

# 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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#### HEAVEN.

Light after darkness,  
Gain after loss,  
Strength after suffering,  
Crown after cross.  
Sweet after bitter,  
Song after sigh,  
Home after wandering,  
Praise after cry.

Sheaves after sowing,  
Sun after rain,  
Sight after mystery,  
Peace after pain,  
Joy after sorrow,  
Calm after blast,  
Rest after weariness,  
Sweet rest at last.

Near after distant,  
Gleam after gloom,  
Love after loneliness,  
Life after tomb.  
After long agony  
Rapture of bliss!  
Right was the pathway  
Leading to this!

—F. R. Havergal.

### The Sermon.

I charge thee therefore before God, and the Lord Jesus Christ who shall judge the quick and the dead at his appearing and his kingdom; PREACH THE WORD. 2 Tim. 4:2.

#### TEMPERANCE.

BY ELDER D. T. BOURDEAU.

TEXT:—"Know ye not, that they which run in a race, run all, but one receiveth the prize? So run, that ye may obtain. And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we, an incorruptible. I therefore so run, not as uncertainly; so fight I, not as one that beateth the air. But I keep under my body, and bring it into subjection; lest that by any means when I have preached to others, I myself should be a cast-away." 1 Cor. 9:24-27.

In this scripture the great apostle presents the true temperance platform, which is not simply temperance in one thing, but temperance "in all things." He shows that it is as necessary for Christians to be temperate in running the Christian race, as it was for those who ran a literal race. He sets forth as an incentive to temperance, and successfully running the Christian race, the reward of an incorruptible crown, in contrast with that of a corruptible crown, which was awarded to those who, having practiced temperance, won the prize in running a literal race.

The words of the apostle are weighty, from the consideration that he obeyed them strictly. He says, "I keep under my body," etc. Such was the importance that he attached to bringing his body into subjection by temperate habits, that he clearly teaches that if he failed to do this, he would run as uncertainly and be cast away. Therefore, he made the subject of temperance prominent in his preaching as well as in his writings, dwelling upon it in a most impressive manner, before the high as well as the low, associating it with righteousness and the Judgment. "And as he reasoned on righteousness, temperance, and Judgment to come, Felix trembled." Acts 24:25.

Temperance, so far as eating and drinking are concerned, consists, first, in a moderate use of healthful food. To eat to excess, even of sanitary food, is to be intemperate. To eat at all hours of the day, and indulge in late suppers, not giving the digestive organs time to rest, using most of the vitality at the stomach, thereby beclouding the mind, and blunting the higher sensibilities of the soul, so that close study becomes a task, and spiritual things are not discerned, is gross, and very sinful intemperance. To be almost constantly humoring children, through perverted sympathy, in giving them cakes, nuts, candies, etc., is seriously violative of the principles of tem-

perance, undermines the constitution of children, and creates in them unsanctified appetites, whose clamors will grow stronger as they advance in years.

Says the wise man: "When thou sittest to eat with a ruler, consider diligently what is before thee; and put a knife to thy throat, if thou be a man given to appetite;" or, as the French translation reads, "else thou shalt put a knife to thy throat, if thy appetite rules thee." Prov. 23:1, 2. And what can be the meaning of this wonderful proverb, unless it is this, that he who eats to excess is guilty of the same crime that he would be if he should literally cut his throat with his knife? That is, he is a self-murderer. He must feel the effects of his excess sooner or later.

Temperance does not simply lead us to refrain from gluttony in the use of healthful diet. It also leads us to abstain from unhealthful food, and from hurtful condiments and beverages.

#### SPIRITUOUS LIQUORS.

And what shall we say of the use of spirituous liquors, which poison and inflame the system, degrade the body and the mind, dethrone reason, and have caused so much sin and misery in the world, and brought so many to an untimely grave? It is a sad fact that in the light of all those scriptures which condemn intemperance and drunkenness, there are more intoxicating drinks used in so-called Christian nations, than in heathen lands. Even in high Protestant circles, it has become fashionable to use strong drinks habitually. England spends more money yearly for strong drinks than she does for her bread and to sustain the royal navy; and the yearly amount of spirituous liquors sold in the United States has swelled up to nearly one and a half billion of dollars, a sum sufficiently large to buy most of the railroads in the United States. For statistics, see "Age of Murder, by D. T. Taylor," etc.

#### TOBACCO, TEA, AND COFFEE.

And shall we overlook the use of tobacco, tea, and coffee? Were these articles made to be used as they are now used? No candid person, who has given this subject a careful perusal, will say that they were. These herbs, like all other stimulants, nerve up the system to undue action, and leave a depression behind. But we are exhorted by the Scriptures to "cleanse ourselves from all filthiness of the flesh," 2 Cor. 7:1; and if the common use of tobacco does not produce filthiness of the flesh, what does?

Dr. Shew says: "There are only three animals that use tobacco—the tobacco-worm, the African rough-goat, a most filthy, disgusting, and loathsome animal, and man." Even the swine will turn from it. The reason why tobacco relieves pain is because it deadens the nerves, and so far kills the part to which it is applied. It is a rank poison, as has often been proved by experiments on squirrels, cats, dogs, etc. Worms and vermin of all kinds, it is well known, are readily destroyed by this poison. In some localities, wool-growers are in the habit of killing sheep-ticks with it, and if due care is not observed, the sheep, as well as the vermin, are liable to be destroyed. More than one mother has lost her infant by applying the leaves of tobacco on the top of its head, before the substance of the skull was formed. This is a short way to kill pain, but not the best. For a thorough, scientific exposition of this subject, see a work on Tobacco by Dr. Trall, for sale at the REVIEW Office, Battle Creek, Mich.

One reason why those who use tobacco do not suffer more and die sooner, is because nature gets up a battle against it by washing it off with spittle, or secretions at the nose, or with fluid from the stomach and bowels when the juice is swallowed. But the squandering of this precious fluid is very expensive to the vital economy.

But if tobacco, tea, and coffee are so remarkable to cure disease, as some claim, why do not people lay them aside after using them awhile? Eminent physicians have given a list of scores of diseases caused by tobacco, among which are depraved blood, wasteness of the flesh, indigestion, liver throat and lung complaints, nervous weakness, tremors of the nerves, deafness, and general dullness of the senses, catarrh, palpitation of the heart, intoxication, loss of memory, insanity; no result of its use being more deplorable than the weakening of the moral faculties. In the light of religious and scientific principles against the use of tobacco, the fact that some physicians have recommended to use tobacco for certain diseases, has no more weight than the fact that physicians generally used to practice bleeding, and thereby extract the very life of patients, for nearly all diseases.

Dr. Wood, one of the authors of the United States Dispensatory, says of tobacco, "that it is one of the most virulent poisons known."

Professor Hitchcock says, "I group alcohol, opium, and tobacco together, as alike to be rejected, because they agree in being poisonous in their nature."

Dr. Trall says of a professor of surgery, of the Vermont Academy of Medicine, with whom he was acquainted in 1831: "He died in a lunatic asylum from insanity, produced, as I believe, from snuffing tobacco."

Dr. Shew says that "the celebrated French poet, Santeuil, was accidentally killed . . . at the Prince of Conde's table, by a portion of Spanish snuff, which was put by one of his companions, a practical joker, into his glass of wine."

Says Dr. Jennings, "You ask of my opinion of the effects of tobacco on the human system. They are 'evil, and only evil, and that continually.' Adopt for your motto, IMMEDIATE EMANCIPATION AND TOTAL ABOLITION."

To realize what an outrage the use of tobacco is to unperverted nature, let those who use it call to mind how repulsive it was to them the first time they used it, if they did not inherit a perverted taste for it. When the use of tobacco was first introduced in Prussia, it was made a penalty for those who snuffed it to have their noses cut off.

Said King James I: "Tobacco is the lively image and pattern of hell; for it hath, by allusion, in it, all the parts and vices of the world, whereby hell may be gained; to wit, first, it is a smoke—so are all the vanities of this world; secondly, it delighteth them that take it—so do all the pleasures of the world delight the men of the world; thirdly, it maketh men drunken and light in the head—so do all the vanities of the world; men are drunken therewith; fourthly, he that taketh tobacco cannot leave it, it doth bewitch him—even so the pleasures of the world make men loth to leave them; they are for the most part enchanted with them. And, further, besides all this, it is like hell in the very substance of it; for it is a stinking, loathsome thing, and so is hell. . . . Have you not reason to forbear this filthy novelty, so basely grounded, so foolishly received, and so grossly mistaken in the right use thereof? in your abuse thereof, sinning against God, harming yourselves, both in person and goods, and raking also thereby the marks and vanities upon you; by the custom thereof, making yourselves to be wondered at by all foreign nations, and by all strangers that come among you, to be scorned and contemned!" "It is a custom loathsome to the eye, hateful to the nose, harmful to the brain, dangerous to the lungs, and, in the black, stinking fumes thereof, nearest resembling the horrible stygian smoke of the pit that is bottomless."

The use of tea and coffee as beverages, is seriously objectionable in that it injures the teeth in dissolving their enamel, hinders insalivation and mastication, hastens the

work of digestion and increases the circulation, causing a flush at the face, and the pulse to beat faster, and producing a vivacity in all the organs of the system, to be followed, sooner or later, by a corresponding depression, and by some, or all, of the following symptoms: a poor circulation and feeble pulse, imperfect digestion, a craving and sinking emptiness at the stomach from a few minutes to two or three hours after eating, fullness in the chest, headache, paleness of the skin, sunken eyes, etc. According to Dr. Cole, these symptoms may be greatly aggravated, until suffocation, convulsions, violent pain in the head, dimness of the sight, dizziness in walking, peevishness, irritability, etc., are experienced. The fact that but few persons who have used tea to old age have firm and steady nerves, is a forcible comment on its pernicious effect on the nervous system.

Aside from the fact that tea is often prepared with such poisonous ingredients as indigo, white lead, Prussian blue, and plaster of Paris, physicians teach that tea and coffee are in their nature poisonous. Says Dr. Graham: "A small decoction of tea or coffee will destroy human life, in one unaccustomed to use it, as quickly as an equal quantity of laudanum." Dr. Hooper, in his Medical Dictionary, says, "Tea, in its natural state, is a narcotic plant . . . . When taken too copiously, it is apt to occasion weakness, tremors, palsies, and various other symptoms arising from narcotic plants." Dr. Combe says of tea and coffee, that, "when taken in large quantities, they not only ruin the stomach, but seriously derange the health of the brain and nervous system." "Not a case of sick headache," says Dr. Burdell of New York, "has ever occurred within my knowledge, except with the drinkers of narcotic drinks [meaning tea and coffee], and not a case has failed of cure on the entire renunciation of it." Therefore, the safest course is entire abstinence.

The strength that is experienced under the use of tea and coffee is not derived from those articles, which have no nutritive qualities, but from vitality in the system, which should be preserved for future use. Therefore, those who use tea and coffee, live in the future and shorten their lives. The fact that some who use these, and other stimulants, may live to old age comparatively free from disease, is owing to a good constitution, and, perhaps, to properly relating themselves to life in other respects.

To use these stimulants, to perform an extra amount of work, and because one feels better under their use, is like applying the spur to the faithful, lagging horse, that has traveled sixty miles in one day, to make him go ten miles farther; or, like an invalid who, in case of incendiarism, would, under the excitement, forget his illness and perform the work of two well men. The next day he would realize how much he had transgressed. Or, it is as if you were waylaid, robbed, and nearly killed in the night by a stranger in disguise. A few days after, the stranger passes by, and joining with your sympathizing neighbors in words of sympathy and acts of benevolence, he takes out his wallet and gives you ten dollars. He is applauded as a kind-hearted Samaritan. But, fastening your eye on the stranger, you recognize him as the very man who waylaid you, and exclaim: No thanks to you, sir; but thanks to my wallet where you got the money. Catch the thief!

Says Dr. Alcott: "It is said of one of the giants of our American literature, that after a long season of mental depression, amounting sometimes to a fit of hypochondria—induced, no doubt, by former potations—he would suddenly resume his tea-cups, and accomplish, for a few days, a prodigious amount of mental labor, after which, he would sink down, and become again, for a long period, a mere hybernating animal. Yet in the end he destroyed himself prematurely in this way. Dr. Johnson, more-

over, another giant of literature, of another century and country, is believed to have essentially injured his intellectual faculties—if indeed he did not greatly hasten his dissolution—by his excess in tea-drinking. Other cases might be cited.”

The expensiveness of these articles adds to the impropriety of using them. The money spent yearly for tea, coffee, and tobacco, by Christian nations, would sustain 100,000 ministers of the gospel in heathen lands, at usual rates, and furnish a Bible yearly to every family on our earth; and the means spent for these articles by civilized nations would establish free schools throughout the habitable globe. Why do the users of these articles spend their money for naught? How can they meet God in the Judgment having worse than thrown away such an enormous amount of means that should have been spent for better purposes.

#### OPIUM AND MORPHINE.

Equally expensive and deleterious to health are these articles. When the traffic of opium, from which morphine is extracted, was urged by England on China by the mouth of the cannon, the Chinese Emperor complained of having an article crowded upon his people which was destructive of health and virtue. Well might he complain, for the average life of the Chinese who use this poison, is only ten years, and it is estimated that 500,000 Chinese die annually from the use of opium. And should Christians be behind a heathen emperor in their discernment and appreciation of health and virtue?

Dr. Medhurst, the missionary, says:—“Opium is demoralizing China, and becomes the greatest barrier to the introduction of Christianity which can be conceived of. Almost the first word uttered by a native, when urged to believe in Christ, is, ‘Why do you Christians bring opium, and bring it directly in defiance of our laws? That vile drug poisoned my son, has ruined my brother, has well-nigh led me to beggar my wife and children. Surely, those who import such a deleterious substance, and injure me for the sake of gain, cannot wish me well, or be in possession of a religion that is better than my own. Go, first, persuade your own countrymen to relinquish this nefarious traffic, and give me a prescription to correct this vile habit, and then I will listen to your exhortation on the subject of Christianity.’”—*Signs of the Times* by H. L. Hastings.

None are more illy prepared to fully appreciate and carry out the principles of holiness, than those who are under the benumbing influence of opium or morphine.

In reply to the oft-repeated plea that “It is not that which goeth into the mouth that defileth a man,” Matt. 15:11, we would say that Christ, by these words, was refuting the superstitious notion of the Jews, which condemned, as unclean, those who did not wash their hands just before eating, whether they were soiled or not. To claim that Christ gave men license to eat and drink what they please, and as they please, would make him contradict those scriptures which enjoin temperance, and command us to eat and drink to the glory of God, would justify the Chinese in eating rats, mice, and puppies, and would approve the crime of murder by the use of arsenic, or any other deadly poison.

The difference between those who are temperate, and those who are not, is well illustrated by two young men who receive \$5000 each from their father, as a dowry. One of these lives within his means, and keeps his capital good; the other, not satisfied with the interest of his money, uses up his capital hastily, and with great display. This young man may appear the better off to those who are not acquainted with his character. But he is, in reality, the poorer. So it is with those who exhibit great strength through intemperance.

