

THE ADVENT REVIEW

And Herald of the Sabbath.

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

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"OUTWARD BOUND."

Our Father in Heaven! whose creatures we are,
One born from thy goodness we crave now of thee.

Lovingly, tenderly watch o'er the bark
That we in our weakness have launched on Life's sea.

Temper the blast to the strength of the weak;
Frail are all mortals and helpless are we.
Tenderly, lovingly watch o'er the bark
That we in our weakness have launched on Life's sea.

On to the shore that no mortal hath seen,—
Through the dead breakers that border Life's sea:

Into thy harbor, guide safe the frail bark
That we in our weakness have trusted to thee. —Sel.

LIFE OF WILLIAM MILLER.

CHAPTER SIX.

NEW DOORS OPEN—HIS LABORS COUNTERMANAGED BY
MINISTERS OF HIS DENOMINATION—HIS FIRST DONATION
OF TWO HALF-DOLLARS—DEATH OF HIS MOTHER, &c.

AFTER the commencement of the new year (1835) he lectured, during the first week of January, in Addison, Vt., and the second, in Cornwall, Vt. He then returned home, where he remained till the 12th of February, writing on the 11th to Elder Hendryx as follows:—

"The Lord opens doors faster than I can fill them. To-morrow I have an appointment in Whiting, which will occupy a week. The next week I shall be in Shoreham; the last week in this month, at Bridgport: the first week in March, in Middletown; the second, in Hoosac. I have calls from Schroon, Ticonderoga, Moriah, Essex, Chazy, Champlain, Plattsburgh, Peru, Mooretown, Canton, Pottsdam, Hopkinton, Stockholm, Parishville, and other places too numerous to mention. The Lord has blessed me thus far; in almost every place where I have lectured, the Spirit has given fruit. Where I went forth expecting trials and persecution, I have found God a present help. Pray for me, that my faith fail not, and that I may ever feel my weakness, and that my dependence may be on Israel's God. Pray that I may do my duty in the fear of God, and in the love of the truth; and then, whatever may become of me, God will be glorified and souls saved."

After filling the two former of those appointments, he returned home till the 8th of March, when he lectured in Bridgport, Vt., three days, and gave six lectures. He lectured in Granville on the following Sabbath, March 15th, and again returned home.

It seems to have been his intention, when he left home on the 7th of March, to return to Whiting—he having received an invitation to that effect. A powerful work of grace had followed his lectures there, and several infidels had acknowledged the authenticity of the Scriptures as demonstrated by the fulfillment of prophecy, and were under deep conviction, and wished to see him. Whether he went there or not, does not appear. But, on the 21st of March, he writes, "I have been very sick with a cold, for a day or two past, and I am only able to sit up for a short time."

On the 19th of April, he again visited Granville, where he also lectured on the 20th and 21st. On the 26th, he lectured at Middletown, N. Y. On the 28th, he again wrote from Low Hampton:—

"I have been laid up with a severe cold, and have been only to two or three places since I wrote last (March 21st). But I have now recovered my health again, so that I have been the last two weeks at

Granville and Middletown. Next Sunday (May 3), I am to be at Fort Ann Village, N. Y., if the Lord will; and when I shall get through lecturing in this region, I cannot tell. Doors open faster than I can fill them. I have calls from Wells, Bishop's Corner, and Timouth."

These lectures and sermons of Mr. Miller met the approval of a large number of the ministers of his denomination, with whose approbation, from this time, he went forth as a public laborer, indorsed and sanctioned by the following certificate:—

March 19, 1835.

"This may certify, to whom it may concern, that we, whose names are hereunto affixed—being ministers in the denomination of regular Baptists—are personally acquainted with Bro. William Miller, the bearer of this certificate; that he is a member, and a licentiate in good regular standing, in the particular Baptist church, in Hampton, N. Y.; that we have heard his lectures on the subject of the *Second Coming and Reign of our Lord Jesus Christ*; and that we believe his views on that particular subject, as well as others pertaining to the gospel, are worthy to be known and read of all men. As such an one, we commend him to God, and the affectionate acceptance of our brethren in the precious Saviour.

J. Sawyer, Jr., South Reading.

E. Halping, Hampton.

Amos Stearns, Fort Ann.

Emerson Andrews, Lansingburg.

After visiting Fort Ann, N. Y., on the 3d of May, he lectured in Whitehall, N. Y., on the 10th and 17th of the same month; in West Haven, on the 7th of June, and in Middlebury, Vt., on the 14th. From that place he went into the province of Lower Canada, and lectured, on the 21st and 23d, at Bolton; the 25th, at Hutting; the 28th, 29th, and July 1st, at Derby; July 2d, at Georgeville; the 5th and 6th, at Bolton, again; the 7th, at Outlet; and the 8th and 9th, at Stanstead Plain. On the 12th, he lectured at Derby, Vt.; the 13th, at Troy, Vt.; the 14th, at Lowell, Vt.; the 15th, at Eden, Vt.; the 16th, at Cambridge, Vt.; the 17th, at Jericho, Vt.; and the 19th, at Orwell, Vt.

During this tour, while in Canada, a woman placed two half-dollars in his hand, which was all the assistance he received previous to 1836. His expenses for travel, &c., were paid from his own funds.

On his way home from Canada, he was much depressed in his spirits. To use his own words, he was overwhelmed with a dark cloud, for which he could not account. He felt impelled to hasten home, with a presentiment that there was trouble there. Leaving Jericho, Vt., instead of filling several appointments, he took the nearest route, and hastened home with all speed. Calling at Orwell, by the urgent request of his Uncle Phelps, he stopped to speak to the church on the Sabbath, leaving immediately after service for home, where he arrived late at night. His family were astonished to see him return so soon, and he was delighted to find them all well.

At an early hour on Monday he went to visit his mother, to take to her a present from her daughter in Canada. His mother lived about half a mile from Mr. Miller's, with her son, Solomon. He found her in the enjoyment of good health, and hespent the day with her, returning home unusually interested with his visit. His mother did not receive his views, but always told him to preach the whole truth, as he believed it, and do his duty. Soon after Mr. Miller had left his mother, she was seized with the palsy. Mr. M. was sent for. She was unable to converse any; but, by the pressure of the hand, signified that she knew him, and before the close of the week, expired. Had not Mr. Miller been impressed with a sense of "trouble at home," he would have taken a more circuitous route, and filled several ap-

pointments, according to previous arrangements. By thus changing his original purpose, he enjoyed the opportunity of a day's conversation with his mother, which he would otherwise have been deprived of. He often recurred to this as a signal instance of God's favor.

On the 21 of August, he lectured at South Bay, N. Y.; on the 9th, at Dresden, N. Y., and, on the 23d, at South Bay, again. On the 28th, he again writes from Low Hampton, to Elder Hendryx, as follows:—

"I am yet engaged in warning the inhabitants to be prepared for the great day of God Almighty, and am endeavoring to prove by the Scriptures that it is near, even at the doors. . . . I always present this as an inducement for men to repent. I call on them in the name of my dear Master to turn, repent, believe, and obey him. I beseech them, for the value of their souls, to believe in Christ. I implore them to lay up treasures in Heaven. I importune with them, again and again, to read, reflect, examine, and see if the word of God is not true. I show them its complete fulfillment thus far, and then I pray God to direct the arrow to the heart. I ask God, through Jesus Christ, to nerve the arm that pulls the bow, and to sharpen the arrow that twangs from it. I then put all my confidence in God, and in his promise, 'Lo, I am with you even to the end of the world.' . . .

"I have this moment received a letter from Bro. Wescott [the Baptist clergyman], to be in Stillwater next Sabbath [August 30th]; and I shall be under the necessity of leaving in a few minutes. I shall be absent until about the 1st of October.

"My good old mother Miller is dead. She died about four weeks since. The rest of us are all in good health.

"Yours in gospel bonds,

"WM. MILLER."

He visited Stillwater, N. Y., according to invitation, and continued there one week, lecturing each day. On the 13th, he was at Bristol. On the 1st of November, he visited Middletown, N. Y., and gave a course of eight lectures. He then lectured again, five days, at Bristol, commencing on the 15th of November; and, beginning on the 29th, he labored five days longer at Middletown—usually giving two lectures each day. On the 6th of December, he was at Whitehall, N. Y.; on the 20th, at Poultney, Vt.; and on the 27th, at Westhaven. This terminated his labors for the year 1835.

On the 3d of January, 1836, he lectured at a "Brother Aborn's;" on the 24th, at Dresden, N. Y.; on the 7th of February, at Fort Ann Village, N. Y.; on the 13th of March, at Orwell, Vt.; and on the 14th, at Shoreham, Vt. His public lectures during these winter months were interrupted by the preparation of his course of sixteen lectures for the press, which were published in Troy, N. Y., in the spring of this year, by Eld. Wescott. All the copies of that edition supplied to Mr. Miller, he purchased at the regular prices.

On the 24th of April, he again visited Stillwater, N. Y.; and, on the 15th of May, New Haven, Vt. On the 16th, he commenced a course of lectures at Weybridge, Vt., which closed on the 20th. On the day following, he began his labors at Monkton, N. Y., which continued eight days.

On the 19th of June, he visited Lansingburg, N. Y., and continued till the 26th. To pay his stage-fare, he received, on this occasion, four dollars, which, with the two half-dollars received in Canada, was all the remuneration he had thus far received for his expenses. Subsequent to that time, as he says in his "Apology and Defense," he never received enough to meet his expenses of travel to the places where he was invited; so that his public labors were never of any pecuniary advantage to him, as has been currently reported and believed; but, on the contrary, they were a heavy tax on his

property, which gradually decreased during that period of his life.

On the 21st of July, he writes, from Low Hampton, to Elder Hendryx: I have been confined at home, for three weeks past, by a bilious complaint. I was taken unwell while lecturing at Lansingburg, N. Y.; but I finished my course of lectures, and returned home, and have not been well since. My lectures were well received in that place, and excited attention. The house was filled to overflowing for eight days in succession. I feel that God was there, and believe that in his glorified kingdom I shall see the fruits. . . . Infidels, Deists, Universalists, and Sectarians, were all chained to their seats, in perfect silence, for hours—yes, days—to hear the old stammering man talk about the second coming of Christ, and show the manner, object, time, and signs, of his coming. O my brother! it makes me feel like a worm—a poor, feeble creature; for it is God only who could produce such an effect on such audiences. Yet it gives me confidence; for I solemnly believe it is truth; and God will support his word, and will be present where it is preached, however feeble the instrument; for 'Lo, I am with you even to the end of the world.' Therefore, if I were preaching before all the kings of the earth, why should I fear? for the King of kings is with me. If all the lords were there, yet He is Lord of lords, and of the great men of the earth."

THE STATESMAN ARTICLES.

ARTICLE FIVE.

THE FIRST-DAY SABBATH AT TROAS.

THE day on which the Saviour rose from the dead; the day which the risen Saviour singled out and blessed repeatedly with his presence; the day on which the Holy Ghost was given to the church—this honored day certainly could not pass without stated observance by the disciples of the risen and ascended Lord. It is but reasonable to expect that the day which Christ and the Holy Spirit honored, would be honored by the early church.

Passing on in the sacred narrative, we come to the account of first-day Sabbath observance some twenty-six or twenty-eight years after the Pentecostal gift of the Spirit. In just such a matter of course way as that in which a well-known and established custom would be noted, is the observance of the first-day at Troas, mentioned in Acts 20:6, 7: "We sailed away from Philippi after the days of unleavened bread, and came . . . to Troas in five days, where we abode seven days. And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow, and continued his speech until midnight." Several important points should here be noted:—

1. Paul and his companions remained at Troas seven days—from the third day of one week until the second day of the next week.

2. At this time there was at Troas a company or church of Christian disciples, who would of course hold regular religious services.

3. Besides the Trojan Christians, there were at Troas, during these "seven days," at least nine others, including Paul and Luke (see verse 4), who would not let a week pass without observing a stated day of worship. And yet,

4. Neither the disciples, resident at Troas, nor Paul and his companions, pay any regard to the seventh day. The whole narrative plainly intimates that Paul held himself in readiness to depart, waiting only for the stated weekly day of public service. And the seventh day has no more sacredness assigned to it than the fifth or sixth. Had it been the customary day of meeting, the disciples would have assembled on it,

and Paul would have been ready to depart *on the morrow*, the first day of the week. On the other hand,

5. The first day of the week was observed as the stated, customary weekly day of divine service by the Christians at Troas. The word rendered "came together" indicates this. It is most intimately related to the word in Hebrews 10:25, rendered "assembling together." The latter is the noun, with an added preposition, from the former word, the verb. These two terms, and another kindred word, are the common terms for regular church meetings in the New Testament. (See Hebrews 10:25; 1 Cor. 11:17, 18; 14:23, 26.) Again, it will be noticed that the meeting of the disciples on this first day was for regular public services of the Christian church. They came together to "break bread," or observe the Lord's supper, and to hear the preaching of the Gospel. Besides, let it be noticed, it is not said that Paul summoned the disciples together; but it is said that they "came together." Or, if we follow the reading of the oldest manuscripts, the customary character of this Christian first-day assemblage will be made even more manifest. This reading is as follows: "And upon the first day of the week, when we came together." Whether this is the correct reading or not, it expresses undoubtedly the fact. Paul, Luke, and their companions, as well as the Trojan Christians, met for divine service, according to the usual practice of Christians generally, on the first day of the week.

It remains for us to consider the mode of reckoning time which would fix Paul's departure from Troas on the morning of the first day of the week. Frankness and justice require us to state that even so authoritative a writer as Mr. Howson, in that able and scholarly work, "The Life and Epistles of St. Paul," adopts this mode of reckoning, and in accordance with it, pictures out Paul's solitary journey from Troas to Assos on the hallowed hours of the Christian Sabbath.

No one will dispute for a moment that, according to the Jewish mode of reckoning, the day would begin at sundown, and in this way the evening of the meeting at Troas would be the evening succeeding the seventh day, and Paul's journey of nearly twenty miles would be on the first day of the week. But it is perfectly clear from the Scriptures that the Roman method of reckoning the commencement of the day had already, to some extent, supplanted the Jewish mode. Nor is it any wonder that the method of the Romans, who were at the time in authority in Palestine, should have obtained some recognition even among the Jews.

