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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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NEW AND OLD.

THAT which hath been is now;
The now repeats the long ago.
'Twas the old sun of Paradise,
Unchanged, we saw this morning rise,
In all its ancient glow.

And that which is to be,
On earth it hath already been;
The future will repeat the past,
And as the first shall be the last—
Ages of change between.

The loathsome, fatal sin
Of man, it hath been long ago;
Sin's penalty of death and pain
Has held earth in its iron chain
For ages dark of woe.

The wondrous love of God
To man, it hath been long ago;
It is, and it shall be revealed,
Though long in mystery concealed;
Earth with that love shall glow.

The paradise of God
Hath been, and yet again shall be,
In beauty on this tarnished earth,
When at creation's second birth
Death and the curse shall flee.

Once the first Adam reigned,
Ere earth had known the deadly stain;
Soon the last Adam shall appear,
And with his church in glory here,
Begin the holy reign.

—Dr. H. Bonar.

LIFE OF WILLIAM MILLER.

CHAPTER FOUR.

COMMENCEMENT OF PUBLIC LABORS.—PUBLISHES HIS
VIEWS IN PAMPHLET.—INTERVIEW ON THE HUDSON
RIVER BOAT.—HIS REGARD FOR THE BIBLE.—
CORRESPONDENCE, ETC.

THE public labors of Mr. Miller, according to the best evidence to be obtained, date from the autumn of 1831. He had continued to be much distressed respecting his duty to "go and tell it to the world," which was constantly impressed on his mind. One Saturday, after breakfast, he sat down at his desk to examine some point, and, as he arose to go out to work, it came home to him with more force than ever, "Go and tell it to the world." He thus writes:—

"The impression was so sudden, and came with such force, that I settled down into my chair, saying, 'I can't go, Lord.' 'Why not?' seemed to be the response; and then all my excuses came up—my want of ability, &c.; but my distress became so great, I entered into a solemn covenant with God, that, if he would open the way, I would go and perform my duty to the world. 'What do you mean by opening the way?' seemed to come to me. 'Why,' said I, 'if I should have an invitation to speak publicly in any place, I will go and tell them what I find in the Bible about the Lord's coming.' Instantly, all my burden was gone, and I rejoiced that I should not probably be thus called upon; for I had never had such an invitation. My trials were not known, and I had but little expectation of being invited to any field of labor.

"In about half an hour from this time, before I had left the room, a son of Mr. Guilford, of Dresden, about sixteen miles from my residence, came in, and said that his father had sent for me, and wished me to go home with him. Supposing that he wished to see me on some business, I asked him what he wanted. He replied that there was to be no preaching in their church the next day, and his father wished to have me come and talk to the people on the subject of the Lord's coming. I was immediately angry with myself for having made the covenant I had; I rebelled at once against the Lord, and determined not to go. I left

the boy, without giving him any answer, and retired in great distress to a grove near by. There I struggled with the Lord for about an hour, endeavoring to release myself from the covenant I had made with him; but I could get no relief. It was impressed upon my conscience, 'Will you make a covenant with God, and break it so soon?' and the exceeding sinfulness of thus doing overwhelmed me. I finally submitted, and promised the Lord that, if he would sustain me, I would go, trusting in him to give me grace and ability to perform all he should require of me. I returned to the house, and found the boy still waiting. He remained till after dinner, and I returned with him to Dresden.

"The next day, which, as nearly as I can remember, was about the first Sabbath in August, 1831, I delivered my first public lecture on the second advent. The house was well filled with an attentive audience. As soon as I commenced speaking, all my diffidence and embarrassment were gone, and I felt impressed only with the greatness of the subject, which, by the providence of God, I was enabled to present. At the close of the services on the Sabbath, I was requested to remain and lecture during the week, with which request I complied. They flocked in from the neighboring towns; a revival commenced, and it was said that in thirteen families all but two persons were hopefully converted.

"On the Monday following I returned home, and found a letter from Elder Fuller, of Poultney, Vt., requesting me to go and lecture there on the same subject. They had not heard of my going to Dresden. I went to Poultney, and lectured there with similar effect.

"From thence I went, by invitation, to Pawlet, and other towns in that vicinity. The churches of Congregationalists, Baptists, and Methodists, were thrown open. In almost every place I visited, my labors resulted in the reclaiming of backsliders, and the conversion of sinners. I was usually invited to fields of labor by the ministers of the several congregations whom I visited, who gave me their countenance; and I have never labored in any place to which I was not previously invited. The most pressing invitations from the ministry and the leading members of the churches poured in continually from that time, during the whole period of my public labors, and with more than one-half of which I was unable to comply. Churches were thrown open everywhere, and I lectured, to crowded houses, through the western part of Vermont, the northern part of New York, and in Canada East; and powerful reformatory movements were the results of my labors."

Soon after he began to lecture on the subject, Mr. Miller began to be importuned to write out and publish his views. In a letter to Elder Hendryx, dated January 25, 1832, he says:

"I have written a few numbers on the coming of Christ and the final destruction of the beast, when his body shall be given to the burning flame. They may appear in the Vermont *Telegraph*; if not, in pamphlet form. They are written in letters to Elder Smith, of Poultney, and he has liberty to publish."

On the same occasion, he adds: "I am more and more astonished at the harmony and strength of the word of God; and the more I read, the more I see of the folly of the infidel in rejecting this word."

The articles referred to were sent as anonymous to the editor of the *Telegraph*, who declined their publication unless informed of the name of the writer. This being communicated to him, they appeared, in a series of sixteen articles, over the initials of W. M. The first article was published in the paper of May 15, 1832, and they caused much conversation and discussion.

Soon after this, he addressed another letter to Elder Hendryx, which is so quaintly written, contains so much of general interest, and is so illustrative of his habits of

thought and modes of expression, that it is here given:

"HAMPTON, MARCH 26th, 1832.

"DEAR BRO. HENDRYX:—I received your favor of the 19th inst. day before yesterday, and should have begun to answer it then, but, on coming home, I found Bro. D. at my house, a licentiate from Hamilton, who came on purpose to learn these strange notions of 'crazy Miller,' or at least to save Bro. Miller, if possible, from going down to the grave with such an error. He was a stranger to me; but, after he introduced himself, we went to work, night and day, and he has just left me,—Monday, 3 o'clock P. M. He has got his load, and, as he says, he never was so loaded before.

"You may say this is boasting. No, no, Bro. Hendryx, you know better. I only made him read Bible, and I held the concordance. No praise to me; give God the glory. At any rate, he will find it hard to resist the truth. He wants me to let him come and board with me, two or three months, to study the Bible. He is a young man, of brilliant talents; he preached two sermons here yesterday, and they were very well done. I have somebody to labor with almost daily. I have been into Poultney, and some other places, to lecture on the coming of Christ; and, in every instance, I have had large assemblies. There is increasing anxiety on the subject in this quarter; but they will see greater signs of these times soon, so that Christians will believe in his coming and kingdom. The harvest is about closing up, and the wrath of God is about to be poured upon our world. Pestilence, sword, and famine, will succeed each other in swift succession, and the kingdoms of this world will soon be destroyed by the 'stone cut out of the mountain without hands.' Yes, brother—it will soon be over when sinners can be converted. I would, therefore, advise you to lead your hearers by slow and sure steps to Jesus Christ.

"I say *slow*, because I expect all are not strong enough to run yet; and *sure*, because the Bible is a sure word;—and where your hearers are not well indoctrinated, you must preach *Bible*; you must prove all things by *Bible*; you must talk *Bible*; you must exhort *Bible*; you must pray *Bible*; and love *Bible*; and do all in your power to make others love *Bible*, too. One great means to do good is to make your parishioners sensible that you are in earnest, and fully and solemnly believe what you preach. If you wish your people to feel, feel yourself. If you wish them to believe as you do, show them, by your constant assiduity in teaching, that you sincerely wish it. You can do more good by the fireside, and in your conference circles, than in the pulpit. Pulpit preaching is, and has long been, considered as no more than a trade. 'Why, he is hired to preach!—he must, of course, tell a good story,' &c., &c. And the very reason why there is more good done in conference meetings, and protracted meetings, is simply this: the god of this world is shut out. They will say, He expects nothing for this; surely our salvation is his anxious desire. Reflections of this sort make strong impressions of conviction on the mind. If this man of God will make so much sacrifice, surely I ought to think, at least, how much my brother has my benefit in view in his preaching." . . . Wm. MILLER."

During the summer of 1832, Mr. Miller appears to have been much engaged in attending protracted meetings, which were at that time very common in many parts of the country. Under date of "Hampton, Oct. 1, 1832," he wrote to Elder Hendryx:

" . . . When your letter arrived, I was attending a protracted meeting in Westport; and the next day after I got home I went to Poultney, to attend one there. I went to Keesville, to attend one, as soon as we left Poultney, and only arrived home last Saturday. . . . I have spent a great

share of my time in attending protracted meetings this summer and fall."

In the same letter he thus exhibits his fondness for the Bible, and points out the great doctrines which he believed it inculcated:

"I want to see you more than ever, and when we have less company. The light is continually breaking in; and I am more and more confirmed in those things of which I told you, namely, redemption by grace; the efficacy of Christ's blood; justification by his righteousness imputed to us; sanctification through the operation of the divine Spirit; and glorification by our gathering together unto him at his appearing. I also believe those things to be founded upon election, particular, personal, and certain; governed by the mind, will, and plan of God, which was, is, and will be eternal; and which is revealed to us so far as to give us confidence, hope, and full assurance that nothing in the divine plan, either of the means or end, can or will fail of their accomplishment."

The church in Low Hampton being destitute of a pastor, in a letter to the same, dated Nov. 17, 1832, Mr. Miller describes the kind of minister they wished for.

"We do not want one who thinks much of his own gifts, and is lifted up with pride; neither do we want a novice—I mean, a fool; one who knows nothing about the gospel of Christ. We want one who will stir up our minds, will visit, is good to learn, apt to teach, modest, unassuming, pious, devotional, and faithful to his calling. If his natural talents are brilliant, with those qualifications, they would not hurt him. If they are only moderate, they may do well enough for us. Some of our people want 'a quick gab.' But I should prefer a quick understanding. . . . I set out for Salem to-morrow morning."

In a letter to the same, dated Hampton, Feb. 8, 1833, he writes: "The Lord is scattering the seed. I can now reckon eight ministers* who preach this doctrine, more or less, besides yourself. I know of more than one hundred private brethren who say that they have adopted my views. Be that as it may, 'truth is mighty and will prevail.' If I should get my views printed, how many can you dispose of, in pamphlet form? . . . Our people are about giving me a license to lecture. I hardly know what to do. I am too old, too wicked, and too proud. I want your advice. Be plain, and tell me the whole truth."

Shortly after, he published his views, in a pamphlet of sixty-four pages, entitled:

"Evidences from Scripture and History of the Second Coming of Christ, about the year 1843; and of his Personal Reign of One Thousand Years. By William Miller. 'Prove all things; hold fast that which is good.' 1 Thess. 5:21. Brandon, Vermont, *Telegraph* Office, 1833."

Soon after the publication of this pamphlet, he had occasion to visit the city of New York. As he was passing down the Hudson, in a steamboat, a company of men standing near him were conversing respecting the wonderful improvements of the day. One of them remarked, that it was impossible for things to progress, for thirty years to come, in the same ratio as they had done; "for," said he, "man will attain to something more than human." Mr. Miller replied to him that it reminded him of Dan. 12:4—Many shall run to and fro, and knowledge shall be increased." A pause ensuing, Mr. M. continued, and observed, that the improvements of the present day were just what we should expect at this time, in the fulfillment of Daniel's prophecy. He then commenced with the 11th chapter of Daniel, and, comparing the prophecy with the history, showed its fulfillment—all listening with close attention.

He then remarked, that he had not intended trespassing so long on their patience,

*The first minister who publicly adopted his views was Elder Fuller, of Poultney, Vt.

and, leaving them, walked to the other end of the boat. The entire company followed, and wished to hear more on the subject. He then took up the 2d, 7th, 8th and 9th, chapters of Daniel. His hearers wished to know if he had ever written on the subject. He told them that he had published the above pamphlet, and distributed among them what copies he had with him.

This was one of his first audiences, and some gentlemen of high standing listened to his remarks.

Hesitated the most of his pamphlets gratuitously, sending them as a response to letters of inquiry respecting his views, and to places which he could not visit.

Under date of April 10, 1833, in writing to Elder Hendryx, and speaking of the evil of resorting to excommunication from the church for slight causes, in view of a particular case, he says: "Is the remedy better than the disease? Should we cut off a man's leg because he has a thorn in his toe? I think not. Should we set a wheat field on fire and burn the whole crop, because of a few tares in the field? No; let both grow until the harvest. Oh, how much injury is done in church discipline! The hypocrite uses it as a tool to make others think he is very pious. The envious use it as a weapon to bring down those they imagine are getting above them. The bigot uses it to bring others to his faith; and the sectarian, to bring others to his creed, &c. But, my dear brother, how many difficulties do you think we have in our churches where the spirit of Christ is manifested through the whole trial, or where it began with 'Father, forgive them, for they know not what they do'? Therefore, I can frankly and honestly say, the remedy which has been applied to cure this moral disease, is worse, a thousand times worse, than the original cause."

In the same letter, he says: "We have no preacher, as yet, except the old man [Mr. M.] with his Concordance. Last Sunday I tried to hold forth the truth from Isa. 65: 25; the Sabbath before, from the same chapter, verses 17-19. I wish I had the tongue of an Apollo, and the mental powers of a Paul: what a field might I not explore; and what powerful arguments might be brought to prove the authenticity of the Scriptures! But I want one thing more than either—the Spirit of Christ and of God; for he is able to take worms and thresh mountains. O my brother, let us pray for each other, especially on the Sabbath, each that the Lord would bestow this gift of the Holy Spirit upon the other. Peradventure the Lord will answer."