Every violation of physical law must reap its penalty. Because some do not feel the immediate effects of their intemperance at the point where they violate physical law, they venture to transgress the laws of their being, boast of having strong stomachs, and even exult over feeble ones who have adopted temperate habits. Such do not realize that they may be already suffering from stomach abuses, in poor quality of food, headache, or other difficulties. They may be on the point of breaking down with fever, paralysis, or consumption, &c. But should they brave it out through life, they transmit to their offspring the legacy of pent-up diseases and a miserable constitution; and perhaps such may wonder why

the rising generation cannot endure as much as they used to.

Last fall, a man boasted to me that his stomach was all right, and could digest a wrought nail. He has since died of consumption. Years ago, I knew a drunkard who was blessed with an iron constitution, and his presumptuous course would almost lead the temperate to conclude that all their self-denial was in vain. But soon he was brought to terms by a difficulty in his great toe, which caused him much pain; and when it reached the stomach, which had reflected this disease to the extremity, to preserve the vital organs, the man died.

It is exceedingly unjust to charge to temperance the evils that men have brought upon themselves, through intemperance, as those do who point to the diseases of feeble persons who have broken down through intemperance, and have been compelled to adopt temperate habits as a matter of self-preservation.

#### EVILS OF INTEMPERANCE.

Taking a cursory view of the evils of intemperance from the standpoint of the appetites, we see,

1. That intemperance is very expensive, as to dollars and cents. This is by no means a point of minor importance, if we bear in mind that God holds us responsible for the manner in which we spend our money. The circumstances of many poor families would be much improved, should they apply a part of the means they squander upon perverted appetites, in meeting their own wants. Such would also experience great satisfaction in applying a portion of the means they misspend, for the furtherance of the cause of truth.

2. Intemperance is connected with a great expenditure of vitality, which money cannot refund.

3. It involves the violation of the laws of our being, which God has established, and by which he designed to have us governed, and is an insult to the kind Creator.

4. It also involves transgressions of the moral precept, “Thou shalt not kill.”

5. It is the great cause of disease. The physical and mental degeneracy of our race, and the diseases and sufferings of the human family, which have been increasing with each successive generation, are some of the legitimate fruits of intemperance.

6. It unfits those who practice it to present their bodies to God “a living sacrifice, holy, acceptable,” Rom. 12:1, and to glorify God with their bodies and spirits which are his. 1 Cor. 6:20.

7. It eclipses from the mind the pleasures of the service of God. No pleasure can equal these, because they grow out of the proper use of all our powers. The pleasures of perverted appetites cannot be compared with those derived from the higher powers, which connect us with God, who can fill us with inexpressible happiness, and bless us as no other being can.

8. It causes impatience. It is impossible for those who are constantly abusing their nervous system by intemperate habits, to be patient, while so doing. They may pray for patience till they have worn their clothes through at the knees; this will be of no avail till they reform.

9. It strengthens the appetites and the selfish organs unduly, at the weakening of the moral faculties. It is a law of the human organism that when one class of organs is exercised to excess, the other organs must become enfeebled, and be inefficient in performing their functions. If the vitality of the system is drawn to the selfish organs, by undue and improper cultivation of those organs, the result will be selfishness, a lack of reverence for superiors, worldly-mindedness, sensuality, a want of aptitude to discern and appreciate divine things, and to manifest an interest in religion. The reason is obvious: The religious faculties are dwarfed by disuse, and need proper exercise, and the enlivening influence of God’s Spirit. I verily believe that we have before us a leading cause that made it necessary for Paul to write that, in the last days, men would be “lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God, having a form of godliness, but denying the power thereof;” 2 Tim. 3:1-4; and that many in this age cannot be led to live holy lives, until they see the bearing that temperance has on religion.

The Saviour, while giving a description

of the last days, says: “As it was in the days of Noah, so shall it be also in the days of the Son of man. They did eat, they drank, they married wives, they were given in marriage, until the day that Noah entered into the ark, and the flood came and destroyed them all.” Luke 17:26, 27. The sin of the antediluvians consisted in going to excess in eating and drinking, &c. And is it not so with the masses at the present time? The caution of Christ to the church who have witnessed the signs of his second coming, is, “Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting and drunkenness, and cares of this life, and so that day come upon you unawares.” Luke 21:34.

#### INTEMPERATE HABITS CAN BE OVERCOME.

With a clear and convincing view of the evils of intemperance, the following question will naturally arise in the minds of the intemperate who see the evil of their past course, Can I overcome my wrong habits? and, if so, how? To these questions, favorable answers can be returned. Others have overcome intemperate habits, and so can you? A few cases of victory over bad habits, will not be out of place.

Case first is that of a drunkard who resolved to abandon the use of intoxicating drinks. He came to the tavern where he had often drank from the fiery and debasing cup, with his fellows. Strong temptations were pressed upon him, to induce him to break his vow, when he bowed down before his companions and asked for overcoming grace. The victory was gained.

Case second is that of John Quincy Adams, who in his early youth was addicted to the use of tobacco in two of its mysteries—smoking and chewing. Being warned by a medical friend of the pernicious effect of this habit, he deliberately renounced the use of tobacco in all its forms. And hear the words of the noble veteran after thirty years’ abstinence: “Although the resolution was not carried into execution without a struggle of vitiated nature, I never yielded to its impulses; and in the space of three or four months of self-denial, they lost their stimulating power, and I have never since felt it as a privation. I have often wished that every individual of the human race, afflicted with this artificial passion, could prevail upon himself to try but for three months, the experiment which I have made! sure that it would turn every acre of tobacco-land into a wheat-field, and add five years of longevity to the average of human life.”

Case third is that of a resolute old man who, as a matter of conscience, nobly laid aside the filthy weed. Dame nature would often demand rest for abuses she had received, and to repair the damages caused by the intruder. He would calmly yield to her demands, if he had to take a nap in the furrow while following the plow. He conquered his foe.

Case fourth is that of a gentleman who, at the age of sixty-five years, had used tobacco forty years. His nerves were so affected that he could not shave himself. With English pluck and perseverance he overcame. Three months after, he could shave himself with steady nerve; and although he shortly met with a sad accident in terribly mangling his right hand in a threshing-machine, to-day, at the age of eighty, he shaves himself with his deformed and emaciated hand.

Case fifth is that of a lady who for years had used three dollars’ worth of morphine a month. She was in an awful state of prostration, and was a slave to her habit, not being able to robe herself in the morning until she had taken a dose. Great was her conflict. By faith she took hold of the strength of God, resisting temptation at times until the sweat would pour from her like water. But she, too, gained a noble victory.

Yes, intemperance may be overcome. Healthy persons, who have several bad habits, may master two or three at the same time, while weak persons will do well by overcoming one at a time. Aged persons using tea or coffee, whose stomachs are adapted to warm drinks, might use crust coffee, for awhile, as a substitute.

None should be discouraged because they feel worse in breaking off from bad habits. This is rather a matter of encouragement, as it shows how much the articles you were using were hurting you. While you were using stimulants, you were whipping up your nerves, and unduly exhausting your fund of vitality; and now that you have no false spurs to excite you to undue action,

your system falls back upon its true resources, and nature, as a matter of preservation, says, Touch not the reserved capital of vital force; live within your means; and you realize the loss that you have sustained.

A good rule is, Touch not, handle not. Do not parley with the foe as Eve did. Linger not around the forbidden fruit. This tampering with the appetite, is to keep it alive to rule you in spite of your wits, might, and good resolutions. I have never yet known a person who fully overcame a bad habit while following the take-a-little principle. Make up your mind that it will require a struggle, and, like a noble soldier, in the strength of Jesus, who overcame appetite, and is able and willing to assist you, engage in the struggle with all your might. You have not yet resisted unto blood in striving against sin. Think of what the martyrs have suffered. Look at the death of the Man of Calvary for our sins, and murmur not. You may come off victorious, having obtained an experience that will be a help to you in other things.

Man fell, through the appetite, and since the fall, overcoming perverted appetite is an important means of restoration to that state of physical, mental, and moral rectitude, in which the great design of God in making man in his image shall be accomplished. John the Baptist, as a type of the last church, was temperate, and we need to be strictly temperate in all things, that we may, with steady nerve and strong bodies and minds, pass through the perils of the last days. And shall we be prepared to meet the Lord at his coming, if we are slaves to lust?

#### The Systematic-Benevolence Fund and the Ministry.

THE proper support of the gospel ministry has ever been a question of importance. It is one which will be likely to occasion much perplexity among us, ere long. The present time seems to be a very proper one in which to offer some thoughts concerning it, seeing the season for holding our State Conferences will soon be upon us, and our auditing committees will have the work of settlement upon their hands to arrange.

In the plan of God for the salvation of fallen man, he has ordered it that those whom he has endowed with proper gifts of mind and heart, should labor for the benefit of others, to set before them the light of truth. All are not qualified to instruct and interest the people, as speakers and teachers. But a small minority, comparatively, in any age, are possessed of suitable gifts to make a success in this direction, and it ever will be true, so long as probation shall last, as it also has been in past ages, that there will be an abundance of openings for those who are properly qualified to engage in this vocation. The Master always has need of laborers. He has a plenty for all to do, who are true laborers, so that all their time and strength may be employed. And as the work to be done is great and most important, seeing it has to do with the eternal destiny of our fellow-men, it is not fitting that those who possess ability to labor in this sphere of usefulness, successfully, should be obliged, by the necessity of attending to the temporal wants of this life, to leave their proper vocation when there are so many calls to fill.

Here comes in the duty and privilege of those who cannot labor in word and doctrine, to give of their means for the support of those who can. In this way, they can be sharers in the good work, and in the eternal reward attending those who save souls from death. God has ordered it in his word that those who preach the gospel shall live of the gospel. These general principles are admitted by all churches and religions, and are carried out in different ways. Most generally, each local society over which a minister presides, contributes directly for his support, according to the individual pleasure of those who receive the benefit of his labors.

Seventh-day Adventists have adopted another plan. A common fund is raised by the different local societies of every organized State Conference, called the Systematic Benevolence Fund, from the fact that all are recommended to give according to a regular system, in proportion to the amount of property each person is worth. This, however, is left to the free choice of each person. Compulsion is never used to enforce giving. This fund is paid in to the State Conference treasury, and from it ministers receive their support, according to the de-



cisions of an auditing committee of nine, appointed by the Conference, six of whom must be lay members.

This plan has some excellent features, and is also liable to some abuses. Our general system of labor seems to require some general system of remuneration. As we have no settled pastors, who stay permanently in one place, of course it could not be expected that any one society should have the charge of seeing that any one minister was properly supported. Many of our ministers labor all the time in new fields, where they can look for no support. If it were left to each locality where labor was expended to pay what it chose, with no general supervision, great abuses would evidently creep in. Pleasing, showy gifts, when accompanied by hints for means, and by a plea of great poverty to excite sympathy, would draw largely upon the feelings of the susceptible, while the conscientious, faithful, and modest, who might not shun unpalatable truth, and whose labors were of real value, might not always receive proper attention. An auditing committee of experienced brethren ought to be better able to draw the line of justice, in such cases, than those of lesser experience.

It will readily be seen that the position of an auditing committee is one of great responsibility and delicacy. All of its members should be men who love justice, and have moral courage to stand up for it in spite of any pressure, and who have a sense of discrimination to see what ought to be done, and who can judge correctly as to the value of labor. They are responsible to the cause for the disposition of a sacred fund raised by the benevolence of the membership, for the purpose of benefiting the cause of truth, and helping in the salvation of souls. Not only are the contributions of the wealthy there, but those of the poor, who have sacrificed comforts and almost necessities of life, that they may be able to assist in the good work of saving the perishing. They have engaged in this work with the same spirit that the poor widow did with her two mites; not from compulsion, but with the noblest benevolence. There is no higher motive in the world than this. It was the same, precisely, which caused our Saviour to come to this earth to die. It only differs in degree. We cannot doubt but that every sacrifice of this kind, made with the right motive, is registered in Heaven. Any member of an auditing committee, or any minister, who can lightly regard this fund, or lavishly use it, for unnecessary purposes, or selfishly seek to aggrandize himself with it, or vote it away without care, rather than to stand up for right, is utterly unworthy of such a position. The frown of God will follow such a course, in this world, or hereafter. We have no question but that in many instances there has been too little care exercised in this matter.

Not only is what has been said above, true, but there are great dangers threatening our prosperity connected with this matter. We are in danger of drying up the liberality of our people. I verily believe there is no people in the world, as a whole, more sacrificing than our people. They are ready to take hold with their means in any enterprise in which they can see the hand of God leading out. Hundreds of them would sell their homes, at once, if they saw it was necessary for the prosperity of the cause, and put the means right in. The reason why they stand thus is because they have faith in the work as being God's work, and because they have confidence in the integrity of those who have borne responsibilities in the work. But let those who have such confidence, lose it, let them see the money for which they have toiled and sacrificed, used lavishly and carelessly, and thrown into the hands of unconsecrated ministers, men who love their ease, and preach because they can't support themselves in any other way, and their sacrificing spirit will soon dry up. When it does, woe to our prosperity. God's Spirit will never go with a people who have lost the spirit of sacrifice. The responsibility, in that case, would certainly rest upon those who had caused such a state of things.

Again, there is great danger that young ministers will be injured by a too lavish use of means. Poor human nature is far too selfish, at best, and I do not know that candidates for the sacred ministry are less liable to this besetment than other men. They ought to be, but history, sacred and profane, shows a very sad record in this respect. Nothing is more to be dreaded than a mercenary ministry. Men who represent the

Lord Jesus Christ, and stand up between God and man, to declare his saving truth to a perishing world, and teach mankind the lofty principles of religion, must be illustrations of it themselves, or they will be a curse rather than a blessing. A spirit of sacrifice lies at the foundation of the whole structure. Without this, it will amount to absolutely nothing. This must be understood by those who go forth to be its exemplars before the world. In the infancy of the cause, no one could well preach its doctrines without sacrificing. They were bound to receive a poor support, because there were few who believed in it, and because of its great unpopularity. Those who did go forth under these circumstances, and with this spirit, were greatly blessed in their labors. God was with them, and we see the fruits now in the noble structure they have aided to rear. But now things have very much changed. Instead of going out now with scythe or axe to earn money, with which to go from place to place, as some of them did, our young licensed ministers go forth, feeling sure of a good support from the systematic fund. Where is the chance for the spirit of sacrifice to come in? Where is the risk, as things have gone in some of our Conferences? Now we have no question but that a portion of our young men who enter the ministry do so with pure motives, and with a willingness to sacrifice. But we do not see evidence of this in some. We have known of instances where individuals have pressed their own claims, and virtually demanded what they seem to regard as a right to a certain amount of this sacred fund. Our auditing committees must look after these things. It will not do for them to divide up the means which happens to be in the treasury, upon the plan of placating the feelings of certain individuals who think they have claims which must be met, and lest they should go home dissatisfied. The questions they have to settle are, What is right? What is just? And no man is fit for a position on an auditing committee, who will let personal sympathy or personal feeling swerve him a hair from justice and equity. It is time to be through with a temporizing policy, where such high and sacred interests are at stake.

