conflicts, trials, victories, hopes, and fears, we are ready to wonder at the goodness of God to us.

On the first page of our paper, we always find poetry well adapted to our necessities. The rich sermons now given by Bro. and sister White, are food for us in our lonely condition. The cheering reports of the success of the cause cheer our drooping spirits, and hope springs up in the heart that there is a better day for those who mourn.

We are still striving to overcome our wrongs and gain the victory over sin. May God in mercy help us in the conflict, and give us courage and strength. In him only we trust. MRS. E. D. CARMICHAEL.
Mt. Pleasant, Iowa.

Sleep not, but Work.

WHY do we sleep on the verge of ruin when instant destruction threatens us? Supposing one was standing on the brink of some lofty precipice and was conscious of the impending evil if he remained there, think you he would quietly settle down to take a nap, when it was certain death if he did? when he knew that he would surely fall from that immense height and be dashed in pieces on the rocks below? No! if he was not insane, or partially so, he would not. Every one who reads this would fly from such a place instantly.

Yet, my friends, you are standing on the brink of a more frightful precipice than the one we have described, and you are partly asleep. You do not see it, nor do you realize how terrible is your situation. But the reason you do not see or realize your fearful danger is not because you cannot, but because you will not. O awake! now, ere it is too late. Time is short. Let us see the importance of improving every moment. Jesus is soon coming in the clouds of heaven, and then it will be everlastingly too late. There is no time to spare, not a moment. Be up and doing. Jesus calls you, why will you delay? Angels are hovering around you, inviting you. They do not want you to refuse the gracious invitation. Long has your Master been knocking at the door of your heart, seeking entrance. But you would not listen. Soon it will be said, Let him alone. Let us make haste. ALLIE CHURCH.
Rice Co., Minn., Feb. 11, 1873.

C. L. GREGORY writes from Ottawa Co., Mich.: Many times when I have been almost crushed with severe trials, have I, with an eye of faith, looked up to my Heavenly Father and claimed his precious promises. At such times I have always found peace and quietness, if I persevered.

The sentiment of my heart is, "Nearer my God to thee." We who profess to believe that time is short, ought above all others to walk with God as Enoch did, then we shall show to the world that we are sincere in our profession; then we shall be prepared to help sound the loud cry of the third angel wherever God in his providence casts our lot.

Tract and Missionary Department.

The Utility of Tracts.

"In the morning sow thy seed, and in the evening withhold not thine hand; for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good." Eccl. 11:6.

THE whole tenor of this beautiful passage of Scripture is well calculated to infuse new life and vigor into the hearts and souls of those who are connected with the tract enterprise, and to induce them to renewed efforts in sowing the good seed of the kingdom, that is to fall into good ground, take root, spring forth, and grow into fruitful sheaves for the Master's garner. Paul may plant and Apollos water, but God giveth the increase. Here the great apostle teaches us that we can do nothing of ourselves, that the blessing of God must attend our efforts. God is with his people. He has put his hand to the work, and it must move forward; and if those who have heretofore taken an active part in so noble, and so glorious a work as that of scattering the rays of light in a world of darkness, become discouraged, careless, and indifferent as to the progress of the cause, they will be sifted out, while others will fill the gap, move forward with the work, and receive the crown that might have been theirs.

"In the morning sow thy seed," is the language of inspiration, and I believe the gospel of our Lord Jesus Christ is the good seed of the kingdom, and that those who are interested, and engage with pure, unselfish motives in the distribution of books, pamphlets, and tracts, pertaining to the third angel's message, if faithful, will receive their reward.

We may dispose of our stock of tracts and periodicals, and realize no good results; but God says, Sow thy seed, thou knowest not which shall fall into good ground. These words were very forcibly brought to my mind a few days ago, by an event that transpired in this place. The REVIEW AND HERALD OF THE SABBATH, together with some tracts, were given to a man with a request that after reading he should pass them to his friends. He read them and re-read them. The result was, The man became convinced, and acknowledged the Sabbath; but, like thousands of others, he is waiting for a more convenient season. Not so, his wife; for after carefully comparing the tracts with Scripture, and learning for the first time that Saturday, the seventh day, is the Lord's sanctified Sabbath, without hearing a single sermon on present truth, avowed her intentions never again to desecrate God's holy Sabbath. And to-day, her daughter informed me that she was keeping the Sab-

bath with her mother. What the final result will be from the seed thus sown in the morning, the soon-coming Judgment will reveal. M. WOOD.