John, in a passage quoted in a former article, uses the following language: "The same day at evening, being the first day of the week." (John 20:19.) The meeting at Troas, in the evening of the first day, may not have been without reference to the meeting of the Lord with his disciples late in the evening of the same day he arose from the dead. But whether there is any reference in the meeting at Troas to the meeting recorded by John or not, the passage above quoted clearly proves that the late evening succeeding the first day of the week was reckoned a part of the first day, and not a part of the day following—"The same day at evening (*opsis*, late evening, after dark, it would appear), being the first day of the week."

Matthew, writing particularly for Jewish Christians, adopts the Roman method in chap. 28:1, in the expression: "In the end of the Sabbath (literally, late of the Sabbath, *opse*, late, away on after dark), as it began to dawn toward the first day of the week." Here, manifestly, the seventh day is reckoned as continuing during a number of hours, which, according to the Jewish mode, belonged to the following day. If Matthew, writing for Jewish Christians, employs the Roman mode of reckoning, is it not altogether probable that Luke, writing specially for Gentiles, would adopt the same mode?

But we need only look carefully at Luke's own language to settle this point. His statement is that Paul preached, "ready to depart *on the morrow*." It is agreed on all hands that the Christian disciples at Troas came together on the first day of the week, and that Paul preached to them on that day. Now, if the time of meeting was the evening succeeding the seventh day, according to the Jewish mode of reckoning, could it be said that Paul, taking his leave at a later hour that same day, departed *on the morrow*? The original term, *epaurion*,

is an adverb literally signifying "upon the morrow." But connected with it is the feminine article, agreeing with the word, "day," understood. This makes the expression, if possible, still more explicit—"the day which is the morrow," the next day. Can there remain the slightest doubt as to Luke's meaning? The Christian congregation at Troas met on one day of the week. Paul preached to them on that day. It was the first day. *On the morrow*, not the same day, but another, the following, the second day of the week, Paul departed, as he had held himself for some days in readiness to do, on his way to Assos. Thus, as we have a right to expect, there is no violation by the apostle and his fellow-Christians of the law of the Sabbath.

We have not dwelt upon this question of different modes of reckoning because of any importance which may be claimed for it in connection with the main inquiry before us. It is entirely immaterial to the point at issue in this discussion whether Luke employs the Jewish or the Roman mode. Even if it could be made to appear that he makes use of the former, there could be found nothing in his narrative in favor of the seventh-day Sabbath. The argument for the first-day Sabbath would still remain in its integrity, leaving for consideration simply the question as to the consistency of certain acts, in a certain case, with the law of a holy day of rest and worship. For the sake of giving a pretty full exposition of a passage important in itself, and because a wrong interpretation has been given by high authority in countenance of a mischievous theory of the Sabbath, we have occupied much of our space for this issue in showing that the evening or night of the first day of the week was the end of the Christian Sabbath, and that Paul and his companions, like good Sabbath-keeping Christians, waited, though ready to depart, until Monday morning, before starting on their journey to Assos.

We propose to conclude the argument from Scripture in our next number. After this, we shall give the testimony of the standard authorities of the first three centuries of the Christian era. And then, with the facts concerning sacred time before us, we shall inquire what theory of the Sabbath harmonizes all the authenticated facts into one consistent whole.—*Christian Statesman*, Jan. 4, 1873.

"THE FIRST-DAY SABBATH AT TROAS."

A REJOINDER.

IN entering upon an examination of the propositions laid down in the article entitled, "The First-day Sabbath at Troas," it will be well for us first to inquire into the object which the writer had in view in presenting them for our consideration. In doing so, we shall find that he does not claim that the text or context of Acts 20:7, furnishes any positive precept for Sunday observance. His effort is merely to establish a custom. Suppose, therefore, that we should grant all that he asks, so far as the church of Troas is concerned, would that prove that Christians universally are under obligation to follow a like custom? We think not, unless it can be shown that God has adopted this mode of inculcating religious duty. But this he has never done. If the writer had first established a positive law, then he might, with some show of reason, appeal to custom to show that that law was interpreted as he understands it; but when he reverses the order, and endeavors to prove the law by the custom, then he has reversed God's great plan, which is that of teaching by explicit statute.

Furthermore, even should a custom be established, the writer must be able to show that such a custom was kept up, not as a matter of convenience or taste, but because of a conviction of religious duty. In other words, it is possible, to say the least, that the church at Troas were in the habit of meeting on the first day of the week, not because they looked upon it as holy time; but for certain utilitarian purposes, best known to themselves. Let us furnish an illustration precisely in point. Should some historian of the present period, eighteen hundred years hence—provided time should last so long—cast his eye over the literature of our day, he would find that, in all parts of this country, Christians were in the habit of assembling on Wednesday evening, for the purposes of worship. Would he therefore be justified in concluding that Wednesday is regarded by us as peculiarly sacred to the Lord? You answer, No, and

most properly, for you know that our motives are entirely different from what he would understand them to be. So, too, with Troas. Granted, for the sake of the argument, that, as the writer claims, they were in the habit of assembling on the late Sunday evening; it by no means follows that they did so because they regarded it as devoted to the Lord. Does he say that they partook of the sacrament on that day? Grant that, for the sake of the argument. But does not every student of the Bible know, and is it not the conviction of the world to-day, that the Lord's Supper can be partaken of with as much propriety at one time as at another? Is it not a fact that the time of its institution did not coincide with Sunday? Is it not true that originally they partook of it on all days of the week? (Acts 2:42, 46.) If so, it would manifestly be unsafe to attach any special significance to the fact that, at this time, it was celebrated on the Sunday. So much for the hypothesis of the custom in question.

Now that we have said what we have with reference to a custom made out, it will be well to inquire in the next place, Has the writer established the usage which he sought to prove? If so, we have failed to discover the process by which it has been done. Has he found an explicit statement that the church at Troas was in the habit of meeting on the first day of the week? Very far from it. Having traced the sacred narrative for twenty-six years—mark it reader, over one-fourth of a century—he has found a solitary assembly of Christians convened on the first day of the week. But what were the facts in the case? Was this an ordinary occasion? Were they by themselves alone? No; it was a time of unusual interest. The great apostle to the Gentiles was there, paying them a flying visit. He was about to depart on the morrow. It was perhaps the last time they would ever see him. They wanted to partake of the emblems of the Lord's body from his venerated hand. They wanted to shake that hand in a final farewell, and to plant the kiss of love upon his careworn face. The circumstances, then, were unusual. The same combination of facts might never exist again. There is, therefore, so far as the general view is concerned, nothing which would justify the decision that they had ever convened for like reasons, previously, at the same time of the week, or that they ever would thereafter. The writer evidently felt this, and, with an acuteness of intellectual perception, which to the common mind is almost incredible, he has discovered overwhelming support for his theory, where the ordinary reader would have discerned none. How strange it is that, again and again, we find that the strongholds of Sunday sanctity are located just beyond the boundary where the man of average ability and learning is permitted to go. The Greek, he is told, has a significance which, if rightly expressed, would establish a custom beyond all doubt. Well, we have seen above what the value of a custom is, unless explained. But we ask—and we ask it in the behalf of the millions who have never so much as seen even the Greek alphabet, and yet to whom eternal life is as precious as to the man of letters—can it be possible that God has suspended the terrible realities of Heaven and hell upon the discharge of a duty veiled from their eyes by the obscurity of a language, whose mysteries they can never hope to penetrate? For, mark it, this is not one of those points which can be settled without difficulty, even by those familiar with the tongue in question. Were our learning equal to that of the gentleman who has penned the criticism under consideration, we might flatly contradict the statements which he makes; but this would simply serve to produce a deadlock in the mind of the reader, while he remained as far from a satisfactory solution of the difficulty as ever. The only reply which we shall make, therefore, is as follows: The distinction drawn between the present text and the original is either obscure, or it is obvious. If it is obscure, it is unimportant; if obvious, then it could be seen by scholars, and is so important that it would have attracted universal attention and comment by first-day writers and translators. What, therefore, are the facts in the case? Certain it is that, if it exists at all, it escaped the notice of the translators of our common version. That they would have given a rendering as favorable to the first day as the facts would warrant, no man will dispute. The suggestion that the text would bear the translation, "we having come to-

gether to break bread," &c., while it does not materially alter the sense, so far as the practice of the church at Troas is concerned, if admissible, renders it highly probable that Luke and his associates were there until the breaking of the bread; a point which we shall use hereafter. In the meantime, we give the following translations in order to show the conviction of their authors, respecting the meaning of the original:—

"And on the first day of the week, when we assembled," &c.—*Syriac*.

"On the first day of the week, when we were met together."—*Wesley, N. T. with Notes*.

"And upon the first day of the week, when the disciples were got together."—*Wakefield*.

"And on the first day of the week, the disciples being assembled."—*Whiting*.

"And on the first day of the week, we, having come together to break bread."—*Am. Bible Union*.

"And on the first day of the week, we being assembled to break bread."—*Sawyer*.

"And on the first day of the week, when the disciples met together."—*Doddridge, in Campbell and Macknight's Trans.*

"And on the first day of the week, we having assembled."—*Emphatic Diaglott*.

We think the reader is now ready to admit that the traces of a custom which relies for its existence upon an original text, rendered as given above, by so many different persons, none of whom can be charged with favoring the seventh-day Sabbath, are, to say the least, too faint to be of practical argumentative utility. To our mind, the inference is simply this: Paul, about to depart on his journey to Jerusalem, appointed, for himself and his companions, and the disciples at Troas, a final meeting, at which it was announced that the Eucharist would be celebrated. At this meeting, all the parties came together, agreeably to the announcement previously made, and partook of the Lord's supper. A fitting close of a week of apostolic labor in an Asiatic city.

The next item worthy of our attention is found in the hypothesis, that, during the time Paul was at Troas, the seventh day of the week was passed by without any religious meeting occurring thereupon; and that Paul waited until the arrival of the first day, because that was the one on which the meetings of the church were regularly held. How a writer so intimately acquainted with the character and labors of St. Paul, as the individual in question undoubtedly is, could draw the inference which he has, is more than we can fathom. Who, that has read the history of a man, whose nervous activity drove him to dispute daily in the school of Tyrannus (Acts 19:9), and to seek every opportunity for the presentation of his gospel to the Jews in their synagogues, and the Greeks in their places of public gathering, could be induced to believe that he could remain for seven long days in the city of Troas without a solitary religious assembly, until the expiration of that time? And yet this is the very decision which we are called upon to indorse. Before we can do this, however, we ask for the proof. The answer is, it must be so, because the record contains no account of the holding of such meetings until the first day of the week.

But is this satisfactory? Do not all the circumstances of the case, as well as the temperament and character of Paul, render certain the fact that such meetings were held, even though it is not stated in so many words? Paul with a Christian church at Troas for one week, and not preach to them? Impossible. To show the writer that the mention of religious meetings in a brief history is not necessary in order to prove that they occurred on a given day, or on stated days, let me call his attention to the fact, that, between the day of Pentecost and the meeting at Troas, according to his own showing, there were at least twenty-six intervening years; that during those years, agreeably to his view, there were thirteen hundred and fifty-two first days, all of which were holy time, and nearly all of which must have been honored by stated meetings on the part of the apostles; and yet out of that whole number, he only claims to produce the record of one solitary day on which such meeting occurred. What are the facts then? Paul probably preached every day of the seven, while he was at Troas. Do

¹ As it is not insisted that this translation is a correct one, I shall not turn aside for the purpose of showing, as might easily be done, from the original, that it is not admissible where the rule of strict construction is followed.

you ask why the account is not given of such meetings in the book of the Acts? I answer, that the Holy Spirit was giving, through Luke, a succinct history of the more striking occurrences which transpired in their travels. The story of the first-day meeting at Troas found its way into the sacred narrative, because its importance to after generations was enhanced by the accidental fall, and the miraculous restoration to life of Eutychus, and perhaps by other facts connected with that event, of equal interest. I think that one of them was a disposition on the part of God to provide his commandment-keeping servants in succeeding generations with a passage in the life of Paul, which should forever silence the cavils of men who should undertake to belittle his ancient Sabbath, and to foist into its place a day which He never commanded. This we will further consider in our next point.

Having endeavored to establish the point that the seventh-day Sabbath was not observed at Troas, an effort is made to show that a change of time had occurred, so that Luke, in giving his account of the transactions mentioned above, treated the day as commencing and ending, not according to the Jewish method, with the setting of the sun, but after the Roman fashion, with midnight. The reader will readily discover the object to be gained by this maneuver, if such I may be allowed to call it. We had insisted that the first day of the week commenced at sunset; that Paul met with the disciples in the dark portion of that day (verse 8), preached to them during that night, and on the next morning commenced a journey of nineteen and a half miles on foot, on that which answered to the daylight portion of our Sunday. This, if true, with the majority of readers, would have forever settled the question that Paul did not believe in first-day sanctity. A remedy, therefore, must be had. The gentleman thinks he has found one. That he has made a desperate effort to obtain it, we are compelled to admit. No man, it seems to us, would ever resort to an experiment so hazardous, who did not find himself in the stress of a situation, which otherwise would be utterly insupportable. With the most deliberate calculation, and in the face of authority, which he himself highly honors, he has decided that the journey in question occurred on the second day of the week, instead of the first, which ended at 12 o'clock the previous night. Well, suppose we admit, for a moment, that this was true; what then? The Sunday is thereby rescued from profanation by Paul; but it is also true that the second day of the week is thereby honored with the meeting of a Christian church, and that it was it, and not the first, after all, which was honored by the breaking of bread during its hours. So much for some of the consequences of the position, if well taken.