John's Mission and Death.

BY ELLEN G. WHITE.

HEROD had been exalted by his lordly guests for constancy and superior judgment. And he did not wish to appear fickle or rash in character. The oath had been made on the account of Herod's guests. And had one of them offered a word of remonstrance, to deter him from the fulfillment of his promise, he would gladly have saved the life of John. Herod gave them opportunity to speak in behalf of John. They had traveled long distances to the mountains in the wilderness to listen to his earnest, intelligent, and powerful discourses. Herod told them if it would not be considered a special mark of dishonor to them, he would not abide by his oath. It was on their account he carried out his promise. Why was there no voice to be heard in that company to keep Herod from fulfilling his mad vow? They were intoxicated with wine, and to their benumbed senses there was nothing to be revered.

Although the royal guests virtually had an invitation to release him from his oath, their tongues seemed paralyzed. Herod himself was under the delusion that he must, in order to save his own reputation, keep an oath made under the influence of intoxication. Moral principle, the only safeguard of the soul, was paralyzed. Herod and his guests were slaves, held in the lowest bondage to brute appetite. The guardians of the people, men in authority, upon whose decision the life of eminent men have hung, should have been condemned to death if found guilty of intemperance and crime. Those who have power to enforce laws, should be law-keepers. They should be men of self-government, fully enlightened in regard to the laws governing their physical, mental, and moral being, that their vigor of intellect may not be clouded, and that their standard of refinement and moral feeling may be exalted.

Herod commanded the executioner to perform the terrible act of taking the life of John. This request was carried out, which branded Herod forever with dishonor. The very act which he thought, while his reason and judgment were perverted, was maintaining his honor and dignity, made his name detestable. The head of the honored prophet of God was soon brought in before Herod and his guests. Those lips that had answered the inquiry of Herod why he could not be his disciple, and which faithfully declared the necessity of reform in his life, were now sealed. Never more would his voice be heard in trumpet tones calling the sinner to repentance. The reproofs of John had stirred Herod's conscience, and had caused his proud heart to tremble. But now he, himself, had commanded the head of this remarkable prophet to be severed from his body, to gratify the revenge of a licentious woman.

Herodias received the bloody head of John with fiendish satisfaction. She exulted that she had her revenge, and that Herod's conscience would no more be disturbed. But this inhuman act on her part made her name notorious and abhorred. She had, by this satanic conduct, enshrined this good and self-sacrificing prophet in the hearts not only of his disciples, but very many who had listened to his warning message, who had been aroused and convinced by his teachings, yet had not moral courage to take their stand openly as his disciples. His reproofs and his example in reform were remembered, and this inhuman act of Herod, in taking the life of John, rejoiced Herodias, but brought sorrow and regret to many hearts. But Herodias could not silence the influence of John's reproofs. They were to extend down through every generation to the close of time, and her corrupt life, and her satanic revenge, stand upon the page of sacred history, making her name infamous.

In the martyrdom of John, we have the result of intemperance. This eventful birthday of Herod should carry an earnest and faithful lesson of warning, and exhortation to Christian temperance. The lovers of pleasure should look upon the birthday feast of Herod as a warning to beware of self-indulgences and popular pleasure. Herod and his guests were partly intoxicated. Reason was servant to the baser passions. And after Herod and his guests had gorged themselves, like beasts, with luxurious food, they added to their surfeiting, drunkenness. The mental powers were enervated by the pleasure of sense, which perverted their ideas of justice and mercy. Satan seized upon this opportunity, in the person of Herodias, to lead them to rush into decisions which cost the precious life of one of God's prophets.

The minds of Herod and his guests, under the effects of intemperance in eating and in drinking, were in a state of animal excitement. Herod was under the delusion that his oath, made under the excitement of feasting, dancing, and revelry, when nothing was too sacred for them to profane, must be kept. The life of one of the greatest prophets that God had sent as a messenger to the earth, was in the balance, and this company of great men pronounced sentence of death after the intellect and manhood had been sacrificed to sensual indulgence.

Herod was brought to the test before his guests. Would he lift himself up against the Lord of Heaven, and exalt his oath above the commandment of God, which saith, "Thou shalt not kill"? Would he preserve his honor and dignity as a king, and violate the law of God in sacrificing the life of an innocent man? Or would he humble himself to ask his guests to release him from his rash oath. If Herod and his guests had preserved the vigor of their intellect, their minds would have been awake to sense the noble demands of justice and duty. Calm reason would have borne sway, and they would have recoiled with horror at the thought of beheading an innocent man, and he an exalted prophet of God.

When Herod commenced his feast of revelry, if one had suggested to him the part he would act before its close, in taking the life of John, he would have answered, "Is thy servant a dog that he should do this?" But, under the excitement of wine, his rash vow was made, that led to results that he would not cease to regret as long as life should last.

After the feast of Herod had ended, the effects of his intoxication and revelry had passed away, and reason had resumed her throne, the king was filled with remorse.

He was constantly seeking to find relief from the sting of a guilty conscience. His faith in John as an honored prophet of God, was unshaken. As he reflected upon his life of self-denial, his powerful discourses, his solemn, earnest appeals, his sound judgment as a counselor, and then reflected that he had put him to death, his conscience was fearfully troubled. While engaged in the affairs of the nation, receiving honors from men, he bore a smiling face and dignified mien, while he concealed an anxious, aching heart, and was constantly terrified with fearful forebodings that the curse of God was upon him.

When Herod heard of the wonderful works of Christ in healing the sick, casting out devils, and in raising the dead, he was exceedingly troubled and perplexed. His convictions were that God, whom John preached, was indeed present in every place, and that he had witnessed the wild mirth and wicked dissipation in the banqueting room, and that his ear had heard his command to the executioner to behead John. His eye had seen the exultation of Herodias, and the taunting and insult with which she reproached the severed head of her enemy. And many things which he had heard from the lips of the prophet, seemed now to speak to his conscience in louder tones than his preaching in the wilderness. He had heard from the lips of the prophet that nothing could be hid from God.

When Herod heard of the works of Christ, he thought that God had resurrected John, and sent him forth with still greater power to condemn sin. He was in constant fear that John would avenge his death by passing condemnation upon him and his house. "And king Herod heard of him [Christ] (for his name was spread abroad); and he said, That John the Baptist was risen from the dead, and therefore mighty works do show forth themselves in him. Others said, That it is Elias. And others said, That it is a prophet, or as one of the prophets. But when Herod heard thereof, he said, It is John, whom I beheaded: he is risen from the dead."

The Lord followed Herod as is described in Deuteronomy, "The Lord shall give thee there a trembling heart, and failing of eyes, and sorrow of mind. And thy life shall hang in doubt before thee, and thou shalt fear, day and night, and shalt have none assurance of thy life. In the morning thou shalt say, Would God it were even! and at even thou shalt say, Would God it were morning! for the fear of thine heart wherewith thou shalt fear, and for the sight of thine eyes which thou shalt see."

The life and mission of John were ended. Christ had said of him that he was more than a prophet. Again he said, "Among those that are born of women there is not a greater prophet than John the Baptist." He had been executed as a criminal, not because of any guilt resting upon him, but for the reason that he had fearlessly reprov'd crime. His spotless life, his practical piety, his virtue and justice, condemned the dishonest and sinful lives of the Jews as well as the Gentiles.

Said Christ, in vindication of John, "But what went ye out for to see? A prophet? yea, I say unto you, and more than a prophet." Not only was John a prophet to foretell future events, but he was a child of promise, filled with the Holy Spirit from his birth, and was ordained of God to execute a special work as a reformer, in preparing a people for the reception of Christ. The prophet John was the connecting link between the two dispensations.

The religion of the Jews, in consequence of their departure from God, consisted mostly in ceremony. John was the lesser light, which was to be followed by a greater light. He was to shake the confidence of the people in their traditions, and call their sins to their remembrance, and lead them to repentance; that they might be prepared to appreciate the work of Christ. God communicated to John by inspiration, illuminating the prophet that he might remove the superstition and darkness from the minds of the honest Jews, which had been, through false teachings for generations, gathering upon them.

The least disciple that followed Jesus, that witnessed his miracles, and listened to his divine lessons of instruction, and heard the comforting words which fell from his lips, was more privileged than John the Baptist, for he had a clearer light. No other light has shone, or ever will shine, upon the intellect of sinful, fallen man, save that which was, and is, communicated

through Him who is the light of the world. Christ and his mission had been but dimly understood through the shadowy sacrifices. Even John thought that the reign of Christ would be in Jerusalem, and that he would set up a temporal kingdom, the subjects of which would be holy.

While John was in prison, he had contemplated Christ's taking his power and authority, and subduing the kingdoms of the world under his rule. Then he expected to be released from prison. As his expectations were not realized, he became impatient. Unbelief took possession of his mind, and he sent his disciples to inquire of Christ, "Art thou he that should come? or look we for another?" John did not clearly discern the character of Christ's kingdom. The future immortal life through Christ was not distinctly understood by him. Christ's first advent to the world was to dispel the dense moral darkness and blindness of fallen man, in consequence of sin. "The light shone in the midst of darkness, and the darkness comprehended it not." The lessons of practical instruction which Christ gave the people shed a flood of light on the prophecies.

Although not one of the prophets had a higher mission or greater work to perform than had John, yet he was not to see even the result of his own mission. He was not privileged to be with Christ and witness the divine power attending the greater light, which was manifested in the recovery of health to the sick, of sight to the blind, of hearing to the deaf. He did not see the light which shone through every word of Christ, reflecting glory upon the promises in prophecy. The world was illuminated with pure light from the brightness of the Father's glory in the person of his Son; but John was denied the privilege of seeing the display of wisdom and power of God in the unsearchable riches of the knowledge of Christ.

Those who were privileged with being with Christ when he walked a man among men, and listened to his divine teachings under a variety of circumstances while preaching in the temple—walking in the streets, teaching the multitudes by the way-side, and in the open air by the sea-side, and while an invited guest seated at the table, ever giving words of instruction to meet the cases of all who needed his help; healing, comforting, and reproofing, as circumstances required—were more exalted than John the Baptist.

Christ's Commission to his Disciples.

THE most beautiful and touching evidence of the deep love and gentle compassion of our Saviour is found in that solemn prayer—a prayer that should endear him to every human heart—uttered just on the eve of his betrayal and great sufferings, when he prays to the Father for us. "Neither pray I for these alone; but for them also which shall believe on me through their word. That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me." John 17: 20, 21. It is self-evident that if Christ is one with the Father, he could have no will, wish, or purpose, in the least particular, differing from that of the Father. And if all power was given into his hand, if it were possible, the first commandment could be changed. If the Father could descend from his throne and become secondary or subject to the Son, even then, if the Son is one with the Father, he must still continue to carry out his Father's law, that law declared and proved to be perfect for the conversion of the soul and the government of the whole world. Ps. 19: 9.

Christ, alike by precept and example, teaches implicit obedience to the Father's law—every jot and tittle. Obedience, even to the very least of these commandments, he declares essential to obtaining eternal life. "Think not that I am come to destroy the law, or the prophets, I am not come to destroy, but to fulfill. For verily, I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of Heaven; but whosoever shall do, and teach them, the same shall be called great in the kingdom of Heaven." Matt. 5: 17-19. "If thou wilt enter into life, keep the commandments." Matt. 19: 17. "But he said, Yea, rather blessed are they

that hear the word of God, and keep it." Luke 11:28.

Christ, being one with the Father, commands obedience to each and every one of the ten commandments, including the fourth, which requires observance of the seventh day, the Sabbath of the Lord.

But will not first-day observance do just as well now, under the new, the gospel dispensation? No! for Christ NEVER, *either by precept or example*, taught or commanded observance of the first day, or released us from the obligation to keep *the Sabbath*—the seventh day. The gospel positively proves that first-day is *not* the Sabbath, but that *the Sabbath* (the day which God commanded, and Christ alike, by precept and example, requires us to keep) is past, gone, ended, before the first day (Sunday) begins. See Matt. 28:1; Mark 16:1, 2; Luke 23:55, 56, and 24:1.

When Christ gave his commission to his disciples, it was that they might carry out his will, as he carried out his Father's will: "Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you: and lo, I am with you alway, even unto the end of the world. Amen." Matt. 28:19, 20. Apostles, disciples, evangelists, ministers,—*all must do and teach the things Christ did and taught* (Luke 4:16), or they are apostates, false to the high commission under which they claim to act. If they are one in Christ, they will do his will, as he, being one in the Father, does the Father's will. This completes the chain, and makes perfect harmony under all dispensations. John 14:24.

Let us beware, then, of those, however great or learned, who add to or subtract from the teaching and example of Jesus; for any who teach, either more or less, than Christ commanded, cannot be his true disciples. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of Heaven; but he that doeth the will of my Father which is in Heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you; depart from me ye that work iniquity." Matt. 7:21, 23. "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them." Isa. 8:20.

CHAS. B. REYNOLDS.

Burying the Talent.

"But he that had received one [talent] went and digged in the earth and hid his Lord's money." Matt. 25:18.

ARE not we following the example of this unprofitable servant, when we cease to labor for the Lord? How often we hear it said, Let us get right ourselves before laboring for others. There cannot be a more unwise saying than this. It will cause us to settle down at our ease. And shall we not thus bring upon ourselves the woe pronounced upon those who are at ease in Zion? (Amos 6:1.) There is an utter impossibility of getting right when we neglect the important work of the Lord. Read the first twenty-nine verses of Matt. 25. If you desire to get right, make distributing God's precious truth your practice; then you will grow in the graces of Christianity, and be enabled not only to pray, and bear your testimony in meeting, but you will have a living testimony.