No man, be he minister, or licentiate, has any claims on this fund for a single cent of its means, unless his labors have really benefited the cause for which the fund is raised. This is so plain that it is a self-evident truth. When a person desires a license to improve his gift, and to ascertain if he has the qualifications that will enable him to labor in word and doctrine, he must consent to run some of the risk. The cause always has to run a risk when sending out untried and inexperienced persons to represent it. When it gives a license, it authorizes the person receiving it to represent the cause. Who knows what bad impressions will be received by those who hear an inexperienced person, in his first efforts? Who knows but he may leave a stain behind him? We are glad these results do not often occur. But no one can say they are not liable to occur. There certainly is risk in the premises. And under these circumstances, it would be highly unreasonable for the Conference to have it generally understood that they would pay well for all labor, whether it benefited or injured the cause. Such a precedent ought never to be allowed for a moment. The very idea of the term "license," is a permission for one to try his gift, to ascertain whether he really has one worth employment. If persons have none, why should the cause pay out its means to them? We see no reason, either, why the cause should be under obligation to pay for labor that ceased to be valuable, because the one bestowing it had become unfaithful, or had backslidden. We claim that the cause of truth, represented by those who believe its doctrines, has as many rights as individuals who employ laborers in the market. A person hiring hands in some honorable and responsible business, would, in permitting a person to work on trial, consider it perfectly right not to pay for labor which was of no use to him, and would claim the privilege of discharging hands which were unserviceable because of unfaithfulness.

We hope none will misunderstand the spirit and meaning of the above remarks. They are prompted by an earnest desire to benefit the cause we love, and to guard a sacred fund which, in some localities, is threatened with serious danger, unless care and faithfulness are used. We think every position taken in it will stand the test of reason and justice. At any rate, as a hum-

ble individual associated with my brethren in the ministry, I cheerfully hold myself amenable to a strict enforcement of every suggestion made. Our Systematic Benevolence Fund must be properly guarded. It must be used sacredly for the purpose for which it is raised. Let no conscientious, devoted minister, take an extreme view of what has been said. Our people will ever be ready to liberally support those who faithfully and sacrificially labor to benefit the cause. We would urgently call upon all who can thus labor, to step in. Thousands of openings await such. Perishing souls are waiting for such laborers, and will receive them with open arms. Our people, with ready means, stand waiting to help them along with hearty good cheer and a reasonable support. Leave money entirely out of the question. Go forward with your hearts overflowing with love and faith. Labor to benefit others. Stand ready to make cheerful sacrifices for the cause, and for your fellow-men. Labor as though the success of the cause depended upon your efforts, and as though there was no fund in the world to bestow upon you money. You need have no fears but that you have brethren who will stand by you if you labor with that spirit. I fully believe there is no one fit to labor in this cause, only those who would go just as quick, and just as far as they could, if there was no fund for them to fall back on, within a thousand miles. If we have it in our hearts that we will labor if there is plenty of means in the treasury, otherwise we will stop, depend upon it, money, and not the fear of God, is our real motive.

In conclusion, we hope our auditing committees will feel their responsibilities in the matter of distributing the funds this year. We hope they will do justice to the cause, and justice to the ministry. We hope they will look closely to the real value of the labor they pay for, to the benefit of the cause. It is not always the most showy that is the most useful. Many are nominally brought into the truth to keep the Sabbath, while the cause would be really better with them out. Thorough conversions are what are needed. To bring individuals in nominally, to stay a few weeks and then give up, or be a curse to us, is simply a snare and delusion. We hope our auditing committees will act like sensible men with the burden of the work upon them. Our brethren generally, if they know facts which have a bearing on the course a minister has pursued, where he has not acted becomingly, are under solemn obligation to make these facts known to proper persons, for the sake of the cause. We want this work to stand upon a proper basis, and we want to get rid of all abuses, as far as possible. Our pioneers have laid a good foundation. If we carry out the principles upon which our institutions are based, success will attend our efforts.

We ask our brethren to carefully read these suggestions, and act upon them as far as they seem reasonable.

GEO. I. BUTLER.

Monroe, Wis., April 22, 1873.

#### Experience.

How necessary that we all gain an experience in the things of God. Indeed, so necessary is it, that we must all have one, and that for ourselves. Nothing short of an individual experience will serve us in the day of trial. If I rely upon another's experience, in the shaking time I shall be so thoroughly shaken that I shall fall.

This is well illustrated in the history of the Advent people in 1844. Those who had a living, individual experience, stood well the test; and though the draught was a bitter one, when the time passed, yet, by faith, they held on to the word of God, and did not cast away their confidence till all was made plain; and then were they ready to move on in the openings of God's word and do their duty to the world and to themselves, and, if faithful, will soon receive their reward. But, on the other hand, those who depended on the faith and experience of others, could not stand the test, and drew back to perdition, denying the word of God, as well as the hand of God in the work. And why? Because they had not an experience of their own upon which to rely.

Thus it will be with many in the time just before us. Not having obtained an experience of their own, all will be darkness to them. Oh! how much I desire an experience for myself in these things. I have just been trying again to drink in the experience of those disappointed ones, by reading

"Life Incidents." And I feel truly thankful that I may partake with them of their joys, of their sorrows, and partake, in a great measure, with them in their disappointment, and thankful above all that we may share in the closing work, even if we begin at the eleventh hour (if we work faithfully during that hour), and soon share in the reward.

Many times, as I passed through their history, I felt my heart soften, my eyes would moisten with tears, and I felt my faith growing stronger and firmer in this closing work. Who can doubt that this is the work of God. Who can doubt that the world is hearing the last message of warning. For many years I have not had a doubt. But I thank God my faith is growing stronger. My hopes are being quickened. And as I write, I feel that I must get a firmer hold upon the Rock of Ages. Jesus, my advocate, is pleading, and I must place myself in the best possible relation to the cause and work of God, so that his pleadings may be available in my behalf.

Come, beloved brethren, let us quicken our pace homeward. Dear brother, is your faith flagging? Read again the history of God's people. Read "Life Incidents," "Appeal to Working Men and Women," and tell me if you do not feel your heart warmed, if you do not feel as never before that this is God's people, and that, come life or death, you must have a part with them. Join with me in saying, This is my people; their God shall be my God; their trials shall be my trials; when this work prospers, I will rejoice with them. And when this work is finished, may it be ours to enter with them upon the eternal reward.

H. F. PHELPS.

Pine Island, Minn.

#### Chinese Proverbs.

CONFUCIUS said: To dwell with a good man is like entering a house wherein are the fragrant "lan" flowers; after awhile you may not seem to smell the fragrance, because you yourself have changed—(your whole person has become impregnated with the fragrance.)

To dwell with a bad man is like entering a market of abalones (a large shell-fish); after awhile you do not notice the stench, because you yourself have changed—(your garments are saturated with it.)

The vessel in which cinnabar is stored will have the carnation color: the vessel which contains black varnish will become black.

Therefore, all ye gentlemen! take great care with whom ye associate.

Association with good men is like the lanwai flower. Let one man cultivate it, and all people will enjoy its fragrance.

Association with bad men is like carrying a child to the top of a wall: if the man misses his step, both will meet with disaster.

In the family sayings of Confucius it is said: To dwell with a good man is like walking in a gentle mist: although your garments do not become suddenly wet, yet are they all the time imbibing the moisture.

Among mankind we use riches to try friendship—(real friendship is tested by wealth and poverty). Fire is used for trying gold. With water we take a stick to sound it as to deepness or shallowness.—*Overland Monthly.*

BRAIN work costs more food than hand work. According to careful estimates and analyses of the excretions, three hours of hard study wear out the body more than a whole day of severe physical labor. Another evidence of the cost of brain work is obtained from the fact that though the brain is only one-fortieth the weight of the body, it receives about one-fifth of all the blood sent by the heart into the system. Brain workers, therefore, require a more liberal supply of nourishing food than manual laborers.

A LITTLE thoughtful attention, how happy it makes the old. They have outlived most of the friends of their youth. How lonely their hours. Often their partners in life have long filled silent graves. Often their children they have followed to the tomb. They stand solitary, bending on their staff, waiting till the same call shall summon them. How often they must think of faces that are gone. Let the young comfort and cheer them with smiles and kind attentions.

## The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, MAY 6, 1873.

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

### Historical Gleanings.

#### DESTROY NO FRUIT TREES.

In a prophecy, which by common agreement is applied to the Saracens, we read that it was commanded them not to hurt any tree. Rev. 9: 4. A fulfillment of this has been found in the particular directions issued by Abubeker, the successor of Mahomet, to the Arabian tribes, as they were about to go forth on their excursions of blood and pillage. See *Thoughts on the Revelation*, p. 162. But it appears that not only on this particular occasion was such a command given, but it was a general law of Mahomet that no fruit trees should be destroyed. Gibbon, describing the siege of Tayef by Mahomet and his followers, says:—

"A friendly tribe, instructed (I know not how) in the art of sieges, supplied him with a train of battering rams and military engines, with a body of five hundred artificers. But it was in vain that he offered freedom to the slaves of Tayef; that he violated his own laws by the extirpation of the fruit trees; that the ground was opened by the miners; that the breach was assaulted by the troops."—*Dec. and Fall*, Vol. v., p. 139.

From this it appears that it was a standing law with them, not to destroy fruit trees; which still more clearly serves to identify this power as the one brought to view in Rev. 9: 4.

#### A TRUE ESTIMATE OF WORLDLY FELICITY.

About the middle of the eighth century, the caliphs of the house of Ommiyah were ruling in Spain. Of the riches and pomp of the most illustrious of these, Gibbon thus speaks:—

"Three miles from Cordova, in honor of his favorite sultana, the third and greatest of the Abdalrahmans constructed the city, palace and gardens of Zehra. Twenty-five years, and above three millions sterling, were employed by the founder: his liberal taste invited the artists of Constantinople, the most skillful sculptors and architects of the age; and the buildings were sustained or adorned by twelve hundred columns of Spanish and African, of Greek and Italian, marble. The hall of audience was incrustured with gold and pearls, and a great basin in the center was surrounded with the curious and costly figures of birds and quadrupeds. In a lofty pavilion of the gardens, one of these basins and fountains, so delightful in a sultry climate, was replenished, not with water, but with the purest quicksilver. The seraglio of Abdelrahman, his wives, concubines, and black eunuchs, amounted to six thousand three hundred persons: and he was attended to the field by a guard of twelve thousand horse, whose belts and cimiers were studded with gold."—*Id.* pp. 298, 299.

As a picture of earthly happiness, this would seem to be complete. What other feature could be added by the most worldly worldling, as a source from which happiness in this life is supposed to be derived. Here are riches, honor, power, and every pleasure of which the imagination can conceive. But what was the result? Listen again to the words of Gibbon:—

"Our imagination is dazzled by the splendid picture, and whatever may be the cool dictates of reason, there are few among us who would obstinately refuse a trial of the comforts and the cares of royalty. It may therefore be of some use to borrow the experience of the same Abdalrahman, whose magnificence has perhaps excited our admiration and envy, and to transcribe an authentic memorial which was found in the closet of the deceased caliph: 'I have now reigned above fifty years in victory or peace; beloved by my subjects, dreaded by my enemies, and respected by my allies. Riches and honor, power and pleasure, have waited on my call, nor does any earthly blessing appear to have been wanting to my felicity. In this situation, I have diligently numbered the days of pure and genuine happiness which have fallen to my lot: they amount to FOURTEEN:—O man! place not thy confidence in this present world!'—*Id.* p. 299.

In fifty years, there are eighteen thousand, two hundred and fifty days. All these he had passed with every advantage for pleasure at his command; and yet in all these he found just fourteen days of happiness. A genuine Christian, though living in the lowliest dwelling, and on the poorest fare, would have found as many in two weeks. No wonder this pampered devotee of luxury, this man of wealth and power, exclaimed, "O man! place not thy confidence in this present world!" Long ages before him,

another, under similar circumstances, tried all the world has to give of happiness, and pronounced it all "vanity and vexation of spirit." Eccl. 1: 14. Let us heed the lesson, and suffer not ourselves to be cheated into a delusive chase after happiness, in a direction where it does not exist. In God it lives, and in his service alone is it to be found.

#### RUSSIA TO TAKE CONSTANTINOPLE.

The idea of the conquest of European Turkey by Russia, and the seizure of Constantinople as the southern capital of the Russian empire, an event which now seems so near, and which is to furnish so startling a fulfillment of prophecy, is no conception of modern times. The following remarkable language on this point is found in Gibbon's *Decline and Fall of the Roman Empire*, Vol. v., p. 431. Speaking of fleets of Russian ships that used to descend their rivers from high northern latitudes, into the Black Sea, and visit Constantinople, he says:—

"The memory of these arctic fleets that seemed to descend from the polar circle, left a deep impression of terror on the imperial city. By the vulgar of every rank, it was asserted and believed, that an equestrian statue in the square of Taurus was secretly inscribed with a prophecy, how the Russians, in the last days, should become masters of Constantinople. In our own time, a Russian armament, instead of sailing from the Borysthene [now the river Dnieper], has circumnavigated the continent of Europe; and the Turkish capital has been threatened by a squadron of strong and lofty ships of war, each of which, could have sunk or scattered a hundred canoes, such as those of their ancestors. Perhaps the present generation may yet behold the accomplishment of the prediction, of a rare prediction, of which the style is unambiguous and the date unquestionable."

#### Where Are We?

WHERE are we, on the highway of time? is a question of deepest interest to every Christian traveler. Says the prophet, with an eye to the events of the end, "Watchman, what of the night? watchman, what of the night?" and the answer was returned, "The morning cometh, and also the night." If we go to the Bible for light on this question, the student of prophecy is gratified with the most exact information in regard to his whereabouts. God's word is the Christian's calendar, in which he can learn his place in the closing hours of probation. And take our standpoint wherever we may, the one same conclusion is invariably arrived at, namely, that the coming of Christ is the next great event in the history of the world. If we go to the second chapter of Daniel, our position in the metallic image is startling. The gold, the silver, the brass, and the iron, have passed away, and where are we? In the toe state of the image, next to be succeeded by the fifth everlasting kingdom, which the God of Heaven is about to set up.

In the twenty-fourth chapter of Matthew, the Saviour certifies the church of his return by three great signs—the darkening of the sun and moon, and showers of falling stars—all of which have been fulfilled, to the letter, and may be pointed out with historical accuracy. Says Christ, When these things come to pass, then know that the kingdom of God is nigh at hand.

The proclamation of the Advent doctrine is an unmistakable token of the end. Three messages, based on the gospel of the kingdom, were to be given before Christ should come; and the last one of the three has already been pressed home to the consciences of men, by the Holy Spirit, for more than twenty-five years. The next event is the Son of man on the white cloud.