Report of the Quarterly Meeting of the N. Y. and Pa. T. and M. Society.

A QUARTERLY meeting of the Tract and Missionary Society was held at Buck's Bridge, St. Lawrence Co., Feb. 23, 1872. This was the second State quarterly meeting held this quarter. It being quite difficult to obtain a general attendance of the directors from all parts of the State each quarter, it was thought advisable to hold two general meetings. The meeting for the southern and western districts was held according to appointment at Lancaster, N. Y., Feb. 15 and 16. A report of the business transacted at that meeting was presented and accepted. The labor reported at that meeting, therefore, is included in this report.

Meeting was called to order by the president. The minutes of the last meeting were read and accepted.

The report of labor for the quarter was then read as follows:—

Number of families visited, 1343. New members received during the quarter, 22. Whole number of members, 522. Number of new subscribers obtained for REVIEW, 202; Instructor, 228; Reformer, 81. Number pages of pamphlets and tracts distributed, 182,603. REVIEWS distributed, 545; Instructors, 182; Reformers, 333.

Money received on membership,	\$18.00
“ “ donations,	53.26
“ “ book sales,	16.62
“ “ Widow and	

Orphan Fund, 11.11

Total, \$98.99

The subject of the Delinquent Fund was then introduced, and pledges to the amount of \$66.80 made to it, as well as additional pledges to the Hygienic Book Fund. The whole amount pledged to this fund during the quarter is 940.20. To the Delinquent Fund, 103.10.

The meeting throughout was characterized by a good degree of interest, indicating a better understanding and appreciation of the work.

P. Z. KINNE, Pres.

B. L. WHITNEY, Sec.

Time to Awake.

"And that, knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed. The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armor of light" Rom. 13: 11, 12.

THE apostle here speaks by inspiration. Although the text, when penned, did apply, in a restricted sense, yet in the broadest sense it could apply only to the closing work of the gospel age.

The text naturally presents the following order:—

1. Time understood.
2. Night, time when men sleep.
3. Night far spent.
4. Day at hand.

Consider the following instances of God's displeasure toward the guilty, after his long-suffering had endured until waiting was no longer an attribute of mercy. For instance: The destruction of the world by water. The visitation of wrath upon the cities of the plain. God's displeasure on Egypt because they rejected his counsel and oppressed Israel when the time had come for their deliverance from bondage. The threatening against Nineveh. Nebuchadnezzar's humiliation for his pride. Babylon's punishment at the close of the seventy years Jewish captivity. The destruction of the Jewish polity and their capital city, for their rejection of the gospel. In every instance here referred to, the events were preceded by a faithful warning; and in the Judgment day, when justice speaks to the guilty, they will find no excuse for neglecting the warning given. This we see that facts as well as common sense approve.

So in the end of earthly probation. The time of the end, and the circumstances of the end, are clearly stated in the Bible. The faithful watchman, watching for the signs of day, will be found pleading with the people, saying, "Spare thy people, O Lord, and give not thine heritage to reproach." Joel 2: 17. This text defines the time, see chap. 1: 14, 15, and also shows the burden of the work as expressed in chap. 2: 1. "Blow ye the trumpet in Zion, and sound an alarm in my holy mountain: let all the inhabitants of the land tremble: for the day of the Lord cometh, for it is nigh at hand."

This text reveals a very solemn fact—the day of the Lord "nigh at hand." An imperative duty now rests upon the faithful

watchmen, who are, in some respects, the antitype of the "Aaronic priesthood." 1 Pet. 2:9. Aaron's two sons were appointed priests, and two trumpets made for them. As the trumpets were designed for the priest, only two were made—all that were necessary at that time. But afterward, at the dedication of the temple built by Solomon, we find one hundred and twenty priests with trumpets. We find the origin and design of these trumpets given in Num. 10:1-10. One purpose was to gather the people to their solemn feasts and sacrifices, and another, to raise the alarm of war. In the antitype, these trumpets point to the faithful gospel ministry, proclaiming to all the world a warning of coming danger, and also to the resurrection trump, to gather the elect to Mount Zion. Notice one point in the command to make the trumpets: They were to be made of *one piece*. "Of a whole piece shalt thou make them," Num. 10:2, signifying but one gospel, "one Lord, one faith, and one baptism."

Thus we can clearly see that the prophet Joel caught a glimpse of the last warning to all the world when the day of God is "nigh at hand," Joel 2:1, 2, in a time of darkness represented by night watches, a time when men are inclined to sleep. Hence we understand that Joel's prophecy covers the very last portion of the gospel age, the last generation of men, to whom the trumpet sounds the alarm to prepare to escape impending wrath and be ready to stand before the Son of man.