Do you know what a living testimony is? You have seen springs of water called living springs. Just go to such a spring and try to stop the flow of its water; fill up its mouth completely. Very soon you will see the water bursting out somewhere else. It is constantly coming up, coming up, and it *must* flow forth to quicken and enliven its surroundings.

Just so with a living testimony; it *must* flow forth. What would you think of a general who was constantly talking of going into battle, and never entered into so much as a skirmish? Why, dear reader, you would say, This man's fighting is all talk. Let not our professions of battling for the Lord be of this kind. Let us act, not talk, merely. We might better cease to ask the Lord to help us labor while never putting forth one effort; this is but mocking our dear Lord. Have you buried your talent, reader? If so, dig it up, and put it to use.

J. F. BAHLER.

THERE is nothing in domestic matters that tells more favorably than order.

THOUGHTS AT THE CLOSE OF DAY.

How blest the evening's peaceful calm,
When weary tasks are o'er,
When throbbing head and fevered pulse,
May drop the workman's oar.

When children's noisy mirth is hushed,
And jarring sounds are still,
We may recline with thankful hearts,
To read or dream at will.

How blest the night's refreshing sleep,
Which tunes the weary brain
With health and vigor to renew
The self-same task again.

The self-same task—yet not the same,
For every moment brings
Us nearer to the trial hour
Of grave and sterner things.

How blest the hope which looks beyond
The eager, yawning grave,
To yon sweet clime which never feels
A breath from death's cold wave.

How blest the love which giveth light
Along our slippery way,
When foes without and foes within
Would lead our feet astray.

How blest the rest faith sees afar,
In yonder kingdom fair,
That happy place of love and bloom,
Where Christ and angels are.

Where life's enduring tree is set,
Where balm and cordial meet,
And life's pure river, sparkling free,
Runs through the golden street.

For these, thank God, my heart is glad,
For all his mercies given,
His care along my rugged way,
And promised rest in Heaven.

M. A. HOLT.

The Single Eye.

"If therefore thine eye be single, thy whole body shall be full of light." Matt. 6:22.

PERHAPS there is not in the whole Bible a more comprehensive text than the above. Our object and aims, or purposes, for life in this world, and the next, are all centered in the first clause, "If thine eye be single." The Saviour, in his sermon on the mount, was, in this connection, bringing out and enforcing our duty and service to God. Matt. 6:22, and Luke 11:34. It supposes, in the first place, the position of a humble, whole-hearted Christian; in the second, the result of his faithful efforts in that direction. "If thy whole body, therefore, be full of light, having no part dark, the whole shall be full of light; as when the bright shining of a candle doth give thee light." Verse 36. This position necessarily includes all the various steps, from the very commencement of a knowledge of the way of life, which, as it dawns on the mind, begets faith. The judgment and understanding have been reached and convinced. At this point, choice is made, either to follow out these convictions in the service of God, or to let the light which is now in us become darkness. Then if our choice is to follow our own way, our eye is evil, therefore our whole body is full of darkness. When the decision, however, is made for God and Heaven, the willing soul may seek, with a full consciousness that it may be reached, a perfect conformity to the will of God, and realize the blessedness of his whole body being full of light. Duties will not then seem hard and irksome; he will not be wandering through mists and darkness, unbelief and indecision; but, with faith in God, and confidence in his providence, will stand, as it were, with his head above the clouds—his eye fixed on Jesus as his hope, his great exemplar. The time and strength of a thoroughly converted Christian will not be all taken up in allaying insurrectionary movements in his own heart, for these will be overcome in such measure that his whole body is full of light. Although he must always stand on the defensive against the wiles of our common foe, he may, and it is his duty to, wage a war of aggression upon the ranks of the enemy.

How, think you, an army on the field of battle would win a victory, if, when called upon to meet a foe, they must first stop to quell disorder and insubordination among themselves? and should their time be wholly taken up in this way, where would the conflict with the enemy be? or, at least, where would be the victory? God has given special directions for the drilling of, and bringing into order, the members of Christ's body—the church. Explicit and full, line upon line, here a little and there a little, often repeated, so that a mistake or failure must result from indifference, or hardness of heart on our part, or a failure to understand the rules laid down.

Peter, addressing the church, says, "Grace and peace be multiplied unto you, . . . According as his divine power hath given unto us all things that pertain unto

life and godliness, through the knowledge of him that hath called us to glory and virtue: whereby are given unto us exceeding great and precious promises; that by *these* ye might be *partakers of the divine nature, having escaped* the corruption that is in the world through lust." Here the Christian's privilege is plain. He then gives a method of growth in grace which must be added to the former experience. He says, "And besides this, giving all diligence, add to your faith, virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity. For if these things be in you and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins." If we do these things, we shall not fail of an entrance being ministered abundantly unto us into the everlasting kingdom of our Lord.

The whole tenor of the Scriptures implies a thorough conversion, a whole sacrifice, a single eye, and as the result, we shall "walk in the light, as he is in the light; have fellowship with one another, and the blood of Jesus Christ his Son cleanseth us from all sin." "God is light, and in him is no darkness at all. If we say we have fellowship with him, and walk in darkness, we lie, and do not the truth." John 1:5, 6. Again, "And we have known and believed the love that God hath to us; God is love: and he that dwelleth in love, dwelleth in God, and God in him. Herein is our love made perfect, there is no fear in love; but perfect love casteth out fear." This is solid ground, and we may come up to it if we will. In this, God is for us; Jesus and the angels are enlisted for our salvation, a salvation that is full and free. We may lay hold; the veracity of God's word stands out as proof that we may. His promises are arrayed on our side, and what shall hinder us? Paul says, "For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord." Rom. 8:38, 39.

A. M. LINDSLEY.

Then and Now.

AS I have recently been reading "Thoughts on the Revelation," I have been led to contrast the manner in which I formerly read the Bible, the Revelation in particular, with the flood of light and glory which shines from the inspired volume at the present time. When a child, I read the Bible a great deal, especially the historical part, the gospels, and the Revelation. The last-mentioned, charmed me, with its wonderful imagery and sublimity, but there was little of it that I could understand. I had not been instructed concerning the things written in this book, and I took it for granted that events must be written in their chronological order. I seldom asked questions about things I did not understand, for I did not like to be laughed at for my ignorance.

I thought that in the thousand years, it was said that Christ would live on the earth with his people. A minister who lived near, expressed the view that this great event was near. I pondered this matter much, and sometimes it would rush to my mind with great force. The preaching I heard did not supply my wants. I tried to reconcile it with what I read, so as to gain a general understanding of the Scriptures; but the more I tried, the more I was mystified. In studying the Revelation, I understood that two classes were brought to view; the just and the unjust. The third angel's message, in connection with what is said of the deceptive power of the two-horned beast, made a great impression upon my mind. I understood from this that God would have his people worship him by adhering to a true doctrine, and this I was not sure I had. I did not believe God would punish any one for receiving the mark of the beast who had not had an opportunity to know better.

Sometimes, before a shower, when there was loud thunder, and a great display of lightning, I have watched the clouds and thought of the wonderful things spoken of in the Revelation, and have sent up an earnest prayer to God that when consternation should overtake the wicked, I might

be protected by his power. I thought if I only knew the way, I would willingly walk in it. Little did I comprehend that every part of that book, which looked so mystical then, would be explained to my satisfaction.

I wish to mention here some features of my early training, which were destined to be of great advantage to me when the truth should be presented to me. I was required to obey, and taught that the truly brave will do right, whatever may oppose; also, my father always discouraged in me any desire for display, or the company of vain and trifling persons, and urged me to gain a well-stored mind, as the riches which no change of fortune could take from me.

Dear friends, we are greatly favored as a people. Much light is given us, and much will be required of us.

I have seen few persons this winter outside of my own family, and have had much time to read and study. The REVIEW has been to me a living preacher, and through its columns I have enjoyed many a good conference with those of like faith; and the Bible reveals new beauties to me every day. Oh! let us earnestly strive for the heavenly inheritance.

ELLEN M. MORSE.

Emmett Co., Iowa.

The Exhaustless Theme.

OUR Saviour's love, his pity, his condescension, his sufferings, and death for our fallen race, have employed the tongues of men and angels. And yet the half was never told. "Great is the mystery of godliness. God manifest in the flesh." Overwhelmed with the greatness of the subject, we love to particularize, to dwell upon some of the minutiae of the wondrous whole, and to think of some of the reasons that make Christ so very precious to the repentant sinner, and to all the poor and suffering ones of earth. How many houseless, homeless, starving ones think of their "elder Brother," who for their sakes became poor, and with a closer pressure to his pitying heart, love the dear Saviour who knows by experience their sad condition? And of the sorrowing, grief-stricken ones, those called to drink the bitter cup of anguish, whose only human comforters are Eliphaz, Bildad, and Zophar, how many find in "the Man of sorrows and acquainted with griefs," their only consolation? And of the tempted and tried, against whom are cast all the fiery darts of the adversary, for whom are set all the wiles of Satan to accomplish their destruction, how many feel that they have a High Priest who can be touched with the feeling of our infirmities, who has been tempted in all points like as we are, yet without sin, and knows just how to succor the tempted?

"Thanks be to God who giveth us the victory through our Lord Jesus Christ." There is no upbraiding, no reproach, with the blessed Saviour. To the repenting sinner, he says, "Go and sin no more," while with open arms, he cries, "Him that cometh to me I will in no wise cast out." "Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." Said a troubled one, "If Jesus had not been poor, if he had not known sorrow and temptation, he would have been no Saviour for me."

The self-righteous may gather up their robes and keep aloof; Jesus did not so. "He came not to call the righteous, but sinners to repentance." To every possible condition of suffering humanity he comes with his matchless love, and, though all others forsake, holds them closely to his yearning bosom, and leads them beside the still waters, and into green pastures, so that in every case we love Jesus because he first loved us.

"He drew us and we followed on,
Charmed to confess his power divine."

Are any poor? Come to Jesus; he will give you the true riches. Do your friends despise and forsake you? Jesus is "a friend that sticketh closer than a brother." His love never fails, for neither principalities, nor powers, nor life, nor death, nor any other creature, shall be able to separate you from the love of God in Christ.

"Love so amazing, so divine,
Demands our hearts, our lives, our all."

May we love Christ more and serve him better.

L. A. CARTWRIGHT.

It is not in our power to bring our condition to our mind; but it is our duty to bring our mind to our condition.

The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, APRIL 8, 1873.

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

The Vail of the Sanctuary.

HAS the heavenly sanctuary but one vail? Did Christ, when he ascended from the earth, enter within that vail into the most holy place? Has he been carrying on the work of cleansing the sanctuary, ever since his ascension?

These questions are equivalent to a few others which may be expressed as follows: Did the 2300 days, at the end of which the sanctuary was to be cleansed, end before or at the time of Christ's ascension? Did all prophetic time then end? Have the special movements based on prophetic time, Rev. 10:6; 14:6, 7, been fulfilled? In short, is all our present system of prophetic interpretation, and the whole advent movement, a farce and deception?

If the first three questions can be answered in the affirmative, the rest must be. Nevertheless, regardless of consequences, some contend that there is no vail but that which divides the holy from the most holy place, and that Christ entered the most holy, when he ascended.

The only text urged in favor of this position, is Heb. 6:19, 20: "Which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the vail; whither the forerunner is for us entered, even Jesus, made an high priest forever after the order of Melchisedec." That this text refers to the entrance of our Lord into the sanctuary above, there is probably no question. And the only thing necessary to be shown to disprove the position above stated, is that the sanctuary has a vail at the entrance of the holy place, as well as the vail which divides between the holy and most holy, so that when Christ ascended and commenced his ministry in the first apartment of the heavenly sanctuary, or holy place, he had then entered within the vail, as Heb. 6:19, 20, states.

In Heb. 9:3, Paul calls the vail which divides between the holy and most holy place, "the second vail." A second necessarily supposes a first; and our minds are at once carried to the door of the first apartment for the first vail. To say that the second vail is only the other side of the one vail, is too far removed from good common-sense to demand a moment's notice.

Now let us inquire whether the door of the sanctuary is ever called a vail. If we find that it is, it will be making assurance doubly sure. Kitto, under the word tabernacle, says:—

"The entrance was turned toward the east, and was closed by means of a splendid curtain of byssus into which figures were woven. This curtain was supported by five wooden columns, which were plated with gold. . . . The holy of holies was ten cubits square and ten high, and was separated from the sanctuary by a curtain into which the figures of cherubim were woven and which was supported by four columns plated with gold."

Here Kitto calls the hangings at the entrance, of both the holy and the most holy place, curtains, showing that he regarded them as the same; if one could be called a vail, so could the other.

Josephus (Jewish Antiquities, book iii, chap. 6) gives a description of the Mosaic tabernacle. After describing the vail that divides the holy from the most holy place, he says:—

"Another vail there was which covered the five pillars that were at the entrance. It was like the former in its magnitude, and texture, and color."

Here he calls the hanging at the entrance a vail, just like the other, applying to it the same term, and giving of it the same description. In book viii, chap. 3, he gives a description of the sanctuary after it was incorporated into the temple of Solomon. He says:—

"Now when the king had divided the temple into two parts, he made the inner house of twenty cubits [every way], to be the most secret chamber, but he appointed that of forty cubits to be the sanctuary; and when he had cut a door place out of the wall, he put therein doors of cedar, and overlaid them with a great deal of gold, that had sculptures upon it. He also had vails of blue, and purple and scarlet, and the brightest and softest of linen, with the most curious flowers wrought upon them, which were to be drawn before these doors. . . . And he added

doors to the gate of the temple, agreeable to the measure of the height of the wall. . . . He also had curtains drawn over these doors, in like manner as they were drawn over the inner doors of the most holy place."