The predicted part which our own government, the two-horned beast of Rev. 13, should act in the closing struggle between truth and error, is just ready to be fulfilled, which will be followed by the loud cry, the time of trouble, and eternal deliverance.

The waning of the papacy, and the removal of its temporal dominion, was to occur in close proximity with the end. Rome did surrender to Victor Emanuel's troops, Sept. 20, 1870. The next event in papal history is, the beast will be destroyed by the brightness of Christ's coming. The exact order of the prophecy is, 1. The Judgment shall sit (investigative judgment). 2. They shall take away his dominion. 3. The beast goes into the lake of fire. But the Judgment did sit in 1844. The dominion was taken away three years ago, and therefore the next thing is the end.

Also the "great words" of the beast, Dan. 7: 11, just before his body was given to the burning flame, have all been fulfilled. Dec. 8, 1854, the Virgin Mary, by the Roman Council, was decreed to be a sinless woman; and July 18, 1870, the pope was declared infallible at the fourth session of the great Ecumenical Council.

The message to the Laodicean church is a startling indication of the end. In 1856, it was announced that Christ was knocking at the door of our hearts for admittance. For seventeen years, he has thus stood knocking, till his

locks are wet with the dews of night. This divine forbearance, this long-suffering of God, will finally cease to be a virtue, and will be followed by the shaking, the loud cry, the King coming in to see the guests, and—the translation of the faithful.

Our position in the seven seals is portentous of the end. These seals delineate the experience of the church from the apostles' days to the incoming of the new heavens and new earth. Five of the seals are in the past. We are living under the sixth, which reaches to Christ's coming. This seal was opened Nov. 1, 1775, by "the great earthquake of Lisbon," which destroyed sixty thousand persons, in six minutes, and shook three-fourths of the terraqueous globe. History describes it as "the most terrible earthquake that has ever occurred." The particular events of the sixth seal are, 1. "The great earthquake." 2. The three great signs in the sun, moon, and stars, which are all in the past. 3. The heavens are rolled together as a scroll, and Christ appears. Where are we?

The gradual, sure, but certain consummation of the great Ottoman dynasty, represented by the drying up of the river Euphrates, is one of the political signs of the times which speaks Christ very near. The "Eastern Question" is one of awful importance to the world. When the Turk is driven out of Europe to his Asiatic possessions, an event which sagacious statesmen of our time are expecting continually, and plants the tabernacle of his palace between the seas in the glorious holy mountain, then shall Michael stand up, the great time of trouble come, the resurrection take place, and the redeemed stand on Mount Zion.

The position of the last church, in reference to the seven trumpets, inevitably brings us down to the end. The seven trumpets are a kind of seven-fold prophecy, spanning the entire period from the first advent to the final restitution, and relate more especially to the nations which have been brought into connection with the people of God. Six of the trumpets are in the past. We are living under the seventh, which began to sound in 1844. For twenty-nine years this trumpet has been sounding. But the prophecy says of the seventh angel, "When he shall begin to sound, the mystery of God should be finished." In view of this, how long can it be before the kingdoms of this world will become the kingdoms of our Lord and of his Christ?

But it would take a volume to set forth all the evidences which show where we are—that we are very near the end.

Every train of cars that goes thundering by, proclaims in trumpet tones that we are "in the day of God's preparation." The vast increase of knowledge, sacred and profane, shows that truly we are in the "time of the end." Peter's scoffers and Jude's mockers, proclaim every day, everywhere, continually, that we are in the last days. Eleven millions of spiritualists, with their corrupt, seductive teachings, are a mighty sign that the end is just upon us. Corrupted Christianity, with its long catalogue of predicted sins, shows that we are in the perils of the last days. While the angry attitude of the nations—the cry of peace and safety in the church—the vast preparations for war, even among the heathen—vice rearing its defiant head, and stalking forth unblushingly—truth crushed to the ground, and struggling for an existence—men's hearts failing because of the fearful portents in heaven and earth—earthquakes in divers places—the sea and waves roaring in consequence of strange tidal disturbances—singular extremes in the seasons, in regard to heat and cold—new diseases breaking out, baffling the skill of the wisest physicians—scourges and epidemics in the animal kingdom—drouths, fires, floods, famines, and pestilence, desolating the earth by their awful visitations—the moral bonds of society gradually loosening up, and crime greatly on the increase—corruption in high places—surfeiting and drunkenness everywhere—embezzlers of public funds and defrauders increasing—pride and oppression so common as hardly to receive a passing notice—disobedience to parents proverbial—the land polluted by blasphemy—murder and seduction so frequent, so awful, that the particulars are not allowed in print—while an almost universal foreboding of a something awful to take place, tell, as plainly as language can, that we are in the closing hours of probation.

Surely, we need not be at a loss to know where we are. G. W. A.

#### "Vain Conversation."

An apostle teaches the church that they are redeemed by the blood of Christ from their vain conversation received by tradition from their fathers. 1 Pet. 1: 18-20. The word conversation, in former times, had a wider range than at present, since it is now applied almost exclusively to mere talk. It extended to actions in general, to our dealings or commerce with men. Hence, it is said, "Let your conversation be honest among the Gentiles." For vain conversation in our text, Campbell gives us "foolish behavior," which extends to our general habits and deportment.

It is evident that the religion of Christ is intended to correct our false habits in every particular, so that whether we eat or drink, or whatever we do, we should do all to the glory of

God. If a man cannot glorify God in the use of that most poisonous plant, tobacco, or in eating unwholesome food and drinking intoxicating liquors, it is his duty to abstain from these things, and use only those things which he can use to the glory of God and the benefit of humanity.

Some "stumble over the health reform," one of the very things which ought to commend our work to the hearts and consciences of all. This work is of God; for it tends to his glory. The precious blood of Christ was shed to redeem us from our vain conversation, our foolish and sinful behavior.

Let those who would be Christians indeed—those who would not have the blood of Christ shed in vain for them—leave all the false and injurious habits received from our fathers, "purify the soul by obeying the truth," cleanse themselves "from all filthiness of the flesh and spirit, perfecting holiness in the fear of the Lord," and do nothing which cannot be done in the name of Christ and to the glory of God.

R. F. COTTRELL.

#### Objections to the Sabbath Answered.

##### EIGHTEENTH OBJECTION.

"The priesthood being changed, there is made of necessity a change also of the law." Heb. 7: 12. In this change of the law, the Sabbath was doubtless left out.

Answer. Here again our opponents make the same blunder that we have had to notice so often, viz., applying to the moral law what the apostle has spoken only of the ceremonial law. Look at the statement of Paul. The change of the priesthood, he says, necessitated a change of the law. Why? "For," he continues, he of whom these things are spoken [Jesus] pertaineth to another tribe, of which no man gave attendance at the altar. For it is evident that our Lord sprang out of Juda; of which tribe Moses spake nothing concerning the priesthood." Verses 13, 14.

By the law of Moses concerning the priesthood, no one could be a priest except he was of the tribe of Levi; but Jesus was not of the tribe of Levi, but of the tribe of Juda; therefore, that law of the priesthood must be changed, or Jesus could not be a priest. Was this the law of ten commandments? Certainly not. Is there anything in that law about the priesthood? Not a word. Therefore, we claim that this language has no application whatever to the decalogue.

So verses 18 and 19 we understand to apply in the same manner to the ceremonial law, and not to the moral law. "For there is verily a disannulling of the commandment going before for the weakness and unprofitableness thereof. For the law made nothing perfect, but the bringing in of a better hope." This was all true of the Levitical law of which the apostle was speaking, but not of the moral law. Of the latter law, the psalmist says, "The law of the Lord is perfect, converting the soul." Ps. 19: 7. This is directly the opposite of what Paul says of the other law.

Indeed, the whole subject of the book of Hebrews is touching the priesthood, and the temple, and its ceremonies, which Paul compares with the priesthood of Christ, the heavenly sanctuary and its worship. Hence, it is the law relating to those things of which he is speaking, and not the moral law (except in chap. 8: 10, where he brings the law into the new covenant), which says nothing about them. Chap. 10: 1 may be taken as another illustration. "For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually, make the comers thereunto perfect." That this law was the one pertaining to sacrifices, any one cannot fail to see. There is not a word in the ten commandments about sacrifices, hence, that is not the law spoken of. The reader cannot fail to notice that in every passage where anything is said about the passing away of the law, it always speaks of that relating to circumcision, sacrifices, the priesthood, or something like that, but never once to the law against murder, adultery, theft, &c. This is an important fact which should be remembered.

##### NINETEENTH OBJECTION.

The old covenant, the ten commandments, has been abolished, and we are now under the new covenant, and hence have nothing to do with the old law.

Answer. We think the subject of the two covenants furnishes the strongest proof of any in the Bible, showing the perpetuity of the decalogue. But as we have a tract by Eld. J. N. Andrews, for sale at the REVIEW and HERALD Office, Battle Creek, Mich., price 5 cents, which fully and completely answers this objection, and as the subject is too lengthy for these articles, I pass it by and refer the objector to the above tract. D. M. CANRIGHT.

THE land wants such  
As dare with vigor execute the laws;  
Her festered members must be lanced and tended.  
He's a bad surgeon that for piety spares  
The part corrupted, till the gangrene spread.  
And all the body perish. He that's merciful  
Unto the bad is cruel to the good.



### The Design of Trials, and How we May Know that we Are Improving under Them.

It is when afflictions and trials come upon us that we can best determine our spiritual standing. We are apt to form too favorable an opinion of our condition when in prosperity. But let something come up that touches self, crosses the will, and threatens to deprive us of cherished idols, and it is then that we can tell the defects of our characters, and what points in them we need to build up, that we may be enabled to stand the test of the Judgment.

The great question to be settled in trial is, How can I best improve upon the circumstances of my condition? It is not in building up self that this can be done; but in dying to self. It is not in finding fault with the instrumentalities through which our lacks are brought to light that this work can be accomplished; but in censuring ourselves because of our sins, in cultivating true humility with reference to them, and gratitude because they are brought to light, even though it may be in a way that is not best calculated to benefit us. Shimei did not approach David in a very becoming manner, yet David, looking at his own sin, turned the crushing, revengeful, and Satanic course of Shimei, to a good account. He viewed the matter in the right light. He had sinned, and it was for him to feel the depth of his own wrong, and to greatly humble himself, that he might find mercy, whatever course others might pursue.

Were we to have our way, we would never have trials. We would dodge them every time. It is not pleasant to have our faults exposed. It is more flattering to have our virtues told us. It is the object of Satan to have us look away from our sins, that we may not fully see them and overcome them, and that we may be lost at last. And we aid in carrying out Satan's object, when we are constantly aiming to build up self by palliating our wrongs, and dwelling upon the faults of others. This is very unprofitable business, though it may be flattering for the time being. "There is a way which seemeth right unto a man, but the end thereof are the ways of death."

When we get blinded by self, we are in a poor condition to judge of the nature of reproofs that are directed to us. We may expect that in our blindness we shall be inclined to oppose whatever opposes self. And oh! the deceitfulness of the carnal heart! Who can fully describe it? What a terrible thing is self-deception, and yet it is a leading characteristic of the Laodicean church. We should measure ourselves, not by what others are who do not profess present truth, or by what weak brethren are, but by what we should be did we live up to our high profession. In self-deception we decide too favorably of our spiritual condition, and call darkness light and light darkness. Satan comes in and sugar-coats the evil that he wishes us to perform, and makes it appear like a virtue. But, says James, "Let no man say when he is tempted, I am tempted of God; for God cannot be tempted with evil, neither tempteth he any man. But every man is tempted when he is drawn away of his own lust, and enticed. Then when lust hath conceived, it bringeth forth sin; and sin, when it is finished, bringeth forth death." James 1:13-15.

What an awful condition to be in! To think that we are led by God to pursue a certain course, while we are led by sin and Satan. This is the danger of all in trials. And we may determine whether we are on the side of God or on the side of Satan by the answers that we are enabled to give to such questions as the following: Do I feel sensitive when reproved? or do I feel to adopt the language of the psalmist, "Let the righteous smite me; it shall be a kindness: and let him reprove me; it shall be an excellent oil, which shall not break my head; for yet my prayer also shall be in their calamities." Ps. 141:5. Does my course tend to genuine humility? or to pride? to light in God? or to darkness in sin? to freedom and communion with God? or to selfish exultations? to a stronger love for the brethren? or to increased hatred toward them? to increasing confidence in the truth and cause of God? or to skepticism and unbelief? Do I love secret devotions more? or do I love them less? Is my taste for reading the Bible increasing? or decreasing? Have I as deep an interest in the prosperity of the cause in its different branches as I formerly had? or am I inclined to be especially interested in those things connected with the cause that tend to build me up? Do I have an increasing anxiety to keep pace with the different reforms among us? or is my anxiety lagging in this direction? Do I experience more love for heavenly things? and less for earthly things? Am I as much inclined as I formerly was to sacrifice of my means to advance the cause of truth? Is my conscience as tender as it once was? Do I count it all joy when I fall into divers temptations? Do I have a stronger love for perishing souls around me as the end is drawing nearer? Do I realize the love of Christ in my soul? and do I long to see him as he is?

Dear brethren and sisters, let us not deceive ourselves, but let us be thorough in the work of self-examination. May we realize how hateful sin is, how noble it is to confess and forsake our sins, that we may meet Christ in peace at his coming, and be prepared to dwell with the holy ones in his kingdom. D. T. BOURDEAU.

### "The Spirit and the Bride Say, Come."

"And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take of the water of life freely." Rev. 22:17.

As broad as the remedial system instituted for fallen man, are the invitations of the gospel of Christ. During the brief years of his public ministry, from his lips were heard the gracious words: "Come unto me, all ye that labor and are heavy laden, and I will give you rest." "If any man thirst, let him come unto me and drink." When he had finished his labors as a teacher, he ascended to his Father, to officiate as a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man; leaving other agencies to carry forward the work, upon earth, which he had begun.

Since then, the Spirit extends the gathering call, addressing no particular class; the invitation is to all. A feast has been prepared, a provision made as boundless as the wants of those addressed. "The Spirit and the bride say, Come." Not only the Spirit—the Comforter—extends to the erring, who have strayed from the fold, the gracious invitation; but the bride also says, Come. The bride—the New Jerusalem—allures by her charms, her beauty, her glory—her gates of pearl, her streets of gold, her foundations of precious stones; by her heavenly society—the company of the good and pure, and the angelic host; by the presence of the great God, in majesty enthroned, and of the Lamb, not seen in humble guise, a homeless wanderer, as when he came to earth to do, to suffer, and to die, to provide the rich feast to which all are so freely bidden, but as a conquering king, the proper object of universal praise and adoration, from every intelligent creature in a clean universe; by the "pure river of the water of life, clear as crystal, proceeding out of the throne of God and of the Lamb; by the tree of life, in the midst of the street, with its twelve manner of fruits, gathered every month, with its healing leaves for the nations of the saved. No night, no sorrow, no curse, no death there! Exempt from all that could hinder the felicity of those who gather to partake of the wedding feast, possessing the combination of all possible attractions, all joining to extend the cordial invitation of the Master of assemblies: Come and partake of the fruit of life's fair tree. Come drink of life's healing stream. Come and see the King in his beauty. Come and find rest.