But now let us turn to the argument for the change. Is it really true that Roman, and not Jewish, time, is employed in a portion of the New Testament? If so, the perplexities of the situation are very great. How shall we know when to apply the one, and when the other? How can we tell precisely where the dividing line should be drawn? We hope, in all conscience, independently of the question at issue, that the writer is not correct. He seems to find the first intimation of a change in the gospels. Matt. 28:1, and John 20:19, are referred to in support of his view. Now suppose we concede for a time the point which he desires, and admit that these passages prove the use in them of Roman time; also that, as he claims, the meeting spoken of in John 20:19, occurred in the evening (Roman time), and after the coming on of darkness. This done, we inquire, was it a Jewish day or a Roman day that was sanctified by the resurrection of Christ and his appearance to his assembled disciples? We think that few will dispute that it was a Jewish day.

But when did the Jewish day commence? The undeniable answer is, at sunset. But when did Christ appear to the disciples, according to Roman time, as argued? We answer, in the darkness of the evening, and, therefore, after the ending of the Jewish first day. What is the necessary conclusion? We reply, one of two things. 1. Either that the visit of Christ had no reference to the sanctity of the day on which it occurred; or 2. that it was designed to honor the second day of the Jewish week. We leave the writer in question to take whichever horn of this dilemma he pleases. If he should insist that John employed Ro-

man time, then all which he has said in reference to the effect of the visit of Christ upon the first day of the Jewish week is emptied of all force. Never was self-stultification more complete. In his effort to escape from the paws of the Trojan bear (secular travel on Sunday), the writer has thrown himself into the jaws of the lion (no Scripture precedent for Sunday-keeping). For, if he is right in supposing that the meeting in John 20:19, occurred on the Roman evening of that day—that is, after sunset, and the coming on of darkness—then of course it did not transpire on the Jewish first day of the week, which had previously ended, according to his own admission, at the going down of the sun; but it actually took place after the commencement of the second day of the Jewish week.

Not only so, but the second meeting of Christ with his disciples (after eight days), according to his own reasoning, must have fallen on the second Jewish day of the next week. And, finally, accepting his logic that the meeting of Acts 20:7, also fell on the Roman evening of the first day of the week, that precedent, so long cherished, and so often cited, is now forever disposed of, since it, too, illustrates the second Jewish day of the week, and not the first, if, indeed, it adds luster to any. But reader, it would be neither Christian nor manly to adopt an exegesis of Scripture presented by an opponent, simply, because such an exegesis would prove his overthrow. Truth is worth more than mere victory. The gentleman has made a mistake in deciding that Roman time is employed in the Bible, and that mistake has brought him to confusion. But now we propose to show that Roman time is not employed, even though in so doing, we shall assist him out of his trouble, for the time being. Let no one suppose, however, that the relief which we shall afford him will be permanent, for, unfortunately for him, we shall rescue him from one death, simply to deliver him to another.

The whole question turns upon the commencement and end of the Bible day. If it can be shown that it began and terminated with the setting of the sun, then, beyond all dispute, the meeting in Troas occurred at the commencement of the first day of the week, at the coming on of darkness, the only period in that day when lights could be employed to advantage (verse 8). We proceed, therefore, to our task. We have heretofore quoted from the Tract Society's Bible Dictionary, under the article day, to prove a general agreement that the Hebrews commenced and ended their day with the setting of the sun. In addition to this, we might refer the reader to Smith's Comprehensive Dictionary of the Bible on the same subject. In fact, we might multiply authorities without end, but this is not necessary here. By turning to Genesis, chapter 1, the reader will there find that God measured the day by "the evening and the morning" (darkness and light). He will here observe that with the ancient Hebrews, the whole night preceded the day to which it belonged. Advancing to Leviticus 23:32, he will then read the command of God, that the people should keep their "Sabbaths from even to even." But as the Sabbath was the last day of the week, and was to commence and end with the evening, he will discover that it will be necessary that all the other days should commence and end in the same manner.

Passing now to the New Testament, he will find the same custom prevailing in the days of our Lord. Nay, more; he will there obtain the authority of Luke himself, who wrote the book of the Acts, for believing that Christ and the Jews followed that system of beginning and ending the day which God had inaugurated in the outset. We read in Luke 4:40, "Now when the sun was setting, all they that had any sick with divers diseases, brought them unto him; and he laid his hands on every one of them, and healed them." By tracing back the event as given by Luke, in its parallel, as found in Mark 1, we find that Christ was healing in the synagogue on the Sabbath day, and that he subsequently repaired to the house of Peter, and healed his wife's mother; and that, "at even, when the sun did set," the Jews brought to him all those that were diseased and possessed with devils, for the purpose of having him heal them. This, however, they could not have done on the Sabbath day, according to their views; therefore they prove that the custom was still prevalent among them of ending the days with the setting of the sun. But, furthermore, has it not been argued by the writer himself, that the day

of Pentecost was coincident with the first day of the week? We think this will hardly be disputed. If it be true, however, and if the logic be sound, that the Spirit which was poured out on the day of Pentecost, was designed to indicate that it corresponded with the Christian Sabbath, then we need not argue further, for no man will deny that that day was emphatically Jewish in its beginning and ending.

This array of Scripture testimony gleaned from a history of 4000 years, if met at all, it will be necessary that it should be done by clear and emphatic statements emanating from the same source from which the authorities in question are drawn. Has the gentleman furnished any such evidence? The reader will readily discover that he has not. The only texts brought forward in support of the change upon which he insists are John 20:19, and Matt. 28:1. In reference to the first of these, it will only be required that attention should be called to the fact that, with the Hebrews, each day had two evenings. (Exodus 16:12, and 30:8, margin.) On this point, the Bible Dictionary says: "The Hebrews reckoned two evenings in each day. * * * According to the Karaites, this time between the evenings is the interval from sunset to complete darkness, that is the evening twilight. According to the Pharisees and the Rabbins, the first evening began when the sun inclined to descend more rapidly; that is, at the ninth hour; while the second or real evening commenced at sunset." Art. Evening. Now let it be supposed that Christ met with his disciples somewhere between three o'clock and sunset, on the day of the resurrection, and the statement that he met with them the "same day at evening," is at once verified, and the necessity for the supposition of a change of time disappears.

In explanation of Matt. 28:1, we cannot do better, perhaps, than to append the following comment from Albert Barnes: "The word *end*, here means the same as *after* the Sabbath; i. e., after the Sabbath was fully completed, or finished, and may be expressed in the following manner: 'In the night following the Sabbath, for the Sabbath closed at sunset, as it began to dawn toward the first day of the week.'" That Mr. Barnes is right in his criticism, will become apparent when we compare Matt. 28:1, with the parallel passage in Mark 16:1, 2, where the same historic fact is introduced with these words: "When the Sabbath was past." A complete harmony is thus preserved between the two evangelists, and all requisition for the extreme resort to the hypothesis of a sudden and unprecedented employment of the Roman system for the computation of time, is dispensed with.

As it regards the objection, which is based upon the use made in Acts 20:7, of the words "on the morrow," we reply, that it is not well taken. That it was perfectly compatible with a Jewish custom, when speaking of the daylight portion of any day from the standpoint of the previous evening, to allude to it as "the morrow," we cite the following passages: "Then the soldiers, as it was commanded them, took Paul, and brought him by night to Antipatris. On the morrow they left the horsemen to go with him, and returned to the castle." Acts 23:31, 32. "Saul also sent messengers unto David's house, to watch him, and to slay him in the morning; and Michal David's wife told him, saying, If thou save not thy life to-night, to-morrow thou shalt be slain." 1 Samuel 19:11.

In addition to the above texts, we might quote the authority of Mr. Howson, who is so justly complimented for his scholarship by the writer. He cannot be charged with leaning toward our views of the Sabbath, and, therefore, if he had any bias in the case, it would be against, and not in favor of, the position which we are trying to maintain. If there was really any force in the criticism which is offered respecting the use of the preposition and the term with which it is connected, assuredly the discriminating eye of this gentleman would not have allowed it to escape detection. Nevertheless he, as the writer admits, deliberately decides, while examining at length the very passages now before us, that the events there spoken of, journey and all, did transpire on the Sunday. In doing so, it follows as a matter of course, that he did not regard the difficulty which is urged concerning the words, "on the morrow," as one at all formidable.

Thus much by way of a brief refutation of the diversity theory for the commencing of the days of the Bible. We have seen heretofore, that, if the advocate of this the-

ory were right and we wrong, he has lost to his cause the three precedential meetings of John 20:19, John 20:26, and Acts 20:7, since they occurred on the second, and not the first, Jewish day of the week. Let us now view the situation from the standpoint of one who believes that the sacred, instead of the heathen, method is followed consistently throughout the Scriptures. In Acts 20:7, the text which is passing under review, it is said that there was a meeting held upon the first day of the week, and that Paul preached until midnight. It now becomes important to know on what portion of the first day of the week this meeting fell. By examining the record, we find the statement that there were many lights employed, in the chamber where they were gathered. We know, therefore, that the meeting must have taken place during the dark portion of the first day of the week. But as we have seen that the Jewish day commenced with sunset, the only hours of darkness which belong to it, were to be found between that time and the next morning. Advancing, we learn that, having spent the night in preaching, breaking of bread, &c., the apostle devoted the daylight portion of the first day of the week to the accomplishment of a journey of nineteen and a half miles while his companions sailed the vessel a greater distance round the headland to Assos. Here, then, is apostolic example for travel upon the first day of the week. The writer endeavored to escape this conclusion, by asserting that the meeting in question and the travel took place on the second day of the week. This view, we have met, and successfully answered. The record states that it was upon the first day of the week when they came together. It then proceeds to give a connected account of what transpired on that day, and among other things, is found the story of Paul and his companions starting for Jerusalem. Now, if the events related did really transpire on two days, instead of on one merely, as would naturally be inferred from the context, the burden of the proof is with our opponent. We rest the matter, therefore, right here. The only attempt which he has made has been a complete failure. That he thought it was the best he could do under the circumstances, we doubt not.

There remains now no item of difference between ourselves and the writer in the *Statesman* which should occupy us longer. For, between him and myself there is no room for dispute respecting the morality of traveling on the Sabbath, since, according to his own confession, the object which Paul had in remaining at Troas was that of a good "Sabbath-keeping Christian," who was unwilling to violate the sacredness of holy time, by the performance of secular labor. Here, then, we pause. As we do so, we appeal to the judgment of the candid men and women who have read the criticism of our friend and our reply thereto. Did Paul conscientiously regard the first day of the week, while traveling on foot nineteen and a half miles upon it, and did Luke and his six companions, in sailing a much greater distance on the same hours, transgress the law of God, and ignore the example of Christ; or, did they look upon the first day of the week as one which God had given to man for the purposes of labor and travel? If you still decide that it was holy time, you must be able to reconcile their action with this theory. This, however, you can never do. If, on the contrary, you shall determine that they treated it as a secular day, then it remains so still, for its character has not changed from that day to this.

W. H. LITTLEJOHN.
Allegan, Mich., April 1, 1873.

A Single Star Led to Jesus.

THOSE hours when you feel a strange drawing toward that which is pure, and true, and right, are hours of God's visitation. Your soul is not far from its Maker in such hours. Be grateful for those periods of peculiar yearnings away from evil and toward good. Take them. They are open doors to your prison-house. Are there any bad habits, any evil courses to which you have been addicted, about which you have pondered, and of which you have said, "Oh, that I could be set free from them!" Venture, break away from your wicked ways, do not wait till the spark becomes a flame, take a little, and go to that toward which it points. It was a star that led the wise men to the place where Jesus lay. When but a single star shines from that which is right, and pure, and true, follow it, and it will lead you to the place where the young child Jesus lies. —Henry Ward Beecher.

The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, APRIL 22, 1873.

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

A Spirit Hath not Flesh and Bones.

"Behold my hands and my feet, that it is I myself: handle me and see; for a spirit hath not flesh and bones as ye see me have." Luke 24:39.

THESE are the words of Christ as on one occasion he met with his disciples after his resurrection; and as he then possessed a spiritual body, which is given by the resurrection, it is claimed that his words prove the existence of spirits utterly disembodied in the popular sense. But we inquire, What did the disciples suppose they saw? Verse 37 states: "They supposed they had seen a spirit;" and on this verse Greenfield puts in the margin the word *phantasma* instead of *pneuma*, and marks it as a reading adopted by Griesbach. They supposed they had seen a phantom, apparition, specter. This exactly corresponds with their action when on another occasion Christ came to them walking on the sea, Matt. 14:26; Mark 6:49, and they were affrighted and cried out, supposing it was a spirit, where the Greek uses phantom in both instances. The Bible nowhere countenances the idea that phantoms or specters have any real existence; but the imagination and superstition of the human mind have ever been prolific in such conceptions. The disciples were of course familiar with the popular notions on this question; and when the Saviour suddenly appeared in their midst, coming in without lifting the latch, or making any visible opening, as spiritual bodies are able to do, their first idea was the superstitious one of an apparition or specter, and they were affrighted.

Now when Jesus, to allay their fears, told them that a spirit had not flesh and bones as he had, he evidently used the word spirit in the sense of the idea which they then had in their minds, namely, that of a phantom; and though the word *pneuma* is used, which in its very great variety of meanings may be employed, perhaps, to express such a conception, we are not to understand that the word cannot be used to describe bodies like that which Christ then possessed. He was not such a spirit as they supposed; for a *pneuma*, such as they then conceived of, in the sense of a phantom, had not flesh and bones as he had. Bloomfield, on verse 37, says:—

"It may be added that our Lord meant not to countenance these notions, but to show his hearers that, according to their own notions of spirits, he was not one."

DID PAUL BELIEVE IN THE DISEMBODIED SPIRITS OF MEN?