This testimony shows that what was placed at the entrance of one apartment, was placed at the other. They were alike. Whatever one could be called, the other could be called, also.

But the reader may say that this is only human testimony, and nothing will be decisive on the question but the evidence of the Scriptures themselves. It shall be furnished. The word used for vail in Heb. 6:19, and 9:3, where Paul speaks of the second vail, is *katapetasma*. This is defined by Robinson as follows: "A covering, vail, which hangs down. In Septuagint, a vail, curtain, of the tabernacle and temple, of which there were two, viz., one at the entrance of the outer sanctuary, Ex. 26:36; 40:5; and the other before the holy of holies, separating it from the outer sanctuary. Ex. 26:31; 27:21; 40:3."

In the passages referred to in Exodus, our translators have called the first curtain, a "hanging," and the second, a "vail." But they are all from the same original word in the Septuagint, and should all have been rendered vail. Had they been so rendered, we should have had at least three instances in the Bible, in which the curtain at the entrance of the first apartment would have been called a vail.

In the Hebrew, two different words are used, but both are defined by Gesenius, a vail, or curtain.

Remonstrance to the Religious Amendment.

The *Christian Statesman* of March 22, 1873, publishes the following item of information:—

"On the 26th of February, the day when the National Convention to secure the Religious Amendment of the Constitution met in New York, the Counter-petition was forwarded from the office of the *Index*, by express, to the Hon. Charles Sumner. The total number of names appended was thirty-five thousand, one hundred and seventy-nine (35,179). We have seen no account of its presentation in the Senate."

Some professed religious teachers and papers are disposed upon every possible occasion to represent our views upon the position this government holds in prophecy, as utterly absurd and ridiculous; and they sneer at the idea that the present movement on the religious amendment means anything or will ever amount to anything. But it seems from the above paragraph that somebody who took the trouble to get up a list of thirty-five thousand names, and the thirty-five thousand who put their names on that list, deemed that this matter gave sufficient promise of success to warrant some earnest effort against it. If this counter movement was merely negative, designing to leave things in their present state, it would not have the effect which we believe it is calculated to produce. But it is not merely negative; it is aggressive. It designs to sweep away every vestige of religion. And if there is anything that will arouse religionists to press the amendment project, it is such movements as this. Instead of this violent opposition being an evidence that the amendment will not succeed, it is one of the most convincing indications that it will.

The School Again.

LAST week we referred to this enterprise, and gave the impression that more would soon be said and done concerning it. In this short article we mean mainly to report progress. Very soon a call will be made for our brethren to come up and take hold of this important matter with their means.

Since the last week's paper went to press, we have been consulting the law and preparing articles of Association, and by-laws, so that a society could be formed on a legal basis to hold property, elect trustees, and be the proper guardians of the school, and thus take it out of the anomalous condition it is in at present, being in the hands of the General Conference Committee, who have no time to attend to it, and who are in no condition to do the matter justice. The Committee feel a deep interest in the matter, and will ever esteem it a privilege to lend it all the assistance and counsel in their power. But not being able to give it that personal supervision that it needs, because of absence much of the time from the place of its location, and connection with other duties, and believing that some of those who have moved in should take responsibility in such matters, it seems very necessary that a society should be organized as stated above, to attend to those things which must have attention, and who will feel proper responsibility.

The law of Michigan requires that at least five thousand dollars be subscribed and at least one thousand be paid in, before such organization can take place and trustees be elected. Every one will see therefore that subscriptions of means must be made as the next step to be taken. We expect to hold a meeting the present week here at Battle Creek, and commence action. We expect soon to make a call for means to our people generally. And we expect to see the same liberality in responding in this enterprise that has characterized our people in other important undertakings. We have that faith in the intelligence and confidence of our people in this great and most important subject of education with special reference to this closing work and the duty which is upon us, that we have no doubt they will be even more ready than we are to carry this enterprise through. It must and will go. But we want it to go safely and surely, and to this end we shall labor.

GEN. CONF. COM.

Objections to the Sabbath Answered.

THIRTEENTH OBJECTION.

The ministration of death, written and engraven on stones, was done away. 2 Cor. 3.

Answer. We think an examination of the context will show that this text furnishes no proof for the abolition of the ten commandments. Paul says, verse 3, "Forasmuch as ye are manifestly declared to be the epistle of Christ ministered by us, written, not with ink, but with the Spirit of the living God; not in tables of stone, but in the fleshly tables of the heart." That this refers to the decalogue, written on tables of stone in the old dispensation, is evident. And more: it is just as manifest a reference to the promise which God made in Jer. 31:33, that in the new covenant, the gospel, he would write that same law in the hearts of believers. Thus that promise reads: "After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts." God's law, which once was written on tables of stone, is now written on the tables of the heart by the Spirit of God.

Paul continues: "And such trust have we through Christ to Godward: not that we are sufficient of ourselves to think anything as of ourselves; but our sufficiency is of God, who also hath made us able ministers of the New Testament; not of the letter, but of the spirit; for the letter killeth, but the Spirit giveth life." Verses 4-6. Having in verse 3 spoken of the leading promises of the new covenant, namely, that of writing the law of God in the heart of believers by the Spirit of God, Jer. 31:31-34; Heb. 8:6-12, Paul next declares that the gospel ministry now have committed to them the most glorious work of aiding in the accomplishment of this object. Then he proceeds to compare this work of the gospel ministry with the work of the old Levitical ministry. "But if the ministration of death, written and engraven in stones, was glorious, so that the children of Israel could not steadfastly behold the face of Moses for the glory of his countenance; which glory was to be done away; how shall not the ministration of the Spirit be rather glorious? For if the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory." Verses 7-9.

Now the answer to one simple question must determine the controversy between us on this passage. Is Paul comparing two laws? or two ministrations? the old law with the new law? or the old ministry with the new ministry? Our opponents claim that Paul is contrasting the old abolished law of ten commandments with the new law of the gospel. But there is no such idea nor words in the passage. "The ministration of death," and "the ministration of condemnation," he compares with "the ministration of the Spirit," and "the ministration of righteousness," declaring that one was glorious, and the other more glorious. Is "ministration" a law? No; it is the service, or work, of a minister. Thus Webster defines it: "1. The art of performing service as a subordinate agent; agency; intervention for aid or service. 2. Office of a minister; service; ecclesiastical function." He quotes Luke 1:23, as an illustration: "As soon as the days of his ministration were ended." It is plain, then, that it is the work, or service, of the ministers, which Paul is comparing; the Levitical ministry with that of the gospel ministry. The first was glorious, the second excellet in glory.

With this view, we can understand why he refers to the glory that rested upon the face of Moses. Moses was prime minister of that dispensation, stood at the head of all those ministers, hence represented them in their work. Therefore, when God honored him by putting his visible glory upon him, it was not as an individual, merely, but as the representative of that dispensation. If it were the law of which Paul was speaking, he should have referred, not to the glory that rested on Moses, a minister, but to the glory that rested on the law, or the ark containing it, or that which was manifest on Sinai in giving the ten commandments. In verse 12, Paul says: "And not as Moses, which put a vail over his face, that the children of Israel could not steadfastly look to the end of that which is abolished." What was abolished?

That which was covered by the vail over Moses' face. This is too plain to be denied. Very well; were the ten commandments on the tables of stone covered by this vail? If not, then they are not that which was abolished. Turning to the record, Ex. 34:29-35, we read: "When Moses came down from Mount Sinai with the two tables of testimony in Moses' hand, when he came down from the mount, that Moses wist not that the skin of his face shone while he talked with him. . . . And till Moses had done speaking with them, he put a vail on his face," &c.

Thus we see that it was simply the glory which shone from Moses' face which was covered by the vail, while the tables of stone were no way covered by it. Paul says that the vail covered that which was abolished, so that the Israelites could not see it. But the law was not thus covered from their sight by the vail. They could and did see that. If a person were not willingly blind, it seems as though he might see this.

I have seen it asserted that in this chapter Paul says of the law that it "was to be done away," verse 7, "which is done away," verse 11, "which is abolished," verse 13, and "is done away in Christ," verse 14. Certainly it would be a very strong case if all these phrases were applied to the law. But look at them. The first one, verse 7, instead of applying to the law, is applied directly to the glory that shone from Moses' face—"which glory was to be done away," are Paul's words. The third one, verse 13, says that what was abolished was covered from sight by the vail over Moses' face. Here, again, it could not be the law, as we have shown above. The fourth one, verse 14, says, "which vail is done away in Christ." Here again it is applied to a very different thing from the law. The second one, verse 11, is the only one where it is not directly applied in the verse itself to something besides the law; and here the connection shows that it is the "ministration" which is done away, not the decalogue.

But does not Paul, in verse 7, say that this ministration, which is done away, was written and engraven in stones? We think not. Indeed, it would be nonsense to talk of writing a ministration in stones or in anything else. You cannot write a ministration. A ministration must be performed, not written. Why so? Because it is an act, a work, and not an instrument. Paul's words are these, "But if the ministration of death, written and engraven in stones, was glorious," &c. "For if the ministration of condemnation be glory," &c. I understand Paul's meaning to be this: The ten commandments were written and engraven in stones. The penalty for the violation of these was death. They caused death to be inflicted on those who transgressed them. Hence, as is frequent in the use of language, putting the cause for the effect, the decalogue is here called death. 2 Kings 4:40, is a good illustration of this use of the word death. By a mistake, poisonous gourds were boiled in a pot, to eat. When they discovered this, one cried out, "O thou man of God, there is death in the pot." That is, there is that in the pot which, if eaten, will cause death. Hence, putting the cause for the effect, they said, death is in the pot, i. e., that which will cause death. So the apostle here. That written in stones, the decalogue, is called death, as it causes death to the transgressor.

Hence, it was "death" which was written in stones, and not the ministration of death. Suppose a case under the old dispensation. A man steals. The law condemns him to death. Now this death must be executed upon him, or administered to him by some one. This was done, as we well know, by the proper ministers of the law. Cannot all see that death is one thing, and the ministration of that death quite another thing? The ministration was the work, the act, the service, which the minister performed in executing the condemnation of the law. Hence, it is called "the ministration of condemnation." So we repeat, it was not the ministration which was written in stones; but death was written there, and there were ministers of the law whose business it was to see this death properly ministered to the transgressor. Now the office, the work, the service, of these ministers, is what the apostle has up and is comparing with the office, the work, the service, of the gospel minister.

But what is the point which Paul has in view in making this argument in this chapter? A proper understanding of this will help us to correctly understand his argument. Is he laboring to show the greater excellence and glory of a new law as compared with the old one? Nothing of the kind appears in all his argument; but the one prominent point he all along keeps before his reader, is, the greater glory and excellence of the ministry committed to him as compared with that committed to Moses. Under that ministration, they condemned men and put them to death; under this, they proclaim pardon, life, righteousness, and the gift of the Spirit. If the former was glorious, how much more the latter? Thus he says: "For if the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory." Verse 9.

D. M. CANRIGHT.

MANY kings make their subjects beggars, but Christ makes his subjects kings.

Practical Hints.

WEARING GOLD AND PUTTING ON APPAREL.

1 PET. 3:3.

WHILE it is a duty that we owe to ourselves, as well as a mark of respect and gratitude to God, in whose image we were formed, to observe taste, order, and cleanliness in our dress and persons, the New Testament expressly enjoins plainness in dress, and forbids wearing gold. 1 Tim. 2:9; 1 Pet. 3:3. This is designed to cure us of pride and selfishness. It is strange, yet too true, that the less we have to be proud of, the more are we inclined to manifest selfishness and pride. While the sinfulness of this generation should lead them to humble themselves in dust and ashes, the pride and extravagance in dress and apparel, displayed in this age, are made a subject of prophecy. See Isa. 3:16, &c. To use the language of the prophet Ezekiel, "pride hath budded." Eze. 7:10. Instead of taking extra pains to adorn our persons, we should weep over our sins and think of our Saviour's seamless coat, and of his crown of thorns. But while it is wrong to wear gold, is it proper to load our persons with other superfluous ornaments to take the place of gold? Can the practice of putting from two to four bone or coral rings on the fingers, wearing rubber bracelets and other useless ornaments, to look pretty, have a good tendency? Is it not calculated to cultivate the very principle that the Bible condemns, and which, if not checked, will eventually lead to go against the letter of the Scriptures?

OUR EXAMPLE ON HEALTH REFORM.

While we should not expect as much from those who have not heard on this subject as we should from those who have, there is danger of our sacrificing our principles on health reform, and retarding the work of reform, by yielding to the practices of the uninformed. Let us avoid undue sternness in useless oddities on the one hand, and slackness and lack of resolution in important points on the other.

RENEW YOUR SUBSCRIPTIONS.

It is a good time for those who have subscribed for the REVIEW on trial trip to plan to renew their subscriptions at the close of the six months' trial, which will bring us to about the first of June. The great amount of valuable reading matter that the REVIEW contains should be a sufficient inducement to subscribe permanently for this excellent paper. Nearly all can afford to pay \$2.00 a year for it. Those who are unable to do this, and yet desire still to take the REVIEW, can inform those who have interested themselves for them, and their paper need not be stopped. But planning and economizing in time, and practicing self-denial in things that are either useless or injurious, will generally make it a light task to raise the small sum of two dollars.

D. T. BOURDEAU.

Gratitude Expressed.

I WISH to express the gratitude of my heart for the privilege of attending the Conference of S. D. Adventists, recently held in this city. Never was my confidence in the spread and ultimate triumph of those truths which unite us as a people, stronger than at the present.