"And let him that heareth say, Come." Many that have heard are obeying this injunction. With Abraham, the father of the faithful, they look "for a city which hath foundations, whose builder and maker is God." And as they press forward to taste its joys, to share its glories, enjoying, as they journey, the earnest, the foretaste, they speak of those joys and glories to their fellows, and with earnest entreaties strive to woo them away from earth's fading pleasures, to share with them the rich provision made. Happy for those who have heard if they fully realize the responsibility resting upon them, and so, by word and deed, say, "Come," that finally they may hear the Master say, "Well done." And happy for those who receive the invitation through them, if, with joy, they hear, and, with gladness and earnest purpose, obey.

"And let him that is athirst come." Here are living waters, of which if a man drink he shall never thirst; they "shall be in him a well of water, springing up into everlasting life;" waters abundant, inexhaustible, which no drought can effect, no demand exhaust.

"And whosoever will, let him take the water of life freely." None need stay away. The aged may come in their weakness and infirmity. If they accept the invitation, they may satisfy their thirst, be strengthened in their weakness, clothed with the vigor of immortal youth, and share in the nuptial feast. The mid-dle-aged, in the strength and vigor of manhood, may come. There is room for them. There is provision made for their wants. There is work in the vineyard for them to do. The great harvest-field is white; precious sheaves are to be gathered, and whose reapeth receiveth wages. And what joy to sit down at last on the verdant banks of life's flowing river, with those who, through our instrumentality, have been induced to come—come, that they, too, might have life.

And the young may come, with strong bodies, with minds fresh and vigorous, with large ability to labor, and large capacities for enjoyment. They may come before the best part of their lives has run to waste, their best energies been spent in the enemy's service, and here find abundant employment for their faculties and strength, and an ample supply for all their wants. They may be abundantly blessed in their labors here, and enjoy felicity, infinite in measure, and unending in duration, in the elysian fields of paradise restored.

The rich may come, if, clad with humility, they come in Heaven's appointed way, and find acceptance while they drink largely of the pure water of life.

The poor may freely come, and where caste is unknown, standing on a level with the honored of earth, share in the rich provision made.

The white, the black, the bond, the free, the Jew, the Gentile,—all are invited, all may come. As the waters of the cool limpid spring, the purling brook, and the flowing river, are free to all: so is the water of life. "Without money and without price," are the terms. If any re-

main and suffer in a dry and thirsty land, it is their own fault. "Ho! every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk, without money and without price."

Ye way-worn pilgrims, lonely and weary, come, drink, and be refreshed. Ye weak and trembling, heavy-laden, almost discouraged, come, and find in these waters courage and strength to face the enemy, to endure hardships, to overcome. Ye careless and indifferent, come. The invitation is to you. The way you travel is fraught with danger, and ends in death. The path of obedience is a path of safety. Oh! come to life's healing stream. Here are life, and joy, and peace. Heed the generous invitation. Avail yourselves of the benefits of the fountain, opened for sin and uncleanness. Come. Come now.

Oh! let us, together, praise God for the fullness of the provision, and the freeness of the invitation. "And whosoever will, let him take of the water of life freely."

"All you that are weary and sad, come!  
And you that are cheerful and glad, come!  
In robes of humility clad, come!  
The Saviour invites you to-day."

"Let youth in its freshness and bloom, come!  
Let man in the pride of his noon, come!  
Let age on the verge of the tomb, come!  
Let none in his pride stay away."

N. ORCUTT.

Jamaica VI.

### What the Protestant Church of Lutherans Did and Do Teach Concerning Sabbath and Sunday.

#### 1. DID TEACH.

*Extracts from sermons of Pontoppidan.\**

LEARN, therefore, to keep solemn and holy the Sabbath, in faith, by works of mercy and prayer.

On Sunday,† thou shalt be especially diligent in prayer. Then it is a day of rest, sanctified by the Lord for worship and for prayers.

God has instituted a day of rest, the Sabbath, or Sunday, on which thy poor heart shall rest in Christ, thy Lord.

Whereas God rested on the Sabbath day, therefore thou also shalt rest in God and say, Come unto me, O Lord, put up thy dwelling in me, and keep Sabbath with me in my heart.

O God! how shamefully do we not use our Sabbath days. God's holy rest-day is changed into a feast of devils; then people now will be carousing in eating and drinking, visiting and walking about, and misusing the time generally. I believe the devil has just got all kinds of pleasures a-going on the Sunday in order to hinder the work of the Lord; and all kinds of lewdness, and vain and useless works, not done in the six days, must be done on Sunday.

O my dear Christian! these are the nets and the snares of the devil. The old serpent wants to catch you. Wake up! be on your guard! wise as a serpent, harmless as a dove.

#### 2. DOES NOW TEACH.

*Extracts from the Church Monthly.*

As long as we believe that God has commanded us to keep Sunday as SABBATH, and in the fourth commandment ordered us to keep just *this one day* in preference to any other day, for rest and worship, we are *superstitious*, for this is more than the word of God teaches.

As long as we believe that this is one of the moral commandments of God, and consequently binding on our consciences, that we must stop our business on Sundays except works of necessity and mercy, so long our consciences can never be free and at rest. This is taught us by all experience, that those who hold this *false opinion* never have so much of disquietude or anxiety in their minds as on Sunday, because they feel the condemnation of a conscience, which falsely upbraids them for many things, as sinful, never forbidden in the word of God, viz., visiting our friends, walking, eating, drinking, &c.

Whereas truth only can make us free, it is necessary for us to know and acknowledge that God never *instituted nor sanctified Sunday as Sabbath*, nor laid the keeping thereof as a moral commandment on our consciences,—first, then, can we keep Sunday with a free conscience, and a happy, contented mind.

L. JORGENSEN.

\*Pontoppidan, a great writer, was formerly as good authority in Norway, as Luther in Germany.

†The reader will bear in mind that Sunday is here held as Sabbath.

#### Love.

THE value of love, a pure, a holy love, cannot be overestimated. In the system of religion the Bible enjoins, love lies with faith at the basis; for true faith cannot exist without love.

The church at Ephesus (see Rev. 2:4), is rebuked for its having left its first love. In their opposition to error, there was evidently some abatement of their first love, and a penalty was threatened if they did not return to their first love.

Here we see that God highly values love, and it is said in 1 John 4:8, that "God is love." And we must infer that a morality or religion

that is stiff in austerity, and selfishness, and covetousness, and that lacks this ingredient, love, is repulsive to God.

To the seventh church (the Laodicean) the True Witness says (Rev. 3:18), "I counsel thee to buy of me gold tried in the fire," that is, faith and love. (See Thoughts on Revelation, pp. 62, 64.)

Now a counsel given to buy the fine gold would intimate the idea that there was almost a total want of this greatly valued article in the seventh church; and if the first, or Ephesus church, was threatened with penalties for an abatement, how great the necessity for the last, or Laodicean, church in which so great lack exists that they must go and buy; not that all are wholly lacking, but there is so little that it is almost a failure.

This church is not invited to return to its first love; for its first love was not like that of the Ephesus church, pentecostal, reaching so high that it was full in God's sight; no, but it must be sought for. Have any fully attained to this love? JOS. CLARKE.

### Health Reform and our Health Institute.

NOTHING can be more evident to the observing mind than that health reform is one of the most pressing necessities of our times. The rapid decline of the people in regard to health is so obvious to all those that have seen fifty years, that we may reasonably conclude that, should time continue, our race would soon run out and become extinct. We have not the strength of constitution that our fathers had, and the rising generation are much weaker still. In fact, healthy young persons are seldom to be found. Bones, as well as muscles and sinews, are failing, so that it is no uncommon thing for young persons to be patched up with artificial teeth, before they are one and twenty years of age.

And with the physical, the mental and moral are falling into decline. It is easy for those that believe that God is, and that he is doing a special work to prepare a people for the finishing touch of immortality at the coming of the Life-giver, to believe also that the health reform is important as a part of the work of preparation for that event.

It is evident to the observing believer that such a work is needed, and consequently that the testimony on this subject, professing to come from Heaven, is indeed true, and therefore what it professes to be. And no believer has any reason to fear that the Health Institute, brought into being as it was, will prove a failure.

God is with his people. Those who cheerfully follow the light will not be deceived. The words of God will be verified. Those who simply trust will find they have not followed a cunningly devised fable. It is the skeptical and unbelieving that will eventually find that they made a sad mistake.

Let those who would make a good and safe investment take stock in this truly benevolent enterprise. Those who do so in faith and love will find in the end that it is safe and profitable.

R. F. COTTRELL.

### Trichina.

PORK-EATERS should be on their guard. Mr. Fred. Richards killed a large, fat hog, on Tuesday last, and hung it out over night. On examining it next morning, he found that the carcass was literally full of worms, supposed to be the *Trichina Spiralis*, which has been so destructive to pork eaters of late years. Some of them had worked their way through the skin. Dr. Dunn had no microscope to make a minute examination of the specimens brought in by Mr. Richards, but has no doubt that it is the real Trichina.

"Eternal vigilance," &c.

I CLIP the above from the *South-west Missourian* of March 13, our county paper, printed at Lamar, Mo. Dr. Dunn, who made the examination, is one of the leading Physicians of Lamar.

How long will people persist in the use of pork? Is it not strange, indeed, that they will let appetite rule their better judgment in this matter? especially that any who have received so much light on its *diseased condition* as the Seventh-day Adventists have, should do so? Quite likely had this been packed away as soon as dressed, the worms would never have been discovered, and it would have been taken into the stomach as *food, worms and all*, with a good relish. JOSEPH G. WOOD.

A NEGRO'S ARGUMENT.—An old negro named Pete was very much troubled about his sins. Perceiving him one day with a very downcast look, his master asked him the cause. "O, massa, I'm such a great sinner!" "But, Pete," said his master, "you are foolish to take it so much to heart. You never see me troubled about my sins." "I know the reason, massa," said Pete, "when you go out duck-shooting, and kill one duck and wound another, don't you run after the wounded duck?" "Yes, Pete;" and the master wondered what was coming next. "Well, massa, dat is the way wid you and me. De debil has got you sure; but, as he am not sure of me, he chases dis chile all de time."

## SORROW BETTER THAN JOY.

Who knoweth in the crowds we meet  
Each face revealed,  
Whether or no 'tis joy or grief  
That lies concealed?

Some souls in sorrow take their way,  
Nor can they ope  
Their eyes mid falling tears and see  
One beam of hope.

Some careless are, mere worldlings they,  
To prayer unknown;  
Who, when death's hand is on them laid,  
They go alone.

Far less this number when compared  
To that great throng,  
Whose wail and murmur by the wind  
Is borne along.

Lips white with grief in sadness mourn  
The sun gone down;  
Lips free from sighing and from pain  
The sun shines on.

But yet, of these two states should choice  
To us be given,  
We should the sorrow take, nor scorn  
Such boon from Heaven.

For know, that while we live on earth,  
Too much of joy  
Will make us prize it less; and thus  
Will only cloy.

But sorrow, howsoever great,  
Draws us to God;  
And while we weep we kiss the hand  
That holds the rod.—*Sel.*

## Progress of the Cause.

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

## Report from Bro. Canright.

It has been over three months since I have reported labor. There have been various reasons for this which I need not give. After leaving Iowa, Jan. 29, I was snowbound ten days on the railroad. Feb. 7, with Bro. Grant, began meeting near Bro. Kelsey's, seven miles west of Wells. Had a good interest, and good meetings. Remained two Sabbaths. A few came out on the truth, and all seemed encouraged. Re-organized s. b., in which all took hold well.

Feb. 19, began meetings at Alden, among our Seventh-day Baptist brethren. Remained there till March 6. All received us kindly, heard us candidly, and manifested much interest in our meetings. It was a very pleasant time to me.

March 7, self and wife started for the General Conference at Battle Creek. We spent five weeks there and among our friends in Michigan, where my wife still remains. I now find that I have labored too hard this winter. Have injured my throat and voice so that it is with much difficulty that I now speak at all. Hoped it would wear off by resting; but find that it does not. This discourages me some, but I hope for help from God, while I am fully resolved not to labor so hard and alone in the future.

April 10, returned to Hutchinson after an absence of over three months. Found the friends much stronger in the truth than when I left them. They have been learning, improving, and growing in grace. For this I am thankful to our God. All are in harmony, and love each other warmly. The welcome they gave me encouraged me very much to work on in such a good cause. Our meetings were good. All took right hold. Sunday, April 13, I baptized thirteen, and the next Sunday, four more. A good, encouraging season it was.

During the week, we organized a church at East Hutchinson, and on Sunday, one at Hutchinson. Most of the Sabbath-keepers were prepared to unite, while some were not yet ready. Sold some \$60 worth of books, and obtained several subscribers for our papers. This is a very encouraging feature. When our brethren and sisters will read all our works themselves and take a lively interest in sending them to others, then we have good hope of them. Those who buy few or no books and take little interest in getting them before others seldom amount to much. They soon come to a stand still, lose their zeal for the work, and finally die out.

I should have mentioned that on my way West I stopped over Sabbath and Sunday with Bro. E. G. Rust, 270 Sedgwick St., Chicago, and spoke twice in our Scandinavian meeting house, where services are held every Sabbath at 269 West Erie St. In the forenoon, the services are in Danish; in the afternoon, in English. They invite all Sabbath-keepers stopping over the Sabbath in Chicago to meet with them.

THE Bible is like a large, beautiful tree that bears sweet fruit for those that are hungry, and affords shelter and shade for pilgrims on their way to the kingdom of Heaven.

## Chicago, Ill.

AFTER the Conference, I labored four weeks in Chicago. The weather was very unfavorable most of the time, consequently the attendance was less than it otherwise might have been; yet we were blessed in our meetings and encouraged to go forward in the work of the Lord. Six willing souls were buried with Christ in baptism, and three more united with the church, making nine in all. This church now numbers forty-four members. \$67.60 was added to their s. b., making their s. b. \$334.06 per year. The brethren are mechanics and day-laborers, most of them, without property, and some are in debt. Thus it is quite hard for them to meet their yearly payments on the lot on which the chapel stands; yet the Lord has blessed their earnest efforts hitherto, and we trust that he will continue to help.

Eld. Lewis from N. Y., Seventh-day Baptist, was with us Sabbath, March 29, and preached an interesting discourse. The next Sabbath and Sunday, Eld. Canright preached. On a former Sabbath we would have had Eld. Carpenter, S. D. Baptist, with us, who, with his wife, was on his way to China, there to spend the rest of his days, laboring among the heathen; but we missed this because there was no notice of our place of meeting in the REVIEW. Every Sabbath, the religious exercises are Danish in the forenoon and English in the afternoon. Our brethren who stop over Sabbath in Chicago are cordially invited to meet with us at 269 W. Erie St.