In the twenty-fourth chapter of Matthew, our Lord leads through the gospel age down to his second coming by a clearly defined order of events, and unmistakable signs to show when his coming is at the door. And then Matt. 25 compares the closing work or experience of the church, to the events and movements of an eastern marriage. As in the figure, the church are awakened, the wise, supplied with a good stock of faith in God's word, Heb. 10:35-39, are prepared for the conflict with evil servants, who say, "My Lord delayeth his coming." Disappointed in expectation, a period of darkness sets in, and our Lord, by a parable, enforces the duty of watchfulness. Two considerations mark the commencement of the period called night watches. Mark 13:35.

First. Disappointment in expectation.

Second. No prophetic period to light up the future consequently we know not when the time is. Mark. 13:33.

The period of watching has now commenced, and they that sleep, sleep in the night. 1 Thess. 5:1-8. But the watching ones "shall understand." They know perfectly that the day of the Lord will steal upon all those who will not watch, and they will be caught in a snare.

But streams of light penetrate the darkness of this night, and the watchers discern by the moral, physical, and political signs when the night is "far spent," as in the language of our text. It is reasonable to suppose that from this point, viz., night far spent, and day at hand, light will increase as we look for day.

We have no prophetic periods to measure this night. They lead us to its commencement and there leave us, amidst the perils of the last days, to watch. The faithful watchman will discern the signs of the times, and by faith in God's providential workings will, in a clear voice, proclaim when the night is far spent and the signs appear which bring the morning light and day of joy.

The *day* spoken of in our text is the same as Mark 13:32, "Of that *day* and hour knoweth [properly, maketh known], no man." It is a *day* of power and glory. Verse 26. It is a day of rewards. 2 Tim. 4:8.

The Saviour says, "If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I shall come upon thee." Important duties are implied in the command to watch. We must watch the fulfillment of prophecy, *cast off* the works of the darkness of this night, and *put on* the armor of light. The end of all prophetic time leaves the watching company under the influence and darkness of error on some important points of Bible truth, which our text exhorts us to *cast off*. This, in the providence of God, we have been doing during the watching time, in the changes we have made in our relation to the law of God, the immortality of the soul, and the work of our High Priest in the heavenly sanctuary; thus putting on the armor of light, enabling us to walk *as* in the day. It is only by walking in the light as by the light of a lamp in a dark place that we

are safe. The broad road is paved with those who profess to be in the light, and the Judgment day alone will reveal to them the mistake they are making in rejecting the last message to the world, a means which God is now manifestly approving as the only means that can possibly light up the future and prepare the mind to escape the wrath to come. In regard to this, the days of Noah and Lot afford us profitable instruction.

"The wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand." Dan. 12:10. Daniel's inquiry was, "What shall be the end?" not, "When shall be the end?" He is informed, "The wise shall understand." The same distinction is here made as in the parable of the ten virgins. The wise trim their lamps with a sufficient supply of oil to last them through the night of watching. It is impossible to understand the work of our great High Priest in the heavenly sanctuary in regard to its period of cleansing, without

1. Faith in the word of God, and,
2. Faith in the providence of God in the fulfillment of prophecy. Hence it is easy to understand the testimony of the apostle as applying to the present time, "For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. . . . But ye, brethren, are not in darkness, . . . ye are all the children of light." 1 Thess. 5:5. These *put off* the works of darkness, and *put on* the armor of light. May we be diligent in gathering up the rays of light now shining, and press towards the perfect day.

"Watchman, see, the light is beaming,
Brighter still upon the way;
Signs through all the earth are gleaming,
Omens of the coming day."

H. S. GURNEY.

Gather the Crumbs.

How many men there are in this world who have evidently made a mistake in their calling. They are not where they should be, and every thing goes wrong with them. A writer in the *Scientific American* has a few thoughts on choosing an occupation very much to the point. Of the one who has made a mistake, he says: "He is out of his element; he disturbs the machinery of the world; he is as bad as a broken wheel on a train. Every thing with which he is connected goes halting because of him." How many such unfortunates this world presents to us. But the most unfortunate of all is, there are so many that never seem to have any aim or object in life: and though every thing might be made as favorable as possible, they lack life and ambition, and are so very slow that ere they get their eyes open their opportunities are gone, and gone forever. But the idea of any one's trying to be what he has no taste for, is well illustrated by the same writer: "How can I know about that I know nothing about?" "How can I have the inspiration of preaching, when I am always thinking about machinery? or how can I paint, when I am always wishing to preach? when the divine truths fire my heart to go forth to turn men from the error of their ways?" A man out of his place says this, if not by word, yet by every action; and his whole life is imbittered by the circumstances that surround him; or, what is worse, may be by the decisions of his superiors who have the power to help him, but will not. And thus he drags his weary way through the world, never satisfied; while only a few words of encouragement, or an act in his favor, might help him to rise, and be of some use in the world. As just such relations are found among God's people, how important that we give our decisions in the fear of God, and as for eternity.