Reports from various parts of the great harvest field were of the most cheering character. To learn that many men of other nations, as well as Americans, men of piety, of ability, and of experience in the religion of the Bible, are being stirred up to a candid and prayerful examination of the truths we present, and that they are taking hold with energy and devotion to help bear the light to the nations of the world, is certainly cause for the most profound gratitude to God. Truly, he is fitting up a people for translation into the everlasting kingdom of his dear Son.

And the question comes home forcibly to my heart, Shall not those of us who have long professed a love for all the commandments of God, and a love for the second coming of Jesus, our dear Saviour, be awake, and diligently improve the fast-passing moments of probation? Shall not our works show our faith in these things? Abiding joy should fill our hearts, that we have or may have a part in this work. Upon a proper use of these precious moments, is suspended our hope of eternal life. *Eternal life!* Who can estimate its worth? Shall we forfeit it for the fleeting pleasures of time? Shall we not rather in all things render obedience to our heavenly Master, and secure it, with all of its inestimable blessings?

It is high time that each one of us was aroused to fully realize the weight of responsibility resting upon us. Let us arise to new activity and untiring energy in the cause, and help swell the last notes of warning mercy to the world.

It was indeed gratifying to meet Bro. and Sr. White, on their return from California, with so good health and buoyancy of spirit. During the long years of their connection with this work, they have, in sacrifice, self-denial, and arduous labors, given the most satisfying evidence of their devotion to it. Those best acquainted with them best know this fact. It is the most reasonable conclusion that God has chosen servants to lead out in his cause, and to

encourage the people forward. May we all stand by them, and feel that union in our hearts which sanctification of the Spirit and belief of the truth secure. May we heed the counsels and admonitions of Heaven, and may it not be said of us, "Ye have set at naught all my counsel, and would none of my reproof." May we rather hearken unto the voice of the Master, that we "may dwell safely, and be quiet from the fear of evil." "And the Lord direct your hearts into the love of God, and into the patient waiting for Christ."

A. S. HUTCHINS.

Battle Creek, Mich., March 26, 1873.

Only Believe.

THE difficulty with many honest souls in getting into the light seems to be in not comprehending, in its simplicity, the channel by which the grace of God is brought to the soul. And it may be asked, in view of God's willingness to bless and save, if this is not one of the chief hindrances to the growth of those professors who have long been in the way. Do we not too often approach him with a set form of requests for things that we feel that we stand in need of, without a very definite expectation that we shall receive the petitions we desire of him? It is very much the case with a reading of the Bible, that we pass in a careless, formal manner over important passages and ideas, from which we might glean a rich harvest of good, if read with an anxious desire to apprehend truly the lessons they were designed to convey. So in prayer, we may bring, as the heathen do, vain repetitions before God, and fail to receive because we ask amiss. It would be out of his order to work for us and bless us largely, while not in harmony with his divinely instituted way. No doubt our Saviour, seeing the proneness of the natural heart to unbelief, took occasion to illustrate the necessity of faith, and by demonstration exhibited his power to forgive sins, heal the sick, cast out devils, raise the dead, still the tempest, &c., to fix the attention, and lead the minds of his followers to this fundamental truth. Without faith, it is impossible to please God; and he that cometh to him, must believe that he is, and that he is a rewarder of such as diligently seek him. Now if we come to him in his appointed way, by repentance and confession, we are to take him at his word, and by simple faith lay hold of his promises and claim them as ours—believe, and receive. So surely as we are in earnest in seeking him, just so surely shall we receive a blessing at his hand.

"Prayer was appointed to convey
The blessings God designs to give."

Often the burdened soul goes mourning for months, and years even, while seeking God as the chief good, knowing there is nowhere else to go for help; and instead of laying his burdens down, or rolling (margin) them on God, if, from their crushing weight, he be not able to lift them to cast them on the Lord, he continues to carry them, not apprehending that help has been laid on One mighty to save, even Jesus, the Burden-bearer. It is quite as pleasing to God that we believe, and trust, as that we should turn at all from our evil ways, for even after we do this, if we struggle along in our own strength to overcome, we are in great danger of failing of the grace of God. Our own strength is weakness, our wisdom, folly. Let us give to God, so to speak, the benefit of all our weakness, our folly, our doubts and fears; and moving only in his strength, trusting only his wisdom, let such confidence spring up in our hearts toward him that we can lie passive in his hands, trusting him in the darkness as in the light. We are in the furnace. The great Refiner is watching our cases with all that love and interest, that sent him down from the courts of Heaven to earth, to die for us. He will only by these tests prove our faith till he sees it is enough. By-and-by, he will say, Child, come up higher.

Said a dear sister to me, a few days since, Sister L., I am in Christian's slough of despond. Well, dear sister, I have been there too, and not only there, but, for a period of years, in the worse than iron-bound castle of giant despair—bound as it were with chains to the wall of his dungeon, forgetting, meanwhile, that I carried in my own bosom the key by which I ought to effect my escape.

"Be not afraid, only believe," said Jesus to Jairus, the ruler of the synagogue, and believing, he received his daughter restored to life, by a word from the Life-giver. So, at the grave of Lazarus, he mildly reproved Martha for her unbelief: "Said I not unto thee, that if thou wouldst believe, thou shouldst see the glory of God?" Troubled soul, would you find rest? if you ever do, it will be by grace, through faith. Doubting, fearful one, do you want an assurance of your acceptance with him? "Bring forth fruits meet for repentance." "Fear not, but believe only." Perhaps Satan will tempt us to think our unworthiness is so great that freedom and salvation are not for us. Do not listen to his insinuations. Think how much has been done for us. That our Heavenly Father should condescend to answer our requests, is wonderful, yet it is nevertheless true.

Careful one, burdened and overcharged with the cares of this life, who think you can see no time for prayer, do not let this snare of the

enemy prove effectual. It is his device to occupy all your energies. Stop at once. Bid your cares to wait, while you go and pray yonder. Time must be devoted to this work, or you will not be prepared to overcome. Do not give up with a slight effort, or think that at some future time you will not be so crowded; for if he knows so well how to hinder you now, he will not be at a loss how to continue to attract your attention. To the sinner I would say, There is an open fountain for sin and uncleanness; angels of God are troubling the waters. Only believe in their efficacy—step in and be healed. The car of salvation is on its way to the heavenly city; the last and only through train, carrying the third angel's message, propelled by the angels of God and his Holy Spirit, is on its way. Believe, and act accordingly. "Get on board, get on board," secure a through ticket at once by a consistent faith. Honor God and save your own souls, and as many others as you can pluck from ruin. "Be not afraid, only believe."

"Ye weary, heavy laden, come,
Will you go? will you go?
In the blest house there still is room,
Will you go? will you go?
The Lord is waiting to receive,
If thou wilt on him now believe,
He'll give thy troubled conscience ease,
Come, believe! Come, believe!"

A. M. LINDSLEY.

Tradition.

It is often urged by some that the Puritans of New England kept the first day of the week as the Sabbath, and it is therefore inferred that the custom of Sunday-keeping is right.

It must be admitted, and is a matter of joy to us, that the Puritans were good men, and are entitled as such to our love and esteem. They did much to foster and build up good principles and institutions; but that they were perfect men is not so clear. They were out of the way in their opposition to the principles upheld by Roger Williams, and in their persecution of that good man; also in their policy toward the witches (as they were pleased to call them) of ancient time. Their religion was cramped by the ignorance and bigotry of the age in which they lived; and their devotion to the Sunday was the fruit of bigotry and ignorance, although the motive was good.

We must rather look at what the Bible says, and what it requires, than at what custom and tradition say and require; for it happens that the word of God sometimes clashes with time-honored customs and traditions.

As to those who, in the ages past, adhered to customs not scriptural, we leave them with their Judge. A clear and brilliant light now illuminates the pages of inspiration, and for this reason we are responsible to God for a higher life, and more correct theory of the truth.

A Christian must be a growing character. Luther, in his youth, entered the cloister; in his riper years, he left his cell and purchased a home of his own. A Christian should outgrow his errors, and not allow them to become his ruin.

JOS. CLARKE.

For Those Who Desire the Truth.

In a recent discourse on the Sabbath question by Eld. A. Hunsberger, of Olivet, it was claimed that the meeting of Jesus with the disciples, recorded in John 20:19, was by special appointment of Christ. The testimony cited to prove it is found in Matt. 28:7-10: "And go quickly, and tell his disciples, that he is risen from the dead, and behold, he goeth before you into Galilee; there shall ye see him; lo, I have told you. Then said Jesus unto them, Be not afraid; go tell my brethren, that they go into Galilee, and there shall they see me." No one will doubt that here was a meeting appointed, but all will see that it was to take place in GALILEE.

See also the following in Mark 16:7: "But go your way, tell his disciples and Peter, that he goeth before you into Galilee; there shall ye see him, as he said unto you." See Matt. 26:32: "But after I am risen again, I will go before you into Galilee." The fulfillment of this promise and appointment is recorded in Matt. 28:16: "Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them." Now to the question: Was the meeting referred to in John 20:19, in Galilee? It was not, but at Jerusalem.

For proof of this, see Luke 24:33. That this was the first meeting with the disciples assembled, see verses 34, 36, 41. That this was not a religious gathering, see John 20:10. That these all abode together, see Acts 1:13. Then Jesus met them at their own home, incidentally, and not by appointment, as every particle of the testimony goes to show.

Furthermore, Galilee was, at the nearest point, not less than forty miles distant. The points most frequented by our Lord were sixty miles, at least, from the city of Jerusalem; so that, if the disciples did fill the appointment on that day, they had to travel, not only from Jerusalem to Galilee, but also back again, a distance of at least eighty miles, and this by appointment, as the gentleman would have us understand, of our Lord. What a Sabbath! Of course, all would have to return, as they are found at Jeru-

salem in the evening of the same day. John 20:19.

Neither could this appointment have been filled at the meeting recorded in John 20:26; for that was in the same place as the first. Compare with John 20:19.

This manifest perversion of the Scripture is doubly censurable, as the attention of the gentleman was called directly to it. It was, however, entirely ignored and sneeringly turned aside, the people, some of them, being gladly deceived. Truly, "He taketh the wise in their own craftiness."

It is certain that Jesus did, at some time during his stay of forty days upon earth (Acts 1:3), fill this appointment with them in Galilee. Matt. 28:16. The day of the week, however, on which it occurred, is nowhere mentioned.

What shall this man say in the Judgment for such inexcusable perversion of the texts in question? If the blind lead the blind, shall not both fall into the ditch? May God pity and save the honest searcher for the truth.

D. H. LAMSON.

Olivet, Mich., April 3, 1873.

God's Holy Law.

How many of us realize the sacredness of this law? Let us look back to the time when God spoke his law in awful grandeur on Mount Sinai. God would not suffer his law to be spoken on any common occasion. "And the Lord said unto Moses, Go unto the people, and sanctify them to-day and to-morrow, and let them wash their clothes, and be ready against the third day." Ex. 19:10, 11. So we see that they had two days to prepare to hear this sacred law. God wrote the law (the ten commandments) on two tables of stone, and gave them to Moses, and they were afterwards placed in the most holy place of the sanctuary, where even the high priest was not allowed to enter only once a year because of the glory of the place, and the halo of glory surrounding it. It was a law so holy, so blessed, and perfect, that God required reverence and honor to be paid to it.

God gave his law to sinful man, that he might obey it. For, as David says in Ps. 19:7, "the law of the Lord is perfect, converting the soul." If we obey this law, we shall be brought into favor with God, and form perfect characters, ready to meet our Redeemer with confidence when he comes.

The only way we can show our love to God is by keeping his law. Jesus says, "If ye love me keep my commandments." How many in past ages have done this? Enoch and Elijah led such holy lives that they were translated to Heaven without seeing death. Moses, also, was resurrected soon after death. David said, "Oh! how love I thy law; it is my meditation all the day." If David, the king of Israel, could find so much delight in it, can we not, too, share with him? Cannot we enjoy the same as those who lived in ancient times, if we will? I can see no reason why we cannot. God is no respecter of persons. He is unchangeable, and his law is without end.

Mankind had so far departed from the teachings of the law that the Son of God came down to earth, set an example for us to follow, and died, and a rich reward was promised to every one who will follow in his footsteps, which shall be given when the Judge of all the earth shall come to reckon with his people.

But this is not all. Our characters are to be measured by this law. God holds us responsible, and we must give an account of every deed, word, and even our thoughts; and if we prove ourselves unworthy of "eternal life," we must be punished according to our works. "For God shall bring every work into Judgment, with every secret thing, whether it be good, or whether it be evil. Eccl. 12:14.

BENNIE H. WELCH.

Battle Creek, Mich.

THE FULLNESS OF CHRIST.—The happiness we derive from creatures is like a beggar's garment—it is made up of pieces and patches, and is worth very little after all. But the blessedness we derive from the Saviour is single and complete. In him all fullness dwells. He is coeval with every period. He is answerable to every condition. He is a physician to heal, a counselor to plead, a king to govern, a friend to sympathize, a father to provide. He is a foundation to sustain, a root to enliven, a fountain to refresh. He is the shadow from the heat, the bread of life, the morning star, the sun of righteousness; *all, and in all.* No creature can be a substitute for him, but he can supply the place of every creature. He is all my salvation, and all my desire; my hope, my life, my glory, and joy.

Whom have I in Heaven but thee? and there is none upon earth that I desire besides thee. My flesh and my heart faileth, but thou art the strength of my heart and my portion forever. I cannot be exposed, I cannot be friendless, I cannot be poor, I cannot be fearful, I cannot be sorrowful, with thee.

REST IN HEAVEN.

"There remaineth therefore a rest to the people of God." Heb. 4:9.

THERE is a land of quiet rest
Beyond the tomb,
A land where flowers forever grow
In fadeless bloom.

