

THE ADVENT REVIEW

And Herald of the Sabbath.

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

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THE HOMELESS WAYFARER.

FOXES have their holes secure from danger,
Where betimes they fly for rest;
Man enjoys his safe and peaceful pillow,
And the bird her quiet nest.

But the Son of man, born in a manger,
Hath not where to lay his head—
Counted as an outcast and a stranger,
Spit upon and buffeted.

On the cross, he closed his weary eyelids—
On the cross, he bowed his head—
Only thus he rested from his labors,
Dying in the sinner's stead.

King of glory, looking love and meekness,
While the proud world scoffs and scorns,
Hath thine aching head no softer pillow
Than a cruel crown of thorns?

In thy Father's house are many mansions,
Pleasant mansions, bright and fair—
Yet thy patient feet still wander earthward,
That thou mayest bring us there.

Though all hearts and homes were made for Jesus,
Still they know no guest but sin;
Though he stand and knock, no cheerful welcome
Calls the blest Wayfarer in.

At my door, the wayworn wanderer knocketh,
Wandering where fond friends are few—
And he waiteth till his locks are dripping,
Cold and wet with midnight dew.

I behold thee, O thou Man of Sorrows,
Faint and footsore all for me,
Let my humble and unworthy dwelling
Rest and cheer and comfort thee.

Come, O come, thou meek and lowly Jesus,
Dwell with me and be my guest!
Come, and be my loving elder brother;
Make thy home within my breast!

PRACTICAL THOUGHTS.

BABES IN CHRIST.

THOSE who have been in the truth for years are in danger of forgetting what they once were, and where the truth found them, and of not making that allowance for young believers that they should. On the other hand, young believers are in danger of looking for perfection in old believers, and of halting and stumbling at their faults, instead of looking to the only perfect pattern, Christ Jesus. We should bear in mind that Christians all have a common enemy to contend with, and sins to overcome, and that the work of overcoming is a progressive work. We should remember that the Bible speaks of "babes" in Christ, as well as of men and women of full stature. We do not expect as much of babes as we do of grown persons. Their strength is feeble, and they require light food and much care. And, thank God, their knowledge and responsibility are not beyond their capacity to perform. If they knew as much as grown persons, a sense of their weakness would make them unhappy, and they would not be contented with little things. Their feebleness and dependence draw out our sympathies and feelings of tenderness; and we excuse in them things which would be inexcusable in older persons. Such should be our feelings toward young believers. We should exercise toward them that patience, tender love, and forbearance, that kind parents do toward their children. We should love them as Christ has loved us, and not suffer their errors and childish ways to separate us from them in our feelings, or move us to hatred toward them. Christ loved us when we were sinners. It was our sins and miseries that led him to pity us and die for us. So the infirmities of young believers should lead us to be the more anxious to pity and help them, but fallen human nature revolts at such duties. We are too much inclined to merely love those who love us. Selfishness

is at the bottom of this. Christ did not wait till we were all right before dying for us.

But while there is a period of spiritual infancy to every Christian which calls for care and tenderness, and which is characterized with limited knowledge and comparative freedom from heavy responsibilities, it is the will of God that we should merge out from the feebleness of infancy into the vigor of youth and into the experience and firmness of manhood, that we may not constantly demand the care of others, but be where we can help others, and be nursing fathers and mothers in Israel. These are greatly needed at the present time. The cause is suffering greatly for want of such. The trouble is that men and women do not exercise in laboring for others. They are shut up to themselves. They shun responsibilities. They are babes, needing the care and attention of others, while they should be strong in God and in the truth, imparting strength and knowledge to others, and blessing them with their rich experience. As they do not labor for others, in weariness and anxiety, they cannot know the value of the soul from experience, and are not prepared to help those who have taken a stand on the truth under the labor of others.

Many of us are dwarfed in spiritual strength and experience, and retain childish ways, from which we should have been weaned years ago. It is a shame constantly to require to be humored and petted; to be carried by others while we should bear our own weight. God wants us to lean upon him, and test the value of religion and the power of his free grace by our own personal effort. Unless we do this, our lives shall be worse than useless; we shall not bear fruit to the glory of God. Our example of weakness and inefficiency will tend to weaken others, instead of strengthening them. Instead of gathering with Christ, we shall scatter abroad; and how shall we meet the perils of the last days?

God delights to see us behave ourselves like weaned children, to see us help ourselves and learn to help others. But when he would wean us we are in danger of murmuring. But he knows what is for our best good. It is with us in religion as with one learning to swim. We must launch out and leave the shore. God pushes us out, that we may learn the lesson of self-reliance. His eye is upon us, and he will not suffer us to perish. Let us submit to him and honor him by doing valiantly in his cause.

LACK OF WISDOM.

It is no part of that wisdom which comes from above, and which is peaceable, to take sides with brethren and sisters under trials, who are in the wrong, thinking to help them in so doing. In pursuing this course, many have ruined those whom they hoped to help. The only way to help those who are in the wrong, is to impress their minds with the fact that they are not right. But all are not qualified to perform this delicate duty. It is those who are spiritual and do not move from impulse and selfish motives, upon whom the Scriptures roll the burden of restoring the erring. Gal. 6:1. Such are generally backward in engaging in this most difficult work, because they understand its importance, and the difficulties which it presents; while those who are the least qualified for this work generally think themselves competent for the task. In cases of trials, such individuals are the first to suggest what should be done, and they are not waiting for words on occasions when it is wisdom to be slow to speak. When such hastily meddle with a trial, its difficulties are increased, and very often the work of correcting these overanxious and talkative ones becomes a more difficult task than to settle the original trial.

When two parties get tried with each other, both are generally more or less in the wrong, and both parties should be made to see their wrongs, and the virtues of those with whom they are in trial. This

course makes for peace. But to be partial, and array before one party the faults of the other party in the worst of light, widens the breach between brethren, ruins souls, and is put down in the records of Heaven as one of the most criminal acts that mortals can perform.

THE RICH AND THE POOR, MASTERS AND SERVANTS.

While the Bible enjoins upon the wealthy to regard and favor the poor, in their deal with them, it also enjoins faithfulness on the poor, in laboring for the wealthy. It commands them to do what they do "with good will," "as to the Lord, and not to men." "Not with eye-service, as men-pleasers." Eph. 6:5-8. The apostle adds: "And ye, masters, do the same things unto them, forbearing threatening: knowing that your Master also is in Heaven; neither is there respect of persons with him." Verse 9. What a complete regulator are these words! Masters and servants would do well to reflect upon them. The servant who is unfaithful in his labor is as guilty of dishonesty as is the master who is close in his deal. Selfishness is the ruling sin of the age. Never were the wealthy more inclined to grind the face of the poor, and never was it more difficult, on the other hand, to find faithful and reliable servants, who will interest themselves for their employers as they would for themselves. Faithful servants will seek to give their masters an equivalent in labor for the wages they receive, and to make the business in which they are engaged profitable to their masters, that they may be enabled to discharge their heavy responsibilities.

HOLD ON TO THE ERRING.

Although there is a point in laboring for the erring where exclusion must be resorted to for the good of the cause, yet it is safe to have it as a rule not to drop the erring too soon. When we think we have done all that we can to restore them, prayer and solemn reflection may bring to our mind some duty unperformed, some defects in our past labors, and some means whereby those in the wrong may be led to reform.

Christ died for erring believers. He has presented the efficacy of his death to the Father, in their behalf. He has faithfully plead their cases before God. He has sent his Spirit and holy angels to convince them of sin and righteousness, and to lead them in the path of virtue. Much labor has been bestowed upon them by God's children on earth. Angels rejoiced when they first repented and when their names were recorded in the Lamb's book of life. Too much has been done for them for us easily to give them over as being past hope. Heaven would be clear of their blood if they were lost, but God would be more glorified in their restoration and salvation. May not their probation be lengthened in answer to our prayers and as the result of wisely directed effort? While we may be inclined to cut them down for not bearing fruit, and for cumbering the ground, it may be that the Lord says, "Let them alone this year also." May we not, by manifesting love instead of hatred, patience and forbearance instead of impatience and rashness, meekness and a willingness to confess our sins instead of pride and stubbornness and a disposition to justify and build up self, lead them to repentance? How long the Lord has borne with us in our sins! We may have professed the truth much longer than they have, may have had greater light and more privileges than they have had, and yet may have often been indifferent and in a blackslidden condition, and, notwithstanding all of this, we hope to be saved. Why not allow others the same privilege? With what measure we mete it shall be measured to us again. The merciful shall obtain mercy. But if we do not forgive men their trespasses, neither will God forgive us our trespasses.

Says James to the last church, "Brethren, if any of you do err from the truth, and

one convert him; let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins." James 5:19, 20. What a strong inducement to wisely and patiently labor for the erring. Let us not drop them too soon.

D. T. BOURDEAU.

The Right Sort of Religion.

WE want a religion that goes into the family and keeps the husband from being spiteful when dinner is late—keeps the wife from fretting when the husband tracks the newly washed floor with his muddy boots, and makes the husband mindful of the scraper and the door mat; keeps the mother patient when the baby is cross, and keeps the baby pleasant; amuses the children as well as instructs them; wins as well as governs; projects the honeymoon into the harvest moon; and makes the happy hours like the eastern fig-tree, bearing in its bosom at once the beauty of the tender blossom and the glory of the ripening fruit. We want a religion that bears heavily, not merely on the "exceeding sinfulness of sin," but on the exceeding rascality of lying and stealing; a religion that banishes small measures from the counters, small baskets from stalls, pebbles from the cotton-bags, clay from paper, sand from sugar, chicory from coffee, annatto from butter, beet juice from vinegar, alum from bread, strychnine from wine, water from milk cans, and buttons from the contribution box. The religion that is to save the world will not put all the big strawberries at the top and all the bad ones at the bottom. It will not offer more baskets of foreign wine than the vineyards ever produced bottles, and more barrels of Genesee flour than all the wheat fields of New York grow, and all her mills grind. It will not make one-half a pair of shoes of good leather and the other of poor leather, so that the first shall redound to the maker's credit, and the second, to his cash.

It will not put Jouvin's stamp on Jenkins' kid gloves, nor make Paris bonnets in the back room of a Boston milliner's shop, nor let a piece of velvet that professes to measure twelve yards come to an untimely end in the tenth, or a spool of sewing silk that vouches for twenty yards be nipped in the bud at fourteen and a half, nor the cotton thread spool break to the yard-stick fifty of the two hundred yards of promise that was given to the eye, nor yard wide cloth measure less than thirty-six inches from sel-vage to sel-vage, nor all wool delaines and all linen handkerchiefs be amalgamized with clandestine cotton, nor coats made of woollen rags pressed together be sold to the unsuspecting public for legal broadcloth. It does not put bricks at five dollars a thousand into chimneys it contracted to build of seven dollar materials, nor smuggle white pine floors that have paid for hard pine, nor leave yawning cracks in closets where boards ought to join, nor daub ceilings that ought to be smoothly plastered, nor make window blinds of slats that cannot stand the wind, and paint that cannot stand the sun, and fastenings that may be looked at, but are on no account to be touched. The religion that is to sanctify the world, pays its debts. It does not consider that forty cents returned for one hundred cents given is according to the gospel, though it may be according to law. It looks upon a man who has failed in trade and who continues to live in luxury, as a thief. It looks upon a man who promises to pay fifty dollars on demand with interest, and who neglects to pay it on demand with or without interest, as a liar.

I HAD rather put my foot upon a bridge as narrow as Hungerford, which went all the way across, than on a bridge that was as wide as the world, if it did not go all the way across, the stream.

RECEIVE Christ into your heart and he will receive you into his kingdom.

Doing One's Best.

THE habit of doing to the best of one's ability the duty of the hour is invaluable. The world is full of work half done, of enterprises imperfectly accomplished, of deeds that lack one or two elements only to make them great. And this is so because there are so many people who simply try to meet the present contingency. They have no high ideal of doing things well for the sole sake of doing them well, no wings to their souls which raise them into that upper air where motive gives nobility to action. Those who do rise to the conception of an ideal life too often procrastinate the hour when they shall begin to live as well as they know how, and still the days pass on, and their conceptions take no form. Thus life goes by, and mediocrity slumbers in an unknown grave.

The interior life of every man and every woman who rises above the common level is distinguished by this love of excellence for its own sake, this quenchless aspiration to do better and better until their performance reaches the unattainable ideal.

There is not a boy nor a girl in the remote cabins of the far West, or on the lonely prairies, that may not follow in the footsteps of these mighty ones who have laid

"—their just hands on that golden key
That opens the palace of Eternity."

Let the boy begin by doing well his morning chores, neglecting nothing, slighting nothing, omitting nothing. Not many months since we went through the stables of the best stock-raiser in this country. How clean were the calf-pens, and the pigs looked like household pets! Not a corn-stalk was in the wrong place; not a dust of ashes on the furnace where the food was cooked; every rake and brush and shovel hung on its nail. "How do you manage to keep things so clean?" we asked. "Oh," was the reply, "I've discharged many a man because he wouldn't do things well!" This stock-raiser will have everything, little and big, done in the very best manner, and just here is the secret of his success. When the boy has done his chores well, if he goes to school, let him get his arithmetic lesson thoroughly, not doing the sums this way or that because it "brings the answer," but because the right way of doing the sum is right, and every other method is wrong. If he has a composition to write, let him take the utmost pains to make it the best expression possible of his ability, in language, grammar, and penmanship. He might as well be playing ball, or twirling his thumbs, so far as any intellectual improvement is concerned, as merely "scratching off a composition," to save a bad mark or escape reproof.

And the girl, she can walk in the footsteps of Alice Cary, of Margaret Fuller, of Elizabeth Barrett Browning, by washing the dishes well and wiping them till they shine, by making the loaf snowy, and light, and sweet, by giving her kitchen an air of neatness and cleanliness, of order and system, without which the costliest parlor is cheerless and dreary. If she has in her own mind a clear conception of perfection in housekeeping, it will appear in everything she touches, and adorn the rooms over which she presides more than costly tapestries or rosewood furniture. And for the lessons at school, what we said to the boy applies with equal emphasis to her.

If we knew that this day, this month, this year, would close our work here, how solicitous would we be to make each separate portion perfect in quality and in performance! If we knew what single act of our lives would mark a turning point in our destinies, how careful would we be to make that act complete in every excellent quality! As we cannot know these things, how fitting it is that at every step of our progress we covet earnestly the best gifts, and let each separate day as it passes witness a perfect record.

Trust Children.

NEVER accuse a child of a fault unless you are certain he committed it.

Children should not be treated with suspicion. We should act toward them in this matter as we feel we ought to act toward others, only with greater tenderness—not less, as is usually done. We should always put the best construction possible upon their conduct; that is, unless you are sure a child is telling a lie, and can prove it, do not show the smallest hesitation in believing what he says. Far better that you should be deceived, than to run the risk of showing a truthful child you do not trust him. Your simple trust makes a lying child truthful. Your doubt of his truthfulness may make a truthful child a liar.—*Sel.*

The Gospel not Gloomy.

THE gospel gloomy! It is an anthem from the harps of Heaven, the music of the river of life, washing its shores on high and pouring in cascades upon the earth. Not so cheerful was the song of the morning stars, nor the shout of the sons of God so joyful. Gushing from the fountains of eternal harmony, it was first heard on earth in a low tone of solemn gladness uttered in Eden by the Lord God himself. This gave the key note of the gospel song. Patriarchs caught it up and taught it to the generations following. It breathed from the harp of the psalmist, and rang like a clarion from tower and mountain-top as prophets proclaimed the year of

jubilee. Fresh notes from Heaven have enriched the harmony, as the Lord of Hosts and his angels have revealed promises, and called on the suffering children of Zion to be joyful in their King. From bondage and exile, from dens and caves, from bloody fields and fiery stakes and peaceful death-beds, have they answered, in forces which cheered the disconsolate and made oppressors shake upon their thrones, while sun and moon, and all the stars of light, stormy wind fulfilling his word, the roaring sea and the fullness thereof, mountains and hills, fruitful fields and all the trees of the wood, have rejoiced before the Lord, and the coming of his anointed, for the redemption of his people and the glory of his holy name.—*Dr. Hodge.*

Bad Air vs. Religion.