Scandinavian meetings are held in the chapel every week as follows: Evening after first day, missionary meeting. Three or four brethren generally speak on a text or subject. These meetings are often attended by quite a number of outsiders. Evening after third-day, prayer-meeting. Sabbath evening, prayer-meeting. Sabbath forenoon, prayer and social meeting. Evening after Sabbath, Bible-class. JOHN MATTESON. *Busseyville, Jeff. Co., Wis., April 20, 1873.*

## New York.

SINCE my last report, Jan. 14, I have spent three weeks in St. Lawrence Co., N. Y. Found the church at Pitcairn firm and rejoicing in the truth, yet they are not without some trials and much opposition. I found them laboring for the salvation of others, which to me is the secret of their success in maintaining a close walk with God.

A family of first-day Adventists having recently moved to the place, I found them very much interested with regard to the Bible Sabbath, as the result of the efforts of the church in proper conversation and distribution of tracts. After hearing a few discourses, they commenced keeping the Sabbath; and at a meeting of the church, before I left, the man, his wife, and eldest daughter, joined the church. We also organized a Bible-class. Truly this was a good day for the church; for the blessing of the Lord rested upon us. I spoke three times at Little York, in the town of Fowler. Congregations numbered from thirty-five to sixty. The best of attention was paid to the word spoken, but in consequence of ill health, I had to take up my fourth appointment and return home with a promise to meet them at some future time. H. H. WILCOX.

## Iowa.

BEING advised by one of the brethren that it would be well to let the readers of the REVIEW hear from us, we cheerfully comply with his wish.

The church here have no discouraging words to offer; but, on the contrary, we feel encouraged to labor on until the Master comes. Since the organization (Nov. 18, 1872), we have tried to keep up our Sabbath meetings regularly; but have failed in one or two instances on account of cold and storms. It was impossible for the brethren who resided some miles from the place of worship, to meet with us without some danger in crossing the prairies.

Since our minister left us, the Lord still seems to be working with us, for four have embraced the truth; and as we hear them give in their testimonies on the side of their Redeemer, we can but thank our Heavenly Father for his loving kindness and tender mercies.

We have moved our meetings from the former place of worship, to a new school-house lately erected in Hook's Point. Here we find it more pleasant and convenient.

We have hoped that ere this Bro. Matteson would be here. There is a large settlement of Swedes near this place, who are desirous of hearing the truth preached to them in their own language; and we think there might be great good done, should a minister come who could speak to them in their own tongue and they are still waiting for, and expecting, Bro. M. "The harvest truly is plenteous, but the laborers are few." Brethren, "Pray ye therefore the Lord of the har-

vest, that he will send forth laborers into his harvest." Matt. 9:38.

We are all eagerly looking forward to the time of the camp-meeting in Iowa, for many of us expect to attend, if the Lord will.

We have very many sins to overcome, yet, when we almost feel like giving up in despair, we have only to turn to the many blessed promises left on the pages of God's holy book, and there find that "to him that overcometh will be given all things."

The greater portion of this church embraced the truth through efforts put forth by Brn. Kilgore and Morrison. We truly thank our Father for having sent his servants to proclaim the message to us, and we do sincerely hope that we may live out the whole truth. We had long been treading down God's holy law, but praises to His name, we are now ready to "lift up the standard." Our daily prayers are, that we may all prove faithful and at last be prepared to enter in through the pearly gates into the city. Pray for us, dear brethren and sisters in the truth. J. I. BALLARD.

*Hook's Point, April 17, 1873.*

## Report of the Maternal Association.

[BRO. SMITH: It was decided at the meeting of the Maternal Association this afternoon that, as there are quite a number of sisters who have formerly met with us, but who are now residing in other places, we present the report read at our annual meeting on the evening of last first-day, for publication in the REVIEW, if it should be thought best. Perhaps it may excite an interest in others also to form similar Associations.]

D. S. GARDNER.]

*Battle Creek, April 22, 1873.*

It being customary at the close of the year to give some report of the proceedings of the Maternal Association, and as many are unacquainted with the object and design of the society, we take this opportunity of informing them that more than two years ago, some mothers, feeling greatly burdened with the tremendous responsibility resting upon them, called a meeting to take into consideration the desirableness of forming a Maternal Association, for the purpose of meeting together to talk over our difficulties and trials, encouragements and perplexities, conflicts and victories, joys and sorrows, and with heart-cheering sympathy, seek to help and encourage, caution and admonish, each other, and unitedly implore divine aid to assist in the right discharge of our many and arduous duties.

Twelve responded to the call. We have from time to time added to their number, till now, we have on our book, the names of sixty-two mothers with their two hundred and twenty-nine children. Our meetings have been held weekly, with scarcely any intermission excepting when discontinued to give place to more important ones. They are commenced by singing, reading the Holy Scriptures, and prayer. We then read a portion from some work calculated to explain and enforce the varied duties of mothers, to advocate kind and proper treatment of children, to show the importance of making everything connected with them from their earliest infancy tend to the development of good character and the reception of true religion.

We frequently have some topic for conversation introduced by those who are interested or perplexed, which brings forth practical suggestions calculated to aid in our endeavors to promote the health and happiness of our families. We usually close our meetings with one or two seasons of prayer, having first inquired if there is anything special for which to supplicate, and frequently find this to be the case. We all join heartily in the petitions, and go away, we trust, feeling that it was good to be there.

Of the good that has been accomplished, we would say but little. Ours is a work that is not speedily completed. It requires the persevering efforts of a lifetime, and present results may appear trifling and insignificant. But we must wait for eternity to unfold the whole. We have the sure word of promise on which to rely that "they that sow in tears shall reap in joy. He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." With confidence and courage, would we persevere in our humble efforts, leaving the result in the hands of our gracious Heavenly Father, who alone can give success.

But we would not withhold from Almighty God our tribute of gratitude and praise for the favors and blessings that have crowned the year. Some of us have been brought safely through seasons of sorrow and affliction, and as far as we are aware, our number remains unbroken. Some of our prayers have been heard and answered, and we have watched with anxiety and delight the deep movings of the Spirit upon the hearts of some of our children, and have often felt our own minds enlightened, our souls strengthened and refreshed.

We would take this opportunity of urging the importance as much as possible of regular and prompt attendance, especially on the part of those who have young children committed to their care, for whose benefit these meetings were principally designed, and also of cordially inviting others to unite with us.

Dear sisters, will you not encourage us by your presence and your prayers? Remember, "The night is far spent, the day is at hand," and what we do must be done quickly.

## Belvidere, Iowa.

A BROTHER writes from Onawa City, Iowa, that Bro. Bartlett is doing a good work in that vicinity. The following item, clipped from the paper of that county, will be of interest to the readers of the REVIEW:—

## EDITORS PRESS:

I went to Belvidere last Sabbath to hear a discussion on religious matters. Mr. West, a citizen, had challenged an Advent preacher by the name of Bartlett, who is now preaching at Belvidere, to debate upon religious topics that Bartlett had introduced through the course of his lecture, while lecturing in that vicinity. Mr. West took the speaker's stand, assisted by Mr. Dorward, of that place, and commenced to abuse Mr. Bartlett in a rough and ungentlemanly manner, or a manner unbecoming a Christian. They spoke for sometime, alternately; making use of rather bad English, and quoting Campbell and other authors. Their discourse was rather dry, and the audience restless. Mr. Bartlett did not reply to them, nor did they wish him to do so. They threatened to lock up the house and drive him off, and not allow him to preach any more, because they were afraid he would be the means of breaking up the harmony that has hitherto existed in the Methodist and Baptist churches in that vicinity, notwithstanding they couldn't prove him an imposter. Mr. Bartlett preached there that evening, and I can say that I never heard a sermon in all my life that would equal it for sound sense; and I can further say that neither Mr. West nor Mr. Dorward are able to cope with him in an argument. CITIZEN.

## Tract and Missionary Department.

## Report of the Iowa T. and M. Society.

ACCORDING to appointment in REVIEW, the Tract and Missionary Society of Dist. No. 4, met at Richland, April 20, 1873, at nine o'clock A. M.

Meeting called to order by the President, H. Nicola. Prayer by Eld. S. N. Haskell.

After the business of the district was attended to, business which pertained to the general interest of the T. and M. Society was considered. Eld. S. N. Haskell spoke of the working and plan adopted by other Conferences, when it was voted that a committee of three be appointed to bring before the meeting some definite plan of action. H. Nicola, P. A. Roberts, and Lafayette Bralliar, were appointed said committee.

Adjourned to meet at two o'clock P. M.

## SECOND SESSION.

Met, according to adjournment. The committee reported, and recommended the following:—

1. That each director furnish to the State Secretary the names of all the members in his district. 2. That money be raised immediately to pay off the delinquency on our periodicals; and what may be collected hereafter on said delinquency be used to send periodicals to the worthy poor and such as we have reason to believe may be benefited thereby.

3. That each district raise as many dollars for a tract fund as it has members; and also raise their respective proportions to pay arrearages on periodicals.

4. That we adopt the plan of State quarterly meetings; and that each district hold a quarterly meeting at least two weeks previous, and report the same to the Secretary in season for the general quarterly meeting.

On motion, the above report was received, and the committee discharged, after which each recommendation was taken up separately and unanimously adopted.

The remainder of the time was taken up by Eld. S. N. Haskell in explaining the objects of, and the way successfully to carry on, the T. and M. Society.

There was a good degree of interest manifested by all the members, and all showed a willingness to take hold of the work in earnest. H. NICOLA, Pres.

WM. H. HANKINS, Sec.

SIGNS OF LOVING CHRIST.—If we love a person, we love to think about him.

2. We love to hear about him.
3. We love to read about him.
4. We like to please him.
5. We like his friends.
6. We are jealous about his name and honor.
7. We like to talk to him.
8. We like to be always with him.

—J. C. Ryle.



## DISCUSSION ON THE SABBATH QUESTION

BETWEEN ELDER J. H. WAGGONER, S. D. ADVENTIST,  
AND ELDER PETER VOGEL, DISCIPLE.

## THIRD PROPOSITION.

*"Do the Scriptures teach that the seventh-day Sabbath is to be observed by Christians throughout the gospel dispensation?"*

ELDER WAGGONER affirms; ELDER VOGEL denies.

## ELDER VOGEL'S EIGHTH NEGATIVE.

We have now seen all that Elder W. has opportunity to offer on this proposition. Though I still have much negative matter on hand, the rules of discussion preclude my presenting anything further. I proceed, therefore, to review the last affirmative, and to present a brief summary.

And first I wish to protest against Elder W.'s summing up this proposition at the close of the next. The final words on this question belong to me. The first two propositions were so related that his being on the negative of the second, gave him opportunity to really close both, and he will also rightfully have the last word on the next proposition. I claim the privilege of closing this one; nor shall he deprive me of this right. It usually requires more space to answer an argument than to make it, and yet I have occupied less space than he. On the first two propositions, we are about even, he having forty lines more than I. His first six affirmatives of this proposition contain between seventy-five and eighty lines more than my replies, and the prints will show that my seventh article is but little longer than his, while his last contains about one-fifth more matter than it should. I do not say this complainingly, I only wish to show that he, rather than I, has the advantage in point of length. I shall not drag this proposition into the next, but shall claim the right to review his summary, in the event that he carries out his expressed intention.

In Rom. 7, and the last half of chap. 6, Paul has special reference to Jews and their relation to the law. This "every reader knows" who attends to such expressions as, "Ye are not under the law, but under grace"—"ye are become dead to the law"—"delivered from the law"—"married to another." I did not say that any one was "joined to Christ by his crucifixion," but that by this all who were "under the law"—all Jews, whether converted to Christianity, or still "children of wrath"—were "delivered from the law." This removes every difficulty presented. My analysis of Rom. 7, showing that it does not describe conversion, but Paul's perversion, or the struggle in committing his first sin, is unassailed and unassailable.

A careful examination of my argument will show that my "just distinction," with reference to the use of "carnal," was also justly used.

A reference to Ps. 14 and 53, will show that the quotation of Rom. 3: 10-19, refers only to the Jews, or, as Paul says, "to them that are under the law." "What advantage then [Jews, therefore, in view of the preceding considerations] hath the Jews" over the Gentile (Rom. 3: 1)? explains itself, and does not give Elder W. any aid on what follows.

A distinction "between moral and circumstantial duties" will not set aside the principle illustrated by the Reading will case, since I have proved (3d affirmative, 2d prop.) from Lev. 19: 35-37; Deut. 28; Gal. 3: 19; and Rom. 5: 20, that moral principles were given, in the law, to the Jews, as if they were not moral, but positive; or, if my brother prefers the word, as "circumstantial duties."

I fail to see that Elder W. has extricated Jacob and Joseph from the condition in which I showed them to be. Nor have his notes of exclamation any potency to show that a given government is unsuited to the present manhood of our race, simply because it was not adapted to the patriarchal infancy, and the Jewish childhood, when "the Holy Spirit was not yet given" (John 7: 39) to guide and teach men (1 John 2: 27). As well say, because a man from a dark mine cannot at once bear the full light of the sun, or a lame man walk without crutches, that, therefore, they never can.

For his special benefit, I must recommend to my brother's perusal the quotations from Jews' Letters to Voltaire, and request him, also, to reconsider whether I was not always consistent with myself. I might add, in his own courteous words, "He knew it," but I will spare him the pain, and simply ask, What has he done with my arguments on this point? Where is his reply?

Behold, too, how he strains my statement that he "is constrained to admit that the old covenant is abolished!" Could I have referred to my "logic," when I had not yet written a line on that topic? Or, has he forgotten the position which at least some of his brethren used to occupy? Verily, somebody is talking "for effect."

As proof that the ten commandments are not the first, or old, covenant, the word concerning, in Ex. 24: 8, was caused to be printed in italics; but now, having so completely turned it against him that he has not a word in reply, his position is still the same! I gave reasons why the word "covenant," in 2 Kings 23: 3, is used in the sense of "vow," but to this we have no reply, save a re-quotation of the passage. Wonderful proof!

When I said that Deut. 5: 5, cannot refer to Ex. 19, I, of course, referred to verses 2, 3, in reply to his statement that "the parenthetical words of verse 5 refer to verses 2, 3, the covenant made with Israel, but not to verse 4 and onward, for the covenant commanded was given by God himself, without the agency of Moses." He now abandons this, and quotes from Ex. 19: 16, &c., saying, "These are the very things to which Deut. 5: 5, does refer!" This not only amounts to the same as my reference to Ex. 20: 19, but is a turning over to my position, since "verse 4 and onward" pertains, he says, to "the covenant commanded." We are making fine progress. "He which persecuted us in times past, now preacheth the faith which he once destroyed."