No wintry blast, or scorching heat,
Shall enter there,
Or fear of death shall fill the heart
With dark despair.

Within those calm and peaceful shades,
Sin may not come,
Nor aught that can destroy or hurt,
There find a home.

No mortal foot hath ever trod
That city bright,
Its glory hath not been revealed
To mortal sight.

But unto him who overcomes,
It will be given
To share the never-fading joys,
And bliss of Heaven.

When this dark night of doubt and grief
Is changed to day,
Then God, with his soft hand, shall wipe
All tears away,

And saints immortal, from their graves
Victorious rise,
To dwell forever in thy bowers,
O Paradise!

GETTIE W. DAVIS.

Battle Creek, Mich.

Progress of the Cause.

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

Vermont and Canada.

ON returning home from attending the quarterly tract and missionary meetings for the five districts in Vermont, in December last and the first week in January, and from holding, in that time, several other meetings among the churches and scattered ones, I found that my lungs and general health were much affected on account of having traveled in hard snow storms and very cold weather. Yet, by the assisting grace of God, I have been enabled since then to spend my whole time in trying to labor for the furtherance of the cause.

Held several meetings in Enosburgh, where the Lord evidently granted us the influence of his Spirit to help our infirmities, and to encourage us to labor with greater earnestness for the spread of truth.

Went twice into Canada, where I visited old friends among the French Baptists, etc. The interviews I had with Mr. and Mrs. Normandeau in Granby, Jan. 21 and 22, were interesting. They do not hesitate to say that they do not see everything exactly as they used to, though they may on that account be rejected as reprobates. May they be led to see the whole truth.

The visit I had with the Meggison family in Grande Ligne, Feb. 4 and 5, was also interesting. They embraced the Sabbath of the fourth commandment a little more than a year ago, by reading the REVIEW and our tracts. Since then they have met with a great loss in the death of Mr. R. Meggison; yet they (the surviving companion, daughter, and three grand children of the deceased) are endeavoring to keep the whole truth. They cheerfully donated ten dollars for the cause.

Sabbath, Feb. 22, held a profitable meeting at the house of Bro. H. W. Kellogg in Berkshire, Vt. The friends of the cause in B. keep up their weekly Sabbath meetings, are punctual in paying their pledges on s. n., and are endeavoring to carry out the objects of the missionary and tract society. The next day, assisted the general agent of the society in preparing to send circulars to all the delinquents on our periodicals in Vermont.

Went twice to East Charleston. The meeting I attended there, the first Sabbath in March, was cheering and encouraging to all present. Just six months had elapsed since we had given the first lecture under the tent in that place. In that time upward of twenty commenced to keep the truth, but some afterward made shipwreck of their faith; yet, as the result of my brother's labors during the winter in the place and vicinity, others had embraced the Sabbath. Enjoyed usual freedom in speaking from Heb. 12:1-4. My brother followed with exhortation, after which testimonies were given by several of the friends present.

Sabbath, March 8, Bro. Bean and I met with the church at East Richford. Had a good attendance. The Lord greatly blessed us in speaking the word, and our social meeting was interesting to all present. On account of stormy weather and of my having to give a sermon at a funeral in the place the next day (Sunday), we did not hold a business meeting with that church as we had designed. Sabbath, the 15th, was a good day to the church in Bordoville. We have reason to believe that the brethren and sisters here have been trying to lay aside their petty difficulties. Enjoyed a good

measure of the Spirit in all our religious exercises. Was glad to see a good attendance at the Bible-class and Sabbath-school. There were upward of fifty who took an active part in these exercises. A still larger number of this church should take an interest in this branch of the work.

Last Sabbath and first-day, the 22d and 23d, Bro. Bean and I held profitable meetings in Jericho. The brethren in West Bolton and Jericho are much in need of a house of worship, and they feel a great anxiety that I should locate in their midst to aid them in erecting a house, etc. May the Lord lead in this matter is my prayer.

A. C. BOURDEAU.

March, 1873.

Report from Bro. Matteson.

THE Lord has worked for us in much mercy, and still he causes his light to shine, moving upon the hearts of the people and opening effectual doors in the gospel work. My labors in Shelby Co., Iowa, closed March 3, having continued twenty-three weeks. During that time, fifty-three persons embraced the Sabbath and kindred truths. Three small churches were formed, eight miles apart, with thirty-eight members. Systematic Benevolence was arranged, amounting to \$82.00 per year. Most of the brethren are poor at present, being new settlers; but there is a fair prospect for improvement in this direction. A leader was chosen in each church, but none ordained. I obtained twenty-seven new subscribers for *Advent Tidende*. Collected on *Tidende* and sold books to the amount of about \$100.00. On the last day of February and first day of March, the Lord favored us with mild weather after a very severe storm. Ten brethren and sisters came across the prairies, eight miles, to be baptized. Three friends came afoot, fifteen miles, to attend the meetings. Twenty-three willing candidates were baptized. The ice was about three feet thick, but after half a day's work, we obtained a suitable grave for baptism. Other things being arranged conveniently, all felt well physically as well as spiritually, after the baptism, although some were feeble persons. On Sunday, one brother came ten miles to be baptized. After that, we had a parting meeting, where most hearts were much moved, and the blessed hope seemed good to these friends who, a short time before, had been without hope and faith in Christ.

Then we went ten miles on horseback, through a sharp wind and frost, to Copy's Grove, where the brethren from that vicinity congregated for an evening meeting. Administered the ordinances; felt encouraged by the blessing of God. Parted at 11 o'clock in the night. Walked three miles to a resting-place for the night, and went on my journey in the morning. Called at the house of a dying brother, who has been sick all winter. The blessed hope sustained him, and the Lord seemed very near to us as we bowed in prayer around his bed.

I attended the Conference in Battle Creek. Feel thankful to God for the kind admonitions and counsels of older brethren, especially of our esteemed Bro. White. Felt also much encouraged and cheered by the sympathy and help extended to us, and by the deep interest in the Scandinavian Mission manifested by our American brethren. The work is one, and our hearts beat in union with theirs, desiring above all that God may be glorified and many dear souls out of every nation prepared to meet our Lord with joy.

The Scandinavian Mission stands at present as follows: Number of churches, 12; members, 302; s. b. \$1121.00; ministers, 1; licentiates, 5; —3 active. Beside this, many scattered ones are springing up in different directions by reading our books and papers.

I am now laboring in Chicago. The interest to hear is good. Attendance, evenings, from seventy to one hundred and thirty. May the Lord continue to help and bless for his name's sake.

26 Temple St., Chicago, March 27, 1873.

Woodland, Cal.

By previous reports, the readers of the REVIEW were informed that I was remaining at Woodland, holding meetings and superintending the building of a meeting-house. I am glad to say that the house is now completed, and that it gives general satisfaction. The dedication services were of unusual interest. Bro. Loughborough had good freedom in speaking the word, and the social meetings were very cheering. I was sorry to lose Bro. L's help (he having previous engagements), but resolved to do what I could in a new course of lectures. The interest continued to rise, and on Sunday, the 16th inst., a very large concourse of people gathered at the water side to witness the baptismal scene. The day was delightful and all nature seemed rejoicing in her green and flowers.

The most perfect order was observed while nine willing souls were buried in the likeness of Christ. It was good to be there.

The friends of the truth here seem greatly revived and encouraged. Family altars are being set up, and daily prayer-meetings held. A disposition is manifested to work for the truth, which promises a more favorable state of things here.

As for myself, I must report a good degree of courage, a stronger determination than ever to be a perfect overcomer. I see no time for halting or trifling; and no resting till Jesus comes. My physical and mental health is almost entirely recovered, and I again feel free from that gloomy, confused and unsettled state of mind which has so long oppressed me. In God's great mercy I hope, and go forward in the good way.

The truth looks brighter, and I love it more and more. Away, all earthly pleasure, your charms are gone, and brighter joys win me away. The one great longing desire of this heart of mine is to learn of Jesus and tell of his charms. That I may save some and gain the kingdom with all the faithful, is now my unceasing labor and prayer.

M. E. CORNELL.

March 19, 1873.

Wisconsin.

OUR quarterly meeting at Dell Prairie, Wis., the 15th and 16th of February, was quite an interesting and profitable one. We had five meetings for worship and one tract and missionary meeting. Bro. N. M. Jordan has reported the distribution of tracts for this District. The brethren and sisters resolved to put forth greater efforts the present quarter than they did in the last in the circulation of tracts. They appear to realize more fully the importance of this work.

According to appointment in the REVIEW, I attended the quarterly meeting at Poy Sippi, the first Sabbath and first-day in March, 1873. Our meetings were good. The Lord was with us by his Holy Spirit. The good work is onward. Bro. Baker of Mackford was present and assisted in preaching. Sister Cady (the wife of Eld. Cady) was very sick with the spotted fever. She requested us to pray for her. After the evening meeting, the elders met to pray for her, and proceeded according to instruction in James 5:15, 16. The Lord raised her up. I took her by the hand, and in the name of Jesus bade her walk. She walked to the stove and sat down, praising the Lord for his goodness. Immediately, she asked for something to eat. The next morning she got up and made her bed, and is now about her work.

We had a meeting of the T. and M. society. Some interesting statements of the workings of the missionary society were made by different persons. May the Lord help us to work in this good cause. No. of pages of tracts and pamphlets circulated, 2500.

The next Sabbath after quarterly meeting, Bro. W. Case and myself commenced a meeting eight miles from Poy Sippi, near Lake Poygan. Held eleven meetings. Good attention was paid until near the close of the last meeting, which was last Sunday evening. I preached from the words of Jesus, "The Sabbath was made for man." The Lord gave me great liberty in preaching his truth that evening. I believe a majority were convinced that the seventh day is the Sabbath. Two decided to obey the truth, others were interested. Some church-members disgraced themselves by their bad conduct in this meeting. We closed the meetings on account of the bad roads.

One evening during these meetings, sister Ashley was taken very sick. She is troubled with heart disease, and has been bloated very much this winter. On our return from meeting this evening, she requested me to pray for her. I did so, and the Lord answered and removed the pain in a moment. The next morning the bloated had all disappeared.

P. S. THURSTON.

Plainfield, Wis., March 28, 1873.

Hardin Co., Ky.

At the time of my last report, I was about starting to visit the brethren in Hardin Co. I arrived at Bro. Barr's, Locust Grove, Feb. 12. They were looking for me, and anxious to have me come.

On the evening of the Sabbath, the 14th, I commenced meetings at the Locust Grove school-house. There was quite a respectable attendance while the weather was anything like favorable; but it was most of the time very unfavorable and the roads so bad that but few could come out. Prejudice and persecution rage here very much, consequently there can be but little good done, more than to strengthen the friends of the cause. It is thought, however, that there is not so much prejudice existing as there was when Bro. Bourdeau was here.

I gave some fourteen public discourses, all, except one, at the school-house and at Bro. Barr's, at Locust Grove. One new one came out on the Sabbath, and there are a few others of whom we have strong hopes.

The brethren and sisters here are of the

right stamp, and are whole-hearted in the work. There is quite a contrast between their former teaching and what it is now. All but one came out of the Disciple church, which has hardly anything right save the form of baptism. They have no prayer, no testimonies borne in meeting, especially by the sisters, no Spirit except the word, and many other errors seemed to be rooted and grounded in their hearts. This made it necessary to spend considerable time in getting this little company into working order. They were all willing to enter right into the work, and although their prayers and testimonies were not glossed over very nicely, nor very lengthy, yet the very emotions of the soul were made manifest in their few words and actions. The four Sabbaths I was there, we had good social meetings. The power of the Spirit of God was felt in our midst, and we all wept together. Praise the Lord.

Sister Williams, late of Kansas, was there. She is a lady of ability. She became interested in the truth through the influence of the sisters Combs. Though this sect was everywhere spoken against, yet she saw such a great change wrought for the better, especially in sister Bettie Combs (the only daughter of Dr. Combs, a man of affluence and influence), who had formerly been proud, and vain of her costly apparel, that it had a good effect upon her mind. These things, with the cautious zeal they exercised in the matter had an influence to draw her attention to the truth, notwithstanding she had determined not to read anything on the subject of our faith. Brethren and sisters, this is only one example of what an influence a godly walk and proper living before those with whom we associate, will have. The cause of God will always prosper in such hands and under such influences.

Sunday, the 9th of March, spent most of the forenoon in fixing and damming up a stream, to make a fit place for baptism. After a discourse upon that subject, we repaired to the place prepared for that purpose, where seven souls, who we truly believe were dead to sin, were buried with Christ in baptism, to rise to walk in newness of life. May God ever be near them to help them carry out their convictions of duty.

Evening of the same day, we attended to the ordinances of the Lord's house. It was truly a solemn time to see those dear friends for the first time attend to feet washing. The power of God was felt in our midst and we enjoyed a feast of heavenly things; after which, we organized temporarily a little band of eight persons, who covenanted together to keep the commandments of God and the faith of Jesus. Systematic Benevolence was arranged, amounting to \$33.40. There are two more who will become members as soon as an opportunity is offered them, making ten in all. This is the first church of our faith in the State. We ask the prayers of all in behalf of the cause in Kentucky.

S. OSBORN.

March, 1873.

Carroll Co., Mo.

WE are among the lonely ones, and thought perhaps it might be well to write a few lines once more, as it has been some time since we have reported. It is now over three years since we embraced present truth. We have never been sorry for it. It is true that we find many things difficult to get along with in our situation. We have tried to scatter light on this subject according to the best of our ability and the small amount of means we have to do with.