MANY a farmer and housekeeper wonders why it is that they must need take a nap every Sabbath in sermon time. When the parson gets comfortably into the second or third head of his discourse, and his congregation have settled into the easiest position to listen, gentle sleep begins to steal over their faculties, and the good man is surprised at finding his argument less cogent than it seemed when prepared in the solitude of his study. At home, the busy matron never thinks of eleven o'clock in the morning, and the man of business would consider his sanity or common sense sadly called in question, should a friend propose a half hour's nap at that hour of the day. Nevertheless, they both sleep like kittens, in their pews, and logic, rhetoric, eloquence, are alike wasted in the vain attempt to rouse their sluggish souls. The question of the poet, so often sung in our assemblies,

"My drowsy powers, why sleep ye so!"

is exactly in point, and we propose as an answer, "Because we are all breathing carbonic acid gas—deadly poison; because the sexton didn't let the foul air of last Sunday's congregation out of the doors and windows, and let the fresh, pure air of heaven in."

Look around at the audience; that feverish flush is n't heat, it is poison. The lady nodding over there, her nose and cheeks like a scarlet rose, is not too warm, for the thermometer does n't stand over 70 degrees; she is partially suffocated; what she wants is fresh air. The hard-working mechanic and farmer does n't sleep because he watched with a sick child last night, but simply for want of oxygen to keep the flame of intellectual and physical activity brightly burning.

Nobody can rise on wings of faith in a poisonous atmosphere. Oxygen and religion cannot be separated in this unrighteous manner. We cannot live in conformity to spiritual laws while in open violation of the physical.

Is your sexton a man of intelligence sufficient to understand the necessity and reason of ample ventilation? Does he know that every human being vitiates, at the least estimate, four cubic feet of air every minute? Linger when the congregation leaves, and see if he shuts every door and window tight, to keep in all the heat till evening service; then see how thin the lamps burn in the vitiated air; how hard the minister tries to raise himself and listeners to the height of some argument, and how stupid they are—nothing but bad air.

Now for the remedy, which costs labor and money; for ventilation is a question of dollars and cents. Saturday the sexton should be instructed to open all the doors and windows, to let out all the dead and foul air, and let in such as is fresh. It takes no more coal on Sunday morning to heat the church to seventy degrees because of this purification. Sunday noon, let the opening of the church be again thrown wide—warmth and bad air will alike disappear, and though extra coal may be required to raise the temperature, the minister will preach so much better in consequence, and the hearers will listen with such increased relish to the sacred word, that the loss of the pocket will be infinitely compensated by the gain of the soul.—*Educational Monthly.*

STAR DEPTHS—The mind of man utterly fails to realize the immensity of space, and no one unaccustomed to the use of the telescope can have an adequate idea of the difference presented by the heavens when viewed by the naked eye, even upon a clear night, and the scene which is disclosed to the eye and mind of the astronomer. How difficult it is to realize that each star in the solemn depths of the universe is a sun like our own sun, but separated from each other and our own by distances almost beyond the power of man to compute.

Only about three thousand stars can be distinctly seen and counted by the naked eye, while an ordinary telescope reveals the presence of something like three hundred and fifty thousand. Herschel's great eighteen-inch instrument, it is estimated, shows one hundred and eighty millions, while the great Rosse telescope, by its vast penetrating power, is supposed to open up to our vision not less than seven hundred millions. And yet, when the whole heavens are swept by this telescope, we have only penetrated a distance into space from our stand-point on this globe which, when compared to the immensity beyond, is no more than the space occupied by the room where we write or read is to the immensity of depth penetrated by the last-mentioned instrument.—*Sel.*

World-Weary.

SOCIETY is full of people who know that their lives are frivolous and unsatisfying. It chafes them to feel that they are the victims of the great world-show, whirled along in it, whither-soever it listeth, with no opportunity for a deeper culture, no time or vitality left for the discipline of the soul, for coming into fellowship with the great minds of the race, for communing with what is noblest and best in human thought; no time left for walking with Christ in the lowly and obscure paths of charity, for letting their spirits lie still, that they may be put in tune, purified, calmed, and rested, in the arms of God.

Persons thus ensnared by their earthly and selfish cares may well look back and sigh for the advantages of other days. They know that there was much more of reality and noble truth in their lives then than now. They were nearer to nature and to all that gives largeness and strength of soul. Well may they envy the obscure Christian, untroubled with trifling cares, whose conversation is in Heaven, who walks daily with God and amid those truths and thoughts which are the glorious essence of things.

How often, weary and empty of soul in this world-pageant, men and women would be glad to flee out of it, as Moses fled from Pharaoh's court to Midian. Better to keep the sheep of Jethro, if he might thus come unto Horeb, the mount of God, than to bask amid royal pleasures, which are a weariness and pain. Better to flee into the wilderness, and sit under a juniper tree, fed by the ravens, and drinking of the brook, than be oppressed with gayeties which are but vanity and vexation of spirit.

It was not to Pharisee and scribe, amid the pomp, and life they so proudly led, but to the shepherds who watched their flocks by night, that the angel of the Lord appeared. To them, and to wise men in the East, silently communing with the stars, was it first made known that a Saviour had been born.

Not amid the hurry of Laban's home, but while he lay alone in his far desert journey, were God's eternal counsels revealed to Jacob.

There must be more of simplicity in our modern lives, less of earthly engrossment, and more of high spiritual aspiration, if we would save ourselves from becoming the automatons of the hour.—*Sel.*

DISCUSSION ON THE SABBATH QUESTION

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

FOURTH PROPOSITION.

"Do the Scriptures teach that the first day of the week is to be sacredly observed by Christians?"

ELDER VOGEL affirms; ELDER WAGGONER denies.

ELDER VOGEL'S THIRD AFFIRMATIVE.

c. The third style of reckoning time, namely, from midnight to midnight, is used by John in his gospel, the last written book in the New Testament, unless Revelation be later. Here, we have scriptural authority as to the last usage among Christians. Mark 15:25, informs us that, according to the notation which begins the day with the morning, Jesus was crucified at the third hour—our nine o'clock in the morning. But John, who evidently begins the day at midnight, says that at the sixth hour he was on trial. John 19:14. This is also the only reckoning, as we shall hereafter see, which accounts for all the scriptural statements bearing on the length of time that Jesus was in the grave. "The Egyptians, the Ausonians, and others," says Kitto, "adopted this reckoning." It was also used by the Romans, and hence was the prevailing method when Christianity was cradled and nurtured. Not only was this style used in Ephesus, where John wrote his gospel, but also in the Roman town of Troas, about one hundred and thirty miles to the north, of which Acts 20:7, speaks.

Thus do we not only justify the present usage of beginning our days at midnight, but this also decides that that breaking of bread (verse 11) which took place after midnight (verse 7), was not the breaking of bread for which the disciples assembled, but was such an ordinary eating of food as is mentioned in Acts 27:35, in the use of similar terms. Conybeare well says, "St. Paul now took some refreshment after the protracted labor of the evening." He translates verse 11, "When he had eaten," and adds, "This is distinguished in the Greek from the breaking of bread." Hence, the breaking of bread for which they assembled—the partaking of the Lord's supper—was attended to before Paul began his long speech. Indeed, the change of pronouns—"We having assembled to break bread, Paul was discoursing with them"—indicates a withdrawal of Paul's companions after the communion, and before the discourse. And this serves to strengthen the preceding conclusion as to the point whence the day is reckoned. At least, the reckoning which begins the day with sunset is not to be thought of; for that applied only to Jewish sacred seasons. The time of its abolition was, moreover, so far in the past, that it had fallen into desuetude, especially among Gentile Christians.

From the fact that Paul and his companions "tarried seven days" at Troas, before this gathering to break bread took place, it appears that in this Gentile city the Christians did not observe the Sabbath, as was still the custom in Jewish countries; reports of which troubled converts from among the Jews. Acts 21:19-25.

We have here, beyond all controversy, one first-day given to the Lord, in the communion and the ministry of the word, and I raise the question whether we may affirm more from these premises. It seems to me that we can, and I will here set down a few reasons.

a. Eminent Bible scholars of various denominations have been compelled, chiefly by this passage, to decide against their practice, and that of their people, in favor of weekly communion. (See quotations in my first affirmative.) Now, whatever force this passage has in this direction, it has with equal

clearness in favor of the weekly observance of the first day. The two are inseparable.

b. It seems, as Conybeare says, that Paul "lingered at Troas after his companions." This conclusion is, no doubt, reached from the expression, "And we went before" (*proelthontes*, to go in advance, or first), as Paul's companions (*proelthontes*) had preceded him in their journey to Troas. Verse 5. The precise point when they left is, by the change of pronouns, indicated to have been immediately after communion, and before preaching: "We having come together to break bread, Paul discoursed to them." (Bible Union.) It was Paul that was "about to depart on the morrow," while his companions went in advance, by ship. The bearing this has on the question before us is obvious. The ship was expected to weigh anchor on Sunday, yet the communion service is postponed to that day! Though Paul and his companions were with the brethren at Troas a whole week, and no doubt "labored from house to house," yet the Lord's supper was not attended to on any previous day, not even on the Sabbath, but is reserved for Sunday. Evidently, this was the day for its observance. Aware, however, that the ship would sail about the time of meeting, Paul had "appointed" or planned that his companions should go with it, and that he, in order to gain a few hours for his brethren, and to give them opportunity to attend preaching on that day, would, "on the morrow," go to the trouble of footing it across to Assos, while the ship is rounding Cape Lectrum, or doing business at the next landing. These facts can have but one meaning, namely, that the first day of the week is the Lord's day—the day on which the Lord's supper is to be partaken of. And if such is the nature of the first day, it is of every first day.

I can, however, easily picture to myself the avidity with which my brother will seize upon the fact that Paul's companions traveled on this day, to turn it against me. Let him, however, remember that we are not now talking about the Sabbath, hence no fanciful interpretation of the rules regulating it will apply here. The journey was necessary, and the ship not under their control. Whether they were able or unable to endure the fatiguing march across the country, or were needed to guard the baggage upon the ship's arrival at Assos, it is not necessary to conjecture; they could as quietly and profitably enjoy a sacred feast on shipboard as in the upper room at Troas. Paul and Luke arrived at Troas on Monday, having been the preceding Sabbath and Sunday on their way from Europe to Asia. Verse 6. If, therefore, the traveling of Paul's companions argues against the first day, his own traveling argues much more against the Sabbath. Having once failed to make railroad connections, I was compelled to finish the last twenty miles of my journey afoot, and on the Lord's day, on a hot September morning, in order to fill an appointment of long standing; in this, I felt that I was doing acceptable service to the Lord. On the supposition that I am right in the day, dare even my legalistic brother say that I did wrong?

We have, then, in several acts of worship, and in many churches, indeed, in every church, both of Europe and of Asia, whose history is given in such detail as to name the time of observing these acts, invariably the first day given to the Lord; and this, not once, simply, but "every first day of the week." Beyond all controversy, therefore, this is "the Lord's day."

V. The first day of the week is peculiarly appropriate, and the fittest of the seven to be the Christian's sacred day.

The Lord's day being a new institution, we naturally expect a new reason to underlie it. Being a positive institution, the Lord could make any day his that he saw fit to choose. But positive institutions, as a rule, are commemorative, and fall more appropriately on memorable days, if there be any, and if, in the nature of the case, they can be permanently located. The entire 23d chapter of Leviticus is proof of this statement. Baptism, though commemorative (see Rom. 6), is of such a nature as to find a fit place at the burying of "the old man," and the resurrection into a new life. The Lord's supper is a symbol, not of dying, but of death: the bread and the wine are apart, as were the body and the blood of Jesus, from the time the Roman spear had entered his side till the moment of the resurrection on the first day. While, then, any point between these two events is, in itself, suitable for the location of this commemorative institution, yet the first day is the more appropriate, having the additional advantage of being the more notable. There is no day of the week, in this dispensation, about which so many memorable facts cluster as about the first day. Indeed, it is remarkable how barren of such events are the other six. Let the reader pause to call them up, interrogating them one by one, and he will be astonished at the meagreness of the result. But turn to the first day, and behold what we have! What stimulus to holy thought!

1. Jesus rose from the dead on the first day of the week.

This is an admitted fact on the part of Elder Waggoner and his brethren, but denied by Seventh-day Baptists. I will, therefore, pause a little to gather Scripture facts in support of my statement. And for this the reader will have the more patience, when I assure him that these facts will bear on several points hereafter to be made.

a. The paschal lamb was by the law required to be slain on the fourteenth day of the first month, between the two evenings—3 p. m. and sunset. Ex. 12:6, margin. But as "born under the law" (Gal. 4:4), and "a minister of the circumcision" (Rom. 15:8), Jesus "learned obedience" (Heb. 5:9), "knew no sin" (2 Cor. 5:21), was "without sin" (Heb. 4:16; 1 Pet. 2:22; 1 John 3:5), and "fulfilled all righteousness" (Matt. 3:15); he, therefore, slew the paschal lamb at its appointed season. See also Matt. 26:17-21; Mark 14:12-18; Luke 22:7-14; and compare Ex. 12:18.

b. On the fifteenth day, which of course began after the two evenings had passed, was the first paschal sabbath. Num. 28:16-18. And so, also, testifies Smith, Bib. Dict., Art. Pass.: "The lambs were selected, on the fourteenth they were slain, and the blood sprinkled, and in the following evening, after the fifteenth day of the month had commenced, the first paschal meal was eaten." At midnight, the first-born of the Egyptians were smitten." Again: "As the sun was setting, the lambs were slain, and the fat and blood given to the priests (2 Chron. 35:5, 6). The lamb was then roasted whole, and eaten with unleavened bread and bitter herbs; no portion of it was to be left until the morning. The same night, after the fifteenth of Nisan had commenced, the fat was burned by the priests, and the blood sprinkled on the altar (2 Chron. 30:16; 35:11). On the fifteenth, the night being passed, there was a holy convocation, and during that day no work might be done, except the preparation of necessary food (Ex. 12:16)." So, in substance, Kitto also.

It was on this day, the fifteenth, a yearly sabbath, that Jesus was crucified. The same unscrupulousness which had once led the Jews to send officers to arrest Jesus on "the great day of the feast" of tabernacles (John 7: 32-45), and afterward, to seize Peter during the passover (Acts 12: 3, 4), led them, in disregard of the day, to crucify Jesus on the first yearly sabbath. Against the conclusion to which the foregoing facts undeniably lead, namely, that the passover had actually begun, John 18: 28, weighs nothing, since (1.) the word, passover, may there denote the feast in general, as in Luke 22: 1, or (2.) the same perverseness which could crucify the innocent One, could just as readily postpone the keeping of the passover beyond the legal time, or (3.) the priests may have been afraid of becoming defiled, because it would render them unfit to attend to the sacrifices which were to be offered on the fifteenth. Num. 28: 17-24.

c. Jesus was crucified on "the preparation" day before the Sabbath. Luke 23: 54. As this preparation day was itself a (yearly) sabbath, and the second yearly sabbath is wholly out of question, the Sabbath which followed was one of the weekly Sabbaths, and Jesus was crucified and buried on Friday. And this helps us to understand the somewhat indefinite expression of John 19: 14—"It was the preparation of the passover;" it is to be understood of the preparation for the weekly Sabbath which fell in the passover week. Before the yearly sabbaths, no particular preparation was needed, for necessary food might be prepared on those days (Ex. 12: 16). But this Sabbath "was a high day" (John 19: 31), since it not only fell within the passover week, but also because from it the following Pentecost was dated, as we shall hereafter see.

d. On the first day of the week, the grave was found empty, and Jesus had risen. Mark 16: 1-6; Luke 24: 1-7. His resurrection could not have taken place on Saturday; for, in that case, it would be impossible to make out "three days," even by counting the beginning and ending fraction of a day as a whole, no matter at what point we begin to reckon the day. Nor is there any passage of Scripture which teaches his resurrection on the Sabbath. The only one relied on by the advocates of this theory is Matt. 28: 1-6: "In the end of the Sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulcher." And the angel said, Jesus "is not here; he is risen." Should we adopt this version, and understand, with Lange, in the quotation already made from him on this point, that the more accurate Jewish division of the Sabbath is here referred to, we have these women leaving their homes at the dawning of the day, and arriving at the sepulcher, as Mark says, "at the rising of the sun," or, more strictly, "the sun having risen." Or, if we adopt the more unusual rendering of Dr. Geo. Campbell and others, "After the Sabbath," &c., this difficulty vanishes equally well. Campbell says, "Opse, before a genitive, often means 'after.'" There is, however, a more excellent way. Let the word, "opse," have its more usual meaning, "late," or "in the end of," and render *sabbatocum*, in each of its occurrences, by the same word in English (and no man can give a substantial reason why this should not be done); then we have the version of Rotherham, and of many others—"And late in the week, when it was on the point of dawning into the first [day] of the week, &c." The Jews, for whom Matthew wrote his gospel, knew well that, though the Sabbath ended at sundown, the week, according to their own reckoning, did not end till sunrise the next day. It follows, from the foregoing, that Mark 16: 9, is punctuated correctly in the common version: "Now when Jesus was risen early the first day of the week, he appeared first to Mary Magdalene."

e. Jesus, then, was in the grave a part of Friday, all of Saturday, and a part of Sunday. He said that he would be in the heart of the earth "three days and three nights." Matt. 12: 40. If we reckon the day from sunset, and count the beginning and ending fraction as if a whole, we can make out three days, but only two nights; though this reckoning is not permissible, since it belongs only to sacred days; if, on the other hand, we reckon from sunrise, adding the night to the preceding day, we still have but two nights. The night must be broken into fractions, before we can count "three nights." This brings us again to the Christian reckoning, which begins the day at midnight. From before sundown to Friday midnight, counting fractions, we have one day and one night; from thence to Saturday midnight, another day and two halves or one whole night; thence till sunup Sunday, another day and night.