SCOLDING.

We are told that in the early part of the present century a certain class in England thought that scolding was an art that should be improved by a systematic course of instruction. Whether this be true or not, we have often thought that there was far too much of that business done at the present time; and we have seen some who could scold with such proficiency that we think they must have completed their course. But the question is, Can commandment-keepers indulge in this without grieving the Spirit of God. "In your patience possess ye your souls."—CHRIST. "Be patient, therefore, brethren, unto the coming of the Lord."—JAMES. "Ye have need of patience."—PAUL.

TYRANNY OF APPETITE.

In an extract from the writings of Mrs. Stowe, we have the following illustration of appetite. "One sip, and then all fear, all care, all conscience, is gone." It is likened to "man condemned by a cruel fiend to go through the agonies of drowning, over and over again, and experiencing a momentary relief as he climbs up the bank, only to be plunged again in deep despair, to struggle and strangle and sink again."

How grateful should those be who have been delivered from this terrible tyrant, and how thankful should those be who have never fallen a victim to this terrible monster. And may we learn to deal gently, and not condemn unrelentingly, lest we discourage; but let us try to bear each other's woes, and help others to ground their feet upon the Rock of Ages.

But are we all free from this monster? Rather, do we not find from day to day that we are wont to render obedience to this vile enemy? and do we not find that we have many things to overcome? I pity that man who can not see but that he is all right in this matter, as much as I do the one who stands represented at the head of this paragraph; for of him there may be hope.

H. F. PHELPS.

Almsgiving.

"WHEN the ear heard me, then it blessed me; and when the eye saw me, it gave witness to me; because I delivered the poor that cried, and the fatherless, and him that had none to help him. The blessing of him that was ready to perish came upon me: and I caused the widow's heart to sing for joy." Job 29:11-13.

Job was a man who did not wait for great opportunities to do good, but seized upon the everyday, and, what some would regard trivial, incidents, to dispense his bounty. Comparatively few can be found among the wealthy who are truly benevolent. And this is the result, not so much of an unwillingness to minister to the wants of the truly destitute, as of a long-practiced custom of aiming too high;—looking over the ordinary objects of charity, and seeking for some extraordinary object of want and suffering. But the ideal opportunity is never found, nor the terrible mistake discerned, until the final asseveration, "Inasmuch as ye did it not to the least of these ye did it not to me," shall proclaim their folly. A—B— is a widow, with several children dependent upon her for their support. Although in ill health, she works early and late with her needle, for low wages, and is obliged to pay rent for an uncomfortable tenement. Go, almoner, and buy her a sewing-machine, and provide her any other needed assistance,—find places for the children, if necessary, or supply them with the necessities of life at their home. But they are not worthy. They are extravagant, unthankful, unchristian. So are many upon whom God sends his sunshine and rain. Transform them. In the command to visit the widow and the fatherless there are no moral qualifications. "Make the widow's heart sing for joy," and then you will have influence to work a moral transformation.

C—L— is a poor man, in debt for his home, has a family to support, and times are hard. Lend him some money without interest, or pay some considerable debt for him. He will be your fast friend. "Make to yourselves friends of the mammon of unrighteousness."

Does your poor brother in Christ need a coat, or hat, or a pair of shoes, lend him such of yours as you would willingly give to Jesus if he were incarnate in the place of your poor brother. While many are poor because of their own improvidence, some are so from necessity—surrounding circumstances are against them, and though they may have sometime let slip a golden opportunity to make property, they may have done so through the exercise of that charity, and love for the truth, that led them, instead of investing their means in speculation, to divide their substance with those more needy than themselves, or to sacrifice worldly advantage for the glory of God.

A. SMITH.

TILL we have reflected on it, we are scarcely aware how much the sum of human happiness in the world is indebted to this one feeling—sympathy. We get cheerfulness and vigor, we scarcely know how or when, from mere association with our fellow-men, and from the looks reflected on us of gladness and keen enjoyment.