I recognize the Bible as inspired; but to construe a figurative expression literally, or to interpret statements in prose so as to swell them up to the fervor of poetic diction, severely rendered, is neither Scripture nor inspiration. 1 Chron. 16 is poetry, in Hebrew; verses 8-22, contain the first fifteen verses of Ps. 105; and verses 23-33, the whole of the 96th Psalm, with some slight variations. Let the reader also examine the use of "thousand," in the following passages: Job 33: 23; Ps. 91: 7; Isa. 30: 17. I question whether "everlasting, and forever, may be so limited as to be less than one generation." At least, Ex. 21: 6, is very doubtful; it enslaves not only one man for life, but also all the generations which issue from him. But did my brother think of what he now says, when he quoted Ps. 119: 142, as applying to the ten commandments, and argued that

"everlasting" excluded all "limitation?" In his own style, "What a difference it makes when a fact is for him, or against him!"

Matt. 19: 21, does prove the ten commandments imperfect. When the young man said, "All these things have I kept from my youth up," the Saviour, "who knew what was in man," beholding him, loved him. It was not "covetousness," according to the law, to have and desire to retain "large possessions."

James does not call the ten commandments "the law of liberty," for the latter is "perfect" (chap. 1: 25), whereas the former, as we have seen, is not. Nor does he assert anything contrary to this in chap. 2. Verse 12 is a continuation of the theme discussed up to verse 10, the intervening verse being but an illustration, which might have been drawn from any source, sacred, or secular.

Figures of speech, intelligently used, have real meanings. And "build" in the declaration, "On this rock will I build my church," cannot be deprived of the sense of resting or depending on, as on a foundation. Hence we do find here the constitution of the Christian church.

Any position can be made to appear absurd, by a licentious use of illustrations. The "crooked stick," and "obtuse angle," as applied to my "notions of law and character," are wholly inappropriate. Compare the law to a Flemish ell (twenty-seven inches), and the gospel to a French ell (fifty-four inches), and my position is more fairly represented. Suppose seven ells to be perfection, under either dispensation; is Jewish perfection then equal to that of the gospel?

Elder W. failed to grasp my point respecting those passages in Revelation. He argued that the ten commandments are literally meant, in Rev. 11: 19, by "the ark of his testament;" I replied, No more literally than "the temple of God," denotes the Jewish temple.

It is true that there were two vails in the tabernacle, or temple, but one of these (the second) was pre-eminently "the veil;" comp. Matt. 27: 51, and all parallel passages; and within this veil Jesus entered (Heb. 6: 19). This follows, further, from the fact developed that the first holies has its antitype on earth, in the church of Christ. Nor is there anything militating against this in Heb. 8. "The heavens," of verse 1, and "heavenly," of verse 5, are not equivalents; they are from different words in the original; the first is designative of place, the other, not; the latter word occurs in such passages as Eph. 1: 3; 2: 6—"hath made us [the members of the church] sit together in heavenly places." Even the same word has often different meanings in the same sentence.

Ex. 24: 12, that "important proof-text," is up again. How simply my brother acts over "simply." I said that "I know of no instance where the ten commandments are called 'the law,' simply." Can there be any doubt as to my meaning? Did I not say, in the same paragraph, "The expression, 'the law,' when referring to the old dispensation, and not qualified to the contrary, . . . always refers to the entire body of the law as a whole, or to single commandments as part of the whole?" Is not "law" qualified, in Ex. 24: 12, by "which I have written?" This qualification makes it definite, and it may and does take the article on that account. I quote Kerl again: "Definite, as being made so by some accompanying descriptive words; (as) the blue-eyed damsel; the winds of autumn; the man who is upright." Are not "which I have written," "descriptive words"? There is a contrast (implied) between that written by God, and that not written by him, as there is one between an upright man, and one not upright, and between autumnal winds, and winds not autumnal. With a rule so directly to the point, I covet the reader's verdict.

The "handwriting," of Col. 2: 14, can only mean the ten commandments; for (1) nowhere, in all the Bible, is the rest of the law ever called a handwriting, whereas, the hand which wrote it is a common descriptive of the decalogue. (2) Let the reader consult the connection, observing that "his cross" reads "the cross," in Greek, and he will find himself unable to make any fair disposition of it other than I have done. (3) So far from retaining the rest of the law, this is the grandest stroke for its abolition, since, with the removing of the foundation, the house must fall. I have also shown that the Greek for "blotting out," is opposed to "recording," and may apply, with the fullest appropriateness, as I apply it.

I am asked, For whose benefit were such precepts as forbid killing, stealing, and adultery, taken away? In whose way were they? accompanied with some unworthy insinuations concerning myself. To me, such proceedings seem highly culpable, for no one knows better than my opponent, that I claim no abolition in the sense he attributes to me. Have I not repeated, again and again, that I cling to every iota of morality in the law? Did I not prove that the ten commandments were given to the Jews as if they were merely positive commandments, and that only to this extent were they abolished? that they were given to them, in a large measure, as a political constitution, and that as such they were abrogated? It may be true that, in after ages, the Jews saw that a moral basis underlay nearly all of them—and some of their leaders may even have spoken of them—yet this neither alters the fact of their having been given as if only positive, nor that to this extent their abolition was a necessity; it only increases the need of abrogation. Is not such a view of the case more than implied in my third affirmative of the second proposition?

I do not, then, wish to change "the nature of the precepts of Jehovah," but only to remove them from the unnatural position in which God was compelled, for a time, to place them, by reason of man's incapacity. Nor have I "renounced the premise," but merely admitted that one supposed way of showing its existence, has no bearing on the question. Had I even renounced the premise, my good brother would have given it to me again in his change of base respecting the reference of Deut. 5: 5, to Ex. 19. How kind!

I will requite this good deed by allowing him to have the coveted last word on the Hebrew, knowing that what I have already said on the matters involved is all-sufficient, and hasten to the more necessary work of a

## BRIEF SUMMARY.

I. Elder W. sought to maintain his affirmation under the three following divisions:—

1. "That the Lord claims a day in this dispensation." Here we are happily agreed. In so far as he tried to identify this day with the Sabbath, by making Jesus Lord of it in a higher sense than man is, I so fully met him that he had no reply (1st Neg.). I pledged myself to identify this day with the first day of the week, on the next proposition.

2. "That the Sabbath is recognized and familiarly

spoken of in the New Testament, without such explanations as would be necessary to guard against misapprehension, if it were abolished."

To this I replied (1) That all the mentioned instances of observing the Sabbath would be expected on the supposition of its abolition; and (2) That the explanation is given that these things were done to conciliate Jewish prejudice. See Acts 21: 20-25; 1 Cor. 9: 20. (3) Circumcision, animal sacrifices, the annual sabbaths, &c., all of which are confessedly abolished, were attended to by Christians as well as the Sabbaths. (4) The Sabbath is expressly said to be abolished (Col. 2: 16, 17); and (5) The Gentiles are, in particular, forbidden to observe all Jewish days. Gal. 4: 10, 11.

3. "That the law of which the Sabbath commandment is a part, was not abolished, but is now binding on all mankind."

To this I opposed its exact counterpart, viz., that Christ "abolished in his flesh the enmity, even the law of the commandments, in [their] ordinances." Eph. 2: 15. Here the discussion virtually ended. Nevertheless, every step in the development of his argument was patiently met, and refuted to my entire satisfaction, and I trust, also, to that of all unprejudiced readers. And here I must add

## THE VERDICT OF ELDER W.'S OWN BRETHREN.

These articles appear simultaneously in the *Gospel Echo and Christian*, my paper, and the *Advent Review*, Elder W.'s paper, and of which he is one of the editors. Concerning the conduct of these papers he wrote to me in a letter dated June 5, 1872, as follows: "I would ask that the editors and correspondents of both papers shall not interfere, but leave the points broached by us entirely to us during the discussion." The *Christian* has strictly observed this just request, referring all queries to the discussion, while the *Review* has not only seldom issued a number without at least one article touching the propositions between us, and sometimes two or three, but has, in violation of the agreement, even taken hold of the very points in hand. The issue of April 8, 1873, for example, has an article on "The Vail of the Sanctuary," by the resident editor, and one on 2 Cor. 3, by one of its most prominent correspondents—both being "points broached by us." And in this week's issue, April 15, 1873, the same correspondent takes up my various references to Galatians, with a promise to consider also Heb. 8. I have a right to speak of these matters here, because these articles appeared since my 7th Negative was sent to the printers. What does this mean? Were Elder W.'s brethren satisfied with his effort and conscious of victory, would they act thus? Not only this procedure, but also the fact that different views from Elder W.'s are taken on a number of passages, declare unmistakably what this means. It is a verdict in my favor.

Proceeding with my summary, I would remark that, according to the rules of discussion, it is amply sufficient for the establishment of a negative to meet the affirmative arguments. I have, however, the following negative arguments:—

II. The ten commandments, together with the rest of the Mosaic laws, form but one law.

1. The same names are indifferently applied to either portion, both being called "the law of the Lord" and "the law of Moses." (See 2d Neg.) To this there was no reply.

2. The unity of the law was shown to be either implied or asserted in Gal. 5: 3; John 7: 23; Mal. 4: 4 (see 3d Neg.); and Heb. 10: 28; 1 Kings 2: 3 (4th Neg.).

3. That the law was so abolished as to leave only its moral principles, I showed, in my 2d Neg., from Heb. 12: 27, 28; Gal. 3: 19; 3: 24, 25; in my 5th Neg., from Gal. 3: 13; 1 Cor. 9: 20; and in my 6th Neg., from Rom. 6: 14; and chap. 7.

The Sabbath being wholly a positive institution, whether originated at the giving of the law or pre-existent, was on that account abolished with such other positive institutions as pre-existent circumcision and the co-etaneous annual sabbaths.

III. I next made my arguments more specific by singling out the ten commandments. I showed that they stood to the Jews in such a special relation as is inconsistent with the genius of the present dispensation; that they were abolished as to this particular relation; and that this abolition involved the total destruction of the Sabbath. See end of 4th and beginning of 5th Neg.

Let me name four points:—

1. The ten commandments, as given to the Jews, are pronounced imperfect by the Saviour in Matt. 19: 21, and Mark 10: 21 (see 5th Neg.). When they are called perfect, the term is used only in a relative sense (see 4th Neg.).

2. The "first," or "old," covenant is conceded to be abolished; and that the ten commandments are this covenant, I showed from Ex. 24: 8 (6th Neg.), and Heb. 8 (7th Neg.); to which I might add my brother's concession on the reference of Deut. 5: 5.

3. I showed that the ten commandments are expressly called the covenant which the Lord made with the children of Israel when he took them by the hand and led them out of Egypt (1 Kings 8: 9, 21), and that the covenant so described is done away (Jer. 31: 31-34; Heb. 8: 6-13). (See 4th Neg.) To this no reply was attempted.

4. According to Elder W., Matt. 5: 17, refers exclusively to the decalogue. To his argument thence derived, I replied by showing that it teaches abolition in the strongest terms (3d Neg.). And so complete was my success that he attempted no rejoinder.

IV. At the close of my first negative, I made nine arguments in proof of the Sabbath's being a positive institution, and added two more in the paragraph marked I, at the end of the 7th negative. To none of these has a reply been made, though Elder W. is aware that this is fatal to his position. For, 1. The abolition of the law consists in abolishing only that, and all that, which is positive; and 2. It requires express legislation to transfer a positive institution from one dispensation to another, and there is no such legislation respecting the Sabbath under this dispensation.

V. Narrowing the compass of the discussion still more, I produced arguments wherein the Sabbath is expressly named as abolished, three of which will suffice for this summary:—

1. In Col. 2: 16, 17, the Sabbath is expressly named as abolished: "Let no man therefore judge you in meat, or in drink, or in respect of a holy day [heorte, the Jewish festivals, including the yearly sabbaths], or of the new moon, or of the sabbaths: which are a shadow of things to come; but the body is of Christ."

2. I argued from the fact that building fire in dwellings on ordinary occasions was prohibited, that the Sabbath bears the unmistakable impress of a local and temporary institution. Here I was somewhat disappointed by Elder W.'s silence; for I was

anxious to expose the only answer ever attempted.

3. Mark testifies that the Sabbath belongs to the class of things that were "made" (2: 27), and Paul declares, Heb. 12: 27, that the "things that are made" are "removed." To this, also, we have had no reply, and, no doubt, for the obvious reason that none is possible.

"Blind unbelief is sure to err,  
And scan his work in vain;  
God is his own interpreter,  
And he will make it plain."

DURBUQUE is excited over "spirit manifestations," in which a telegraphic battery and instrument are used. Long and frequent communications, purporting to come from "the other world," and containing some curious, yet truthful facts, have been received, and no one can account for the phenomena. The instrument thus operated upon by the invisible "intelligence" is at a private residence, and is not connected, by wires, or otherwise, with any other battery.

## JOY COMETH IN THE MORNING.

LINES TO MRS. A. BURWELL ON THE DEATH OF HER HUSBAND.

SISTER, weeping lone to-night,  
O'er a much-loved treasure flown—  
List'ning for the well-known tread—  
Missing the familiar tone,  
Tides of memory sad and sweet,  
O'er thy soul will ceaseless flow,  
Bringing back the lost one's ways,  
Looks and tones of long ago.

Know thy Saviour sendeth all;  
He who wept at Bethany,  
Think how not the sparrows fall,  
But he watcheth tenderly.  
He will speed to thy relief,  
Haste the bitter fount to dry,  
Turn to song the poignant grief,  
Bid all earth-taint quickly fly.

Sister, 'neath whose household tree,  
Love sits grieving lone to-night,  
Round whose hearthstone clouds have closed  
Shutting out the joy and light;  
Weep—but sorrow not as those  
Who no hope in Jesus know;  
Thou may'st sing amid thy woes,  
Praises for the chastening blow.

J. H. WOODRUFF.

## Obituary Notices.

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

DIED, in Holden, Me., March 22, 1873, of inflammatory fever, Cyrus Field, aged sixty-four years and nine months.

Long years he has been looking for Jesus to come, walking in the commandments and ordinances of the Lord. Words of comfort were spoken by the writer from Rev. 14: 13.

L. L. HOWARD.

DIED, at Nashville, Mo., March 31, 1873, of typhoid pneumonia and inflammation of the bowels, our son, John W. Wood, aged eleven years. His disease was caused by an internal injury in the lower part of the abdomen, from a fall upon a stick while at play with his mates at school. He suffered great pain for twenty-six days, but never complained. He said from the first that he could not get well. He conversed freely with his parents of his situation. He was conscious, and could talk plainly till the last moment and fell asleep without a struggle.

JOSEPH G. WOOD,  
ADALINE WOOD.

DIED, in Washington, N. H., March 16, of inflammation of the bowels, after an illness of five weeks, sister Leonora, daughter of William and Cynthia Farnsworth, aged twelve years and nine months. She gave her heart to the Lord about five years ago, was baptized, and united with the church. She ever tried to be faithful especially did she try to do up her last work well and faithfully. She manifested a great interest for the family, and was very anxious that they should prepare to meet her in Heaven. We have no doubt she sleeps in Jesus.