That it is Bible custom to reckon the beginning and the ending fractions of a series as if they were whole numbers, is so well known, and so generally admitted, that proof seems unnecessary. I will only ask that doubters, if there be any, begin at such passages as 1 Kings 15: 25-28, and try to harmonize the reigns of the kings of Judah and Israel.

By way of preparing for objections on another score, I call attention to the fact that Jesus said he would rise "in three days" (John 2: 19). "After three days" (Mark 8: 31; Matt. 27: 63), and "on the third day" (Matt. 16: 21; 17: 23; 20: 19; Mark 10: 34; Luke 9: 22). It must be frankly confessed that, according to our idiom, this is an irreconcilable contradiction. But the difficulty vanishes when we remember that the Jews in all ages habitually used the cardinal numbers inaccurately, and the ordinals accurately. Let us look at a few examples. Joseph imprisoned his brethren "three days," and yet released them on the third day (Gen. 42: 17-20). This, by the way, also serves to show that a fraction is counted as a whole. Rehoboam said, "Depart ye for three days, then come again." "So all the people came to Rehoboam the third day as he had appointed." 1 Kings 12: 5, 12. The Pharisees and priests asked for a guard, alleging that Jesus had said, "After three days I will rise again." "Command therefore that the sepulcher be made sure till the third day." Matt. 27: 62-64. Matthew reports Jesus as having said, "the third day" (16: 21), and Mark, in a parallel passage, says, "after three days" (8: 31). "Cornelius said [to Peter, Acts 10: 30], Four days ago I was fasting until this hour;" but according to our count it was only three days. In Esther 4: 16; 5: 1, we have a passage parallel to Matt. 12: 40: "Fast ye for me, and neither eat nor drink three days, night and day;" yet "on the third day" she went before the king.

2. The first day is memorable by reason of Christ's appearances to his disciples on that day, after his resurrection.

There were, no doubt, other days on which Jesus appeared to his disciples, but none of them stand out with such prominence as these. The appearances on other days are not dated, unless it be the ascension day, that mournful event when the disciples were left "orphans" and "comfortless" for a season;

and yet it is difficult to say whether this was on Thursday or Friday. But for some reason the Holy Spirit has seen fit to carefully date the appearances on the first day.

(1.) On this day, Jesus appeared to proclaim his resurrection (a) to Mary Magdalene, Mark 16: 9-11; (b) to the other women, Matt. 28: 8-19; (c) to Peter, Luke 24: 34; 1 Cor. 15: 5; (d) to two others of the disciples, Mark 16: 12, 13; and (e) to the apostles generally, Mark 16: 14-18; Luke 24: 36-49; John 20: 19-23. To the sad hearts who mournfully said, "We trusted that it had been he which should have redeemed Israel," this was equal to the reception of a new life; they were "begotten again unto a lively hope by the resurrection of Jesus Christ from the dead!" But all this meant no more to them than it means to us. Most memorable day!

(2.) "And after eight days again his disciples were within, and Thomas with them; then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you." John 20: 26. "After eight days," is the inaccurate use of the cardinals, which we have examined above, denoting the eighth day, as, "after three days" denotes the third.

J. N. Andrews, Seventh-day Sabbatarian, in his "History of the Sabbath," says, "After six days, instead of being the sixth day, was about eight days after. Matt. 17: 1; Mark 9: 2; Luke 9: 28." But Luke's "about eight days" is too indefinite to form an exception to the rule established. Webster says that *about* signifies "not far from," and the sixth day is certainly "not far from" the eighth. Luke did not mean to be accurate. Mr. Andrews says, again, "Those who were to come before God from Sabbath to Sabbath to minister in his temple, were said to come 'after seven days.' 1 Chron. 9: 25; 2 Kings 11: 5." This is no exception; if after seven days denotes on the seventh, then after eight days signifies on the eighth. Moreover, the Hebrew of 1 Chron. 9: 25, is peculiar; it literally reads, "for or against the seven of days." Where we have after, in the common version, the Hebrew has *lamed*, for or against; the Greek, *kata*, on; the Douay version, upon; and Luther, the genitive, *i. e.*, on;—thus making it different from John 20: 26, where the Greek has *meta*. There is, then, no getting away from the fact that the only visits of Jesus to his disciples, which the Holy Spirit saw fit to date carefully, were those taking place on Sunday.

ELD. WAGGONER'S THIRD NEGATIVE.

Eld. Vogel's rule of faith is worthy of notice. In exalting inference, he applies Heb. 5: 13, 14, to this effect: they who rely upon the plain word of God are only babes, while they who accept inferences which the babes could not even draw, are the ones who use strong meat, having their senses exercised to discern both good and evil! Paul was not speaking of inferences, but of truths which they were not prepared to hear. If the exegesis of Eld. V. is correct, then the Disciples are only babes on the subject of baptism, for they demand a "precept"—"a positive injunction;" while the pedit-baptists have the strong meat of inference which the weaker Disciples are not strong enough to see, not having their senses so well exercised! For myself, "the sincere milk of the word" is acceptable; but I despair of getting it in favor of Sunday.

When I stated the evident truth that "precedent" was no ground for an institution, unless the action was proved to be both continuous and to relate to the institution, he cited the order to lay by themselves their donations on the first day of the week and added, "Continuous action!" But that action had no relation whatever to the sacred observance of Sunday, and he knows it! This little artifice to give the appearance of such action is worthy of the cause it is made to serve—worthy to be placed among the "pious frauds" by which Sunday and other traditional dogmas have been elevated into "Christian duties."

And he said, "We have in several acts of worship, and in many churches, . . . the first day given to the Lord." This is a bold misrepresentation of the Scriptures, such as I would not wish to meet in the great day. I have abundantly proved that no act of worship which could have any bearing on the "sacred observance" of first day, is found in 1 Cor. 16: 2; and Acts 20 gives but a single act of a single church, without an intimation that any other church ever did the same, or that that church did so a second time! And what was then done is sufficiently accounted for on other ground than that by him assumed. With Dr. Carson, I say, "An unnecessary inference is without authority."

So clearly is my statement true, that Prof. McGarvey (Disciple), in his "Commentary on the Acts," says: "It must, in candor, be admitted that there is no express statement in the N. T. that the disciples broke the loaf every Lord's day; neither is it stated that they met every Lord's day." True, and if a second instance could be given, it would afford some ground to claim a custom; but a single one does not. And it will be noticed that, in the last quotation from Eld. Vogel, he says the first day was "given to the Lord." Who required the gift? Let the requisition be shown. It cannot be.

His last affirmative is a labored effort to show that Acts 20 proves that the Sunday was a day of observance; also, that Paul did not travel on Sunday. But never was there a failure more complete in every respect. In order to prove the latter point, he assumes that the day did not commence and end at sunset. He is quite willing to follow Babylonian or Roman time, or any time except that which God has plainly marked out in his word. And it is fitting that he should try to attach a reckoning of *heathen time* to his Sunday institution, because it is confessedly of *heathen origin*! Does he deny it? Here is the proof:—

"Sunday was a name given by the heathen to the first day of the week, because it was the day on which they worshiped the sun."—S. S. Union Bible Dict.

"The heathen nations in the north of Europe dedicated this day to the sun, and hence their Christian descendants continue to call the day Sunday."—Webster.

"The ancient Saxons called it by this name, because upon it they worshiped the sun."—Rel. Encyclopedia.

"It is also called Sunday from the old Roman denomination of *dies solis*, the day of the sun, to which it was sacred."—Douay Catechism.

If the sacredness of the seventh-day Sabbath had such an origin as that, I would blush to advocate it. If the first day ever had any higher dedication or sacredness, let my opponent give proof of it. "What is the chaff to the wheat? saith the Lord." But to his points:

First he quotes John 19: 14, "It was about the sixth hour," to prove that John did not reckon the day from sunset, but rather from midnight. Against this, I say (1), as he said of Luke—"about eight

days"—it is not designed to be definite; "about" (he quotes) means "not far from." And (2) the common reading (third) in John 19: 14, is repudiated by all the best scholars and commentators. And here I will remark that Eld. Vogel's theory stands self-condemned, in that it rests entirely on inference; and his inferences are all drawn from assumptions which are contradicted by his own partisans, and representative men in his own denomination. Surely it would seem that a *positive institution*, for which A. Campbell says *positive precept* or *express injunction* should be given, should have at least as much as one ground of inference which is beyond general dispute! A few authorities will settle this point.

"There can be no doubt that an error of number has crept in (the ϵ being confounded with the ς) and that the true reading is Γ , *i. e.*, $\tau\epsilon\tau\alpha\rho\epsilon$. Indeed this reading is found in seven of the best MSS., some fathers, as Euseb. (who says it was so written in the autograph), Jerome, Severus, Ammonius, Theophyl., and some scholiasts, with Nonnus. In this opinion, the best commentators acquiesce."—Bloomfield on Greek Text.

Clarke refers to MSS. and authorities also, and adds:—

"As in ancient times, all the numbers were written in the manuscripts, not at large, but in numeral letters, it was easy for ϵ , three, to be mistaken for ς , six. The *Codex Bezae* has generally numeral letters, instead of words. Bengel observes that he has found the letter ϵ , gamma, three, exceedingly like the ς , epsilon, six, in some MSS. The major part of the critics think that $\tau\epsilon\tau\alpha\rho\epsilon$, the third, is the genuine reading."

We cannot fully illustrate the force of these remarks, as the characters in ancient Greek, before printing was discovered, were more uncouth than those given above, and might much more readily be confounded.

And so evident are the reasons that the *third* is the true reading, that Prof. Anderson, a Disciple, author of a very good translation of the N. T., ignores the *sixth* entirely, and renders it, the *third*. Other authors might be quoted, but it is not necessary. So much for his first dependence!

Secondly, on Matt. 28: 1, he says:—

"The Jews, for whom Matthew wrote his gospel, knew well that, though the Sabbath ended at sundown, the week, according to their own reckoning, did not end till sunrise the next day."

Were this true, it would not give the strength to the argument that he much needs; but the question first arises, Did the Jews reckon the week as ending at sunrise? I call for the proof. When that is given, I will notice his inference further.

Once more; he dates the crucifixion on the fifteenth day of the month, the yearly sabbath. But the Jews would not go into the judgment hall lest they should be defiled, "but that they might eat the passover." This text, Eld. V. says, may denote the passover in general! He surely ought to know that "eating the passover" applied only to eating the paschal lamb with bitter herbs, &c. He made an unnecessary argument to prove that it was eaten the night before, *i. e.*, the night succeeding the fourteenth. Hence, if the Saviour was crucified the fifteenth, they had already eaten the passover. The probability is against him, for that day was called "the preparation" as regards the weekly Sabbath (Luke 23: 54-56), and "the preparation of the passover" (John 19: 14), which likely refers to the preparation which had to be made for eating the paschal lamb. See Ex. 12. And this would show that "that Sabbath was a high day," because the yearly and weekly Sabbath came in conjunction. So loosely does he throw assertions together, and make them the basis of inferring a *positive institution*! But his whole argument on this point is of no interest to me, having no relation to the observance of any day, nor can it carry conviction to Seventh-day Baptists, being marred with such serious defects.

On Acts 20, he says the ship was not under their control. Where did he learn this? The probabilities are clearly against him, for verses 15, 16, say, "And the next day we came to Miletus. For Paul had determined to sail by Ephesus, because he would not spend the time in Asia." The fact that he chose the route, indicates the contrary of Eld. V.'s statement; and this is the view of Olshausen, and others.

Prof. McGarvey, of the Disciple denomination, in his "Com. on the Acts," says:—

"I conclude, therefore, that the brethren met on the night after the Jewish Sabbath, which was still observed as a day of rest by all of them who were Jews, or Jewish proselytes, and considering this the beginning of the first day of the week, spent it in the manner above described. On Sunday morning, Paul and his companions resumed their journey, being constrained, no doubt, by the movements of the ship, which had already been in the harbor of Troas seven days."

Thus do the oracles of Eld. Vogel's own denomination sweep away the ground of his inferences, because "the logic of facts" is too strong to be resisted. It will be seen when he closes his argument that he has not even one ground for his inferences which is not strongly disputed by his own partisans.

But McGarvey thinks that Paul's traveling on Sunday is no warrant for us to make it a secular day! And Eld. Vogel has a suspicion that his inference will not meet with a hearty reception, so he, too, excuses Paul for traveling on Sunday; and how? By reference to his own action! He gives two reasons for his doing so. 1. He missed the railroad connection. 2. He had a long-standing appointment to fill. Would Eld. V. be willing to admit that he secularized Sunday without giving these explanatory reasons? He would not. But no such reasons were given in Paul's case.

Now look at the whole compass of the subject. Both Eld. Vogel (by citing his own case as parallel) and Prof. McGarvey offer excuses, or reasons, to justify Paul's traveling on Sunday; and thus we find that in the only instance where it is claimed that an apostle ever kept Sunday, they consider it necessary to devise reasons for his not keeping it! What a strength of *precedent*! and this in the entire absence of testimony in its favor.

And I will answer his appeal to me in regard to his traveling on Sunday. He asks if I, a "legalist," dare to say he did wrong. No, sir; no. I confess myself too much of a legalist to condemn a man for working on Sunday when he is unable to show even the shadow of a legal prohibition! A "legalist" of old said, "By the law is the knowledge of sin." Will Eld. V. take his position with Paul on this assertion, and still teach that it is a sin to work Sunday? Produce the precept.

An interesting point, I have now to notice. On Paul's non-observance of Sunday, he says:—

"Let him remember that we are not now talking about the Sabbath, hence no fanciful interpretations of the rules regulating it will apply here."

It is just so—Sunday is not the Sabbath. It had

not the characteristics of the Sabbath, and hence no rest from labor was required upon it. And it never was called the Sabbath, which is proof positive that Isa. 56 does not speak of Sunday; for *Isaiah speaks of the Sabbath*. Neither the "regulations" nor name of Sabbath belong to Sunday. No "fanciful" interpretations of rules can regulate it. Assuredly not: if it is a positive institution, only *positive rules regulating it* are admissible! Now, kind sir, tell us, oh, do tell us where they may be found. I would like to see that part of Eld. Vogel's theory which is anything but "fanciful."