The Lord Means What He Says.

My mind has been exercised for some time on the subject of the Sabbath. I have been deeply impressed with the importance of understanding what the will of God is in the matter. I have finally come to the conclusion, that God means what he says in Gen. 2:2, 3; Ex. 20:11; 31:17; Deut. 5:14; Neh. 9:14; Isa. 58:13; 66:23; Heb. 4:4; and in many other places in the Holy Book. And, if he is unchangeable, as the Scriptures assert, his moral law is the same as it ever was. Being a transcript of himself, the law can no more change than God himself. Then, as I find no change in God or his law, I have come to the conclusion that the Catholic church may, without let no hindrance, as far as I am concerned, enjoy the privilege of declaring that the church has done this work of changing the Sabbath, so far as she could do it, from the seventh to the first day of the week. And she is welcome to the reward of having taken away from the book of God. I do not wish to share with her that reward, and I therefore, in view of the persecution which I can but expect, turn my feet into the testimonies of the Lord, and shall try henceforth, to do his commandments—not one, or nine, but all. And may his grace be sufficient for me from this time onward, that I may keep his Sabbath evermore.

I have tried to keep the Sabbath for the past few weeks, and can say that I have enjoyed more of the divine favor and blessing than for a long time before. I desire to walk in the truth, and expect to be made free from all unrighteousness, and, "having done all, to stand." I am fully resolved "to stand with my loins girt about and my light burning." And I want to observe all the requirements of my Lord, so that, at his coming, I may be received of him with exceeding joy. It is a great thing to be a Christian in deed and in truth. How few fully realize this, and act accordingly.

May the Holy Spirit guide into all truth. My soul waiteth on the Lord, and soon I expect to say with the dear children of God, Lo this is our God we have waited for him. For he will come and will not tarry. Amen. Even so, come, Lord Jesus.

D. F. QUINBY.

Was It Reason?

ONCE, while waiting for the express train at the D. and M. depot, in Grand Rapids, Mich., I observed a small hog feeding upon something on the track. A freight train approaching, he kept clear of the track until the engine had passed, when he sprang through between the wheels under the cars, and, although the train was thundering over him with considerable speed, he finished his repast without any apparent notice of it, and sprang out again between the wheels to the side of the track.

A. SMITH.

ENJOYMENT.—Those who are not easy at home, will not find enjoyment anywhere else. The man who yawns at his own fireside, will only lacerate his jugular if he goes to a crowded city. Happiness is an internal arrangement, and if it don't bloom at home it won't flower anywhere.

Obituary Notices.

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

DIED, in Otsego, Feb. 25, 1873, Willie H., son of Wm. T. and Anna A. Holiday, aged three years, two months, and nineteen days, of spinal fever. Little Willie was a great sufferer during his last sickness, which lasted one week.

J. G. STERLING.

DIED, in Leslie, Mich., Feb. 18, 1873, of congestion of the brain, Nettie, infant daughter of B. F. and Edna Weed. Services attended at Tompkins. Discourse by Eld. Bridenstine, U. B., from 2 Samuel 14:14.

J. E. TITUS.

DIED, in Braintree, Vt., Feb. 23, after an illness of ten days, Bro. Samuel C. Sumner, aged seventy-four years and twenty-seven days. Bro. Sumner embraced the Sabbath and kindred truths about nine years ago by reading books and tracts lent him by Bro. Joseph Edwards. He was respected by all who knew him. He leaves a companion and five children to mourn their loss. He died in hope of a part in the first resurrection. The funeral was attended the 26th. Remarks by the writer from Job. 14:14.

D. T. EVANS.

The Review and Herald.

Battle Creek, Mich., Third-day, March 18, 1873.

No minutes of the meetings of the Publishing Association appear in this issue, because at the time of going to press, the business is not completed, and the Secretary is not prepared to report. They will appear next week.

To Brethren in Wisconsin.

I wish to say to all those who have been expecting me to come and hold meetings in their several localities, that on account of my wife's sickness I am obliged to remain at home, where I have been for two months, taking care of her. How much longer it will be before she will recover I cannot tell. But we ask the prayers of God's dear people, that he may send us deliverance as soon as shall be for his glory.

I. SANBORN.

Special Notice.