Acts 23:8: "For the Sadducees say that there is no resurrection, neither angel nor spirit, but the Pharisees confess both." Paul declared himself, in verse 6, to be a Pharisee; and in telling what they believed, in verse 8, it is claimed that Paul plainly ranged himself on the side of those who believe in the separate conscious existence of the spirit of man. But does this text say that the Pharisees believed any such thing? Three terms are used in expressing what the Sadducees did not believe, "resurrection, angel, and spirit." But when the faith of the Pharisees is stated, these three are reduced to two: "The Pharisees confess both." Both means only two, not three. Now what two of the three terms before employed unite to express one branch of the faith of the Pharisees? The word angel could not be one; for angels are a distinct race of beings from the human family. Then we have left, resurrection and spirit. The Pharisees believed in angels and in the resurrection of the human race. Then all the spirit they believed in, as pertaining to man, according to this testimony, is what is connected with the resurrection; and that, of course, is the spiritual body with which we are then endowed. "It is sown," says this same apostle, "a natural body, it is raised a spiritual body." 1 Cor. 15:44. That the term spirit is applied to those beings which possess a spiritual body is evident from Heb. 1:7, which reads, "who maketh his angels spirits." Angels are personal beings, but their bodies are spiritual bodies, invisible, under ordinary circumstances, to mortal eyes. Hence they are called spirits. So of God, John 4:24:

"God is a spirit;" that is, a spiritual being; not an impersonal one, as much in one place as another.

Historical Gleanings.

THE RESURRECTION TAUGHT BY MAHOMET.

SOME of the Orthodox may feel strengthened in their position respecting the separate existence of the soul in death, and its re-union with the body at the resurrection, by considering that Mahomet believed and taught the same doctrine. But since he cannot be charged with drawing his views very largely from the great source of truth, we should consider his adherence to the doctrine (did we hold it), a damage rather than a help to our cause. Among other things, the historian gives the following as one item of his belief:—

"At the blast of the trumpet, new worlds will start into being; angels, genii, and men, will arise from the dead, and the human soul will again be united to the body.—Gibbon's *Decline and Fall*, Vol. v., p. 117.

Gibbon adds:—

"The intermediate state of the soul it is hard to decide; and those who most firmly believe her immaterial nature, are at a loss to understand how she can think or act without the agency of the organs of sense."

Joined with the belief in the existence of disembodied souls, Mahomet taught the doctrine of eternal misery. These two doctrines are inseparable companions. How he regarded the nations of heretics, or infidels, around him, is thus described:—

"Their spiritual blindness, though excused by ignorance and crowned with virtue, will be scourged with everlasting torments; and the tears which Mahomet shed over the tomb of his mother, for whom he was forbidden to pray, display a striking contrast of humanity and enthusiasm."—*Id.* p. 118.

A little further on in the views of Mahomet is seen an outcropping of the protest which human nature everywhere raises against the unnatural idea of everlasting torture for the sins of this life. In his case, as in the Roman Catholic superstition, it took the form of a purgatory from which, after a period of suffering of greater or less length, the chastened soul should issue forth into the bliss of Heaven. This privilege, subject, of course, to a like limitation in his creed, as in others which adopted this notion, was confined to his own followers. Concerning them he thus taught:—

"According as the shares of guilt or virtue shall preponderate, the sentence will be pronounced, and all, without distinction, will pass over the sharp and perilous bridge of the abyss; but the innocent, treading in the footsteps of Mahomet, will gloriously enter the gates of paradise, while the guilty will fall into the first and mildest of the seven hells. The term of expiation will vary from nine hundred to seven thousand years; but the prophet has judiciously promised, that all his disciples, whatever may be their sins, shall be saved by their own faith, and his intercession, from eternal damnation."—*Id.*

Division of the Decalogue.

SEVERAL correspondents have made inquiries about the division of the commandments; calling attention to the fact that the first and second of the common version are but one in the Hebrew. There is an apparent difficulty in this. I was for some time sorely perplexed over the charge made against the Romanists by Alexander Campbell in his debate with Bishop Purcell, knowing that Mr. Campbell must have known of the division in the Hebrew text, to which the division in the Douay Bible corresponds. But he was doubtless correct, as the present division of the Hebrew does not appear to be the ancient one.

Prof. Green, of Princeton College, says:—

"The sections of the Masoretic text were doubtless intended to distinguish the several commandments, though it is remarkable that the division thus indicated agrees neither with that of the ancient Jews represented by Josephus and Philo, nor with that which prevails among the modern Jews. The former, like the majority of the Christian fathers and the Reformed Churches of the present day, regarded the prohibition of idolatry, ver. 3, as the first commandment, that of image-worship, vs. 4-6, the second, and under the tenth they included the whole of ver. 17. The latter find the first commandment in ver. 2, though it has not the form of a command, combine the prohibition of idolatry and image-worship, vs. 3-6, as the second, and include the whole of ver. 17 in the

third, agree with the division of Augustine, which after him became current in the Latin church, and was retained likewise by Luther. According to this the first commandment, vs. 2-6, prohibits both idolatry and image-worship, no distinction being made between offences against the unity of God and against his spirituality; and two commandments are devoted to the sin of coveting, ver. 17, though this is attended with the inconvenience of creating a distinction in things fundamentally identical, and is moreover precluded by a variation in the order of the clauses in Deut. 5, where the decalogue is repeated."

The decalogue is double accented, one system "having relation to its division into verses, and the other, into commandments." Green says: "In verse 17 there is but a single series of accents, its first clause having no separate accentuation to distinguish it as a complete commandment; the *samech* [sign of division] in this verse is also omitted in many MSS., and in a few printed editions." J. H. W.

The School.

AN APPEAL TO THE FRIENDS OF THE CAUSE.

SUCH is the title of a recent circular sent out to many of our friends by the General Conference Committee. It is an earnest appeal to our friends, everywhere, to take hold of the important work of furnishing means to purchase suitable grounds, erect buildings, and get our school into successful operation, the present year. In it are set forth the reasons for taking hold of this work at once. It is shown that the next great necessity among us is the school, in order that we may do the work ready for our hands. We cannot accomplish that work unless we have proper buildings in which to teach, lecture, and instruct those who have something to do in the cause, as well as our children whom we wish to have kept from the influences prevailing largely among the secular schools of the present time.

Our cause has reached that stage of advancement where it is eminently fit to make this move. No other great undertaking is so urgent as this. Now is the right time to set this enterprise upon a proper basis. We believe our brethren generally are ready to take hold of it. The providence of God is far in advance of us. Young people want instruction. Will our people take hold of this matter as they have other important enterprises? We believe they will. We have called for \$20,000, and hope to see it pledged the coming year.

With the appeal, we have sent some subscription papers, upon which is already pledged the sum of \$3400, by twelve individuals. We expect our people generally will take hold of this matter with energy.

In order to give all who wish to subscribe a good opportunity to do so, we have arranged these papers as follows: In one column, is stated the amount that will be given during the year 1873; in the other, the amount that will be given during the year 1874. This gives our brethren time to turn themselves, and make necessary calculations.

Where the Tract and Missionary Societies are properly organized, we propose to distribute these appeals and subscription papers through their agency; in other States, send them to churches and individuals. We cannot organize, legally, until we have \$5000 subscribed, and \$1000 paid in. But until that can be done, Bro. White kindly consents to be responsible for the purchase of the site. We hope this enterprise will move right forward, and that 1873 will witness the erection of a school-house suitable for the purposes we have in view.

The present school, through the kindness of the trustees, and the church, occupies the meeting-house. This gives more room than they had in their old quarters. Some sixty scholars are attending, at present, and there is room for more. The scholars generally profess themselves well pleased at their advancement, especially those who have become fully acquainted with the system of teaching carried out.

GEO. I. BUTLER.

"Lying Unity."

THE writer from whom I quote the following paragraph wrote, "Underlying unity." I confess to having divided his word in my title; but I will do justice to him by giving the context fairly, without garbling. It is from the report of the late Convention in favor of the Religious Amendment, held in the city of New York, as given in the *Christian Statesman*. The writer says:—

"A delightful feature of this, as of all previous conventions, was the harmony with which the representatives of the various denominations of Christians were able to deliberate and act together, in the interest of their common Christianity. Not a trace of denominational self-assertion, or of sectarian jealousy, was visible through the whole course of the proceedings. In fact, sectarian diversities sunk out of sight in the unity of feeling and purpose which pervaded the assembly, and the question, 'Of what church is he?' was seldom asked. To every one who deplores the divisions of the church, our work has great moral value, as it makes visible the underlying unity and essential agreement of all Christian sects, and brings them together in a holy fellowship, which greatly promotes mutual acquaintance and esteem."

True Christian union is a union of the most perfect kind, even such a unity as exists between the Father and the Son. "That they may be one," said Jesus to his Father, "even as we are one." If Jesus meant to be understood that he and the Father were one person, that they together with the Holy Spirit were three persons in one person—"trinity in unity"—he desired that all his disciples should be one person and be taken into the same relation. He prayed, "That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us." This would constitute, at the least, a quadrinity in unity. But leaving this preposterous invention of men, which, instead of transcending sense, is opposed to it, which is unintelligible and therefore unbelievable, we say that Jesus prayed for the most perfect union possible to exist among all his disciples; such a union as exists between the Father and the Son; and no one will claim that that union is the result of a compromise between errors, or between truth and error, causing their "diversities" to sink "out of sight," but a unity in all truth. Hence the prayer, "Sanctify them through thy truth; thy word is truth."

The unity which the apostles taught was of the same kind. "That ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment." This oneness, so far as revealed truth is concerned, is far from being diversity in unity and unity in diversity. It is a real unity, such as all might enjoy in matters of faith would they bow to the word of God and accept of the means which the Spirit of truth has provided for this very purpose. Eph. 4:11-13. The plea that it is impossible to come to such a unity as the Scriptures require looks like defamation against the word and Spirit of God.

But a unity which only causes diversities to sink out of sight for a time, while some special "purpose," on which they can agree, pervades the whole, which costs the abandonment of not a single error, but leaves them where they were, so far as truth and duty are concerned, may well be denominated a lying unity—a mere profession that is false in fact.

As an example, we may refer to the case of Pilate and Herod, who, though they were at enmity, the accomplishment of a certain purpose imparted to them a feeling of unity; and a certain prophecy was fulfilled, which said, "The kings of the earth stood up, and the rulers were gathered together against the Lord, and against his Christ." Acts 4:25-27. And at the present time, another prophecy is about to be fulfilled, recorded in Rev. 13:14-16; and there is no cause of surprise in the fact that "sectarian diversities" should sink out of sight, and a "unity of feeling and purpose" should pervade all, until the image of the papacy shall be completed. The proposition "to them that dwell on the earth, that they should make an image to the beast," will be pressed until the power is exerted to give life to it. Then the engineery will be prepared for the last attempt to crush the truth of God out of the earth. But it will fail to do this; for Christ will appear to deliver his people, who keep the commandments of God and the faith of Jesus, and take them up to the sea of glass, and to Mount Zion, while their enemies will be overthrown, as Pharaoh and his host were, in the Red Sea. Rev. 14:1-5; 15:2, 3. Then will be sung by the delivered host the song of Moses and the Lamb.

Now is the time to prepare for a part in that song. Who will heed the message of the third angel, brave the wrath of men, and escape the wrath of God? Let such rally to the standard of the commandments of God and the faith of Jesus, confess and forsake their sins, be in earnest to wash their robes and make them white in the blood of the Lamb, and thus be found without fault before the throne of God.

We do indeed deplore "the divisions of the church;" but the work of the National Association has no "great moral value" to us, since the union it is effecting is not real union in the truth, but a union which will be used to sustain falsehood, and war against the truth of God, and those who love and obey it.

R. F. COTTRELL.

Objections to the Sabbath Answered.

SIXTEENTH OBJECTION.

The middle wall of partition between Jew and Gentile is broken down. Eph. 2:14, 15.

Answer. Our opponents have surely hit on the wrong place for an objection, this time. Paul's words are as follows: "But now, in Christ Jesus, ye, who sometimes were far off, are made nigh by the blood of Christ. For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us; having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace." Verses 13-15. A few facts are very plain by this language. There was something between the Jews and Gentiles which kept them apart, which Paul here calls a wall of partition. This wall was broken down by the death of Christ. It has now been removed. It was a certain law, and tenth. The sections of the text, on the con-

that law has been abolished, for so Paul declares.

Now the only question is, Was this the moral law, or the law of ordinances? Paul is very particular in his language. He says, "Having abolished in his flesh the enmity, even the law of commandments." If Paul stopped here, as he certainly ought to have done if there had been only one law, and it had been all abolished, then our opponents would have some show of proof. But he puts on the qualifying phrase, which shows beyond question that he knew that there were two laws of a very different kind, one which had been abolished, and one which had not. Hear how carefully he states this: "Having abolished in his flesh the enmity, even the law of commandments contained in ordinances." What law, Paul, is abolished? Answer: That one contained in ordinances. Was there a law relating simply to ordinances, and nothing else? Certainly, for so Paul declares in Heb. 9:10: "Which stood only in meats and drinks, and divers washings, and carnal ordinances, imposed on them until the time of reformation." That this relates to the ceremonial law of the Jews, no one can fail to see. The very fact that Paul, when he states that the law was abolished, carefully qualifies this statement, by saying it is the law contained in ordinances, shows that he knew that there was another law not contained in ordinances, which was not abolished.

To illustrate: Suppose a physician wishes to send his servant to his office for some medicine. He says, "John, go to my office and bring me an ounce of medicine contained in the black bottle." This is virtually saying that there is other medicine contained in other bottles. If there was only one kind of medicine there he would simply say, "John, go to the office and bring me an ounce of medicine." So in this case, when Paul says the law is abolished, he specifies which one, viz., the one contained in ordinances, thus virtually saying that that which was not contained in ordinances was not abolished. Are there any ordinances in the ten commandments? None whatever, but the ceremonial law related wholly to that.

Contrast this passage a moment with the language of the apostle, in Rom. 3:31: "Do we then make void the law through faith? God forbid, yea, we establish the law." The words, "make void," in this text are from the Greek word *kataigo*, which is the very word rendered "abolished" in Eph. 2:15. Hence, in Rom. 3:31, Paul declares that the law is not abolished, but in Eph. 2:15, he positively says it is abolished. Now how can these two statements be reconciled? It is utterly impossible for Paul in both places to be speaking of the same law. But if we understand him to be speaking in one place of one law, the moral law, and in the other, of another law, the ceremonial law, his meaning is perfectly plain, and he harmonizes with himself. Here is the mistake that our opponents make in nearly every objection they raise to the law and the Sabbath. They apply to the moral law and God's Sabbath what the apostle says only of the ceremonial law and ceremonial sabbaths.