He says the first day is the fittest and most appropriate to observe. Does the word of God say so? No. Does it designate any event to be celebrated on that day? No. Let us hear again from the standard authors of Eld. Vogel's denomination. McGarvey, on Acts 2, says:—

"The day of the week on which the Holy Spirit descended has been celebrated from that time till this, though no formal reason is given in the N. T. for its observance. The absence of inspired explanations, however, has not left the world in doubt upon the latter subject; for the two grand events which occurred on that day—the resurrection of Jesus and the descent of the Holy Spirit—are of such transcendent importance that all minds agree at once in attributing to them, and especially to the former, the celebration of the day."

That it "has been celebrated from that time" is a groundless assumption. But, aside from that, let A. Campbell give his opinion of establishing positive institutions in "the absence of inspired explanations." He says:—

"All will-worship is a disparagement of the worship appointed of God; it is, consequently, a reflection upon his wisdom, and obnoxious to his displeasure. It is as contrary to his revealed will as the presenting of 'strange fire' upon his altar was in the days of Nadab and Abihu. And, indeed, every religious practice which was not founded upon AN EXPLICIT REVELATION OF THE WILL OF HEAVEN, is will-worship. The language of it is this: 'Thou shouldst have appointed this, and we are supplying a defect in thy wisdom or goodness.' Such is the spirit of every innovation in divine worship."—Campbell on Baptism, pp. 405, 6.

If Eld. Vogel dares to accuse me again of misconstruing Campbell, let him tell our readers what Campbell meant by these plain words. And more anon.

The resurrection has its divinely appointed memorial; it is baptism. And if the "Man of Sin" had not laid his hand on this ordinance, and destroyed it, so far as its significance as a memorial is concerned, by turning it into sprinkling, which has no semblance of a resurrection, the Sunday could never have taken its place. So surely does one error prepare the way for another. Man's ideas of the fitness of things have nothing to do with divine revelation. What does the word of God require? By this, let everything be tested.

On the reckoning of time, I will remark that Sunday does indeed begin at midnight, but the first day of the week never did! Sunday is of heathen origin—a heathen period of reckoning—beginning at midnight. But *first day* is God's time, beginning at the evening, when the sun sets. The meeting at Troas did not convene on Sunday, but on the evening of the first day of the week. It continued over onto Sunday, *i. e.*, till after midnight, and Sunday morning Paul took his journey. That the Lord's supper was celebrated in the early part of the evening is purely an assumption. Indeed, it is useless to expect anything but assumption from Eld. Vogel, while he advocates a theory for which there is no Bible proof.

Mr. Campbell's words set a strong seal of condemnation upon this whole Sunday system, most clearly showing it to be will-worship; and, as "all will-worship is a disparagement of the worship appointed of God," Sunday, of heathen origin, never commanded in the Scriptures, disparages the worship of God appointed in the sanctifying of the memorial of His rest.

To show the difference in the argument for the two institutions, and the impossibility of admitting the Sunday innovation, I notice:—

1. It has been shown that the seventh-day Sabbath was sanctified at the end of creation week, because God rested from his work on that day. Jehovah himself said, "therefore"—for this reason—"the Lord blessed the Sabbath day, and hallowed it."

2. It was distinct from all yearly sabbaths, being based on the facts of creation. It was an institution as old as the heavens and the earth; coming to us from Eden; as old as the marriage institution, which was not the case with the ceremonial sabbaths.

3. It was the rest-day of the Almighty. He did not rest from his work on any of the yearly sabbaths. While they were peculiar to the Jewish system, it was emphatically "the Sabbath of the Lord."

4. God spake it with his own voice. The other sabbaths were revealed through Moses.

5. God himself wrote the Sabbath precept on tables of stone. The other sabbaths were not so written.

6. It was put into the ark, a part of that moral law over which the priests ministered in the temple of God.

7. Eld. Vogel has twice said that the seventh-day Sabbath might take the article "by emphatic distinction," which is true only because it was *emphatically distinguished* from the yearly sabbaths. Though in his argument he denied that there was any distinction, the "logic of facts" compelled him to acknowledge the distinction, and an "emphatic" one, too.

8. It has been abundantly proved that "the law" which God gave to Israel, which is always taught in "the Scriptures," is the rule of right in this dispensation; that it is not "made void;" that it proves all, both Jews and Gentiles, sinners; and it will be the rule of judgment in the great day.

9. The New Testament recognizes—not only the obligation of the law, as a whole, but—the perpetuity of the Sabbath, by many direct statements of what was done on "the Sabbath day."

10. When referring to these events, the book of Acts speaks of "every Sabbath day," referring to every seventh day only; which proves that the term Sabbath does not apply to the first day of the week; which proves again that Isaiah did not refer to the first day when he spoke of the Sabbath.

11. Jesus said, The Son of man is Lord of the Sabbath day; and it is referred to in Rev. 1: 10, as the Lord's day.

12. Nothing has been presented to offset this array of important Bible truths, but inferences drawn from assumptions, the assumptions themselves being disproved by the most eminent and able of Sunday adherents! A weaker cause than that of Sunday, no man ever undertook to advocate. A more evident case of will-worship was never traditionized into a professed Christian duty.

The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, JUNE 24, 1873.

ELD. JAMES WHITE, }
" J. N. ANDREWS, } EDITORS.

The One Hope.*

TEXT.—"There is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all." Eph. 4:4-6.

THE unity expressed in these words is worthy of especial notice. There is one body. It was not the design of God that the church should be composed of a plurality of bodies.

The prayer of the great Head of the church was that his disciples should be one, even as he was one with the Father. And that wonderful prayer of the dear Redeemer embraced the entire church to the close of human probation. "Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me." John 17:20, 21.

Paul pleads for the unity of the church in the strongest terms, and refers to Christ as authority. He appeals to the church at Corinth, "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment." 1 Cor. 1:10.

He appeals to the Romans, on the question of unity, thus: "Now the God of patience and consolation grant you to be likeminded one toward another according to Christ Jesus: that ye may with one mind and one mouth glorify God." Rom. 15:5, 6. All words of apology for the existing state of things in the professing churches fall powerless before the earnest prayer of Christ, and these strong expressions of Paul.

There is not a plurality of Holy Spirits, a plurality of hopes, and faiths in the church. There is not a multitude of Lords, of baptisms, and of Gods. Although we see existing in the professed church of Jesus Christ a number of bodies, a variety of hopes, quite a number of different faiths, and several baptisms; yet the word assures us there is but one Lord, one hope, one faith, and one baptism.

I wish to speak more particularly this morning in reference to the one hope. "Even as ye are called in one hope of your calling." The high and heavenly calling of the gospel presents but one hope. And that hope looks forward to the second coming of Jesus Christ, and the resurrection of the just. When Jesus, the author and finisher of the Christian's faith, shall appear in glory; when we shall see him, then that for which the church has hoped, will have come. The Christians of every age have looked forward to the time when their adorable Redeemer should come. They have ever looked forward to that event as the consummation of their hope. But the various religious bodies indulge in other hopes besides this, some of them taking the place of this. There is but one hope. Where there is a plurality, some of them must be false hopes. They cannot all be true and scriptural. We wish to call your attention to some of these hopes of the church, which we shall show are not in accordance with the Scriptures of truth.

And first, I would mention the hope of the world's conversion. This is not a long-cherished hope in the church. It was not the hope of the apostles. It was not the hope of the martyrs. It was not the hope of the Reformers. Daniel Whitby, whose sentiments upon this subject prevailed less than two hundred years since, was the first to present before the church the doctrine of the world's conversion, or the universal spiritual reign of Christ. Yet these sentiments in this short period have obtained in all the religious denominations. Daniel Whitby, D. D., was born 1638, and died 1727. It has become the great hope of the church. It was presented to stimulate young men to enter the gospel field; and labor for the conversion of sinners. It was presented before the church as the great object for their liberality to support missionaries in foreign lands, to support home missions, and to spread the gospel everywhere. But what grounds have they for such a hope?

Hope is composed of expectation and desire. Expectation must be based upon some evidence. If you expect anything, of course you have some evidence that you are to realize it. However much you may desire a thing, if you have no evidence to expect it, you have not a well-grounded hope.

Now where is the evidence that God designed ever to convert the world? Where are the Scripture proofs that there is to be a long period of a thousand years, when there will be no sinners; when all will be converted to God, all be Christians, all be holy, all be happy? Do you find it in the prophets? This period is called the millennium, which is simply a thousand years. The doctrine of Daniel Whitby, cherished by the churches, with a very few exceptions of individual members, is that, during the seventh millennium, there are to be no sinners, but all are to be holy. This has been regarded as the great Sabbath of rest from toil and sin and sorrow. If such a state of things is to exist in the seventh millennium, then, of course, the last days, the last great day of this seven-thousand-years' week, is to be all over glorious. If this is all true, we may expect to hear the prophets describing the last days as desirable. And we should find the apostles joining them in writing most glorious descriptions of the last days. We would hear Christ, not describing the state of things at his advent as in the days of Noah, and of Lot, but a time when light and life and holiness would rule everywhere.

But the sacred Scriptures do not thus speak of the last days. The prophets represent them as days of danger, days of gloominess, of thick clouds and darkness. There is but one universal testimony among all the prophets on this point. The last days are especially gloomy and dark.

We come to the New Testament, and find harmony here with the Old Testament. Jesus gives us the parable of the wheat and tares. The wheat are the children of the kingdom, the tares are the children of the wicked one. The question is asked, Shall we not go and gather out the tares? The answer is, Let them both grow together until the harvest; and, the harvest is the end of the world. The children of the kingdom are represented by the wheat, the children of the wicked one are represented by the tares; and both are to grow together until the end of the Christian age. Now where is the room here for the temporal millennium?

Did the Son of God wish to discourage his people in stating that, as it was in the days of Lot and the days of Noah, so shall it be at the coming of the Son of man? No; he simply states a terrible fact for their safety. In the days of Noah they were eating and drinking, marrying and giving in marriage, planting, building, sowing. These were acts not wrong, unless carried to extremes to gratify their sinful passions. But these things were carried to excess. This world, with its lusts, absorbed the interests and feelings of the entire being of the men of Noah's time, so that they heeded not the voice of wisdom. As the preacher of righteousness warned the world, they scoffed at him. They knew not their end until the waters of the flood came and took them all away. So shall it be at the coming of the Son of man.

The last days, then, instead of being glorious, when the minds and hearts of men shall be swallowed up in thoughts of holiness and Heaven, will be days of worldly interest, of sin, and of crime. Men will close their ears to the warning voice of truth. They will be unready for that tremendous event which will close human probation. And, as the waters of the flood came unexpectedly to the unbelieving in the days of Noah, and swept them away, so will our Lord come unexpectedly to the wicked, and find them unprepared, and sweep them all away.

And then the apostle Paul, in describing the last days, is far from representing them as glorious. "In the last days," he says, "perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof; from such turn away." 2 Tim. 3:1-5. The apostle is here describing the professed church of Jesus Christ, having a form of godliness, but denying the power thereof. From such, he says, turn away. Your duty is plain.

Now, I ask, What kind of a millennium is

this? There are perils all around; men in the church who are not only lovers of their own selves, but even despisers of those that are good. They are not unbelieving outsiders, but have a form of godliness. Here is a portrait of the professed church of Jesus Christ in the last days, with eighteen distinct sins brought out in her unblushing features.

But let us take a view of this subject in the light of reason. If the world was ever to be converted, why has it not been converted before this time? Can we expect that there can be mightier agencies employed to convert men than have already been employed? Why did not the patriarchs convert the world? Do you expect to see greater men than Abraham, Isaac, Jacob, Daniel, Noah, Job, and Lot? Why did not they convert the world? If the world can be converted at any time, when the Son of God came down and preached his own gospel, and wrought miracles in the sight of men, why was not the world converted then? Are you looking for a minister mightier than he? Do you expect a more powerful preacher, whose word shall be backed up with greater miracles, and with more wonderful demonstrations of the presence of the Spirit of God than was witnessed in Christ? Do you expect any to preach more earnestly than he did? to be more faithful in pointing out sins than our Saviour was? Why did not he convert the world?

And why did not the apostles of our Lord Jesus Christ convert the world? It is true, some of them were uneducated men, but they were not all ignorant men. Do the temporal-millennium men look for more learned men and more learned ministers than Paul? Can they expect mightier than he in word and doctrine? And you that have read the Acts of the Apostles, and there learned the mighty miracles that attended the apostles, as they preached the gospel with the Holy Ghost sent down from Heaven, may well inquire, If the apostles did not convert the world, why may we expect that others can do it?

If the world can at any time be converted, why not in the days of the apostles, as well as now? Has God changed? He is the same, yesterday, to-day, and forever. And since the great plan of salvation through Jesus Christ was devised, he has ever been ready to receive sinners, just as ready eighteen hundred years ago as now. He is as ready now as then.

Has Satan changed since the days of the apostles? Only to grow more subtle, more wily, more artful to destroy men and women. If sinners can now be wrenched from his grasp, with his additional experience of eighteen hundred years, why were they not taken from his hands by Christ and the first apostles?

And has human nature changed? Only for the worse. If unsanctified human nature can now be subdued, if all men can now become holy, and cease to commit sin, why did they not eighteen centuries ago? The world is lulled to sleep by the syren song of peace and safety. It is preached from the pulpit. It is heralded forth from the press. It is common talk in all circles that the golden age is soon to open. A good time is coming, when sin shall cease, when righteousness shall prevail, when wisdom shall walk abroad instead of folly. But I ask again, Has human nature changed for the better? Has man improved, either physically, morally, or mentally? If he has, there may be some hope that he may still be elevated, and finally taken out of the grasp of Satan.

But I fail to see that man has improved, either physically, mentally, or morally. And more than this, I think I have evidence that he has depreciated in all these respects. That he has depreciated physically is evident from the Scriptures. Adam and his sons, until the flood, lived somewhere from eight to ten hundred years. But the race has been depreciating, and growing weaker. But do we not read in the Scriptures that every generation grows weaker and wiser? No! This is an old maxim, the first part true, the last, false. Man has depreciated in physical strength and health. Now in order for him to have strength of mind, or to be a strong man, he must have a sound mind in a sound body. In proportion as man's physical strength has depreciated, the mental power of the race has degenerated. And as his moral power has grown weak, just so has his intellect become unbalanced and enfeebled.

The improvements of the age, such as the application of steam, and lightning to the telegraphic wires, are what God said should be. These

things are but the fulfillment of prophecy. And what God promises and brings about, for that let him have the praise. To say that man is becoming really wiser, that he is having greater mental strength, greater mental perfection and wisdom, is contrary to all the facts in the case.

And certainly the state of society has not improved. Read the lists of crime from Boston, New York, Chicago, San Francisco, and from other cities. You read, and turn away with disgust. Crime fully keeps pace with, if it does not outstrip, the boasted progress of the age.

I call your attention to the great image of the second chapter of Daniel. This image's head is of fine gold, the breast and arms of silver, the sides of brass, the legs of iron, the feet of iron and clay. This image, in its four parts, represents the four great kingdoms that have borne rule, the four great universal monarchies that have borne rule upon the earth, which are to be followed by God's everlasting kingdom, which is to be set up at the coming of Jesus Christ. That image's head represents Babylon; the breast and arms of silver, Persia; the sides of brass, Grecia. The legs represent Rome. The ten toes of the image represent the ten kingdoms into which Rome was divided. What next? The stone is to smite that image, and then are the iron, the brass, the silver, and the gold, broken to pieces together, and become like the chaff of the summer threshing-floors.

Now let us see if we are to have the world converted? The stone is to smite the image upon the feet, and then are the parts to be broken to pieces together—not converted—and become as the chaff of the summer threshing-floors, and the wind is to carry them away so that no place can be found for them. This is their utter destruction, not conversion. And in the days of these kingdoms the God of Heaven will set up a kingdom which shall never be destroyed. That is the fifth, the glorious everlasting kingdom of our Lord and Saviour Jesus Christ, to be set up at the time of his coming.

Those who talk of the golden age, soon to come, may learn something from this image. Where was the golden age? In the days of Babylon, represented by that head of gold. We may look back to that time, and there, comparatively speaking, was the golden age. Persia, represented by the silver, was an age of less value. Grecia, of brass, an age of still less value. Rome, of iron, of less value still. And when you come down to our time, we find that the iron is mixed with miry clay. Now those who talk of a golden age, down here, have things perverted, as we read in the prophets, they put darkness for light and light for darkness. So they have perverted the truth of God in reference to this matter. They have turned Nebuchadnezzar's grand image topsy-turvy, and make it stand upon its head. That is the way they get the golden age down here.