To ALL Seventh-day Adventists in the Wisconsin State Conference, You remember that about four months ago the State Committee made a call for means to buy a new tent; and that money raised for that purpose should be sent to the State Treasurer, William Kerr, Monroe, Green Co., Wis. Up to this date there have not been \$100 sent. We shall need about \$400. It is probably all pledged, if not paid to the proper persons in the churches. Now we recommend that it be sent to William Kerr, Monroe, Green Co., Wis., in drafts or Post-Office orders, payable to him. And do so as soon as possible, that the tent may be purchased in due season and put in operation as soon as the weather will permit.

God is fitting up men in this Conference to work in his vineyard, while there are many excellent openings in the Conference for tent labor. Shall we all be co-laborers with God in this good work. See what God has done in this Conference through one tent meeting. There was not a Sabbath-keeper when the tent was pitched at Mount Hope, in Grant Co., last August. There is now an organized church of forty members, with a good meeting-house, and a. b. pledges for the year for over \$200. Brethren, let us take courage and put two tents into the field. With the blessing of God, we may raise up four such churches next year. Who will help do this? Ye men of Israel, help. Will not the elders and leaders of all the churches in the Conference report to me by letter immediately and let me know how much the churches have or will pledge and pay as above directed on or before the first day of June. Direct your letters to Eld. I. Sanborn, Johnstown Center, Rock Co., Wis., but send your money to Wm Kerr, Monroe, Green Co., Wis.

P. S. THURSTON, } Conf.
H. W. DECKER, }
I. SANBORN. } Com.

March 10, 1873.

Questions on the Proper Observance of the Sabbath.

A BROTHER desires me to answer the following questions through the REVIEW:—

1. Is it right to practice salting cattle, sheep, etc., on the Sabbath, as Sunday-keepers often do on Sunday?
2. Is it lawful to take in boarders who require extra cooking to be done on the Sabbath?
3. Is it proper to engage in business that makes it necessary to spend much of the Sabbath in doing chores, as milking a large number of cows, etc.?
4. Is it lawful to harness a horse and carry a teacher to her school on the Sabbath?

ANSWER. 1. As the acts of salting cattle, etc., can be performed on the six laboring days, and comes under the head of "thy work," it is forbidden on the Sabbath by the Sabbath law. It is robbing God of holy time to crowd on the Sabbath works that should be done on other days.

2. We do not see how Sabbath-keepers can be justified in boarding those who require extra cooking to be done on the Sabbath. Though it is lawful to cook for the sick on the Sabbath, yet, under common circumstances, we regard the precept to cook food before the Sabbath as binding now as it was anciently. Ex. 16. In warm weather, food cooked before the Sabbath may be partaken of with relish on the Sabbath without being warmed. But, of course, in cold weather, it would be an act of mercy to warm up cold food on the Sabbath.

3. Sabbath-keepers should make it a matter of conscience to do all that in them lies to so shape their worldly affairs that they will not be obliged to spend much of the Sabbath in doing chores. Farmers who have dairies need not milk more than once on the Sabbath. This can be brought about by milking Friday before sunset, and Saturday after sunset.

4. We regard it as being unlawful to take a teacher to her school on the Sabbath. To say that this practice is justifiable is to virtually approve teaching and attending school on the Sabbath.

I believe there are many points in which we can improve in keeping the Sabbath. Let us not be discouraged, but seek for wisdom, grace, and strength, to carry out our profession.

D. T. BOURDEAU.

NEVER lay too great a stress upon your own usefulness, or perhaps God may show you that he can do without you.

News and Miscellany.

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

Significant Items.

COMPILED BY F. A. BUZZEL.

Forty per cent of Chinese converts in California relate.—*Boston Globe*.

An earthquake is reported to have taken place recently in India, by which the town of Soonghur was destroyed, with 1500 of its inhabitants.—*Harper's Weekly*.

A terrible earthquake has occurred in the island of Lemos, causing great destruction of property and loss of life.

The cholera has again broken out violently at several places in Russia and Hungary.

Luther's translation of the Bible is said to have had a circulation thus far of 361,000,000 copies.—*Morning Star* (Dover, N. H.).

Pere Hyacinthe contends that a union is possible between Catholics and Protestants, if each section will but repudiate the extreme parties who compromise them.

"You can't do it, sir! you are a fool, sir!" said Humphrey Davy in 1813, when a man told him that cities would soon be lighted by gas.—*Boston Globe*.

A Texas desperado named Joe Hardin, not 21 years old, the son of a Methodist minister, is reported to have killed twenty-eight men since he was fifteen.—*Boston Journal*.

The Chinese are busily engaged in building a steam navy, and already have about twenty steam-ships adapted to war purposes, though small.