"Can Ye not Discern the Signs of the Times?"

THIS question was put to the Jews by the Saviour with reference to the first advent, yet it contains principles which are applicable in the times in which we live. In many respects, the first and second advents are parallel events, and as there was danger of overlooking the signs of Christ's first coming, so there is now danger of overlooking the signs of his second coming.

One reason of this danger is, that events lose their force upon the mind by their frequent occurrence. At the commencement of our late war, the American people were more shocked at the news of ten falling in battle, than they were afterward to learn that one thousand soldiers had been killed in an engagement. This should not be the case. Each event of this nature should tend to deepen the first impression, and arouse the soul. So it should be in regard to the increasing signs of Christ's second coming. But, alas! this is not the case. As it was in the days immediately preceding the deluge, so it is now. The nearer the world are to God's awful judgments, the less are they moved by them. The nearer they are to the coming of the Lord, the less inclined are they to believe that he is near. This is owing to the fact that when light shines upon impending events, and upon the duty of men with reference to them, they harden their hearts by turning from the light. Thus the light that is in them becomes darkness; and how great is that darkness! In this condition, Satan controls the mind, and men act as though bereft of reason in overlooking the riches and glories of the immortal kingdom, and confining their interests and pursuits to the things of time and sense.

But the danger in this direction is by no means confined to the world at large. The church are also in great danger here. Hence, the caution of the Saviour to take heed and not be overcharged with eating and drinking, and the cares of this life, and so that day come upon us unawares. Luke 21:34. The greater the light that people reject, the greater the darkness that follows. The higher the point from which one falls, the greater the injury that is experienced.

Great is our light as Seventh-day Adventists. We have all the signs of the times that God has given to the world, and we have, beside these, the most forcible and valuable evidences of the end near, in blest experience in living out the truth, and in the glorious progress of the cause. How encouraging and interesting it is to reflect on the advance steps that God's people have taken in the establishment and use of mighty agencies to advance the last message of mercy within the last fifteen years! Surely, this work has moved like the work of God. Those who have opposed it have had leanness, darkness, and death, while those who have stood by it have prospered. And no features are better calculated to bring courage and joy to every true friend of the cause, than the present efforts put forth in the missionary work and in the establishment of a denominational school. Now the practical question before us is, Shall we, as a people, take hold of, and give our influence to, these enterprises, as though we discerned in them impressive signs of the times? as though we believed that God was placing within our reach the very agencies that we must use, that the closing work of the third message may be cut short in righteousness? God is inviting us, through these enterprises, to work for him, and to work fast, to invest our talents of means, and our talents of influence, that the message may soon go to every civilized nation, and to missionary stations in heathen lands, and stir the world as no other message has done. Truly, a great and glorious work is before us. Our inmost souls should vibrate with gratitude, joy, love, and holy zeal, that we are connected with it.

Shall we, as Seventh-day Adventists, discern the signs of the times in the advance steps that God calls upon us to take? and, discerning, shall we act? Shall we cultivate a spirit of sacrifice? Will those who are called to be messengers of the cross of Christ respond to the call by saying, Here am I? Affect my heart with a sense of the greatness and sacredness of the work. Touch my lips with the living coals from thine altar, and send me.

Will those who are called upon to help with their means also respond to God's call to them? or will they excuse themselves, to lay up treasure upon earth to be consumed in the burning day? All can help more or less in this direction. But there is great danger of being blinded through selfishness and the deceitfulness of riches. Yet God has claims upon our property. How wicked to appropriate God's means to our own selfish purposes. It is a thousand times more sinful than it would be to steal from man. The greater the being against whom we sin, the greater the sin. Shall a man rob God? Many have had the use of God's property for years. Shall they now return it to him with usury? or shall they study to put it where it will neither benefit them, nor the cause, and bring upon them a fearful debt in the end?

May we all discern the signs of the times and fulfill the obligations that they bring us under.

D. T. BOURDEAU.

1 Thess. 4:18.

"WHEREFORE comfort one another with these words." While the great majority of professed Christians have no real faith in, or love for, the immediate second advent of our Lord and Saviour, to this earth, and can see no especial force or beauty in the above scripture as applicable at the present, more than at any other time, there are those whose hearts move with emotions of joy, as they read these words. With the precious promises of the context, they are comforted, and wish them they also comfort others.

Promised blessings of priceless worth to the humble, obedient servant of God, are here. Earth may count on treasures of riches and wisdom; of knowledge and power; we would not undervalue them; but compared with the reward held out to the overcomer, they are as a bubble to the mighty ocean; or as the fine dust of the balance, to myriads of worlds.

"But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not even as others which have no hope." The grave holds in its cold bosom many of our dear friends. Locked in silent slumber, and forever shut away from our embrace, we should be deprived of the inspiring hope of again meeting them, were it not for the comforting promise of the resurrection of the dead. We need not sorrow for such as have fallen asleep in Jesus, as those sorrow who have no hope. For the Life-giver is coming. Yes, the signs bespeak him near, EVEN AT THE DOOR.

"For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from Heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord."

Herein is set forth the promise that the Lord shall come again. Said the angels to the

men of Galilee, "This same Jesus, which is taken up from you into Heaven, shall so come in like manner as ye have seen him go into Heaven." Acts 1:11. Personally, and visibly, he passed out of the sight of those who anxiously gazed upon him as he ascended to the Father. And he shall so come in like manner; not spiritually, not mystically. He will descend with the glory of his Father with the holy angels, with a shout, with the voice of the archangel, and with the trump of God; and everywhere the sleeping saints will awake, and come forth, with rapturous songs of triumph, and everlasting victory, over death and the grave. "Death is swallowed up in victory. O Death, where is thy sting? O Grave, where is thy victory?"

Now, the living saints, who have waited for the Lord, have loved and looked for his appearing, shall be changed, "in a moment, in the twinkling of an eye," and caught up together with those who have arisen from their dusty beds to meet him in the air; "and so shall we ever be with the Lord."

Dear reader, does your heart burn with love to him who died that we might live? Do you remember his agony in the garden, and upon the cross, where he poured out his life for us? Do you desire to see him when he comes in majesty and power, the KING OF KINGS, AND LORD OF LORDS? Do you desire his return as you would that of a dear friend? If so, you will watch with the most intense anxiety every sign which shall unmistakably herald his speedy approach. Your heart will beat high and warm in joyous anticipation of that heavenly meeting, where friends long separated will meet to part no more. All the children of God, from the first who learned to revere his holy name, and to obey his righteous precepts, to the last one folded in the arms of divine love, now arise to meet their descending Lord. Hail happy moment! Hail victorious conquerors! The long battle of life is fought. Victory is gained. No more tears shall be shed. No more sorrow or grief shall be your lot. Heaven is secured. The whole family of God are saved, forever saved. "Wherefore comfort one another with these words."

"Saints, lift your heads; that day is near,
When your Redeemer shall appear,
To take the kingdom and the crown,
And make his ransomed church his own."

A. S. HUTCHINS.

Battle Creek, Mich.

Watching for the Lord.

LITTLE Fanny was reading in her Testament; and this was the verse she read: "Watch, therefore; for ye know not what hour your Lord doth come."

"I wonder what it means," she thought. "I suppose he will come down through the sky; for mother says he lives up above it. And, oh! I know why the sky looks so bright over the meeting-house every evening. Those are the gates God is painting to come through by-and-by. Perhaps, if I watch close, I shall see him first of anybody; for I don't believe many people are watching; they don't act as if they were; and I am sure I never thought of it before; but I will watch now every day. I guess he will come at sunset: that is the time it looks so beautiful."

She turned with new pleasure to her verse, reading it over and over till she had learned it.

"Fanny, Fanny!" called her mother's voice.

"Oh, dear!" thought Fanny: "I can't watch down in the kitchen; for I can only see a little speck of sky up over Mr. Thatcher's house; and I don't believe he will come there. I guess, if I tell mother I'm watching for the Lord, she will let me stay."

But just then Fanny thought of her yesterday's verse—"Bear ye one another's burdens, and so fulfill the law of Christ;" and Fanny was trying to do all that Christ commanded her through his word. She could not see how she could be helping her mother down in that dark kitchen, and watching at the same time. But she thought, "Perhaps he won't come when he wants me to be helping mother. Perhaps he don't expect me to watch all the time; for I don't see how I can; and he would not tell me to do anything that I could not." So down she ran to wipe dishes, to dust, run errands, and help her mother in every way she could.

There were a great many burdens to bear that day, it seemed to her. Though she tried very hard to do both her duties, she could not see how they could be made to work together.

When her mother did not need her, she would run up to her little room, and, sitting at the window, watch and watch until she was summoned back again. So the forenoon passed. After dinner, the baby must be put to sleep. Back and forth, back and forth, across the floor, Fanny drew him in his little carriage, till her cheeks were flushed and her feet were tired: still he would not go to sleep; and his great, round eyes followed her wide open. She was almost discouraged; but she kept saying over to herself, "Bear ye one another's burdens," till she almost forgot her other verse about watching.

At last, baby's eyelids began to droop; and Fanny walked slower, and hummed her tune more softly, thinking her work almost done. She was drawing the carriage close to the win-

dow, where she could see the little streak of blue sky. Just as baby was almost asleep, she saw such a beautiful snowy cloud, that she thought surely it must be there the Lord was coming. Forgetful of baby and everything else, she dropped the handle of the carriage to look. Baby, waking, began to cry; and she had all her work to do over again.

Back and forth, back and forth, she went again, trying to be patient, and keeping her eye on the cloud till it floated away over the roof. Back and forth, back and forth, she went again and again. At last, baby was sound asleep; and her mother said she might have the rest of the day for her own amusement.

How Fanny's face lighted! But instead of going out to play, as her mother expected, she went up again to her room, and sat down at the window. She grew more and more certain that this was the very day the Lord was coming; for she felt very sure she had never seen so lovely a blue sky, and so many soft, feathery clouds. "Oh, what a beautiful road he is making!" she thought.

"Fanny Chessman, what are you watching?" shouted brother Edward from the yard. "You have been sitting there, I don't know how long; and you look as if you were going right up into the sky."

"O Eddie, I'm watching for the Lord!" she cried, almost falling out of the window in her enthusiasm. "He's got his path most ready: I know he has. Just look! Did you ever see the sky so lovely with all these little clouds? I shouldn't wonder if he should come this very day."

"What in the world do you mean?" asked Eddie, in amazement. "Have you turned Adventist?"

"Oh! I don't believe you have seen the verse. I never noticed it till this morning. It is, 'Watch therefore; for ye know not what hour your Lord doth come.' I'm going to watch till he comes; and perhaps I shall see him first of anybody."

"Mother," said Eddie, walking into the kitchen, don't you believe Fanny is sitting up in the window; and she says she is watching for the Lord."

"What!" said his mother, looking at him with astonished face.

"Why, she expects to see him come right down out of the clouds to-day."

Mrs. Chessman went to find Fanny, wondering what kind of an idea she had taken into her head.

"O mother!" cried Fanny, excitedly, "see! don't you suppose that is the path of the Lord?"

"What has made you think of that, my little girl?"

"Why, my verse this morning was, 'Watch, therefore; for ye know not what hour your Lord doth come.' I'm going to watch now. I never thought of it before."

"Did you think that meant you must sit by the window and watch the sky?"

"Why, yes, mother. Don't you suppose he will come down through the sky? I don't see where else he can come from. You know, you said he lived up above it."

"By-and-by," said Mrs. Chessman, "those people who are alive will see him coming in the clouds of heaven, and all his holy angels with him, to judge the world. As your verse says, we know not the hour when he will come; and it will probably not be a great many years; but God does not require us to sit and watch the sky all that time."

"What does it mean, then?" asked Fanny, with a troubled look.

"He will come soon; and we must watch for him, not by trying to see him, but we must watch our hearts and lives to see if anything is there that will displease him when he comes. We must watch all those around us to see if we can help any to prepare for him; to see if there are any burdens we can bear for any."

"I tried to bear your burdens, mother, when I went down into that dark kitchen, when I wanted to be watching for the Lord. Was I watching for him then?"

"Yes, more than when you were sitting here by the window."

So Fanny found that her two duties could be made to work together.

"But, mother," she said after a moment's thought, "don't you think the sky is more beautiful to-day than it ever was before?"

"It is very beautiful," replied her mother; "but not more so than I have seen it a great many times. God doesn't save all the beauty for himself to grace his coming: he showers it all around us without stint. You think the sky more beautiful to-day because you have noticed it more. A great many people go through life with scarcely a thought for all the beauty in the sky and on the ground that God has lavished upon us: so they never realize how bountiful he is to us. We ought to observe his works, that we may know how to praise him more; for the heavens declare the glory of God, and the firmament sheweth his handiwork."—*Sel.*

Not more contently is the sun pouring forth its beams, or a flower exhaling its fragrance, than the Christian is radiating or exhaling influence from his character upon those around him.

I HEAR THE WORDS OF LOVE.

I HEAR the words of love,
I gaze upon his blood,
I see the mighty sacrifice,
And I have peace with God.

'Tis everlasting peace,
Sure as Jehovah's name;
'Tis stable as his steadfast throne,
Forevermore the same.

The clouds may come and go,
And storms may sweep my sky—
This blood-sealed friendship changes not;
The cross is ever nigh.

My love is oftentimes low,
My joy still ebbs and flows;
But peace with him remains the same,
No change Jehovah knows.

That which can shake the cross
May shake the peace it gave;
Which tells me Christ has never died,
Or never left the grave.

Till then my peace is sure;
It will not, cannot yield.
Jesus, I know, has died and lives—
On this firm rock I build.

I change—he changes not;
The Christ can never die.
His love, not mine, the resting place,
His truth, not mine, the tie.

The cross still stands unchanged,
Though Heaven is now his home;
The mighty stone is rolled away,
But yonder is his tomb.

And yonder is my peace,
The grave of all my woes.
I know the Son of God has come,
I know he died and rose.

I know he liveth now
At God's right hand above;
I know the throne on which he sits,
I know his truth and love.

—Sel.