HARRIET I. FARNSWORTH.

DIED, at Victory, Vernon Co., Wis., April 15, 1873, sister Lucy Garbes, in the twenty-sixth year of her age. She leaves a husband and two children to mourn their loss. Sister Garbes embraced the present truth when the tent was at Liberty Pole, three years ago, under the labors of Bro. Sanborn and Downer. We have reason to believe that she sleeps in hope of a part in the first resurrection.

Funeral services by the writer, to an attentive congregation, from Rev. 14: 13.

Also, at Liberty Pole, March 24, Anna B., daughter of Wm. B. and Mary A. Williams, aged three years, two months, and twenty-eight days.

S. E. SUTHERLAND.

DIED, in Glen Sutton, P. Q., March 8, 1873, of scarlet fever, after a sickness of only twenty-eight hours, David R., son of James and Alma C. Buchanan, aged two years, eleven months, and four days.

Funeral discourse at East Richford, Vt., to an interesting congregation, by the writer, from Jer. 31: 16. "They shall come again from the land of the enemy."

D. T. BOURDEAU.

The Review and Herald.

Battle Creek, Mich., Third-day, May 6, 1873.

The School.

We have been sending out the interesting "Appeal to the Friends of the Cause," by the General Conference Committee, and subscription papers also, in behalf of the school. Individuals receiving them, not particularly interested, will please hand them to the proper persons in their vicinity. Any one who has not received a copy and is desirous of learning the facts in the case will be furnished free on application. Address REVIEW & HERALD, Battle Creek, Mich.

The article of Eld. Vogel in this number concludes the examination of the third proposition under discussion between himself and Bro. Waggoner. One more proposition is to come respecting Sunday sanctity, in which Eld. V. takes the affirmative. Thus far, neither we nor any of our correspondents have written anything with reference to the arguments adduced by the disputants in this discussion. We shall be justified in referring to the matter this week in view of the charges which Eld. V. prefers against us in his present paper. The article to which he refers on the veil of the sanctuary was written to meet the queries of some of our friends in Iowa, queries which they entertained before this discussion was commenced or thought of, but of which we were not aware till the matter was brought before us by letter the week previous to the appearance of our article. It was written wholly in reference to them. Bro. Canright's articles on Objections to the Sabbath are written weeks in advance of their publication, and without any reference to what has appeared, or may appear, in the Review. They are answers to objections which he has found from an extensive experience as a public laborer, to exist quite generally in the minds of the people. In none of them is there any allusion to Eld. V. or his position, or to the arguments used in the discussion. Eld. V.'s alleged grievances are wholly imaginary.

The Systematic-Benevolence Fund and the Ministry.

We have just listened to the reading of Bro. Butler's good words in this number upon the subject of The Systematic-Benevolence Fund and the Ministry, and we unhesitatingly endorse them as sound and necessary at the present time. Unless Bro. Butler's suggestions be patiently considered and firmly carried out by our auditing committees it will be better for Seventh-day Adventists in the end, to abandon their present system of labor and support and throw their young ministers upon their own responsibilities, to depend upon the result of their own labors for support as most of the denominations do. But our system is the right one, and if properly guarded will reach great results. JAMES WHITE.

The Western Camp-meetings.

THE time has come when these important meetings should be appointed, so as to give opportunity for the brethren and sisters to make their arrangements for attending them. We appoint as follows:—  
Near Centerville, Kansas, May 29-June 2, 1873.  
Washington, Iowa, June 5-9, "  
Medford, Minn., " 19-23, "  
Clear Lake, Wisconsin, " 26-30, "  
The friends of the cause in the Illinois Conference are so scattered that it is not thought best by its officers to attempt to have a camp-meeting in that State. Those living near Iowa can easily attend that meeting, as it is so near the eastern line of the State, while many living near Wisconsin, can attend there. It is expected that these meetings will be seasons of general interest, and of great importance to the prosperity of the cause in these Conferences.

We expect Bro. and sister White will attend them. Eld. Butler also designs to be present. The ministering brethren who labor in each State will attend their own camp-meeting and assist in the good work. We want to see a general rally of the friends of the cause at these important meetings. All should be present punctually to commence with the meeting Thursday morning and continue through till the meeting closes. Those who fail to pursue this course suffer a great loss. Come, brethren and sisters, come up to these annual feasts and get your hearts imbued with the spirit of the work, and your minds enlightened in regard to its rapidly increasing magnitude, and your interest increased in its vast importance. Let the world to come have a share of your thoughts, and the cause of God a small portion of your time. You can't afford to stay away. Come prepared to lift in the important enterprises about to be undertaken by our people. We shall be disappointed if these meetings are not the largest gatherings that have ever been seen in the States where they are held. GENERAL CONFERENCE COMMITTEE.

The Kansas Camp-Meeting.

I wish to say a few words about this meeting which the reader will see is appointed in this week's Review, near Centerville, Kansas. The place selected for the meeting is as central as any for all parts of this large Conference. The church near that place are anxious to have it there, and promise to carry passengers to and from the railroad, free, and pro-

vide for teams. The grove chosen is near Waymire crossing, on Big Sugar Creek, one mile south of Centerville, ten miles north-west of Mound City, fifteen miles south-west of La Cygne, and eighteen miles east of Garnett. Passengers coming on the cars should come on the Ft. Scott and Gulf R. R., and stop at La Cygne in the day-time, Wednesday preceding the meeting. The trains from the north and south generally meet there about noon. Teams will be there to take all who are there at that time to the meeting. It would be well to address a letter to Smith Sharp, Centerville, Linn Co., Kan., beforehand, so that it may be known how many are coming. Will not those who have charge of the northern Missouri tent, ship it to Smith Sharp, La Cygne, Kansas, by freight, so that it may be there in ample time?

The present condition of affairs in this Conference makes it very important for the well-being of the cause that there should be a good attendance at this meeting. Indeed, it may well be doubted if there is not a more general interest manifested than there has been for the last two years, to attend, and take hold to lift in the work, if there is another appointed very soon. The General Conference has had a deep interest for the good of the cause in that weak Conference, for years, sending laborers, season after season, at an expense of thousands of dollars to itself. Bro. and sister White made a visit there, almost at the hazard of their lives, when the Conference was organized, having previously (the same season) attended eleven other camp-meetings, when they were just about worn out with hard labor, for the purpose of inspiring hope and courage, and showing their interest in the work there. But we are sorry to say there has not been that response on the part of all the brethren there we had hoped to see. But little has been done to support the local labor in the Conference, to say nothing of what has been sent in from abroad.

This year, the General Conference has sent in no laborers to carry on the work there, partly because there are enough on the ground, who could and would labor, could they be properly supported, and partly because the brethren have not generally felt the burden of the work in their own Conference. If our brethren in particular localities do not feel the burden of the work in their own Conferences, the General Conference will try to help where they do. Here is far more encouragement to try to help those who will take hold with us than those who will not. God will be more ready to bless in such places. We speak thus frankly because we want the brethren to realize that they have reached an important point in the progress of the cause there. We know that money is scarce, and times are hard, but that need not hinder people from going to meeting, or manifesting a proper degree of interest in the work.

We repeat, this meeting is an important meeting, and we hope there will be a special effort made to attend it. The people are used to traveling long distances in that new country. When worldlings can go hundreds of miles on buffalo hunts or land speculations, Christians can go some distance to worship God if they have an equal interest. Come, friends of the cause, rally from all parts of the Conference, and inspire courage in all our hearts by your earnest interest. Take hold, and we will do what we can to start the work forward. Start out in earnest this spring. You have two tents purchased, and men enough to run them. Sacrifice something for the purpose of properly supporting them. We are most happy to say there are those who feel a most commendable interest in the work, and are doing what they can for its advancement. With these we deeply sympathize, and we earnestly hope all will imbibe the same good spirit. GEO. I. BUTLER.

Monroe, Wis., April 23, 1873.

Wisconsin Camp-meeting Fund.

At the Wisconsin camp-meeting last year, we commenced to raise a camp-meeting fund to meet the running expenses of our camp-meetings. And as the apostle tells us to be diligent in every good work, and as we all acknowledge that the sustaining of our camp-meetings by our presence and by our means is a good work, therefore we recommend that the elders in every church invite every brother to pay one dollar and the sisters fifty cts. each, between now and camp meeting, and send it to the camp-meeting by one of your delegates. Do not neglect it. We hope that those who may not be connected with any church will send what they wish to give, by letter to William Kerr, Monroe, Green Co., Wis., Stating that it is camp-meeting fund.

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

Visiting on the Sabbath.

A CORRESPONDENT wishes to know to what extent Sabbath-keepers are justifiable in visiting their friends on the Sabbath day.

I think it depends on what object they have in view. If they go for the purpose of doing some good, and have their conversation on heavenly things, it is proper that they should go; but if, on the contrary, they go for pleasure, and do not have any good object in view, and talk of this life and worldly amusements, certainly there is no doubt but that it is wrong.

It is well to do good on the Sabbath day.

M. C.

SISTERS in N. Y. desiring summer hats can obtain them at Genoa, May 31 and June 1. Arrangements are being made for dressing over old hats.

P. Z. KINKE.

Excitement over a Catholic Bishop's Sermon.

THE N. Y. Times of the 4th ult., contains a dispatch from Cleveland, Ohio, stating that much excitement has been created there by the recent Lenten pastoral of the Right Rev. Dr. Gilmour, Roman Catholic Bishop of that diocese. The document is very bold and determined in tone and character, asserting the supremacy of the Church over the State, censuring the present system of public school education, which he claims is imperfect, insisting that Catholic families shall send their children to Catholic schools unless absolutely impracticable: directing that marriages shall not be contracted outside the Catholic church, and says if necessary Catholics must insist upon and demand their rights as citizens at the polls. Church property will not hereafter be controlled by trustees, but shall be transferred to the Bishop. The pastoral has elicited much comment from the press of the city, both editorially and through communications. Last Sunday evening, Rev. Mr. Toobush, a Unitarian minister, before a large audience, made the pastoral the subject of his discourse, and took strong grounds against it.

Bishop Gilmour published a letter defending and explaining the pastoral at length, and concludes with this proposition to the school board: That the Catholics shall build their own school-houses, and place them, during school hours, under the entire control of the public school board, during which time no religious instruction shall be given; but before or after school hours religious instruction shall be permitted. The teachers of said school to be Catholics, and be paid by the school board.

Appointments.

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

\* Services in Chicago, every Sabbath (seventh day), at 269 West Erie St. All Sabbath-keepers spending a Sabbath in Chicago, are invited to attend.

Appointment for Wisconsin.

PROVIDENCE permitting, I will hold meetings at Victory, Wis., Sabbath and Sunday, May 10, 11. Meetings to commence Sabbath evening. We hope the churches of Kickapoo Center and Liberty Pole will attend. I make this appointment at the suggestion of members of the Wisconsin Conference Committee that these churches are very needy of labor. We urgently request a general attendance. We would also be glad to see any of our friends from Iowa, and other places. GEO. I. BUTLER.

Wisconsin Camp-Meeting.

As we understand that there will not be a camp-meeting in Illinois this year, it is thought best by the President of the General Conference and also by the Wisconsin Conference Committee to hold our camp-meeting this year at Clear Lake where we held it two years ago. This is about one mile from Milton Junction in Rock Co., Wis. The time of the meeting is June 26-30, 1873. We cordially invite all Sabbath-keepers in the vicinity to freely participate with us in the exercises of the meeting. We also cordially invite all our brethren and sisters from the Illinois Conference to join us in this meeting. Bring on your tents and let us all try in the fear of God to make it the best and most profitable meeting we have ever had. We earnestly request that, if it be possible, Bro. and sister White attend this meeting; but if they cannot, we hope and urgently request that Bro. Canright and Butler will attend it.

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

Iowa Camp-meeting.

THE place for the camp-meeting in Iowa will be Washington Iowa. The time as appointed in this week's paper is June 5 to 9.

H. NICOLA.

MONTHLY meeting for Western N. Y., at Olcott, Niagara Co., May 10, 1873. E. TARBOR, Clerk.

QUARTERLY meeting at Rockton, Ill., May 17 and 18. Brethren from other churches are invited to attend.

Will Bro. Steward or Bro. R. F. Andrews meet with us? G. M. BOWEN.

QUARTERLY meeting for Mt. Hope, Grant Co., Wis., at Mt. Hope, May 17 and 18. A general invitation is extended to the brethren and sisters abroad. Preaching may be expected. The next quarterly meeting of the Tract and Missionary Society of District No. 3, will be held in connection with this meeting. Let all send in their reports.

WM. PROCTOR.

I DESIGN holding meetings in Vermont as follows: At Bordoville, May 10; at West Bolton, 17 and 18; at Westmore, 24 and 25; at East Charleston, 31 and June 1. I expect that my brother will be with me at these meetings. At East Charleston and Westmore, we intend to organize systematic labor for Orleans County. We therefore hope not to be disappointed in not seeing the old friends of the cause at those points. Shall we not have the privilege of meeting Eld. Albert Stone at Westmore? I believe the time has come to rally all our forces in Vermont, and to systematically push forward the work among young believers as well as in new fields. Shall we not see a good representation of Sabbath-keepers from Huntington, Starksborough, Bristol, etc., at West Bolton? We have not time to go farther west than Bolton before tent season. D. T. BOURDEAU.

Tract Meetings in N. Y.

DIST. No. 1, Olcott, N. Y., May 24, 25. The regular monthly meeting for Western N. Y. will be held in connection with the quarterly meeting of the Tract Society.  
Dist. No. 2, Roosevelt, May 24, 25.  
" " 3, Adams Center, May 25.  
" " 4, Norfolk, May 24, 25.  
" " 5, 6, As Bro. Russell and Tyrel may arrange.  
" " 7, Brookfield, May 17, 18.  
" " 8, Genoa, May 31 and June 1, in connection with which the general quarterly meeting will be held. A general attendance at this meeting is

desired. Those going by R. R. from the east, west, and north, will take the Southern Central R. R. at Auburn or Weedsport for Locke.

DIST. No. 10, Ulysses, Pa., May 10 and 11, 1873.  
" " 11, Where Bro. Welch may appoint, May 17 and 18. P. Z. KINKE, Pres.

QUARTERLY and Tract Society meeting for Dist. No. 2 at Marion, Iowa, May 17, 18. Hope there will be a general rally of the friends of the cause at this meeting as there are some matters in reference to Missionary work that must be attended to before camp-meeting if possible. Meetings to commence Friday evening. H. NICOLA.

At Convis, Sabbath, May 10, Newton, 14, at 5 p. m., Burlington, Sabbath, 17.

A. S. HUTCHINS.

Business Department.

Not slothful in Business. Rom. 12:11.

Business Notes.

THE address of James Ertzenberger is Tramelan, Jura Bernois, Closed Mail, Via England, Suisse.

M. WOOD: The piece entitled, "The Puzzled Dutchman," appeared in the REVIEW some time ago.

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.

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