The murders in New York, for the last three years, according to a careful report in the *New York Herald*, have been for the year 1870, 46; for the year 1871, 49; and for the year 1872, 56; 151 in all, or almost one a week for the whole period!—(*Boston*) *Pilot*.

The United States have in use about 5000 telegraph stations, 75,000 miles of line, and over 7000 employees, who transmit over 11,500,000 messages annually.—*By the Way*.

The N. Y. *World* states that over 4000 diseased sheep have been sold in that city within a week, in January.

I place little value on what is called material progress, and I regard the boasted progress of modern civilization, in all other respects, as a deterioration. Modern civilization is substantially that of the Gentile world before its conversion to Christianity.—*Brownson's Review*.

ROUND THE WORLD.

A tourist traveling continuously without any stoppages can now go around the world in eighty days, making the entire journey by railway and steam-ship, and going by way of Liverpool, the Suez canal, Ceylon, Singapore, Hong Kong, Yokohama, San Francisco, and the Pacific Railway.—*By the Way*.

OFFICIAL CORRUPTION.

The prevalence of official corruption in high places and low, from the halls of Congress to the village Post-Office, corruption beyond all former precedent, seems too palpable to be questioned. We may disregard rumors of fearful defalcations; enough has been proved and confessed recently, and in many different localities, to startle the most indifferent and put the thoughtful upon the anxious inquiry, Where will this end?—*American Messenger*.

Does the Republic realize its position before the world, with its Vice-President and about a dozen dozen of its principal Senators clearly convicted of taking bribes, and then basely committing perjury?

Last week the N. Y. *Herald* estimated that fifty out of the seventy-four U. S. Senators obtained their seats by purchase. When we look at the election of Caldwell of Kansas, who bought up at wholesale men and corporations, we are inclined to believe this shocking estimate as true.—(*Boston*) *Pilot*.

Possibly there may, in recent evidence upon the above subject, be matter which should somewhat modify part of the above—we would hope so.

WHICH HAS THE BEST CHANCE?

The *Watchman and Reflector* argues that the enlarged facilities of the present age, which are generally hailed by Christians as sure stepping stones to the conversion of the world, are equally favorable to the spread of heathenism. After referring to the erection of Chinese temples in San Francisco, the secular education of Hindoos in London, and other instances of international deference to heathen religions, it remarks:—

"We have written enough to show that the great movements of the age are not necessarily or exclusively in the interests of Christianity. The mighty inventions and discoveries of science, the wide diffusion of knowledge over the earth, the breaking down of national prejudices and religious bigotries, the growing community of interest and feeling between races and peoples—in these things are found facilities and opportunities for the evil as well as for the good to extend its power. This fact should be more thoughtfully considered than it has been. And it should lead Christian men to renewed effort, consecration and prayer in this great warfare with sin."

THE OLD YEAR.

The year 1872, when it comes to be surveyed from a distance in time, will doubtless seem a commonplace year enough; but to us who have marked its passage as recorded with photographic accuracy and minuteness in the daily press, it seems to have been one of the most extraordinary and surprising years we ever experienced. This is because the incidents have been turning up in the strangest sort of way, even when they were not of a startling character in themselves. All sorts of accidents have occurred, from colliery to steamboat and kitchen range explosions, from earthquakes to avalanches; strange railway casualties and shipwrecks have occurred; fires have broken out in every direction, beginning with the largest in the granite heart of our own city; every kind of disease known to humanity and animality has raged with peculiar virulence, while the number of sudden deaths, particularly among prominent persons, appears to have been unprecedented; the very climate itself seems to have become unsettled, for the coldest winter on record brought the rainiest summer, and inundations have been the rule from the Mississippi to the Po. In old times, such a commotion of the

elements, attended with such disastrous results to mankind, would have been regarded as evidence of the wrath of the higher powers, to be propitiated by every means which honest superstition or priestcraft could suggest.—*Boston Journal*.

Great Telescopes.