But there is no hope of earthly glory to the church of Jesus Christ, only that which reaches beyond the crash of earthly kingdoms. When the stone smites the image, all its parts are ground to powder, and become like the chaff of the summer threshing-floors, and the wind carries them away. Then will the everlasting kingdom be set up upon the new earth, which shall stand forever.

J. W.

(To be Continued.)

The Cause of Present Truth.

I HAVE not one doubt in my heart that this is the cause of God. I have not hastily arrived at this conclusion. Many years have I shared in the joys and sorrows of this work, and during these years I have had much opportunity to learn its nature and character. I have been slow to learn, yet have not lost all the lessons which God by his Spirit or his providence has taught me. I have carefully examined the doctrines which distinguish this people and this movement. I may add that, in the light of what the ablest opponents of this cause have written, I have repeatedly re-examined the foundations of our faith. I have always closed such examinations with the decided conviction that in all essential particulars we are sustained by the teaching of the Bible. Nor can I doubt that God has been leading in this work by his Holy Spirit. It is not the work, nor the cause, of man. It is designed to make ready a people prepared for the Lord. I firmly believe that this design will be consummated. Here is the patience of the saints. Now is the time in which God purposes that we should

* Preached in Battle Creek, Sabbath, Feb. 20, 1869. Phonographically reported for REVIEW.

learn humility, self-sacrifice, and submission to him. These are all lessons of unspeakable value, but they are learned in affliction rather than in circumstances which are agreeable to ourselves. If we go through the school of Christ aright, we shall learn all the precious lessons which are designed to fit us for the kingdom of God. My heart earnestly desires the perfection of Christ's work within me, no matter at what cost to myself.

J. N. A.

The Iowa Camp-Meeting.

THIS meeting convened according to appointment, June 5-9. The friends of the cause manifested a commendable spirit generally in getting upon the ground promptly. Wednesday evening, the day previous to the commencement of the meeting, as team after team came in and the old friends of the cause greeted each other after a year's separation, the mind was brought forcibly to the grand reunion which will take place when saints of all ages shall gather from every land and every clime. It was pleasant indeed thus to meet on earth. How much more pleasant it will be to meet in Heaven. Here, we had the privilege of a few days' communion. There, endless ages of union and love will be ours, if faithful.

Our meeting being at the extreme eastern part of the Conference, and nearly in the south-eastern corner, was hardly as large as last year. Yet the cause was well represented. Nearly all the churches sent delegations. Over twenty family and church tents were up, besides the two large congregation tents which were also used to accommodate those who had brought none of their own. All these were filled fuller than usual. One tent was present from Illinois. When our large meeting began, there was a great scarcity of ministerial labor—not a minister from any other Conference, and nearly all those in Iowa had been but recently set apart to the work of the ministry. But Bro. and sister White came Friday, and commenced to labor at the beginning of the Sabbath. We were all much rejoiced at their presence among us, though pained at the feebleness of Bro. White. Their labors among us were highly appreciated by the friends of the cause. Bro. White gave four discourses, and sister White, five.

On Sunday there was quite a large assemblage, numbering, it was thought, from fifteen hundred to two thousand. A special train came down from Sigourney with several car loads, and no doubt there would have been a far larger gathering had not the weather been very threatening. Good order was manifested on the ground all through the meetings.

Our social meetings were deeply interesting. From the first, there was manifested a spirit to work, and it was difficult for all to find time to speak. The Spirit of the Lord seemed to be specially present, and many hearts were melted in tenderness before the Lord. A goodly number came forward for prayers on the Sabbath; also, on Monday. Twenty-five were baptized. Our meetings continued all through Monday, and broke up with a good farewell meeting Tuesday morning. The business meetings were characterized by a spirit of union. In fact, there was not a jar or disturbing element seen all through, from beginning to close, in any part of our meeting. The friends of the cause in Iowa seem to be united, heart and soul, in the work of the Lord. Both tents, already owned by the Conference, will be run the present season; and an appeal will be made to the friends of the cause to purchase a new forty-foot tent for Western Iowa and Nebraska, also, the present season. The cause is certainly onward in this Conference.

When the wants of the cause were presented to the people, there was a most encouraging response. Nearly five thousand dollars were pledged for the proposed school, and between five hundred and one thousand paid in. I never saw a subscription paper start out when there was such a readiness to take hold. Nearly all seemed ready to put their names down without urging. Our friends feel determined to have a school. We shall have it; for God's work demands it. If our friends in other States will rally to the work as Iowa has rallied, there will be no question about funds being provided.

On the whole, our camp-meeting has been most encouraging. Bro. Benn Auten was selected as one to represent Iowa at Battle Creek by the Conference, which selection we feel sure is a wise one. Iowa intends to do her part in bearing the burdens of this cause. We shall long remember the meeting just past. Its memory will be a pleasant one.

GEO. I. BUTLER.

Mt. Pleasant, Iowa, June 13, 1873.

THE Protestant Churchman thinks this is a time when Christians ought to bear in mind that the days of the noblest church architecture were those also of the thickest spiritual darkness. On the other hand, in times of the greatest refreshing from the presence of the Lord, the days of Berridge and Whitefield, barns and fields were their chief and sometimes their only temples. And it believes that the devices of art by which the orthodox adorn the bald simplicity of their public worship are cultivating a taste which finally will be satisfied with nothing short of the gorgeous ceremonial of the Romish cathedral.

A New Tent for Western Iowa and Nebraska.

THE friends of the cause in the Iowa and Nebraska Conference, who were present at the late camp-meeting at Washington, may be surprised to see this call, so soon after the close of the meeting, for a new tent, when it was not spoken of in the meeting, and no call made in regard to it. In explanation, I will say, briefly, that it was not till the close of the meeting, when the hurry and bustle were over, and the committee had time to consult with Bro. White and myself, that the matter was considered. We all came to the conclusion that a forty-foot tent for Western Iowa and Nebraska was very much needed.

Perhaps there is no part of the Conference where labor can be more profitably bestowed than there. In the older States, and in those portions of Iowa which have been long settled, society has become fixed, so that it is quite difficult to get any new doctrine before the people's minds. Each church has its minister and membership, and these jealously guard every avenue of entrance. When the cotton church is pitched, immediately the minister warns his flock of their danger from the new doctrine; and, in many instances, honest souls are prejudiced so that they are not prepared to hear candidly, even if they hear at all; for those in whom they have confidence, from past association, make them believe the new preachers are designing men, and what they teach, a dangerous heresy. Yet, in spite of this, we often break through these prejudices and reap a great harvest of souls. But in Western Iowa and Nebraska, at the present time, it is very different. New settlers have come in, and old associations are all broken up. Methodists, Baptists, Presbyterians, and Disciples, with others, all meet together. They have not had time to form their regular societies; and, quite generally, there is not enough of any one church of those above mentioned, to hire a preacher alone. They cannot bring to bear upon those who would hear the new doctrine, the power of church discipline, if they would, and, in many cases, the mind becomes more ready to listen to new ideas than it was when surrounded by old associations. Under these circumstances, all will see the importance of starting in at the right time.

One other point, which I can barely refer to, may be of interest in this connection. Along the Missouri river and the Pacific railroad, and, in fact, all through Nebraska and the States and Territories west of it, are settled numbers of those who were once deceived by the Mormons. Their preachers went to foreign countries and seemed to be very zealous, sacrificing men. They were familiar with the Scriptures, and kept their polygamous practices on the background. They persuaded thousands of honest souls to start for Utah, making them believe it was the next place to Heaven, where truth and righteousness prevailed as nowhere else in this world. Perhaps it is impossible for most of us to realize the terrible re-action which took place in the minds of thousands as the truth dawned upon them, and they found themselves in the hands of Brigham Young and his accomplices. Many of them, stripped of all they had in the world, at the risk of their lives, got away as best they could, and are settled all through that section. And they are not, by any means, all ignorant or debased people. But many are intelligent and sensible, and most conscientious and anxious for truth. It seems but reasonable that we should bring it before such, that they may find that for which they have so ardently longed and suffered. Those who listened to the remarks at the camp-meeting of Bro. White, and of several others who had labored in that section, will realize more fully the importance of what I have referred to.

We cannot doubt our duty to be doing something in that new and large field. Nebraska has become a part of the Conference. Several churches are organized in that section and pay into the S. B. treasury. There are very few school-houses or churches in that newly settled country, that can be obtained, which are suitable for holding meetings. In no place is a tent more a necessity. The population is sparse, so that a small tent will accommodate the people. Iowa has two other tents, to be sure; but they cannot half fill the calls in the older settled portion of the State, while the cost of shipping either of them out there and back a few times would be enough to buy a tent of sufficient size for that locality. There are enough living in that section who are ready to labor if a tent is purchased to run it without difficulty. Bro. Bartlett and Boyd, who received licenses from the Conference, are now waiting to commence labor in it. And others will be ready we trust in that very section to labor in the future. Under these circumstances, at the request of the Executive Committee, I ordered a tent to-day, believing our brethren in the State, with their accustomed interest, will see that the money is forthcoming to pay for it. Especially in Western Iowa and Nebraska should there be an effort made to raise this means. About \$300.00 are needed to put it in running order, pay freight bills, &c.

It will be indeed encouraging to know that Iowa has three tents running the present season. We feel thankful that the cause is thus onward in the State, in spite of the fact that some of her ministers are laboring in other fields. Come,

brethren, in Iowa and Nebraska, send in your pledges and means immediately to Minos Miller, Knoxville, Marion Co., Iowa, the State Treasurer. You have subscribed nobly before. Let us not be weary in well-doing, we shall reap in due time if we faint not. A chance to sacrifice is offered; who will respond? This cause will not fail for lack of means, but will go forward. We feel sure that our brethren will respond to this call and see that those who have had faith in their readiness to aid in supporting the work are not disappointed.

On the above call are pledged the following sums:—

Henry Nicola, \$10.00. J. H. Morrison, \$10.00.
R. M. Kilgore, 10.00. Geo. I. Butler, 10.00.

Who will pledge next, to pay when they can?
GEO. I. BUTLER.

Chicago, Ill., June 18, 1873.

What to Do in Visiting a Church.

My experience in visiting the churches here, to set things in order, has deeply impressed my mind with some facts which it may not be amiss to put in the REVIEW. To illustrate: Here is a church which has been organized, and then visited, quarter after quarter, year after year, and the minister receives his ten or twelve dollars per week for it. Yet there is either no church record at all, or one so imperfect that it cannot be told when the church was organized, where, by whom, who joined, who was elder, who clerk, &c.

There are on the record, as though in good standing, the names of those who have made no profession of religion, who have not even kept the Sabbath for years, and some who are profane swearers. Others have moved away, and the church has lost all track of them. No effort has been made to learn their condition; and still their names are retained on the record. Others live within a few miles of the church, yet are in a backslidden condition, neither attending meetings nor taking any part, for months, yet no action is taken in their cases.

Looking at the S. B. books, I find many of them in the same condition. Scarcely one is kept in a proper manner. In a majority of cases, there is nothing to show what has been done with the means received; whether the treasurer has paid it all in to the Conference, or whether he has not. Not less than thirty thousand dollars, cash, are annually handled by our different church S. B. treasurers; and this, too, in very small sums—all the way from one cent to fifty dollars—by hundreds of different persons. If this amount of means was all handled by one man, and in large sums, there would not be one-hundredth part the danger of mistakes that there is now. It seems to me that the most careful men should be selected for our S. B. treasurers, and then these should be thoroughly instructed in keeping their accounts, in making their reports, &c., before they commence their work. But instead of this, I have found, in many cases, that the treasurers have never received the least instruction as to the duties of their office, and how to fulfill them. The consequence is that our S. B. books present a terrible appearance. No one can tell anything about them but the treasurers themselves, and sometimes it is very uncertain whether they can. These men may be perfectly honest, but yet make mistakes of several dollars, every year. Who looks over their accounts? Who examines their books? In many cases no one does, for years together, and sometimes, never. Now, if these things should not be attended to by the minister who visits our churches, then who will do it? It appears to me that they are the men who are largely responsible for this state of things. They organize the churches. They explain the plan of S. B., and are always present at the reception or expulsion of members. They are the only ones to whom the clerks and treasurers can look for instruction. What does it amount to to visit a church, preach three or four doctrinal sermons, hold a social meeting, and then go off and leave everything at loose ends? That may be an easy way to fill appointments, but that is not what is needed.

After carefully looking the matter over, I think those who visit the churches should embrace in their labors the following points:—

1. Examine the church record to see that it is properly kept.
2. Examine each name on the list, carefully inquiring into the condition of each one.
3. Take some proper action in the case of those doubtful or entirely backslidden.
4. See that absent ones are written to.
5. Learn who should join the church.
6. Inquire after and see what can be done for any keeping the Sabbath, but not in the church.
7. See that the ordinances are celebrated.
8. Examine S. B. books to see if they are correctly kept, and proper reports made.
9. See that all pay S. B., who have any interest in the truth.
10. See that proper efforts are made to have all keep up their S. B.
11. See that all take our periodicals, and that the dues on them are paid.
12. See who will take shares in the different benevolent associations.
13. Look after family prayers.
14. See that all are supplied with our publications.
15. See that the worthy poor have them.

This may look like a formidable list of duties, but are they not all necessary? and if the preacher neglects them, who will attend to them? If they go undone, the cause must suffer. Would it not be well to make out a list something like the above, put it into your pocket and look it over every time you visit a church, to remind you of these duties?

It strikes me that a large amount of this work might be performed by faithful, intelligent lay brethren, who cannot preach, or even exhort, if they are men of piety, and sound judgment, and business capacity. They might, by visiting the churches once in six months, or once a quarter, keep all these things straightened up. At least, there is a chance here for improvement from some quarter.

Joe Daviess, Minn.

Good Talk in a Convention.

THE following extract was put into our hands already "clipped," and we cannot tell who is the speaker. It is worthy of careful reading, and consideration:—

"RELIGIOUS TREATMENT OF THE YOUNG."

"This is the one topic that would bring him here from a sick bed. The world is getting the start of us, and sweeping away a majority of the boys and girls. We are not keeping up with the increase of population. We must secure the children. It is a very difficult thing to take a man at forty years of age and make him understand that he is to become as a child. One difficulty which we have to meet is that children are being better educated than their parents. Parents recognize the acquirements of their children, and children recognize the ignorance of their parents. A boy of ten years of age, now a days, knows as much of this world's wickedness as a man could at forty, a few generations ago. He spoke in warm terms of severe censure, of the too common practice of providing the young with improper papers, books, and pictures. The lads are drawn into saloons, where dominoes are played by respectable (?) citizens, and they would not have gone there, but for the example of such persons. Our leading men must understand that these little things are the steps that lead to the utter ruin of the boys who see them. The obscenity and looseness of speech of such men is another great obstacle in the way of the improvement of the young. There are a few such among the leading business men of Adrian. They haven't a God from the garret to the cellar of their houses. They are godless and corrupt.

"Nine parents out of every ten have no family altars. Mothers can't let their boys go out of their sight without their coming into contact with men who want to drag them down to hell; they must pass gilded saloons whose only end is to destroy them, body and soul. His method for saving boys is to make himself familiar with them. It doesn't pay to keep up dignity with them, and to catechize them regarding the 'chief end of man'; if you try it, the boys will run away. He has organized what they call 'Our Circle,' wherein no boy under twelve years of age is admitted, except by special request. He related the results of that 'Circle,' which he regards as truly gratifying. He keeps the boys cheerful in a quiet, social way for a time; then they engage in prayer. Those boys had taught him what Paul meant by the Christian kiss. He always carries one of the circle with him in his travels, when possible. Next to familiarity, he placed courage and patience. A church that takes in a flock of young people during a season of revival, and leaves them without personal care, is tampering with their souls. We do not study to get into their ways of thinking so much as we should. We should cultivate our power of adaptation to the young more than we do. One of the best ways of getting the sympathy of the young is to talk with them about subjects concerning which they don't dare to speak even to their parents. Parents make a great mistake in neglecting to teach their children regarding their secret life. These things must be attended to. It is a delicate matter, but the necessity of it is terrible, far beyond the imagination of any one unacquainted with it. He summed up the leading features of his plan as follows: familiarity, courage, and a patient, sympathetic adaptation to the minds and feelings of the young."