Vermont.

NOTWITHSTANDING the mild weather we have had of late, the snow is between three and four feet deep in the woods. There have fallen upward of twelve feet of snow in East Charleston this winter. I thought it would be impossible to go to Westmore for several weeks, but providentially it froze hard last Friday night, and Bro. Hamlet Barrows and I were enabled to work our way to Westmore yesterday (Sabbath) morning, by taking an early start. We were not expected, but had an unusually good meeting. The young converts there are growing strong, and prize the truth very highly. God bless them. There are other candid souls in their midst who will yet take hold of the truth.

I want to add to the praise of God, and for the encouragement of those who have felt concerned about my health, that I am now able to work twelve hours a day by the side of able-bodied men, at such work as tapping maple trees in wading through from three to four feet of snow, gathering sap, chopping, etc., and that on two-meals a day. Thank God for good advice given in the testimony. I am not a sound man, but I am thankful for an improved condition of health. I desire to live on to act some humble part in this good cause. D. T. BOURDEAU.

Barton Landing, Vt., April 6, 1873.

Calhoun Co., Mich.

COMMENCED meetings at Partello, Calhoun County, Sunday evening, Feb. 16, which were continued almost without intermission for nearly five weeks, with occasional meetings up to the present, since the close of the series. Our first Sabbath meeting was held March 8, at which about seventy-five persons were present; the most of whom were believers or specially interested in the truths that had been presented, a number of the friends from Convis and Olivet meeting with us. Our Sabbath meetings, of which four have been held, were characterized by the deepest solemnity and feeling, in each of them some new ones making a start for the kingdom. God will remember the tearful faces, but happy hearts, of those who then for the first time confessed Jesus. May God give to these dear friends much of his Holy Spirit's aid, and preserve them blameless unto his heavenly kingdom.

The Disciple minister of the place, Bro. Ford, though long, conscientiously, arrayed against us, has fully yielded to the claims of the truth. May God bless him in his far away northern home. The little flock here feel very much his loss, but hope to see him among them again at no distant day.

A number of the most prominent men of the place are with us in sentiment, some of them actively so. We hope eventually to see a much greater work accomplished. God give us consistency, a zeal according to knowledge, and much of true humility, then our influence will be felt by all that surround us.

The opposition has been, and is still, very strong. Life-long friends of those who have embraced the truth have turned away from them, treating them with reproaches and contumely. They may be assured that

though they are our enemies, they have our prayers. May God spare them to see the truth. The M. E. minister at Olivet has given four discourses against us, which have been replied to in part. His misrepresentations and perversions of Scripture, very few will fail to see. Oh! for more courage to obey fully what we know to be true. How many there are now like the class referred to in John 12:42.

The efforts against us thus far have proved ineffectual. None who had decided for the truth have given it up. All feel like pressing on in the work, and making their influence tell always for God and his rising truth. Twelve subscribers have been obtained for REVIEW, four for *Instructor*. Others still desire them.

I would gratefully acknowledge the assistance rendered me by Bro. M. B. Miller, who was with me in a number of these meetings. Hope he may soon be able to give himself fully to this work.

To those friends who have so well cared for my temporal wants, many of whom though they are with us in sentiment, have not fully yielded to the claims of the truth, I would say, May God bless you for your labor of love. It shall be my constant prayer that you yet become entirely consecrated to his service. D. H. LAMSON.

April 10, 1873.

Lake Pleasant, N. Y.

COMMENCED meetings at this place, March 1, under very forbidding circumstances. On my way to the place, I encountered a storm that detained me at Wells some five days, where I spoke five times in the Baptist meeting house. Applied for the same house for a course of lectures, thinking if I could obtain it I would go no farther; but, being refused, went to Lake Pleasant, Feb. 26, and made an appointment for the next evening. The weather continued so stormy and windy that I could not begin meetings till the evening after the Sabbath. As the population is sparse, and the winter the severest that has been known for forty years, the attendance was unavoidably small; but those that did attend were interested, and about fifteen commenced to keep the Sabbath. The Spirit of the Lord was manifest several times in the meetings, moving upon the hearts of the unconverted and backsliders, several of whom have taken their stand on the Lord's side. Three persons have been keeping the Sabbath there several years, who are greatly encouraged to have so many more join with them in its observance. Received a donation of about eight dollars. Obtained five subscribers for REVIEW, three for *Instructor*, and one for *Reformer*.

S. B. WHITNEY.

Westmore and East Charleston, Vermont.

ANOTHER UNEXPECTED PRIVILEGE.

THIS was, to meet with the friends at Westmore, last Sabbath, April 12. I went about eight miles with horse and sleigh; and as my horse could go no farther through the deep, melting snow, where the roads had not been beaten hard, I left my team behind, and walked over two miles and a half to the place of meeting, where I found a few brethren engaged in a good prayer meeting, at the close of which I spoke to them on perseverance. I also started a Bible-class.

It is better for a few to meet than to have no meeting at all; and the more a meeting costs us, the greater the blessing and the greater the final reward. The prosperity of young believers depends largely on their punctuality in meeting together to encourage each other by their united influence in the service and worship of God. Hence, Paul exhorts us not to forsake the assembling of ourselves together, as the manner of some is; but to exhort one another; and so much the more as we see the day approaching. Heb. 10:25. We learn by comparing this text with the previous verse, that in thus doing, we provoke one another unto love and good works.

But the great danger is to easily excuse ourselves for not attending meetings. But we should manifest as much of a spirit of sacrifice to keep up our meetings, as we do in our worldly pursuits. If all had the offer of one dollar for every time they met, they would not miss many meetings. But the presence and blessing of God, and to do duty, are worth more than money. How men will wallow through the snow day after day to save a few pounds of sugar! Can't we as well walk a few miles to attend meetings on the Sabbath? If the title to your farm were disputed, and saving your farm depended on your going twenty or fifty miles through the worst of roads, would you fail of going? Well, should we not make as much of an effort to secure the eternal inheritance?

It is very easy to reason like this: There will be but few, if any, present, therefore it will not pay for me to go. This is to follow the poor example of others. Better reason

like this: There will be but few present, hence the greater need of my attending. Two, thus disposed, will make a meeting and claim the promise, and peradventure, one poor soul who is under conviction may drop in and be helped in the narrow way. There is often more at stake at small meetings than there is at larger ones, when important battles have been fought. Small meetings are important connecting links in the great work of saving men. Satan knows it and makes a desperate effort to break them up. Brethren, keep up the small meetings. Keep the fort. Others who do not attend may watch you with deeper interest than you are aware.

Under the watch care of Brn. Worthen and Litchfield, the permanency of the work in East Charleston and Westmore, will depend largely upon the faithfulness of the friends in those places.

D. T. BOURDEAU.

Barton Landing, Vt., April 14, 1873.

H. AND E. M. STEBBINS write from Potter Co., Pa.: The Lord condescends to meet with us by his Spirit, as we meet together for Sabbath to Sabbath. The children cheer us with their testimonies. We love to hear them express a desire to be saved; and not only our own children, but others in the neighborhood where our meetings are held, have already commenced to keep the Sabbath and bear testimony to the truth.

Our last quarterly meeting, held March 22 and 23, was a profitable season to us. The weather being very bad, there were not many from other churches, but the Lord, in his providence, sent Bro. W. W. Stebbins. We had a very interesting meeting. People who came in to hear, quite a number, gave in their testimonies, and we felt that truly the Lord was at work upon the hearts of nearly all who were present. We felt that we had a refreshing from the presence of the Lord. At times, nearly all in the house were in tears. Young persons, who had never attended our meetings, could not refrain from weeping. The Lord was very good. Yes, I feel to praise his holy name while I write.

We have felt very lonely the past year, since some of our number have moved away, and if their vacant seats can be filled again by some others' taking hold of the truth, to the Lord be all the praise.

Last Sabbath, a Baptist minister, by the name of Hart, met with us. He was preaching in the neighborhood. There was no opposition. Our leader invited him to lead the meeting. He said, Conduct your meeting as usual, and I will follow. He prayed, and spoke twice. What the result will be, is unknown to us. He is an intelligent man, a reformed Catholic. We want the prayers of the brethren, that he may receive the truth.

We hope the Lord in his providence will send some of our ministers here soon, who will administer the ordinance of baptism, as some here are desiring it.

We are thankful for the publications, that we may be helps in the work of bringing some out on the truths of the Bible.

Tract and Missionary Department.

Report of T. and M. Society, Dist. No. 8, Wis.

ACCORDING to appointment in the REVIEW, we met to hold a quarterly meeting in the meeting-house at Mackford. It commenced with a prayer meeting, Sabbath evening. Sabbath, at half past ten, we had preaching. In the afternoon attended to the ordinances. In the evening, preaching. First-day, 2 o'clock, the Missionary Society met.

Called to order by the President. Prayer by Eld. Baker. Remarks were made by the President on the great importance of the missionary work in advancing the third angel's message.

The report of the clerk for the quarter ending April 6, 1873, was then called for and read, which gave the following results:

Number of families visited, 23.	
Money received for membership, \$3.00	
“ “ “ sale of books, 40	
Total, \$3.40	
New subscribers for REVIEW, 9; <i>Reformer</i> , 8.	
Number pages of tracts and pamphlets given away, 5956	
Number pages of books loaned, 1060	
Total, 7016	
Number of members, 35.	

REPORT OF QUARTER ENDING DEC. 22, 1873.

Number of families visited, 19.	
Money received on sale of books, \$1.20	
Number of subscribers for REVIEW, 4; <i>Instructor</i> , 4; <i>Reformer</i> , 12.	
Number pages of tracts and pamphlets given away, 2220	
Number pages of books loaned, 1550	
Total, 3770	

After the missionary meeting closed, I preached to an attentive congregation. In

the afternoon, we held a prayer and conference meeting. The blessing of the Lord rested upon the congregation. The Holy Spirit affected many hearts, melting them into tenderness. Tears flowed freely from many eyes. We invited sinners to come forward for prayers. Three came, two young men and one young lady. We then united in prayer for them, and the Lord came very near and gave us a blessing. They decided to try to walk in the truth and be saved when Jesus comes. In the evening, preached on the Saint's Inheritance. Text, Matt. 5:5. Had good liberty in speaking. The Mackford church is advancing in the work of overcoming, and I think there is a fair prospect for a good work in that vicinity in the future.

P. S. THURSTON, Pres. T. & M. Society.

The Eastern Question.

VIENNA reports of a very recent date express the opinion which prevails in the Austrian capital with regard to the Russian march in Central Asia, and its consequences, in the following words:

Russia is pursuing her grand aim in Asia at once in a diplomatic, military, ecclesiastical, commercial, and civilizing point of view. A Russian proverb says, "Where date trees thrive not neither thrives Mohammedanism." There may be some truth in this adage. Be this as it may, Russia's advances toward Central Asia and toward India excite the liveliest interest in Viennese military and scientific circles. An unintermittent and earnest study is being made of the subject. It is here held that Russia is at present advancing in the direction of Central Asia and India, with the same unflinching perseverance and consistency with which, during a twenty years' war she not only subjugated, but absolutely annihilated or dispersed the independent peoples of the Caucasus, whose assimilation was found to be impracticable.

Russia's insatiable love of conquest, her far-sightedness and perseverance, are doubtless of a nature to inspire alarm, while, on the other hand, these characteristics are not the less entitled to a certain degree of admiration. In the same way as miners explore a country in the hope of discovering veins of ore, the Russians scientifically examine and explore those countries which they intend to occupy, and long before the occupation takes place these examinations and explorations are set on foot and continued without ceasing. The country round about, and especially in the southern parts of the Caspian Sea, and between the latter and the sea of Aral, has not only been carefully surveyed, but also leveled. The river valley along the lower Sir-Daria (Jaxartes) is already entirely under the Russian dominion, and as soon as the coal veins presumed to be there are discovered, a steamboat communication to Khiva will forthwith be established also on the Sea of Aral. It is well known that steamers can ascend far up the Amu-Daria (Oxus). One thing is apparently certain, namely, that no known power can stop the spread of Russia's dominion, and her gradual, but steady advance in Asia as far as the rivers extend, which flow into her inland seas.

These streams touch very nearly the Hindo-Koosh mountains, and here, there are neither geographical nor natural boundaries adapted to the formation of independent States. There is also no possibility of establishing any sort of commodious commercial intercourse between these vast plains and India, while, with the aid of the new lines of communication which are now contemplated, these immense territories will naturally fall into the hands of the Russians. The seminomadic Mohammedan inland States in these distant parts, owed their existence chiefly to the simple fact that no one interfered with or menaced them. But now-a-days, in the estimation of these peoples, the Russians are being regarded as the representatives of not only an immensely superior military, but also of a civilizing, power. To this circumstance may be attributed a great portion of the irresistible of her prestige among them. —The Sun.

MACAULEY, the talented essayist and historian, a member of the British Parliament, in 1831 thus wrote: "The Christian believes, as well as the Jew, that at some future period the present order of things will come to an end. Nay, many Christians believe that the Messiah will shortly establish a kingdom on the earth, and reign visibly over all its inhabitants. Whether this doctrine be orthodox or not, we shall not inquire. The number of people who hold it, is much greater than the number of Jews residing in England. Many of those who hold it are distinguished by rank, wealth, and ability; it is preached from pulpits, both of the Scottish and of the English church. Noblemen and members of parliament have written in defense of it, who expect, 'that before that generation shall pass away, all the kingdoms of the earth will be swallowed up in one Divine Empire.'" —*Essays on the Jews*, p. 668.

Laying up Treasures in Heaven.