THE United States boasts of the largest refracting telescope in the world, the object-glass of which they have recently purchased in England. It is a twenty-five-inch glass magnifying three thousand times and bringing our vision, to all intents and purposes, to within a distance of eighty miles from the moon. The construction of a lens of this size is a work of the most laborious and difficult nature, it being absolutely necessary that the glass should be of uniform density, perfectly pellucid, and free from even the smallest flaw. The telescope to which this glass belongs is made of steel, with an inner zinc tube, the whole mounted on a pillar twenty-nine feet in height, and weighing not less than nine tons. The next largest telescope is placed in the Observatory in Chicago, and has an object-glass eighteen inches and a half in diameter. The two next largest have object-glasses of fifteen and a half inches in diameter, and they are situated at Cambridge, Massachusetts, and at the Observatory of Pulkowa, in Russia. The most gigantic of telescopes, however, is still unfinished, though now rapidly approaching completion. The object-glass for this instrument will have a diameter of twenty-seven inches and will alone cost \$50,000. It is being manufactured for the government of the United States, and will probably be placed on an astronomical station to be established by the Coast Survey Bureau on the Sierra Nevada mountains. It will thus be situated at a height of from seven to ten thousand feet above the level of the sea, in an atmosphere of wonderful purity and comparatively free from clouds. That the establishment of this great instrument will add greatly to our knowledge of physical astronomy cannot be doubted, but it may reasonably be doubted whether any telescope will enable us, as has been recently suggested, to settle by direct optical proof whether the moon is inhabited or not.

The Convents of Rome.

THE cable informs us that a royal decree was issued Monday whereby the Italian government takes formal possession of 16 convents in Rome. This action is in accordance with the letter of a recently adopted bill on the religious corporations of the Eternal City, the object of which is to extend the law on this subject already in force in the rest of Italy to the Roman convents and monasteries with certain specified exceptions. The number of institutions affected by the action of the government is very large. When the law went into effect, there were in the city of Rome 126 monasteries, with 2,375 inmates and \$388,744 in gross revenue, and 92 convents, with 2,183 inmates and \$287,265 in revenue. In the suburbs of Rome, there were 51 monasteries, 517 inmates, and 22 convents with 351 inmates, the joint revenues of the suburban institutions of both classes being \$64,640. In the Romagna, there were 134 monasteries with 1,434 inmates, and 57 convents with 1,291 inmates, the revenue of all amounting to \$217,529. In addition to the above, there were in Rome a number of ecclesiastical corporations, having a revenue of \$359,878, and also benefices under secular patronage which amounted to \$264,561. All this property is to be converted into government stock, the immovable property being sold by public auction and the proceeds inscribed in the name of the order to which the property belongs, the money so obtained to be appropriated in the first instance, to the payment of pensions to the members of the order, the pay of the priest being fixed at 600 francs a year, and that of a lay brother 300 francs. It is estimated that the sale of the whole will produce more than \$1,600,000.

The Printer's Estate.

UNDER this heading some one writes the following paragraphs, who evidently knows how it is:—

The printer's dollars—where are they? A dollar here, and a dollar there, scattered over numerous small towns all over the country, miles and miles apart—how shall they be gathered together? The paper-maker, the building owner, the journeyman compositor, the grocer, the tailor, and his assistants to him in carrying on his business, have their demands, hardly even so small as a single dollar. But the mites from here and there must be diligently gathered and patiently hoarded, or the wherewith to discharge the liabilities will never become sufficiently bulky. We imagine the printer will have to get up an address to these widely scattered dollars, something like the following:—

"Dollars, halves, quarters, dimes, and all manner of fractions into which ye are divided, collect yourselves, and come home! Ye are wanted! Combinations of all sorts of men that help the printer to become a proprietor, gather such force and demand with such good reasons your appearance at his counter, that nothing short of a sight of you will appease them. Collect yourselves, for valuable as you are in the aggregate, single, you will never pay the cost of gathering. Come in here, in single file, that the printer may form you into a battalion and send you forth again, to battle for him and vindicate his credit."

Reader, are you sure you have n't a couple of the printer's dollars about you?

THE saints are sometimes allowed to fall into an affliction to preserve them from falling in with a temptation.

A self-conceited professor is always a mischievous character; he is one of Satan's edge tools. Beware of conceit.

Appointments.

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

QUARTERLY meeting of the church in Locke, April 5 and 6, 1873. Brethren and sisters from other churches are invited to attend. Cannot some one of the preaching brethren meet with us?

T. T. BROWN, Clerk.

THE next quarterly meeting for the church of Avon, Wis., will be held March 22 and 23. Brethren

from Monroe, Albany, and Rockton, are invited. Bro. Sanborn is expected.

H. W. DECKER.

MEETING of T. and M. Society will be held at Mackford, Wis., in connection with our quarterly meeting, April 5 and 6. Members of the Society will remember that their reports are due one week before the meeting. We hope to see a general gathering of the friends of the cause at this meeting, which will commence Friday evening. Bro. Thurston is expected.

RUFUS BAKER, Director.

Business Department.

Not slothful in Business. Rom. 12: 11.

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