"DISCUSSION OF THE TOPIC."

"Rev. L. M. Hunt, of Jackson, spoke in a similar strain. He thought that nothing is lost by laying aside some of the ministerial dignity. The result of it has been to fill his church with young men and women. We are too much minister and too little man.

"Rev. J. M. Fuller had found that children are much like men. There is more religion connected with our physical organization than anything else: the physical organization has more to do with the religious nature than is generally supposed. Train the children; give them physical exercise. Make home the most inviting place in the world for them.

"Rev. J. W. Hough, of Jackson, stated that he gathered the children of his church into a pastor's class once a week. In a free and conversational way, they are reading or talking about Bunyan's 'Pilgrim's Progress.' A great deal can be done for the children at home, before they come into the pastor's hands."—*Det. Weekly Tribune.*

A PRAYER.

CLOSE to thy side, dear Crucified,
Yes, closer, closer still
Let me abide.
Beneath the shadow of thy wing
Help thou my trusting hope to sing
Of peace I can the fullest bring
Through doing thine own will.

If surges o'er my spirits soar,
Incline the trembling heart
To love thee more.
Great riches of thy grace forbear,
Unworthy this I am to share—
Just let me feel thou hast a care
That never will depart.

Thy way is known; let it be shown
Through meekest spirit given
Thy love I own.
Though darkness covers all around,
Though every path be thorny ground,
But clearer let within be found
A voice that whispers, Heaven.

E. B.

Progress of the Cause.

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

Business Proceedings of the Missouri and Kansas Conference.

THE fourth annual session of the Missouri and Kansas Conference of S. D. Adventists convened at Centerville, Kan., May 31, 1873. The President being absent, Eld. Geo. I. Butler called the meeting to order. Prayer by Bro. J. H. Cook. Credentials of delegates were then called for. J. H. Cook, from the Mound City church, and Smith Sharp, from the Centerville church, J. G. Wood, from the Nashville church, John Hoff, Eli Wick, and Wesley Hoff, from the Avilla church, and Levi R. Long, from the Civil Bend church, were received as delegates. Organized churches, not belonging to the Conference, desiring admission, called for. C. H. Stevens, from the Elk Falls church, and C. H. Chaffee, from the Palermo church, responded. On motion, the above churches were admitted, with the above persons as delegates.

Voted, That all persons present in good standing in any S. D. A. church in this Conference, be invited to participate in our deliberations.

The President of the Conference being absent, Eld. G. I. Butler was chosen President *pro tem*. The Secretary being absent, Smith Sharp was chosen Secretary *pro tem*.

The President, after being duly authorized, appointed the following Committees:—

On Nominations, Eli Wick, C. H. Chaffee, and Smith Sharp. On Resolutions, J. H. Cook, Levi R. Long, C. H. Stevens. On Credentials and Licenses, J. H. Rogers, John Hoff, C. H. Stevens. Auditing, Eli Wick, C. F. Stevens, Smith Sharp, Wesley Hoff, J. H. Rogers, Jos. G. Wood.

Adjourned to call of Chair.

Conference called at 9 A. M., Sunday, June 1. The Committee on Nominations made the following report:—

For President, J. H. Rogers, Alta Vista, Daviess Co., Mo.; Secretary, Charles F. Stevens, Elk Falls, Howard Co., Kansas; Treasurer, J. N. Ayers, Farlinville, Linn Co., Kansas; Executive Committee, J. H. Cook, T. J. Butler. Report accepted, and the above persons elected to their respective offices. Remarks in regard to the duty of the Executive Committee were made by Eld. Butler.

Adjourned to call of Chair.

Conference was called at 6 P. M., Sunday. Committee on Credentials made the following report:—

We recommend that the credentials of H. C. Blanchard be renewed, and that Bro. T. J. Butler be ordained to the ministry and receive credentials; and that the following persons receive a license to improve their gifts: J. H. Cook, Jos. G. Wood, C. H. Chaffee, Jos. Lamont, Levi R. Long, and J. H. Rogers. Report accepted, and credentials and licenses granted as committees recommended.

The Committee on Resolutions presented the following report:—

Resolved, That we, as a people, express our heartfelt thanks and gratitude to God for the privilege we have enjoyed at this camp-meeting, and rejoice to see the harmony and union of sentiment and feeling which prevail.

Resolved, That we tender our thanks to the General Conference for the watchful care they have exercised over the interests of the cause in this Conference, and that we highly appreciate the labors of Bro. Geo. I. Butler, for the interests of the cause among us.

Resolved, That, although we regret the cause for the action of the General Conference in not sending us a laborer this season, we acquiesce in their judgment in so doing.

Resolved, That we express our continued and increasing interest in the doctrines held by us as a people, and our determination to do our part to bear them to the world, both by contributing of our means, and by living

out the truths before the world; and that we earnestly invite the hearty co-operation of ministers and people in the quarterly contributions of their s. b. funds to the Conference Treasurer, so that the tent labor will not be hindered this season.

Resolved, That we request Bro. S. N. Haskell to visit us at his earliest convenience to assist us in organizing a Tract and Missionary Society in this Conference.

Resolved, That we extend our thanks to the Centerville church for the kind and Christian manner in which they have entertained us at this camp-meeting.

Resolved, That, in view of the scarcity of means in the Conference Treasury, we request all our churches to send all their s. b. funds to Conference Treasurer.

Resolved, That the proceedings of this Conference be published in the REVIEW AND HERALD.

Adjourned, *sine die*.

G. I. BUTLER, *Pres. pro tem*.

SMITH SHARP, *Sec. pro tem*.

Proceedings of the Iowa and Neb. Conference.

THIS Conference held its eleventh annual session at Washington, Iowa, in connection with a camp-meeting, commencing June 5, 1873. It was called to order by Eld. Henry Nicola, President, at 9 o'clock A. M., June 6. Prayer by Eld. R. M. Kilgore.

Credentials of Delegates called for, and examined by Conference Committee, who submitted the following report:—

Churches represented, 27; delegates present, 30.

On motion, Church at Hook's Point, Iowa, was received into the Conference, with John D. Ballard as delegate.

On motion, Church at Afton, Iowa, was received into the Conference, with Eld. J. H. Morrison as delegate.

On motion, Church at Soldier Valley, Iowa, was received into the Conference, with Eld. R. M. Kilgore as delegate.

On motion, members present and in good standing with their respective churches, were invited to participate in the deliberations of the Conference.

Minutes of business of previous Conference read and approved.

On motion, the company of Sabbath-keepers at Siam, Taylor Co., Iowa, were taken under the watchcare of the Conference.

By the authority of the Conference, the President appointed the following committees:—

Committee on Nominations: P. A. Roberts, D. T. Shireman, and Wm. Andrews. Committee on Resolutions: Eld. J. H. Morrison, Eld. R. M. Kilgore, and A. W. H. Millard. Auditing Committee: Benn Auten, Jacob Shively, M. D. Clarke, A. Caldwell, C. A. Washburn, and Sidney H. Hart.

After appropriate remarks by Eld. Geo. I. Butler, Pres. of Gen. Conference, on the subject of granting credentials and licenses to ministers, a committee was appointed to report the names of such persons as should receive the same, consisting of J. T. Mitchell, Benn Auten, and Minos Miller. Adjourned to call of Chair.

Conference convened at 10 A. M., June 8. Prayer by Elder J. H. Morrison. The Nominating Com. made the following report:—

For President, Eld. H. Nicola; Secretary, L. McCoy; Treasurer, Minos Miller. Conference Committee, Eld. J. H. Morrison and Eld. R. M. Kilgore. Report accepted, and on motion they were declared the officers of the Conference for the ensuing year. Remarks by Eld. Geo. I. Butler with regard to the wants of the cause, and the necessity of some careful, prudent brethren removing from this Conference to Battle Creek. Remarks by Eld. James White on the same subject. Adjourned to call of President.

Convened again at 6 o'clock P. M., June 8. Prayer by Eld. J. T. Mitchell. Eld. Geo. I. Butler offered the following:—

Whereas, There is great need that some of our brethren remove to Battle Creek, to share in bearing burdens, and to assist in building up our institutions there, and reposing special confidence in Bro. B. Auten, of Knoxville, Iowa, and knowing that he loves the cause, will be an efficient worker, and that he will faithfully represent this Conference,

Resolved, That he be requested to remove to Battle Creek, as soon as he can arrange his affairs to do so.

Some time was spent in the discussion of the subject of the distribution of ministerial labor throughout the bounds of the Conference. No action taken. Adjourned to call of President.

Conference convened at the call of the President, at 9 o'clock A. M., June 9. Prayer by Eld. R. M. Kilgore. Committee on Credentials and Licenses recommended that the credentials of Eld. Geo. I. Butler, D. M. Canright, H. Nicola, J. T. Mitchell, J. H. Morrison, R. M. Kilgore, and Squier Osborn, be renewed; and that licenses be granted C. A. Washburn, Jefferson Bartlett, and C.

L. Boyd, which was adopted. The Treasurer made the following report:—

| | |
|--------------------------------|-----------|
| On acc't of s. b. Fund, | Dr. |
| June 9, 1872, to Cash rec'd of | |
| R. M. Kilgore, on settlement, | \$1138.20 |
| June 9, 1872, to Cash rec'd | |
| during year, on settlement, | 3045.76 |

| | |
|--------|-----------|
| Total, | \$4183.96 |
|--------|-----------|

| | |
|-------------------------------|-----------|
| On acc't of s. b. Fund, | Cr. |
| June 9, 1873, by Cash paid | |
| out as per. Treasurer's book, | \$3102.58 |
| June 9, 1873, by cash on hand | |
| to balance Treasurer's book, | 1081.38 |

| | |
|--------|-----------|
| Total, | \$4183.96 |
|--------|-----------|

| | |
|----------------------------------|----------|
| On acc't of Camp-meeting Fund, | Dr. |
| June 10, 1872, to Cash rec'd of | |
| R. M. Kilgore on settlement, | \$130.65 |
| June 9, 1873, to Cash rec'd dur- | |
| ing year, | 7.25 |

| | |
|--------|----------|
| Total, | \$137.90 |
|--------|----------|

| | |
|-------------------------------|---------|
| June 9, 1873, by Cash paid as | |
| per Treasurer's book, | \$75.00 |
| June 9, 1873, by Cash on hand | |
| to balance, | 62.90 |

| | |
|--------|----------|
| Total, | \$137.90 |
|--------|----------|

| | |
|------------------------|----------|
| On acc't of Tent Fund, | Dr. |
| June 9, 1873, to Cash | |
| rec'd during year, | \$357.00 |

| | |
|--------|----------|
| Total, | \$357.00 |
|--------|----------|

| | |
|-----------------------|----------|
| June 9, 1873, by Cash | |
| paid out during year, | \$357.00 |

| | |
|--------|----------|
| Total, | \$357.00 |
|--------|----------|

Voted, That the churches be recommended to send the 20 per cent now on hand, of s. b. Fund, to the Treasurer of T. and M. Society (L. McCoy, Sigourney, Iowa), to form a Widow and Orphans' Fund.

Voted, That the following brethren act as a Camp-meeting Committee: Minos Miller, Jacob Shively, and Sidney H. Hart.

Voted, That the Conference Secretary be authorized to send to the churches blanks for quarterly reports at the end of each quarter, that they may be filled up, and returned immediately.

No. of churches organized in Conf., 28; No. of members, 770; No. paying s. b., 537; No. of Sabbath-school scholars, 865.

Am't of s. b. pledged in Conf., \$3003.11

" " " " State Conf., 2577.16

The Committee on Resolutions made the following report, which was adopted unanimously:—

Resolved, That we express our gratitude for the presence and labors of Bro. and sister White in our midst at this Conference, and our warm sympathy with them in the affliction they have experienced on account of the feeble health of Bro. White, and our earnest wish that they may both be able still to labor in the cause we love.

Resolved, That we express our continued and increasing faith in the great truths held by our people, and in the means and agencies which are being used for its advancement. And, while we have such multiplied evidence that God is opening the way before us, as the many appeals come up for labor, and calls increase for our publications, in our own and foreign languages, we recognize the imperative duty, on our part, of greater zeal and earnestness in the work and cause of God.

Resolved, That we hereby express our sense of the loss we have experienced as a Conference, in the death of our beloved brother, Jacob Hare, one of the members of our Executive Committee during the past year, and our heartfelt sympathy with his bereaved family.

Resolved, That this Conference donate to the General Conference Fund the sum of \$500.00.

Resolved, That the proceedings of this Conference be published in the REVIEW AND HERALD.

HENRY NICOLA, *Pres.*

L. MCCOY, *Sec.*

California.

My last report was made at Santa Rosa, April 23, just after my return from Red Bluff and Woodland. Sabbath, April 26, I had two encouraging meetings with the church in Healdsburg. On first-day, the 27th, I spoke twice to interested and attentive audiences at Green Valley. May 3 and 4, held meetings again with this church. Their membership has been much reduced by members moving to other places, still there are a few who meet together, and try to encourage one another in the good way. They have had but little benefit from preaching, the last year, yet they have kept up their s. b. promptly, even their non-resident members keeping their dues square, thus promptly doing their part to send out the truth to others. As I was detained near home a few days in fitting up the new tent, it seemed to me that Green Valley church was entitled to a few meetings, at least. I trust it was not in vain.

Tuesday, May 6, met with the church at Petaluma, at the house of Bro. Chapman. Two were baptized in a beautiful place which had been prepared near Bro. Chapman's residence.

Sabbath, May 10, met with the church in Bloomfield; preached to them in the forenoon. In the afternoon, we had an interesting social meeting, at the close of which, Bro. John Judson, who has been serving for some time as leader of meetings, was unanimously elected, and ordained as elder of the Bloomfield church.

Sunday, May 11, I went to Stony Point. At this place, I gave a brief course of lectures two years since, and four or five came out on the truth and united with the Bloomfield church. I had not preached in the place since, and was earnestly requested to do so. I went, not supposing there would be opposition to my occupying a house which had always been occupied for religious meetings, and where I had been perfectly welcome two years before. There were two men in the neighborhood whose wives had embraced the truth, and these men had set up a most unreasonable opposition to them. They objected to my speaking in the house, and claimed that the majority of the district and the trustees were opposed to my holding meetings in the house.

As I understand the laws of California, it is required that when objection is raised to a school-house being occupied for religious purposes it must be submitted to a vote of the district, at a meeting properly called, and thus settled. I proposed to avoid trouble on the occasion, by retiring to the house of sister Wallace for meeting. Her husband made us welcome, and soon prepared a place in the shade, back of the house, where we had a meeting, some two-thirds of the congregation going with us to the place prepared. We had a good meeting, and good liberty in speaking to the friends once more, in that neighborhood.

Right at this point, I deem it due to friends in Sonoma County, that I make a statement respecting some matters of conversation that transpired that day. Mention was made in the school-house of my having been turned out of the Monroe school-house four years ago. The question was asked by an opposer if the man who turned me out of Monroe school-house had a right to do it. I claimed he had not, *in the manner he did*, and, that if he had not left the country, and stayed away one year, he would have been brought before the grand jury for violently laying hands on me and thrusting me out of that house. Not that I designed to do it. Others stated that they should do it; but when the grand jury met, the man was gone. Now, I am informed by a brother, that a man from Stony Point took the pains to go to Monroe district and see the man who thrust me out of Monroe school-house, who says I told two lies at Stony Point, May 11. *First*, he claims that I said the man who thrust me out at Monroe settlement was not a trustee. I did not say he was not trustee; but I said he had no authority to put me out *in the manner he did*; and I say so still. His being trustee did not give him authority to lay violent hands on any one.

Second, He claims that I said the above man left the country to get rid of being prosecuted for turning me out of the Monroe school-house. He has inquired of the man, and he denies having left for any such purpose. I did not say the man claimed he left the country to avoid the law. But that, if he had not left, he would have been brought before the grand jury, and it would probably have cost him five hundred dollars.