We were in hopes some brother would come here before this time. Bro. Rogers wrote, over a year ago, that he thought of coming this way. He has probably found more important fields in which to labor. We hope (if it is the will of the Lord) that some one will come this season and give us, or the people here, a few discourses on present truth. We have desired to attend some of the meetings that have been held in this State, but have not had the means or ability to do so. We have neither of us ever heard a S. D. A. sermon preached; but we would say that we feel determined to live and act according to the light we have, and look to God, who has always led his people, for light, wisdom, patience, faith, and hope. In every REVIEW we receive from Battle Creek, we find something to encourage us to persevere in the cause of Christ.

We wish there was some way that tracts could be distributed through this region of country. We think some seed might fall on good ground, which would bring forth fruit.

Your unworthy brother is in his sixty-third year, broken down by sickness, medicine, and hard labor (perhaps I ought to say tobacco, too). I used the "weed" over forty years. Four years ago, I thought the matter over seriously and concluded if no unclean thing could enter the kingdom of Heaven, the tobacco "monger" would have a poor chance. So, feeling very desirous to obtain immortality, I resolved, by the grace of God, that I would not use it again, and I feel very

thankful that I have been enabled to keep my resolve. We try to live out the health reform as far as we can in our situation. We feel thankful that God is enlightening his people in the truths of the Bible and other matters that concern our temporal and eternal welfare.

May the time soon come when God's people shall all have their lamps trimmed and burning, is our prayer.

J. & E. WILMOT.

March 3, 1873.

Chicago Co., Minn.

The gathering of God's people among the Swedes begins to move on favorably and with greater power. Another little company of eighteen have joined the pilgrim band. This strengthens all of us. Praise be unto the living God! Our whole strength consists now of about fifty individuals; and they are all busily employed in trying to get the truth before their fellow-beings. God has blessed us greatly of late in our meetings, so that we have, among those believing, realized a growth in the truth, from time to time.

Our enemies who have long prophesied that the "fire" we have been the means of kindling among them, they would soon quench, begin to find out that it is unquenchable; and it makes some of them feel rather discouraged, because it gets right into their churches, and takes hold of deacons, secretaries, etc. They send out their representatives, now and then, to give us a hint of their inward feelings toward us; but it often happens that they return with the same answer as is found recorded in John 7:46.

A few weeks ago, a company of fifteen made their appearance in the school-house where we held our meetings, for the purpose—so we were told—of taking me and some of my friends captive. Their commander-in-chief was to give the alarm by rising to his feet, and crying, "You lie!" Then his followers were to seize us, all at once, and drag us out. I kept on speaking one hour and a half, quite freely; and though the congregation at first seemed very uneasy, they at last became quiet and attentive.

When the great man of this company was asked why he did not carry out his purpose, he plainly answered, "I got my throat so full I was not able to speak." I believe they learned a good lesson. May God help them to see the truth!

CHAS. LEE.

Woodburn, Iowa.

ACCORDING to appointment in REVIEW for the tract society meeting of the 6th Dist., Brn. Nicola and Auten came to hold meetings with the church for the purpose of leading us out into the light, from which it was found we had been wandering. They first went from house to house to talk and pray with the friends, to find what their spiritual condition was, and to encourage them to come out to meeting and unite in seeking the Lord for light and help, and a deeper work of grace. It was very evident that the church was in a sad condition. There was not that brotherly love, that union of feeling, and harmony in the church that should characterize the people who have received the last message and claim to be preparing soon to meet the Lord and be taken home to Heaven without seeing death.

Reformation in the way of living had not been very generally adopted. We needed a new conversion, to prepare us to enjoy the blessing of God. The truth on all points could not be harmonized by all. Eyes were turned back, and steps taken toward Egypt. Tobacco, coffee, and pork, with their attending evils, were still made use of. The state of the church was about as the enemy would delight to have it. But as the meetings commenced (they began Feb. 25, and ended March 3), the Lord began to work. The work of self-examination was entered upon, and each one tried to look at his own case and get his heart right before the Lord. Confessions and vows were made by all. The meetings grew in interest. The work of self-examination continued, and we hope it will continue until we are all purified and made white, so that when the Lord comes, we may all be found of him in peace.

We are happy to say that all have quit their tobacco. Others have promised to abstain from the use of coffee. We trust the work will go on until every idol is forsaken. We now feel that we are united on the truth as we never were before, and if we stand together and hold each other up, the Lord will work for us, and we can then exert an influence that will be for the advancement of his cause. To the Lord be all the glory. May the Lord bless those dear brethren who came and labored so earnestly to help us out of the darkness into which we had fallen.

JACOB SHIVELY.

WESLEY'S ADVICE.—Let the prayers be very short—a few minutes—and frequent intervals of singing; and let different persons pray for different things.

Let Us Labor.

THE religion of Jesus is unalterable in its very nature. It is founded on the perfections of Jehovah, and on the necessities of man. Its promises and precepts, its prospects and privileges, are the same to-day as they ever were. It was the privilege of the early Christians, not only to labor for Christ, but to suffer for him. Their path was by no means a pleasant one. There were obstacles to be met, sacrifices to be made, and crosses to be borne. When we read the acts of the apostles, and the epistles which they wrote, we can but admire their character, and devotion to the Saviour. Their spirituality of mind, purity of heart, simplicity of spirit, contempt of the world, patience under suffering, love for the brethren, dependence on the Saviour, and their oneness in seeking to save perishing souls, caused them to shine as lights in the world; and all who beheld them were constrained to confess that they were not like other men. The world saw the change and persecuted them for it.

The field for labor is as broad to-day as it ever was. The necessity of consecrated hearts and willing hands to advance the cause of truth and win souls to Jesus is much greater to-day than in the days of the primitive believers. We are living under the third and last angel's message. What is done must be done quickly. The world is our field. The necessities of man demand our united efforts to perform a work of mercy. Surely we have never been invited to engage in an enterprise of such magnitude, such grandeur and glory. Our chief aim should be to induce sinners to seek God and turn away their feet from trampling upon his holy law.

Let us consider the nature of the tract and missionary enterprise, reflect upon the dignity of its object, the high moral powers which are called forth in its execution, the simplicity, benevolence, and efficacy, of the means by which God's truths are to be proclaimed, the alarm sounded, and a people gathered together to meet Jesus.

Did man ever engage in a more noble work than do these societies, which take the law of God for their platform and the religion of Jesus as a standard of holiness? We know of no enterprise that is so noble, honorable, and profitable as that of soul-saving. It is one in which all can engage, and, if honest and faithful, receive, not only the blessing of God, but the wages which he has in store for the faithful laborers. And those who are engaged and interested in the distribution of books, papers, tracts, and all periodicals appertaining to the present truth, are engaged in a holy work, and can well afford to bear the contempt of those who point the finger of scorn; for this act on the part of the scorner is a fulfillment of prophecy, a sign that these scoffers will soon meet their doom, unless they receive the truth; and this should wake us up to renewed energy and greater activity in the Master's cause, that if possible we may win them to Christ.

It is written that in the last days there shall be scoffers. We regret that it is so. We regret that men who profess to be waiting the Master's return should point the finger of scorn, and oppose an enterprise whose chief object is to turn sinners unto holiness and teach the commandments of God.

As we have entered the ranks of those whose mission it is to sound forth the glad tidings that Jesus soon is coming, let us then beware of compromising our principles and conceding to the practices of the world from a mistaken notion of conciliating the prejudice of the ungodly, or winning them to the truth. Such conduct will only excite the contempt of the world, and cause the Almighty to frown upon our efforts. No, we shall be singular if we are holy. We must be consistent if we would be useful. We must expect reproach if we boldly confess Christ before men and steadily maintain that marked distinction which forms the line of separation between commandment-keepers and commandment-breakers. Let us be like Caleb and Joshua, who declared with humility and integrity of heart, "As for me and my house we will serve the Lord."

M. WOOD.

The Lord's Vineyard.

How sacred is the work of laboring in the vineyard of the Lord! No one but he who has been engaged for some time in this holy calling can realize the sacredness as well as the responsibility and care connected with it.

When the servant of the Lord first looks over his field of labor, he often sees nothing but briars, nettles, and thistles; and it seems as if it was an utter impossibility to do any good in such a field. He still feels it to be his duty to make a trial. A most solemn feeling takes hold of him as he approaches the place where he intends to begin his work. He feels the need of strength.

He realizes the want of courage. He bows before his God, and there receives strength and freedom to take hold of his labor. He thus puts his hands in among the burning nettles, and stinging briars, and succeeds in breaking off, or pulling up by the roots, one now and then. And as he continues, day after day, he at last finds that a tender plant here and there appears as soon as the Sun of Righteousness can shine in upon them.

Many a time he feels careworn and fatigued, as well as torn and disheartened, but as he sees that his labors are blessed, and that by returning to his God his strength is renewed, he toils on, looking to God for the reward of his labor.

Fellow laborer! do not give up your holy work, though it seem to wear your strength away. Get wholly loosed from all the ties that tend, in any way, to connect you with the world, and you will move more easily under the yoke of Christ, and your now-so-heavy burden will be light. Our labor is soon to be finished. The Lord of the vineyard will come! And then, blessed is the true worker, that has faithfully discharged his duty; his Lord will say unto him, "Well done, good and faithful servant, thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord." (Matt. 25:23.)

C. LEE.

Gather the Crumbs.

"THE world [cause] wants men, large-hearted, manly men, who shall join its chorus and prolong its song of labor and of love."

"The times [cause] want scholars."

"The times [cause] want heroes, heroes who shall dare to struggle in the solid ranks of truth, to clutch the monster error by the throat."

The cause of God, of truth, wants just such men. Who can fail to see this? Where are those large-hearted, manly men, who are wanted to guide the ship aright, who are willing to stand up and take the burdens at the head of the work? Where are the scholars, scholars in the word of God, and who are not deficient in the knowledge of the world even? Where are the zealous Peters? the learned Pauls? and the lovely Johns who must not be wanting? Where are the heroes, the soldiers who shall gird on the whole armor of truth, and be willing to go forth in the service of the Master, calling sinners from the error of their ways? Come, brethren, let us fall into the ranks, each try to get into his proper place, and then all pull together. Then, and not till then, may we expect this cause to move with that power with which we are ardently desiring to see it move. May God help us to awake out of sleep and watch.

HABIT.

"The chains of habit are generally too small to be noticed till they are too strong to be broken."

"There are men who are brave enough to storm a breach who are not brave enough to tell the truth."

"There are heroes who can bear unflinchingly the pain caused by the amputation of the limbs who cannot, or do not, break the miserable little habit of petulance or profanity."

There are those who are brave enough to face every danger who dare not face the power of appetite and throw away the soul-and-body-destroying weed, tobacco. But, thanks to God and the power of a living truth, there are some who can by faith in his name overcome this foe even.

DOMESTIC LEGISLATION.

In an article with the above heading, in *Hearth and Home*, are a few thoughts worthy of copying: "The mistake that nearly all of us make, is that of regarding parental authority as something belonging to the parent alone, for his own ease and comfort; when, in fact, it is something given to the parent for the good of the children alone. And every bit of exercise of authority over the children which is not designed to promote that child's present and future well-being, is simply a bit of domestic tyranny. The right of the child is just as sacred as that of the parent."

Yes, says one; but I must make my child do right. There is just the place, brethren, where so many of us fail. We try to make too much. True, the will must be subdued. But let us cease so much making them do in our own strength. Let us carry them to the Master, and let us first tell him all about our own faults, then those of our children, and then try to restrain them in love. Teach them to do right, not make them. Punish them, if need be, but

in love, and we must be sure that we are not the one most at fault. The same writer says again, "It is our duty, in childhood, to exercise them in the art of self-government. Not only teach them to do right, but what is right, and afterward, why certain things are right, and why certain things are wrong. Teach them the necessity of following the leadings of right from their own free will, and not always from compulsion." I confess my failure here, and resolve to do better.

A WORD TO PARENTS.

"Parents often see their own faults reflected in their children, and want to break the glass. The fault is not in the mirror, but in the object before it." Pause and reflect on this. When we see our children doing wrong, let us ask, Have I not set the example? and, if so, confess our faults to them. This will give us strength to overcome, and then we may help them. We need much wisdom to train our children for Heaven. Do not get discouraged, but keep trying, and never say fail.

"Keep pushing, 'tis wiser than setting aside And dreaming, and sighing, and waiting the tide; In life's earnest battle they only prevail Who daily march onward and never say fail."

A WORD TO ALL.

"There are people whose very presence seems to elevate us into a higher atmosphere. Choose such associates." Why should any of our brethren choose for constant associates those whose influence can but be debasing. We would warn such, Beware. "Evil communications corrupt good manners." "He that walketh with the wise, shall be wise, but a companion of fools shall be destroyed."

H. F. PHELPS.

Milton, Minn.

A TEMPERANCE STATESMAN.—A man really needs very little spirituous liquors in the course of a year. And many there are among the active, clear-headed men of the day who have never in the course of their lives tasted a drop. The present secretary of the United States treasury, Mr. Boutwell, used to say, before he attained his fortieth year, that he had never tasted ardent spirits, and he should not till he was forty. At forty, he said he should defer beginning the use of liquor till he was forty-five. At forty-five he declared he would never use them till he was fifty. And when fifty came he resolved that he would drink no liquors until he was sixty; and he is now working out that problem of abstinence from all kinds of intoxicating liquors, and has nearly ten years in which to do it. Meantime others—cultured, brilliant, affluent—who have not thus prudently deferred and postponed the practice, have dwarfed their intellects, and muddled their brains, and soured their dispositions, and have debilitated their bodies, and have impaired their usefulness, and have sunk out of sight, even before they have arrived at the fiftieth year of their lives, by the use of—I will not write by the abuse of—spirituous liquors.

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

Obituary Notices.