MULTITUDES, moved with the greatest ardor, are laboring with untiring diligence and perseverance, to "lay up treasures upon earth." But heavenly treasures far exceed in value all that can be gained of this world's possessions. Well would it be for us if we would labor as wisely, diligently, and perseveringly, to lay up treasures in Heaven, as they do to secure "the unrighteous mammon." We are encouraged to do this, by the assurance of our Saviour, that property invested in Heaven is safe. No thief can ever enter that holy place, to carry off our goods. No fires will ever burn up those mansions; nor will floods carry them away. There moth and rust cannot corrupt. It becomes, then, a question of great interest, How may we lay up treasures in Heaven? It is evident that unconverted persons, who are living in sin, and who are servants of sin, are not doing this. We read that "the wages of sin is death"—poor wages indeed—that impenitent men are "treasuring up wrath against the day of wrath and the revelation of the righteous judgment of God." In the general, I would say, that those who keep the commandments of God, and overcome their sins and spiritual foes, are the ones who are laying up treasures in Heaven. "Blessed are they that do his commandments, that they may have right to the tree of life, and enter in through the gates into the city." Rev. 22:14. "To him that overcometh, will I give to eat of the tree of life, which is in the midst of the paradise of God." 2:7. "He that overcometh, the same shall be clothed in white raiment, and I will not blot out his name out of the book of life." 3:4. To him that overcometh, will I grant to sit with me on my throne, even as I also overcame, and am set down with my Father in his throne." 3:21. How encouraging these promises are, to the Christian soldier, in times of fierce temptation!

Again, we lay up treasures in Heaven when we suffer cheerfully for Christ's sake. "If we suffer, we shall also reign with him." 2 Tim. 2:12. Said our Saviour: "Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice [ye in that day], and be exceeding glad; for great is your reward in Heaven." Matt. 5:11, 12. Paul wrote thus about these things: "These light afflictions, which are but for a moment, work out for us a far more exceeding, and an eternal weight of glory." So that sorrows, and trials, and persecutions, will make us richer when we go where Jesus is. Then and there no affliction will press down the saints of God. Now they suffer, then they will be glorified. Here they are poor, there they become exceedingly rich!

By using property faithfully, in promoting the cause of God and the welfare of mankind, we may increase our wealth in Heaven. Said our Saviour, to a certain rich man, "Go and sell all that thou hast and give to the poor, and thou shalt have treasure in Heaven: and come and follow me." Matt. 19:21. Again, when at a feast, he said to the man that bade him, "When thou makest a dinner or a supper, call not thy friends, nor thy brethren, nor thy kinsmen, nor thy rich neighbors, lest they also bid thee again, and a recompense be made thee. But when thou makest a feast, call the poor, the maimed, the lame, the blind. And thou shalt be blessed; for they can not recompense thee; but thou shalt be recompensed at the resurrection of the just." Paul said to Timothy, "Charge them that are rich in this world, that they do good, that they be rich in good works, ready to distribute, willing to communicate; laying up in store for themselves a good foundation for the time to come, that they may lay hold on eternal life." 1 Tim. 6:17, 18. Thus may earthly riches be exchanged for heavenly.

Again, those who are faithful shepherds over God's flock, and those who lead sinners to repentance, are increasing greatly their heavenly treasures. Said Peter, "The elders which are among you, I exhort, Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind, . . . and when the Chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away." 1 Peter 5:2, 4. In the book of Daniel we are informed that "they that are wise, shall shine as the brightness of the firmament, and they that turn many to righteousness, as the stars forever and

ever." Finally, all those who are faithful in the use of the talents which our Lord has intrusted to them, are making the wealth of Heaven their own. The Lord has said to us, with regard to these: "Occupy till I come." And he who uses them, not for his own carnal pleasure, but for the glory of God and the interests of his cause, will hear the Lord say to him, when he comes to reckon with his servants, "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, 21. Well may the people of God "be always abounding in the work of the Lord."

C. A. OSGOOD.

Rochester, N. Y.

Encourage the Desponding.

WE find, in looking over the history of the lives of great men, that there are times when even the stoutest hearts will quail, and those who have achieved great victories in the cause of their Redeemer, sometimes falter amid the darkness and trials of the way. But, when the battle presses hard and Satan contends for every inch of ground, how is the feeble strength revived, and how are the drooping hands sustained, by timely words of courage and hope from one who also has known what sore temptations mean. Let us ever be ready with words of true comfort and consolation for those who seem to be yielding to discouragement. Who can tell what good may result from such efforts in the strength of the Lord?

Hear a conversation between two good men who believed and preached the gospel of Jesus Christ in the midst of persecution by the papal church:—

"Berthold Haller, a man of meek disposition, confided to Zwingle all his trials; and Zwingle, the strong man, inspired him with courage. 'My soul,' said Berthold to Zwingle one day, 'is overwhelmed; I cannot support such unjust treatment. I am determined to resign my pulpit and retire to Basle, to employ myself wholly in Wittenbach's society, with the study of sacred learning.'

"'Alas,' replied Zwingle, 'and I too feel discouragement creep over me when I see myself unjustly assailed, but Christ awakens my conscience by the powerful stimulus of his terrors and promises. He alarms me by saying—'Whosoever shall be ashamed of me before men, I will be ashamed of him before my Father;' and he restores me to tranquility by adding, 'Whosoever shall confess me before men, him also will I confess before my Father.' O my dear Berthold, take courage. Our names are written in imperishable characters in the annals of the citizens on high. I am ready to die for Christ. Oh! that your fierce bear-cubs, added he, would hear the doctrine of Jesus Christ, then would they grow tame. But you must undertake this duty with great gentleness, lest they should turn round furiously and rend you in pieces.'

"Haller's courage revived. 'My soul,' wrote he to Zwingle, 'has awakened from its slumber; I must preach the gospel. Jesus Christ must be restored to this city, where he has been so long exiled.' Thus did the flame that glowed so brightly in Zwingle's bosom re-ignite that of Berthold, and the timid Haller rushed into the midst of the savage bears, who, grinding their teeth, says Zwingle, sought to devour him."

M. E. PIPER.

SELFISHNESS.—He who only lives for himself and consumes the bounty of Heaven upon his lusts, or consecrates it to the demon of avarice, is a barren rock in a fertile plain; he is a thorny bramble in a fruitful vineyard; he is the grave of God's blessings; he is the very Arabian Desert of the moral world. And if he is highly exalted in wealth or power, he stands inaccessible and strong, like an insulated towering cliff, which exhibits only a cold and cheerless prospect, intercepts the genial beams of the sun, chills the vale below with its gloomy shade, adds fresh keenness to the freezing blast and tempts down the lightnings of angry heaven. How different this from the gently rising hill, clothed to its summit with fruits and flowers; which attracts and receives the dews of heaven, and retaining only sufficient to maintain its fertility, sends the remainder in a thousand streams to bless the vales which lie at its feet.—Payson.

The Calling of the Apostle Peter.

WHEN Christ calls men to labor in his vineyard they labor with a degree of interest and zeal for a time, but circumstances at length cause some to forget the Master's call, and they leave the work and return to their former occupation. Sometimes the Lord will meet them and with reproof redirect, Go labor in the vineyard; and they, seeing their error, return with new zeal to his work, to pursue it faithfully to the end. The simple narrative of Peter's call is a marked illustration of this.

In Matt. 4:18-20, we read that "Jesus, walking by the sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea. . . . And he saith unto them, Follow me, and I will make you fishers of men. And they straightway left their nets, and followed him."

There is nothing about these few simple declarations that is calculated to arrest the reader's attention, but the narration by St. Luke and events recorded by St. John furnish items that make up a story of much interest and instruction. According to Luke's narration, these fishermen had toiled all night without success, and, weary and disappointed, were washing their nets, when Jesus, pressed by the throng, drew near. He perceives, in these humble toilers, men that he can use, and it is his mind to call them to his work. But he will first convince these men that he is worthy. He enters Simon's ship, and from its deck he speaks to the people on shore, with words such as never man spake. Peter listens, and as sentence after sentence falls from the master's lips, Peter feels a strange fire burning in his breast. The sermon closed, the Saviour bids Simon, Launch out into the deep, and let down your nets for a draught. Discouraged Peter is ready to say, It is useless. But the words he has heard have kindled the flame of faith, and he exclaims, Master, we have toiled all night for naught. Nevertheless at thy word, I will let down the net." And now he beholds that which brings him down at Jesus' feet, with a deep sense of his sinfulness, and the prayer, "Depart from me, for I am a sinful man, O Lord." But Jesus has work for Peter to do. Peter is told to fear not, that from henceforth he shall catch men. And when they had brought their ship to land, they forsook all, and followed him. It is not to be supposed that there was no struggle in the heart of Peter, as he left his vessel and the nets full of fish. But he has seen enough to convince him that he who has thus bidden him is his Lord and Saviour, and he forsakes all.

Eventful years were those three in which he followed the Master, hearing his words of wisdom, seeing the wonderful works he wrought, and learning more and more of his Master's mind and the nature of the work he is to engage in; happy years. But the time comes when a change takes place that fills the heart of ardent, loving Peter with sorrow, discouragement, and darkness. The Master, who bade him follow him, is betrayed and crucified, and laid in the tomb. For three days the disciples are left alone in uncertainty, fearing for their own lives and safety. The sight of the dear face of him they loved gladdens their hearts once more, but the uncertainty as to their future course remains. At a meeting of some of the disciples, they consider this matter. Peter's mind is made up, and he declares, decidedly, "I go a fishing." His words seem to settle the minds of the rest, who declare "We also go with thee." No doubt they feel a degree of peace in their minds when the matter is thus settled.

But the eye of the Master is upon them, and he brings about a train of circumstances that shall recall the past and remind Peter of his call and duty. As before, they toil all night and catch nothing. In the morning, Jesus calls to them, not harshly, not in tones of anger, but tenderly, as a kind father, "Children, have ye any meat?" No, is the reply. "Cast the net on the right side of the ship, and ye shall find." They cast, therefore, and now they are not able to draw it for the multitude of fishes. It is the Lord, says loving John to Peter. Impulsive Peter cannot wait for the ship to land, but plunges into the water in his excited haste to reach the Master. Joy fills his heart and drives all other thoughts from his mind. His net of fish by this second miracle is forgotten like the first, at the time of his call in the past, but Jesus will give him opportunity for reflection.

Careful to have nothing neglected or wasted, he bids them care for the fish they have caught. Simon Peter carries out the command, and brings them to land—a profitable haul—one hundred and fifty and three great fishes; well calculated to satisfy Peter and to stir up the old fisher spirit in him. Little he dreams that a second test is before him, like unto the first. In silence they obey the invitation of the Saviour to "come and dine." He careth well for his servants, and ministers to all their wants in due time. So now he fills these hungry men with food.

The dinner over, in imagination I see Peter, still unreminded of his call and his duty, by the events that have just taken place, rising from the meal to attend to business by looking after the fish in the nets. But the voice of Jesus in solemn tones arrests him. Peter's thoughts are of the fish, but the Master will open his eyes. Solemn words recall it all to Peter now, "Simon, son of Jonas, lovest thou me more than these?" Oh! what a rebuke. The whole past rapidly comes up before him. The call, the promise that he should become a fisher of men, he now remembers. Ashamed, and sorry, he replies with voice trembling with emotion, "Yea, Lord, thou knowest that I love thee." "Feed my lambs, feed my sheep." My purpose in regard to you is unchanged. "I will make you a fisher of men." "Go ye into all the world and preach the gospel." "Verily, verily I say unto thee, When thou wast young, thou girdest thyself, and walkedst whither thou wouldst; but when thou shalt be old, thou shalt stretch forth thy hands and another shall gird thee, and carry thee whither thou wouldst not." I offer thee not gold, or earthly honors for thy service, "Follow me."

The lesson taught us is plain. Has the Master called us, let us not turn back, but

"Bear the cross with patience;
To fields of duty hie;
'Tis sweet to work for Jesus,
There's resting by-and-by."

H. C. MILLER.

Obituary Notices.

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

DIED, in Centerport, N. Y., March 30, 1873, of paralysis, complicated with heart disease, Bro. Wm. Harris, aged seventy-two years. Failing to get a minister, either Adventist or of another denomination, to preach a funeral discourse, we read from his Bible, a few comforting passages of Scripture, from Job. 14; 1 Cor. 15; 1 Thess. 4; &c. There were deep pencil lines drawn around these scriptures, thus showing the consolation such Scriptures afforded him. We followed him to his resting place in the Weedsport Cemetery, with his lonely and feeble widow, firmly believing that he will shortly be brought forth to a glorious immortality, by that dear Saviour in whom he trusted to the last, even while the death-sweat was gathering upon his forehead.

We have many times listened with delight to the rich experience of Bro. Harris in scattering the light of the Advent faith under the first message, even up to the day in which he expected to meet a coming Saviour, by giving away tracts, pamphlets, &c.; then his bitter disappointment, as the midnight hour passed and his Saviour did not come; with his subsequent joy and gladness, as he beheld the light of the third message, which harmonized the past, and threw such a flood of light on the present and the future. His whole soul seemed to be filled with a sacred joy, which the world could not give nor take away. We thought, Surely, such an one must be prepared to receive the gift of immortal life, and have an abundant entrance into the everlasting kingdom of God.

E. S. LANE.

DIED, at North Creek, March 8, 1873, our dear father, Thomas Coburn, in the 83d year of his age. He had been an Adventist since about 1844, and had kept the Sabbath some twenty-five years, and was ever a firm and earnest friend of the cause of present truth. The closing months of his life, before his mental powers failed, gave evidence of deep consecration and spirituality, and the last testimony he bore in social meeting was especially satisfactory. He sleeps in Jesus. "Precious in the sight of the Lord is the death of his saints."

Services were held by Eld. Smith, Baptist; after which he was taken to Bucks Bridge, where services were repeated by Bro. C. O. Taylor.

S. B. & C. M. C. WHITNEY.

DIED, in Wright, Ottawa Co., Mich., March 18, 1873, of heart disease, Susannah, wife of Matthew Maycroft, aged sixty-two years. Sister Maycroft embraced religion in Upwell, England, and was there a Wesleyan Methodist. Soon after coming to this country, some fifteen years ago, she listened to present truth, embraced it, and was faithful till the day of her death.

Funeral discourse from 1 Thess. 4:18.

J. BYINGTON.

DIED, at Waterloo, Wis., March 21, 1873, our sister, Susan Elwell, aged twenty-eight years, two months, and four days. Her death was sudden, and unexpected by all. She leaves a husband and four children to mourn their loss. She was among the first to embrace the third angel's message, as presented by Bro. Sanborn. She was a good Christian wife and mother. Discourse by the writer from Rev. 14:12.