I have no ill will to any of these opponents. If this is the best kind of argument they have against the truth of the fourth commandment, they will probably thus go on, for men generally use the best arguments they have. I have only to say, that, in kind, such opposition savors too much of the nature of that used by the Catholic church against the Reformers.

Sabbath and first-day, May 17, I held three interesting meetings in San Francisco. Also, on May 24 and 25, I was with Bro. Cornell in San Francisco, where he spoke twice with good liberty.

On Monday, May 26, we came to Napa City, where we erected our new tent, and we are now in the midst of an interesting tent meeting. We have already held fourteen meetings. These have been well attended, and a deep interest is manifest in the word spoken. \$21.00 worth of books have already been taken, and last evening, at the earnest request of the hearers, a collection was taken up, the people contributing \$21.00 toward our expenses here. We still labor on, expecting the Lord to give the increase, if we humbly do our duty in presenting the truth.

It is just five years to-day, since I left Battle Creek for California. When I look back over that time, I praise God for the success that has attended the proclamation of the truth thus far, on this coast. We came on this coast, strangers to all. Now there are upward of three hundred Sabbath-keepers, besides numerous outside friends, who wel-

come us to their homes. Of course, our labors have not been as successful as though we had been used to a field of this kind. Wherein any mistakes have been made, through lack of consecration on our part, may God forgive. In the future, I hope to be more diligent and earnest than in the past.

If aught is done, we must have the Lord's help. To have that, we must earnestly seek him, humbly and confidently trust in him, and faithfully do our duty. May it be so. Pray for us. J. N. LOUGHBOROUGH.
Napa City, Cal., June 9, 1873.

Orleans Co., Vermont.

SABBATH and Sunday, May 31 and June 1, I filled my appointment for Westmore. Eld. Albert Stone was with us and bore an equal burden in preaching the word. I was glad to see him enjoying so good health for a man of his age. He had walked twelve miles to get to the meeting. There was a good representation of the brethren and sisters of Orleans Co. It was encouraging to learn that Bro. Jewell, a '44 Adventist, had fully embraced the third message and was keeping the Sabbath. His testimony indicated a genuine and heartfelt work.

The following plan for monthly meetings, etc., for Orleans Co., was adopted by a unanimous vote of those present:

That we have a monthly meeting at East Charleston the first Sabbath of every month, and one at Westmore the third Sabbath of each month; that the old veterans in the cause make a special effort to attend these meetings to strengthen the young believers and to get strength in so doing; that the old friends of the cause have regular meetings on old ground, the second and fourth Sabbaths of each month; that, as a general thing, these meetings be held at Bro. Parker's, Brownington, and at Bro. Hamlet Barrows, Irasburgh, alternately, these being the most central points—the first to be held at Bro. Parker's; that the friends in new fields keep up their regular Sabbath meetings, unless they omit one meeting to attend a monthly meeting or meet on old ground, and even then, those who remain behind had better meet together if they can.

We do not present this as a model plan for every place, or as a permanent arrangement like the laws of the Medes and Persians. We hope that our borders may so enlarge and that the work may so increase on our hands that we shall be under the necessity of adopting a broader plan. We invite the scattered brethren in this county to unite with us in the work. We must turn our attention to new fields and engage in tent labors. The old hands are fully competent to keep the ground that is already broken, and should excuse us. We have more than we can do in new fields. Bro. Stone unites with me, until my brother can be released from the financial branch of the work. My soul pants after God. I earnestly desire to cultivate genuine humility, to be wholly consecrated to God, to enjoy more of his Spirit, that sinners may be converted to God, and flee from the wrath to come. Pray for the prosperity of the cause in this part of the State.

D. T. BOURDEAU.

Westmore, Vt., June 2, 1873.

P. S. My Post Office address is West Berke, where we are pitching the tent.

D. T. B.

New York.

PITCAIRN is one of the southern towns in St. Lawrence Co., N. Y. The population in 1870 was 667. One year ago, there were six Sabbath-keepers in the town. Three of these were Adventists, and have been for years. One of the others was partly inclined that way. At the present date, May 28, 1873, there are twenty-three Sabbath-keepers. Nineteen of the number are Adventists. This town, during the last year, has been much stirred on the Sabbath and other Bible truths. Bro. H. H. Wilcox labored in teaching the word, in the west part of the town, last fall. As the result, a church of nine was organized. Others have joined since, as he has reported. I came here to baptize and to assist in organizing. I then went to the east part of the town and labored in several districts, also in the town of Fine, in an adjoining district. Some twenty commenced to keep the seventh-day. Elder Prentice of the seventh day Baptist order, from Adams Center, discussed the Sabbath two days in another part of the town; the first day, with a Disciple, the next, with a Baptist minister. They both took the position, the Sabbath was not known till after the exode from Egypt; the ten commandments are abolished; with other unscriptural positions that are common to that theory. All of which was shown to be error when brought to the Bible and examined in its light. The Sabbath gained in the minds of the candid during these two days. Its origin and perpetuity were made very clear and plain by Elder P. But, alas! some do not act on their own judgment, or according to their convictions. Last first-day was a good day for the cause

of present truth here; nine received the ordinance of baptism, made pleasant by a beautiful day and a good place, and sacred by the presence of the Spirit of God. I trust the solemn vows will never, never, be forgotten, and that the dear ones will ever remember that they there declared themselves dead to sin. May they from henceforth live for the next life, that comes through Christ, who is the resurrection and the life. Yesterday, eleven covenanted to keep the commandments of God and the faith of Jesus. Three others will join them in a short time. \$25.60 was pledged to be paid before our next conference, which, considering their circumstances, was very liberal. Our brethren from the west part of the town were with us on Sabbath and first-day, adding to the interest by their testimonies. We were also cheered by the presence of some of our seventh-day Baptist brethren and their warm and earnest testimonies for God's holy law and Sabbath.

The denominations of the town are Baptist, Methodist, Disciple, and Congregationalist, all of whom have opposed, and hindered from obeying God and keeping his Sabbath. Yet some did believe, and dared to obey. Among the number, was Eld. D. Deland, a retired Baptist minister, now in his eightieth year. By reading some of the first writings of Wm. Miller, some thirty years ago, he became interested in the second coming of Jesus. For thirty years, he has occupied the no-Sabbath ground. It is quite evident that God has been preparing him for other truth and duties. He soon saw that the Sabbath was binding, and, with his wife, commenced keeping it, with the other commandments of God's law which he has ever considered sacred and binding. He is well-read in the Bible, has been zealous for the right, was a warm supporter of the downtrodden and oppressed, in the days of American slavery. He was chosen leader of the Sabbath meetings, and superintendent of the Bible-class. He is truly a father in Israel, and, as such, will be a great help to those who have received and obey the truth. C. O. TAYLOR.

Northern Missouri and Kansas Tent.

AFTER our excellent camp-meeting had closed, and the brethren and sisters dispersed to their respective homes, Bro. Long and I remained on the ground alone over night, taking down and packing the tent preparatory to shipping. Bro. Sharp, with his team, carried us to Pleasanton, where we took the cars for this place, and arrived the 4th inst. Secured lumber for seating the tent, which came the 6th. Got out appointments and commenced meetings the same evening, with about sixty persons out, who had only a few hours' notice. Our congregations have increased at each meeting, until last evening the tent was well filled.

This is a place of some twelve hundred inhabitants, on the Pacific R. R. The people are inquiring, and seem to manifest quite an interest to hear. The way has opened favorably so far.

We earnestly desire to move in the counsel of God, to go forward in his strength, doing what we can in his cause. We especially request the prayers of all who have an interest in this work. J. H. ROGERS,
L. R. LONG.

Lee's Summit, Mo., June 9, 1873.

Michigan.

HAVING failed to report the labor, as appointed, at Alma, Ithaca, Fulton, Greenbush, and St. Charles, in due season, I shall report no further than to say that I was at my work, and tried, with the help of the Lord, to do it well. We enjoyed in a good degree the blessing of the Lord. In the future, I shall try to report in good time.

May 3 and 4. In company with Bro. Corliss, I visited the church at Williams, Bay Co. With this people, we enjoyed a season of grace that is better felt than told. Especially while attending to the ordinances, the sweet, melting influences of the Spirit of the Lord made it a rich season of grace. Four were added to the church by baptism, as the fruit of the labors by Brn. Corliss and Haskins.

May 17 and 18, visited the company of Sabbath-keepers at E. Saginaw. Organized them into a church, twelve in number; four others under their watchcare. May they prove to be such as shall finally be saved. Our social and ordinance meetings were precious seasons.

May 24 and 25 was the first of my noticed appointments, which was at Greenbush, which I failed to meet, on account of sickness of self and family.

May 29, moved out for Bunkerhill, in a poor condition of health, trusting in the Lord. Stopped at the home of Bro. Titus, at Leslie, Mich., in need of rest.

May 30, met the friends at Bunkerhill. Good attendance. The meeting was well represented from Genoa and Leslie. The Lord was truly with us. All felt that it was good to be there.

Sunday evening, returned to Leslie; stopped at the home of Bro. Richmond, with a trouble-

some cough and some fever, but with a few days of thorough hygienic treatment, and with a corresponding diet, I found myself getting better.

Much encouraged, I started, June 2, for Locke. Stopped at Leroy station. Disappointed in not finding any one to help me on to the place of meeting, six miles. My letter, asking the favor, had not been received. Found Bro. and sister Haskins at this place, which was help in time of need. A good interest to hear; they have so little preaching, they sometimes get very hungry for the word. Our social meetings were rich and spirited. One young lady commenced, at this meeting, to seek the Lord. May she find him, to her great joy. I am still gaining strength, which I am resolved to spend in this good work. C. STODDARD.

Kansas.

We are here alone with our family, son-in-law and his little family, trying to keep all of God's commandments, the Sabbath of the Lord, with the rest. We have opposition on every side. The spiritualists are our worst enemies, but we know the Lord is on our side, and he is more than all that can be against us. We need not fear what man can do unto us, if our trust is in God. I want to be prepared for that rest that Jesus has gone to prepare for his people. My heart says, Praise the Lord for the privilege of still coming to him. Reader, will you come? Are you willing to lay aside popularity, pride, and worldly honor, for a place in that heavenly city? I long to be there. I must be there; and, with the help of my blessed Jesus, I will be there. There, we shall see those loved ones who have long been sleeping in Jesus. Praise God for the blessed hope. N. HIDDLESON.

Tract and Missionary Department.

Annual Report of the Iowa and Nebraska T. and M. Society.

THE Tract and Missionary Society of Iowa and Nebraska held its first annual session in connection with the camp-meeting at Washington, Iowa, June 9, 1873. Meeting called to order by President. Prayer by Eld. J. H. Morrison. The minutes of the previous meeting were read and received.

The amount of labor reported was as follows: No. of families visited, 183; No. of letters written, 8. No. of new subscribers for periodicals: For REVIEW, 98; *Instructor*, 94; *Reformer*, 15. Distribution of reading matter: No. REVIEWS, 46; *Instructors*, 4; *Reformers*, 15.

On motion, the President was authorized to appoint a Nominating Committee of three. The following persons were appointed: J. H. Morrison, Benn Auten, and J. T. Mitchell. The committee made the following report:—

For President, H. Nichola, Richmond, Iowa; Vice-president, J. H. Morrison, Sandyville, Iowa; Secretary, Wm. H. Hankins, Sigourney, Iowa; Treasurer, L. McCoy, Sigourney, Iowa.

Directors, as follows:—

Dist. No. 1, F. H. Chapman, West Union, Iowa; Dist. No. 2, D. T. Shireman, Marion, Iowa; Dist. No. 3, J. W. Adams, Richmond, Iowa; Dist. No. 4, P. A. Roberts, Brighton, Iowa; Dist. No. 5, Minos Miller, Knoxville, Iowa; Dist. No. 6, Jacob Shively, Woodburn, Iowa; Dist. No. 7, Henry Tawney, Adel, Iowa; Dist. No. 8, M. D. Clark, Decatur, Nebraska.

On motion, the report was received and the committee discharged.

On motion, the officers were elected as a body.

Financial standing of the society:

| | |
|--|----------|
| Amount paid into the treasury during the year, | \$562.32 |
| Amount paid out, | 184.32 |

| | |
|----------------------|----------|
| Balance in treasury, | \$378.00 |
|----------------------|----------|

Adjourned, *sine die*. H. NICOLA, Pres.
WM. H. HANKINS, Sec.

Minnesota Tract and Missionary Society.

THE members of the Seventh-day Adventist churches, situated in the south-east part of Minnesota, met at Stewartville, for the purpose of organizing a Tract and Missionary Society. Eld. Haskell presented the plan and working of the Tract and Missionary Society in other Conferences, at the close of which, Eld. Pierce, Grant, and others, spoke in behalf of a State organization in this Conference. It was voted that we have such an organization in this State. I. Z. Lamb was chosen Secretary. Brethren S. Pierce, H. Grant, and W. I. Gibson, were chosen a committee to recommend a constitution, to district the State, and to nominate officers to effect such an organization.

Meeting adjourned until one P. M.

SECOND SESSION.

The committee reported the following items, which were acted upon separately, and unanimously adopted:—

1. That we recommend the adoption of the Constitution now in use by the New England Conference, with such amendments as are necessary for its more perfect working in this State.

2. That we recommend this Conference to be divided into three districts: District No. 1 to comprise the following churches: Pleasant Grove, Greenwood Prairie, Maiden Rock (Wis.), Pine Island, Concord, Deerfield. District No. 2: Clark's Grove, Otranto (Iowa), Brush Creek, Joe Daviess, Tenhassen, Crystal Lake. District No. 3: McLeod Co.

3. The following persons were chosen officers: President, H. Grant; Vice-president, W. I. Gibson; Secretary, Stephen W. Hickock; Treasurer, Oliver W. Pierce; Directors, Dist. No. 1, Thomas Harlow; Dist. No. 2, Calvin Kelsey; Dist. No. 3, J. L. House.

4. We recommend to raise by donations, commencing at this meeting, a sum sufficient to settle the arrearages now due the Publishing Association from the *delinquents* who did receive our periodicals in this State, whose names have been dropped; and a liberal sum to be raised for a Tract and Missionary Fund. Those who pay one dollar shall be entitled to a membership in this Society, according to Art. 4 of the Constitution, and when more than one dollar is paid by one or more persons, it shall be credited to them as a donation.

The sum of seventy-five dollars and five cents was immediately raised, and about one hundred and seventy four dollars more were pledged. All the brethren and sisters in the State have an opportunity to become members of this Society, and it is expected that all will be liberal in their donations, and make a sacrifice to spread the truth and win souls to Christ.

I. Z. LAMB, Sec.

Stewartville, Olmstead Co., Minn.

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

THE third State quarterly meeting of the N. Y. and Pa. Tract and Missionary Society for the present year, was held at West Groton, Tompkins Co., N. Y., June 1, 1873. Owing to the absence of the President and Vice-president, T. H. Lindsay was chosen President, *pro tem*. The minutes of the last meeting were read and accepted. The Secretary's report was then read, showing the following labor during the quarter:—

No. of families visited, 959. New subscribers obtained for REVIEW, 49; *Reformer*, 17, *Instructor*, 100. Distribution of periodicals, REVIEWS, 925; *Reformers*, 336; *Instructors*, 228. Pages pamphlets and tracts distributed, 157,511.

| | |
|-------------------------------------|---------|
| Money received during the quarter:— | |
| On membership, | \$ 2.00 |
| Donations, | 44.98 |
| Book sales, | 11.51 |
| Delinquent Fund, | 140.35 |
| Widow and Orphan's Fund, | 3.75 |
| On pledges to Hygienic Book Fund, | 568.70 |

Total, \$771.29

The remainder of the session was occupied with interesting verbal reports of labor and experience in the tract and missionary work, and in the discussion of matters pertaining to the working of the society.

T. H. LINDSAY, Pres. *pro tem*.
B. L. WHITNEY, Sec.

Obituary Notices.

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

ON the night before May 27, sister Emma Twist died, in the twenty-fifth year of her age, near Lima, Walworth Co., Wis. She had long suffered from disease, and occasionally from insanity. In an unguarded moment, she went away, laid herself across the track, and was severed in two by the cars. This sad accident has caused much grief among her mourning relatives. She was a very quiet and conscientious girl in her lifetime, beloved by all who knew her.