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

DIED, at Grove Lake, Minn., March 17, of consumption, our much beloved, widowed sister, Mariah Judd, in the 31st year of her age. She leaves two children, an aged mother, and many near and dear friends to mourn their loss. She has been a strict commandment-keeper for the past year, and fell asleep in Jesus with the full assurance of a part in the first resurrection. For two weeks before her death, her sufferings were most intense, which she bore with great patience, and would exclaim, Nevertheless, Father, not my will, but thine be done. She left her children entirely in the hands of God, with the full assurance that he would never leave them nor forsake them. She exhorted all her friends to walk in the straight and narrow path, and meet her where parting would never come. She felt that the time was very near when Jesus would appear and call his children home to dwell with him forever and ever. Her funeral was attended the 19th. Remarks from Bro. Hover, Methodist.

ELIZA EMMERSON.

The Review and Herald.

Battle Creek, Mich., Third-day, April 8, 1873.

We have received a letter from a person signing himself "Rev. J. W. Medlin," and hailing from Tennessee, informing us that he is the predicted prophet Elijah, and proposing to come here and preach for us a year, if we will pay his fare, and guarantee support for his family during that time. This we believe is little the coolest proposition we have ever received. We would say to the Rev. Mr. Medlin that this thing is getting monotonous. Elijahs are so plenty in all parts of the land that they have an interminable controversy on their hands to settle their rival claims among themselves. It is customary in some places to speak of things which are very numerous, as being more than you could shake a stick at. But we feel as though we would like to "shake a stick" at some of these gentlemen who so calmly assume the imposing name, and pretend to the exalted character of Elijah the prophet.

The Lectures in New England.

We are not prepared at present to state definitely the time for the commencement of these lectures. We advise the friends of the cause, therefore, to make no definite arrangements concerning attending them, until further notice is given through the REVIEW.

GEN. CONF. COM.

Terrible Disaster at Sea?

The steamship Atlantic left Liverpool March 20, having on board about 1000 persons. She was wrecked on an island off Halifax the night of the 31st, and about 700 lives were lost! The exact number of lost is not known. We give items from the latest reports.

New York, April 3.—Harrowing details of the awful scenes attending the loss of the steamship Atlantic continue to be received. All the women who were asleep at the time the ship struck were drowned in their berths, the heavy seas which constantly poured over the vessel and filled her, preventing them from reaching deck. Some women who showed remarkable presence of mind and appreciation of the awful situation, only reached deck to be washed into the sea and drowned.

It is said that the crew were picked up at Liverpool as *cheap hands*, and were inefficient and disorderly; also that the vessel had not a sufficient supply of coal, and was driven out of her course to Halifax to get coal, and, had she encountered bad weather so as to be detained in her voyage she must have foundered. If these statements are correct, and some of them seem to be, the company are guilty of this fearful loss of life, by endeavoring to make a cheap trip!

J. H. W.

To Correspondents.

Geo. A. KING: The word translated "times" in Dan. 7:25, which the little horn should think to change, is a Chaldaic word, and occurs eleven times in the Old Testament. It is translated *season*, twice, and *times*, nine times. It is never rendered year. Gesenius, in his lexicon, does not once give it the definition of a year, but usually of a stated or appointed time. He gives also the definition of sacred seasons, or festivals, and refers to Dan. 7:25 as an instance of its use in that sense. Its kindred Hebrew words occur in the O. T. seven times, and are translated *times* and *seasons*, in all cases.

C. C. STANBRO: The antecedents of the pronouns used in the Bible must be determined more by the sense than by the construction. See 2 Sam. 21:1, compared with 1 Chron. 21:1. In Dan. 9:27, the sense requires that we take the Messiah as the antecedent of the pronoun "he," and not the "prince that shall come," which doubtless refers to the Roman prince. Because, first, the Messiah is the leading subject from verse 25; and, secondly, he is the one that caused the sacrifice and oblation to cease by his death on the cross. Therefore he is the one that confirmed the covenant, the new covenant that was to be made with the house of Israel and the house of Judah; Jer. 31:31; and he confirmed it in person during the first half of the last or seventieth week, and through his apostles during the latter half of that week. Heb. 2:3. That the ceasing of the sacrifice and oblation predicted in Dan. 9:27, was the annulling of those Jewish ordinances at the cross, is evident; because, first, they did there virtually cease, as they were no longer of any efficacy after that event; and, secondly, the actual suppression of the form of those ceremonies at the destruction of Jerusalem was of no sort of consequence whatever so far as they were concerned; and, thirdly, the destruction of Jerusalem is brought to view in the expression that follows: "And for the overspreading of abominations he shall make it desolate."

J. L. SIPLE: To notice all the texts you mention would take a long time and a great amount of space. Our views on the passages you refer to in the Revelation, will be found in "Thoughts on Revelation" for sale at this Office. Much information can be gained from commentaries, and to them we would refer in relation to those texts the elucidation of which depends chiefly on a knowledge of the places, events, and customs in reference to which they were written.

To DANIEL EDWARDS: You do not seem to apprehend the point in the subject of the "Day Line." It has no relation whatever to the beginning and ending of the day in every latitude; nor can it be opposite the "midday line" as you say, for it is mid-night opposite to midday; and no day at any place commences at midnight. Please read more carefully Bro. Andrews' article on the subject, and you will see it in a different light.

J. H. W.

With regard to the "time, times, and a half" in Dan 7:25, why is it that we have 360 days in a year, when there are 365?

J. B.

ANSWER. This question illustrates the well-known truth that intercalaries are not taken into account in general statements, for it is also a mistake to say that 365 days make a year; a fraction is wanting. This is made up by intercalaries, the principal of which is a 29th day to every fourth February. Our present method of computing time is more accurate, perhaps, than was theirs; but it was unknown to them; and the prophecy is given in accordance with the method of reckoning then known. The Jews reckoned 30 days to the month (compare Gen. 7:11; 8:4; and 7:24); and twelve months to the year, and what remained was an intercalated or fractional month. As their year commenced with the new moon after the vernal equinox, this intercalated month was not of any definite length; if the new moon occurred soon after the expiration of the twelfth month, the intercalated month would be short, otherwise it would be longer. And as it was sometimes longer and sometimes shorter, it could not enter into any statement of round numbers; and their actual year could not be said to be 365 days. The exposition of prophecy based on this computation is not only clear but reasonable. Indeed it is difficult to imagine how the prophecy could be given in symbols otherwise than as it is, and be intelligible.

J. H. W.

Second Coming of Christ.

The exposition of Rev. 13:11-17, by Uriah Smith contains much of interest to every student of the Bible. That the United States have no part to act in the fulfillment of prophecy, we are not prepared to say, but we cannot see the indications of the second coming of Christ as being near at hand—in our day and generation. Prophecy foretells the restoration of the Jews in their conversion to Christ and the habitation of their own land. Soon after the (first) coming of Christ, the Jews were driven from their own land, and have never regained possession of it, but they are scattered over the wide world, without a king, prince, or sacrifice. Can the millennium come upon the earth before the Jews are restored? If so, what is the interpretation of the following scripture? viz., Hosea 3:4, 5; Eze. 37:21, 25, 27, and 39:29; Rom. 11:25, 27, and 11:2.

READER.

Newfane, N. Y.

That "the millennium" cannot be before the second coming of Christ is, we think, clearly shown by the Scriptures. "Reader" is referred to a tract published at this Office with that title; also to chapter one of the pamphlet on the Age to Come. For remarks on Hosea 3:4, 5, see REVIEW, March 25, 1873.

A correct exposition of Eze. 37 affords an answer to all the rest; and this is fulfilled at the resurrection. See verses 11-14: "Then he said unto me, Son of man, these bones are the whole house of Israel: behold, they say, Our bones are dried, and our hope is lost; we are cut off for our parts. Therefore prophesy and say unto them, Thus saith the Lord God; Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel. And ye shall know that I am the Lord, when I have opened your graves, O my people, and brought you up out of your graves, and shall put my Spirit in you, and ye shall live, and I shall place you in your own land: then shall ye know that I the Lord have spoken it, and performed it, saith the Lord."

We fully believe that "the whole house of Israel," will be "brought into their own land" at the time and by the means here specified. Also verses 24, 25 must refer to the reign of Christ, who is represented by David; the same as Hosea 3:4, 5.

J. H. W.

Tract and Missionary Work in Iowa.

The brethren in this State will notice the appointments in this week's REVIEW of Eld. S. N. Haskell's, to organize more fully the Tract and Missionary work. In these appointments, I feel the deepest interest. Of late, I have become fully satisfied of the immense importance of this Tract and Missionary work, to the progress of the cause. It is to be the right arm of our strength, financially, and therefore should be organized immediately. Our brethren in Iowa have hardly known how to carry out the system, as it is carried out in New England, and as it is being carried out in New York and other Eastern Conferences. Bro. Nicola, the President of the Society, in a recent report calls for the help of Bro. Haskell. I think the right time has come. I feel a deep interest that Bro. H. should benefit the cause there as much as possible. He will be prepared to give just the instruction necessary to put the Tract Society into active operation. I have used my influence to have these appointments made, and I shall be greatly disappointed, if my brethren in Iowa do not turn out and give him a hearty reception, and take hold of this matter with great interest. Especially, should all our leading brethren be present at these meetings, unless it is absolutely impossible. Now is the golden opportunity for the Tract and Missionary work in that State. If the friends of the cause neglect it, they will suffer a great loss. This is not an experiment. It has been tried in other States, under more discour-

aging circumstances than those which exist in Iowa. Rally to these meetings, brethren, and take hold of the work right.

GEO. I. BUTLER.

To the Friends in New England.

In view of the postponement of the ministerial lectures in New England, as will be seen by this week's REVIEW, it is thought best that I should hold some meetings in the West before returning East; therefore, it will not be consistent for me to attend the quarterly meetings, according to the appointments; but the meetings will be held the same. Bro. H. B. Stratton, the vice-president, will attend them. Hope all will manifest an interest to attend.

S. N. HASKELL.

"A HISTORY of the Controversy on the Doctrine of the Immortality of the Soul," is, as nearly as I can recollect, the title of an old volume, by Archdeacon Blackburn, printed in the last century, which I lent a number of years ago. I would like to recover it. Who has it? Will the present possessor let me hear from him.

J. H. W.

"Form of Godliness."

How sad it is to view the low standard of piety now existing in the popular churches of the land. The facts are so plain that it is impossible to close our eyes to them if we would. Take the following from the Detroit, *Weekly Tribune* as a sample:—

"A 'piece' jubilee was held by the Congregational ladies of Pentwater, netting \$50. An unabridged dictionary and a quilt were sold by ticket, that is, there was a (we don't say lottery) drawing. The Congregational ladies of Ovid gave a similar festival on the 12th, and there was offered a quilt, with tickets at ten cents each, a fish-pond for another chance game, and to the handsomest lady was given a mop, while the handsomest gentleman received a boot-jack, the persons entitled to the articles being decided by ballot, the votes costing ten cents each. At St Joseph, the *Herald* says, 'the most enjoyable hops (polite for dance) of the season are those of the Episcopal societies. The last was at the Hoyt house. The toilets of the ladies are *recherche*, the attendance, young and old, unexceptionable, and the attractions of music, dancing, and social intercourse, unsurpassed.'"

If a person wants to have a grand time in the world, making no preparation to meet his God, I know of no more appropriate place than in the popular churches. There is no limit to worldly enjoyment there. They virtually say "The dead rise not." 1 Cor. 15:32. Are not the words of our Saviour true of them, "They have their reward?" May the Lord help us to *strive* to enter in at the straight gate.

A. M. WEEKS.

S. D. ADVENTIST preachers or any Sabbath-keepers passing through East Saginaw, Mich., are invited to call on us. We may be found at 117 South Washington St., or at Dr. Hough's, near Flint and Pere Marquette R. R. Depot.

A. GLEASON,

F. N. BARTHOLOMEW.

Appointments.

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

Meetings in the New England Conference.

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

S. N. HASKELL.

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

JEHIEL GANIARD.

MEETING of the T. and M. Society of Dist. No. 2, will be held at Monroe, Wis., in connection with their regular quarterly meeting, Sabbath and first-day, April 12 and 13. We invite all to attend this meeting. Bro. Sanborn is expected.

O. H. PRATT.

MONTHLY meeting for Cattaraugus Co., N. Y., at Cottage, the third Sabbath and first-day in April.

B. B. WARREN.

THE next quarterly meeting of the church at Vernon, Isabella Co., Mich., will be held on the second Sabbath and first-day in May. Will Bro. Lamson meet with us then?

THEO. PHINESEY, Clerk.

PROVIDENCE permitting, we will commence a series of meetings in Plainfield, Wis., commencing Wednesday evening, April 16, at 7 p. m., as Elder Thurston and others may arrange, and continue as long as the interest may demand.

We expect to visit Wantoma, Dell Prairie, Liberty Pole, Victory, Cassville, Mount Hope, and, if possible, Hundred Mile Grove, on this tour, of which due notice will be given.

I. SANBORN.

H. W. DECKER.

If nothing in the providence of God prevents, I will meet with the friends at Richland, Iowa, April 19 and 20. At Knoxville, 26 and 27. At Osceola, May 3 and 4. We are in hopes to see a general attendance of the brethren and sisters at these meetings. Especially at the first-mentioned meeting. We are anxious to see as many of the officers of the Tract and Missionary Society as consistent.

S. N. HASKELL.

Business Department.

Not slothful in Business. Rom. 12:11.

Business Notes.

My P. O. address, hereafter, will be Monroe, Green Co., Wis. E. R. GILBERT, Sec. Wis. Conf.

Special Notice to Subscribers.

A blue cross on the margin of your paper signifies that your subscription will expire with two more number. A renewal is earnestly solicited.

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