D. DOWNER.

The Review and Herald.

Battle Creek, Mich., Third-day, April 22, 1873.

Length of Israel's Sojourn in Egypt.

IN Gen. 15: 13, we read that God said to Abraham "that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years;" and in Ex. 12: 40, 41, we read that they did sojourn in Egypt four hundred and thirty years. Now what I want to know is, Does Gal. 3: 17, have reference to *all* the time from the covenant made with Abraham until the giving of the law at Mount Sinai; and, if so, how is it that there is no more than 430 years from the covenant until the law; for the covenant was made with Abraham, *if I understand it right*, 25 years before Isaac was born, and Isaac was 60 years old when Jacob was born, and Jacob was 130 years old when he went down into Egypt, making 215 years. Now if they sojourned in Egypt 430 years, would not that make 645 years from the time the covenant was made until they went out of Egypt? Or, how do you understand Gal. 3: 17?

ANSWER. In reply to the above queries, we would say that, chronologically, we do regard Gal. 3: 17, as having reference to all the time from the covenant made with Abram to the giving of the law. But evidently P. W. B. misapprehends Ex. 12: 40. "Now the sojourning of the children of Israel, who dwelt in Egypt, was four hundred and thirty years." These 430 years date from the time that Abram, to whom the promise was made, left his native land, and became a wanderer in the land of Canaan and Egypt. Gen. 12: 4, 5, 10. From that time to the entrance of Jacob into Egypt, was 215 years, as our correspondent has figured it up, and Jacob and his posterity continued in Egypt 215 years more, which, together, make the round sum of 430 years. Any Bible which gives the chronology, will also show the same result. Thus, Abram went down into Canaan, after the Lord made the covenant with him B. C. 1921; Israel left Egypt B. C. 1491, which, deducted from the date of the promise, makes just 430 years.

Dr. Clarke says the Samaritan Pentateuch reads, Ex. 12: 40, thus: "Now the sojourning of the children of Israel, and of their fathers, which they sojourned in the land of Canaan, and in the land of Egypt, was 430 years." With this agrees the Septuagint, and also Paul, in Gal. 3: 17. We will also add that the "four hundred years" of Gen. 15: 13, probably date from the "mocking" of Isaac by Ishmael (Gen. 21: 9), the son of the Egyptian woman. Paul, in Gal. 4: 29, calls this persecution.

G. W. A.

Shall This Work Be Sustained?

DEAR brethren of the Mo. and Kan. Conference, do we realize as we should that this work and cause are the Lord's? Are we doing what we can to sustain it and carry it forward? Have we faith in the message we are professing and to some extent proclaiming, that Jesus is soon coming? that the world must be warned of the threatened judgments of God's wrath? and that we are playing our part in the last great drama of this world's history? Shall we arouse ourselves to the fact that *now* is the time to act as never before, in view of the solemn responsibilities that rest upon us, and the shortness of time? Shall we join in the work with those who shall swell the loud cry, and finally have the "Well done" said to us? It is our greatest privilege to do so, while so much can be done for the Master?

We believe the Lord is leading his people on toward deliverance, step by step, by these truths; that his ears have been open to their prayers, even when we united in praying the Lord of the harvest to send forth more laborers into the great harvest field.

Shall we not "prove him now herewith," by bringing "all the tithes into the store-house, that there may be meat" in his house, that in thus sustaining his cause we may receive the blessing? Please read the third chapter of Malachi. Will we act on this? Will we exercise faith in God? or will we rob him?

It is right that we are left alone by the General Conference to develop in this matter. Then let us come up to "the help of the Lord," and not, like Meroz, be cursed for doing nothing. See Judges 5: 23.

Right here let me say, as I have been treasurer of this Conference ever since it was organized, There has been an utter failure on the part of the Conference to meet the expenses of the ministers sent us by the General Conference, while laboring for us. While it is true that some of our brethren and sisters who have patiently waited for labor, and have received none in their places, have been very prompt in paying their pledges, it is also true that many more whose privileges and opportunities have been greater, and who should be exemplary in this matter, are far behind their pledges.

Now, dear brethren and sisters, let us all be ready by the time of our Conference (which will probably not be long), to settle all our s. n. pledges and thereby sustain this work. Let us make a determined effort in that direction, and the Lord will help. Shall we "prove" the "Lord of hosts"? Here we have two tents in this Conference, and men enough to run them successfully, by the blessing of the Lord. Will we sustain this work?

J. H. ROGERS.

Alta Vista, Mo., April 11, 1873.

WHEN we are thoroughly humbled, the rod shall be burnt.

Advent Tidende for April, 1873.

LEADING ARTICLES: "God is Light," by Eld. James White, translated from "REVIEW." "Seymour's fifty unanswerable Arguments against seventh-day Sabbath-keeping Answered," by J. M. Aldrich, continued. This article was commenced in No. 3, and will be continued and finished in two more numbers. (December, January, and February numbers contain a translation of J. W. Morton's Sabbath tract.) "Thoughts on Revelation," by U. Smith, fourth chapter. (Each number contains this year a chapter of said work, condensed.) "The New Jerusalem," by D. M. Canright. "Trichina Spiralis," with cut, same as in "REVIEW." "The Baptists on the Sabbath," an excellent article in defense of the true Sabbath, taken from the Danish Baptist paper, written in favor of Sunday-keeping.

Beside this, it contains thirty short articles on various topics, translations from "REVIEW," "Instructor," "Health Reformer," and other papers, and some selections from Danish exchanges; some editorials, and three articles sent in by subscribers. Then we have two pages of reports and letters from different parts of the Scandinavian Mission, and one page of items for the month; also two pages of news miscellany on the cover inside.

LETTERS. From these I give the following extracts:

Jackson Co., Iowa: Dear brethren, I have a great desire to see some of the dear children of God who keep his commandments and wait for the glorious revelation of our dear Saviour. I have been a reader of the *Advent Tidende* from the first, and must, with all my heart, give praise and thanks to God for the precious instruction which I have found therein. The sure word of prophecy has opened my spiritual eyes, by the help of the Holy Spirit. The Lord has also, by infinite mercy and love, written his law in my heart, so that I can say with David: "O how love I thy law! it is my meditation all the day." I have been a Baptist for ten years, but have never before, in any works that I have ever read, found so clear evidences in favor of God's truth, as a whole, as I have found in *Advent Tidende*. I do therefore pray with all my heart that the blessing of God may follow this journal until the great day. May the Lord also in mercy cause his light to shine among my dear Baptist brethren. But I marvel greatly that they are not more willing to exchange their traditions for the commandments of God.

I have had a hard battle to fight, but by the grace of God I have gained a victory, and can now say with the prophet: "As for me and my house, we will serve the Lord." I desire very much to see the precious truths, advocated by *Advent Tidende*, spread among our countrymen, both here and in Europe. We long for a Danish missionary to come here, for our countrymen are like sheep without a shepherd. The truth of God has been my comfort through darkness and difficulties, and shall be my comfort until Jesus comes. JOHN CHRISTIANSON.

Evanson, Ill. I have been a reader of *Advent Tidende* for fourteen months, and have had good opportunities to compare its teachings with the Holy Scriptures. I confess that they are built on the foundation of the prophets and apostles, Jesus Christ himself being the head-corner. I am much pleased with the clearness and Christian kindness of this journal. It is like a good steward, who brings forth from his storehouse things new and old. God be praised for his mercy and love in bringing me to a knowledge of the truth, and a more intimate union with my dear Redeemer. I now rejoice with my wife and son in keeping all the commandments of God. I formerly belonged to the Baptists, and strove hard against the present truth, through prejudice. By this, I suffered loss, despising my brethren in Christ. Through a friend, I obtained "Liv og Dod" and "Det nye Testaments Sabbat," which, after a long struggle, brought me to my right mind. I prayed much to God, and he showed me not to call anything unclean, or unholy, which he had blessed and sanctified. Then I turned my foot away from God's holy day. And I find it sweet to sit at the feet of Jesus and listen to him. The Son and the Holy Spirit were united with the Father in the great work of creation; they are also one in the work of redemption; and they must also, in the same sense, be one in giving the law. The law of sacrifices and shadows passed away with Christ, the true sacrifice. The middle wall of partition between Jews and Gentiles, he took out of the way. But God's moral law, the ten commandments, is introduced in the new covenant, and God himself will write it in our hearts. On Christ, I build. His footsteps I follow, though in weakness. He did never transgress his Father's commandments. John 8: 46. From his word, I learn that "this is the love of God, that we keep his commandments; and his commandments are not grievous." 1 John 5: 3. I long to be with Christ, and to be gathered with his people on the glorious resurrection morning. JOHN JOHANSON.

Waipacca, Wis. I am a reader of *Advent Tidende* and like that journal very much, although I am not an Adventist. But I am astonished to see and hear how busy other parties are about them. It is much better to look to ourselves, and not stand still in the road, or tattle so much about S. D. Adventists. Otherwise there is great danger that we will get home too late, or be running after oil when the door is shut. Neither is it useful to be grieved concerning them. Look to your own corrupt heart. That will give you work enough. And pray rather for yourself and for them, that they may be blessed in their labor. C. E. HAGENDAHL.

Omaha, Neb. By reading *Advent Tidende* and studying its contents, These words of our Saviour came before me: "O fools and slow of heart to believe all that the prophets have spoken." I have been a Baptist since 1843, and, for several years, elder of a Baptist church in Denmark. Three years ago, I came to this country. I wonder much at myself and others, that, after having acknowledged the Bible as a book of divine truth for so many years, and also understanding how the papacy had darkened the light of the Bible through many centuries of superstition and persecution, nevertheless, with the open Bible in our own hands, we were ignorant of this great truth: That Jesus never has changed the law of the Sabbath, but confirmed it, both by example and precept. Through our good journal, this matter is now clear before me, and my prayer is, that God may help us to treasure up his words in our hearts and bring forth fruit in patience. MORTEN OLSON.

Jackson Co., Wis. I like to say through our dear paper that the Lord has caused his light to shine also in this place. Last winter, several of us were convinced of the truth. We met on the Sabbath and encourage each other to prepare to meet our dear Saviour with joy in the great day. HANS ANDERSEN.

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We invite the attention of those who wish to obtain reliable time-keepers, at a moderate cost, to the watches which we have received from our brethren in Switzerland. These are of such sizes that those who wish a large watch, or a medium-sized one, or a small watch, can be suited in this respect. They are technically described as sixteen, seventeen, and twenty lines in size.

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Notice to the Churches of the Iowa and Nebraska Conference.

THE conference year closes June 1, 1873, about which time the Conference will convene. I hope all will have a full report before that time. Several churches have not reported during the year. If you wish blanks, I can furnish them.

L. McCox, Sec'y.

Sigourney, Iowa.

WANTED.—An active young man to work by the month. Address J. P. Kellogg, Battle Creek, Mich.

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

To the Gen. Conf. Committee.

THE camp-meeting in Minnesota will be held at Medford, Steel Co., Minnesota.

MINN. CONF. COM.

Appointments.

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

THE monthly meeting of the Oakland, Little Prairie, Raymond, and Johnstown churches, will be held at Johnstown, Wis., May 3 and 4. Will Bro. Sinsborn, or some other messenger, meet with us? D. B. STAPLES, Clerk.

PROVIDENCE permitting, I will be at Soldier Valley, Iowa, May 3 and 4; Onawa, Tuesday and Wednesday evenings, 6 and 7; at the Barcus school-house, Decatur, Neb. 10 and 11. I hope to see the friends from Hooper and Mt. Pleasant at this meeting. Cherokee, Iowa, at the Bugh school-house, Tuesday and Thursday evenings, May 13 and 15, each Grove, at the Gensman school-house, May 17 and 18. Hook's Point, 21 and 25. Washington, May 31 and June 1. At these meetings, opportunities will be afforded for baptism. Will Bro. Webb meet me at Duncombe Station, Friday, May 16? R. M. KILGORE.

MAIDEN ROCK, Wis., April 26, 27. Meetings begin Friday evening, where the friends may appoint, and hold till Sunday night. Let every Sabbath-keeper in that section be at all the meetings. They are specially for them. Can make no effort for outsiders now.

Oronoco, Minn., May 1-4. Meetings will be held in the meeting-house in the village, beginning Thursday evening. We hope there will be a special effort for a general turn-out of all the Sabbath-keepers at Pine Island, Greenwood Prairie, Pleasant Grove, High Forest, Concord, etc., etc. All these meetings are specially for Sabbath-keepers. We have not time at these meetings to try to reach others, though glad to have them come. D. M. CANRIGHT.

TRACT and Missionary Meeting at Aledo, Ill., May 10, 11. At Serena, 17, 18. There should be an extra effort made to attend these meetings; especially should the directors of all the districts in the Conference and also the Vice-president and Secretary attend one or both of them. Bro. S. N. Haskell is expected.

Now, brethren, is our opportunity to get instructed as to the best manner of prosecuting this work. Let us not permit the pressure of the business affairs of this life to keep us away, and we thus lose the good that we might have gained by attending.

R. F. ANDREWS.

THE quarterly meeting of Dist. No. 7, Wisconsin, will be held in Plainfield, May 3 and 4, in connection with the quarterly meeting of the Fish Lake church. A general attendance is expected at this meeting. Bring your reports of work done in the Missionary cause. P. S. THURSTON, Pres.

QUARTERLY meeting of the church at Patrickburg, Owen Co., Ind., Sabbath and first-day, May 3 and 4. We invite all to attend this meeting that possibly can. NOAH CARAHOO.

Business Department.

Not slotful in Business. Rom. 12: 13.

Business Notes.

David Quinn: We cannot change the address of your paper, unless you give your former address.

In REVIEW, Vol. 41, No. 10, L. B. Hoyt was credited with \$5.00 for the Danish monthly. It should have been Jacob Larson. We make the correction by request.

R. Buckminster: The History of the Sabbath will be mailed as soon as ready.

Special Notice to Subscribers.

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

RECEIPTS

For Review and Herald.

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

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