A funeral sermon was preached May 29, in the U. B. meeting-house, to a large and attentive congregation.

J. MATTESON.

FELL asleep in Jesus, near Sharpsville, Tipton Co., Ind., May 26, 1873, sister Margaret E. Covert, wife of Bro. William T. Covert, aged thirty-two years, three months, and two days.

Sister Covert embraced the present truth about five years ago. Since that time, she has endeavored to live up to all the light which has shone upon her pathway. During her last sickness, she was fully resigned to the will of the Lord in her case. She died in full assurance that she should have a part in the first resurrection, in full faith of the Saviour's soon coming to wake the saints, change the living, and gather them home to rest. She leaves a companion, two children, and a large circle of relatives and friends to mourn their loss. They mourn not as those who have no hope. Funeral discourse by the writer from 1 Thess. 4: 13, 14.

S. H. LANE.

The Review and Herald.

Battle Creek, Mich., Third-day, June 24, 1873.

Post Office Address.

THE address of Eld. James White, Ellen G. White, Willie C. White, and Lucinda Hall, is Black Hawk, Colorado.

The Eastern Camp-Meetings.

WE give the time of these meetings, and their order, as follows:—

| | |
|--------------|---------------------|
| New York, | August 7-11. |
| Vermont, | " 14-18. |
| Maine, | " 21-25. |
| New England, | Aug. 28 to Sept. 1. |
| Michigan, | Sept. 4-8. |
| Ohio, | " 11-15. |
| Indiana, | " 18-22. |

This is just about the same order as last year. If there are any special reasons in any Conference why this should be changed, let those interested send in to the REVIEW and HERALD a statement of them immediately, and if consistent, a change can be made. These meetings commence Thursday, and continue through Monday; and all should be sure to be on the ground the first day, and continue till they close, early Tuesday morning. So far as the places are concerned, where they will be held, we are only prepared to give them for New England and Maine. The former, at South Lancaster, and the latter, at Pishon's Ferry, near Skowhegan, the same as last year. Others should send them in at once.

GEN. CONF. COM.

Errata.

BRO. LITTLEJOHN requests the following changes in the reading of his article in the last paper:—

Page 2, first column, 54th line from bottom, for "fully unsound," read "found to be unsound."

Page 2, second column, 3d line from top, for "time on which they took place," read "day on which," &c.

Page 2, fourth column, 44th line from top, for "which is generally honored as such," read "but none at all for the one which is generally," &c.

CORRECTION.—Eld. Haskell writes to make a correction in his report of the Iowa T. and M. Society meeting. Instead of their having a capital of "five hundred dollars, enough to settle indebtedness on delinquency," it should be, "five hundred dollars more than enough to settle," etc. They raised altogether nearly \$1000.

The Sabbath in the Pennsylvania Legislature.

IT is, perhaps, generally known that the State of Pennsylvania is very arbitrary in its Sunday laws, allowing of no exemption, as do most of the other States, in favor of Sabbath-keepers. In the last session of the Legislature, a very interesting debate was had on the presentation of a bill to exempt the observers of the seventh day from the effects of the Sunday law. Two members, Messrs Reynolds and Brown, made a noble defense of the rights of Sabbath-keepers. The Constitution of that State, as read in the debate, seems to forbid the existing law. Art. 9, reads thus:—

"Sec. 3. That all men have a natural and inalienable right to worship Almighty God according to the dictates of their own consciences; that no man can of right be compelled to attend, erect, or support, any place of worship, or to maintain any ministry against his consent; no human authority can, in any case whatever, control or interfere with the rights of conscience; and no preference shall ever be given by law to any religious establishment or modes of worship."

According to this, the present law of Pennsylvania is clearly unconstitutional, and it can only be by prejudice and bigotry that it is retained. The bill of relief was rejected by a vote of 58 to 23.

J. H. W.

SHORT, BUT POINTED.—The Battle Creek Daily Journal contains the following:—

"A Convention of spiritualists at Charlotte, yesterday, indorsed, by the casting vote of its chairman, 'all the doctrines of Mrs. Woodhull, on the social relations.' Mrs. Woodhull's distinguishing sentiment is that she has 'a right to change her husband every day.'"

In the same convention, D. W. Hull gave a lecture, the subject being, "The Devil Vindicated." It would be curiously interesting to gather all that the spiritualists have said in favor of the devil; it would be impossible to collate all that they have said against God.

Another Drouth.

SOME parts of the country are suffering for want of rain. The crops in Michigan will be injured more than in past dry seasons, the drouth coming earlier. Already news of disaster begins to come in. The following are from the Detroit Post of June 21:

LANSING, June 20, 10 P. M.

Large fires are raging in the woods about Lansing, and large parties of men are out fighting the flames in the hope of saving the crops in adjoining fields that are in imminent danger of destruction.

MILWAUKEE, June 20.

Michigamme, Mich., was entirely destroyed by fire yesterday. Over two hundred houses were burned. The loss on property is immense. Eight lives were lost.

Elohim—A Query.

"Will you oblige me by giving your views on the word, Elohim, the word so many times rendered Lord God? As a certain lecturer is at present making capital out of it, I would like to see it answered. Please read it at the close of a lecture printed on the first page of the paper which I send you."

"OLIVE E. McCORD."

"In the Hebrew, *Elohim*, the word here rendered 'Lord God,' is plural, and translated literally should be rendered 'the gods.' But had the translators given it an honest rendering, it would have sounded very much like heathen mythology. Hence, with an ingenuity worthy of a better cause, they make a show of honesty by using two words, 'Lord God,' which conveys an idea of plurality, yet so obscured as not to be detected by the general reader. The root of Elohim is El, and means the sun. The termination, im, forms the plural, as, cherub, one; cherubim, more than one; seraph, one; seraphim, more than one. The sun, moon, and planets were the gods and goddesses of the ancients. Our 'Lord God' has its root in the name of the sun. What does this mean? Will our clergy explain?"

"Portland, Oregon, Sep. 1, 1871."

The above is a good illustration of the majority of infidel objections against the Bible.

1. The word, Elohim, is used in the plural form for majesty, and some other words in the Hebrew are used in the same manner. That it is singular in signification is proved by such passages as Ex. 20:2. "I am the Lord thy God;" Deut. 6:4, "The Lord thy God is one Lord;" and all places where a singular pronoun is used. And the verb "created," in Gen. 1:1, is singular—he, not they, created. And so also the other verbs in the history of creation and elsewhere used with Elohim. This use of the plural for the singular as indicative of majesty or power is illustrated by the use of the plural pronoun "we" by kings and governors; but of late it is so extensively appropriated that we lose sight of the original idea of the usage. And, it could not properly be translated "the gods," as above stated, there being no article, either expressed or implied.

2. It is not translated "Lord God." In Gen. 1, Elohim (God) is used only. In Gen. 2:4, Jehovah Elohim (Lord God) is used. Sometimes one is used; sometimes the other; and sometimes both together. But whether separately or together, they are thus translated: Elohim, God; Jehovah, Lord; and Jehovah Elohim, Lord God.

3. The Hebrew word, "El," (Al, nearly as a long,) signifies "strong, mighty," and is sometimes used in this form for God, who is the Strong, the Mighty One.

4. The Hebrew for sun is "shem-esh." There is no relation between the roots of the two words. The explanation which "our clergy" would offer would doubtless be this, that the author of the above paragraph is "willingly ignorant" of the essential facts in the matters whereof he speaks.

J. H. W.

Signs in the Sun.

I INCLOSE to you a brief statement of the wonderful phenomena that have more recently been transpiring in the sun. These statements are taken from a purely scientific work on the sun, by the French astronomer ANATOLE GUILLERMIN, translated by A. L. PHIPSON, Ph. D., and published by Charles Scribner & Co., Broadway, N. Y., 1871. The volume lies before me as I write, and is one of the series known as the "Illustrated Library of Wonders." This volume is entitled, "Wonders of the Sun." See Luke 21:25-33.

On p. 250 will be found a cut representing the total eclipse of the sun, July 8, 1842. On the upper right corner, and the lower left corner, are seen broad flames of fire (apparently) extending out about seventy-five thousand miles. This is the first appearance of the kind ever noticed.

The next phenomenon worthy of notice was during the total eclipse on Sept. 7, 1858. Directly above is a broad, flat flame extending out, I should think, about one hundred thousand miles. Just immediately to the right of this are two tongues of fire, one bending to the left, and the other extending straight out from the body of the sun. From the lower right hand limb is another similar tongue, while there are two more on the eastern side. These all have the appearance of a person's tongue, and are from fifty to seventy-five thousand miles long.

On the opposite page is a cut representing the total eclipse on July 18, 1860. From each corner, or limb of the sun, are four bars of light extending out about one hundred thousand miles.

The next figure is on p. 257, representing the total eclipse of the sun Aug. 18, 1868. On the lower left side is seen a continuous margin of fire, while there is one tongue extending out, apparently, twenty-five thousand miles.

The next page represents the same eclipse at the close of its totality. Here the rough margin of fire is seen on the upper right side, while unusual rays dart out all around.

The following is an interesting account of a most truly wonderful phenomenon which was seen in the sun at Lexington, Ky., on Aug. 30, 1872. The account is taken from the Cincinnati Commercial of the same day. "A solar phenomenon of wondrous magnificence was witnessed here to-day. Shortly after 12 o'clock a thin haze halo was observed about the sun, which was shining in a cloudless sky. Gradually this halo assumed a bright yellow tint, and then, one after another, five rainbow-hued circles enveloped themselves around the sun. Soon myriads of glittering globes, apparently half an inch in diameter, were ejected from the various rings. Some came into

view slowly, and sailed southward in a straight line, while others shot forth at a tangent, like the balls of a Roman candle. All of them gleamed with an intense white light, which grew less intense as they approached the earth, and totally disappeared at apparently the height of half a mile—the display lasted over two hours, was witnessed by every person in the city, and created great alarm among the ignorant and superstitious. The only other noticeable phenomenon was a marked reduction of temperature."

A. M. HUNT.

Allen, Hillsdale Co., Mich.

"The Sabbath."

"To the Editor of The Chicago Tribune:

"SIR: I was called upon to serve as a juror in the Justice Court of Henry A. Kaufman, Esq., in a certain case entitled 'The City of Chicago vs. Herman Schmoll,' for the violation of the Sunday and Liquor laws.

"I was duly sworn, heard the evidence given by the witnesses against, and for, the accused, and was satisfied that the prisoner had sold beer on Sunday. But, when the ordinary charges were made by the Court, the Corporation Counsel instructed the jury to find the prisoner according to law, if found guilty. I sent for the law-book containing the said ordinance, and found that the 'keeping open of a tippling-house on Sabbath' was prohibited therein. By the teaching and education which I received, and by the sacred words of the Holy Bible, the term 'Sabbath' applies to the seventh day of the week, not to the first day of the week, commonly called Sunday. The latter being the day on which the accused sold beer, how could I do otherwise but to find the prisoner 'not guilty'?"

"ALBERT PICK."

EMPEROR WILLIAM, of Germany, has gone to St. Petersburg, to visit the Emperor of Russia. The Russian invasion of Khiva, which is now bothering the British so much, will not bother them any less on account of the visit of the Emperor of Germany to the court of his imperial cousin of Russia, whether the visit has any political significance or not.

Appointments.

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

* Services in Chicago, every Sabbath (seventh day), at 209 West Erie St. All Sabbath-keepers spending a Sabbath in Chicago, are invited to attend.

TRACT and Missionary Society meetings will be held:—

| | |
|-------------|----------------|
| Lapeer, | June 28, 29. |
| Pottsville, | July 5, 6. |
| | S. N. HASKELL, |
| | E. H. ROOT. |

I now design to attend the general quarterly meeting at Clyde, Ohio, according to appointment in this week's Review; also the one at Bordoville, Vermont, July 19, 20. We expect a general attendance at both of these meetings. The above meetings, also those in Michigan, are expected to commence Friday evening, and there will be a social meeting Sabbath morning at 9 A. M.

S. N. HASKELL.

THE general quarterly meeting for the Ohio Tract and Missionary Society will be held at Clyde, July 12 and 13. Eld. S. N. Haskell is expected. A general attendance is desired. Provision will be made to care for all that may come.

O. F. GUILFORD, Pres.

A GENERAL State quarterly meeting will be held at Bordoville, Vt., July 19, 20. A general attendance of the brethren and sisters is requested, as important matters in reference to missionary work will be attended to at this meeting, which will commence Friday evening. Eld. Haskell appoints to be at this meeting.

A. C. BOURDEAU, Pres.

THE Quarterly Meeting of the Allegany and Pennsylvania churches, will be held at Niles Hill, the first Sabbath and first-day in July, 5 and 6. Eld. R. F. Cottrell is respectfully invited to attend. All the church members are expected to be present.

D. OVIATT, Clerk.

THE Lord willing, I will meet with the brethren at Richland, Iowa, June 28 and 29, and at Brighton, July 12 and 13.

H. NICOLA.

THE quarterly meeting of the Tract and Missionary Society of Dist. No. 8, Michigan, will be held July 6, at Orange.

J. FARGO, Director.

No providence preventing, I will hold a meeting in the Seventh-day Adventist meeting-house in Woodstock, Maine, commencing July 4, and holding over Sunday.

J. B. GOODRICH.

QUARTERLY meeting at Mound City church, Kan., third Sabbath and first-day in July. Brethren at Centerville and Uniontown are cordially invited. Meetings begin Friday evening.

J. H. COOK.

Business Department.

Not slothful in Business. Rom. 12:11.

Business Notes.

Mrs. S. YUKER sends 50 cents for REVIEW, but does not give Post-office address. Please do so.

RECEIPTS

For Review and Herald.

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

2.00 EACH. H. C. Miller 44-1, Lucius Gould 44-1, Gusdavis Clay 44-1, James A. Wright 44-1, Peter Peterson 44-1, Harriet Shaffer 44-1, Wm. Lawton 44-1, Ann Wright 44-1, W. S. Fairchild 44-1, Willard Watkins 44-1, D. C. Phillips 44-1, G. S. Gardiner 44-1, E. S. Lane 44-1, Luther Upson 44-1, David Upson 44-1, Benjamin Lucas 44-18, H. J. Kellogg 44-1, Wm. Patterson 44-9, Geo. Billington 44-14, O. D. Washburn 44-1, Henry Tawney 44-1, S. P. Loomis 44-1, Mrs. Ann

Ely 44-7, Daniel Carpenter 44-1, Runsford Johnson 44-1, A. W. Smith 44-1, N. Day 44-1, Mary Aderton 43-14, D. B. Webber 44-8, S. M. Tryon 44-1, Addie Worster 44-4, Susan A. Ennis 44-1, J. Terwilliger 44-1, Sarah M. Fuller 42-1, W. C. Drenman 42-24, D. H. Haines 44-1, J. M. Lindsay 44-10, A. Peugh 44-4, L. H. Robinson 43-15, Russell Peters 44-1, J. W. Marsh 44-1, Susan A. Brown 44-21, Andrew Olsen 44-1, S. H. King 44-20, Alfred Hurlburt 44-1, Joseph C. Cogswell 44-1, Elma Griffith 44-1, Chas. E. Buck 44-1, Mrs. M. D. Merrill 44-1, Clement Tyler 44-1, D. S. Crandall 45-1, L. P. Baldwin 44-1, Matilda Atherton 44-1, L. G. Meeker 44-1, I. Edgerton 44-1, Frank J. Holman 44-1, B. Hostler 44-9, Mrs. M. A. Eaton 45-1, Geo. Berry 44-1, Mrs. Wm. Paige 44-1, F. A. Stevens 44-1, Reuben Keck 44-1, Henry Parnham 44-1, H. Keeney 43-14, S. H. Gardner 44-1, John King 43-1, A. P. Van Syoc 44-1, L. E. Milne 45-1, James Wall 44-1, L. Dean 44-1, John Adams 44-1, Mary Burt 44-1, Jackson Johnson 44-1, Abigail James 44-1, Mrs. J. Norwood 44-1, P. A. Marvin 44-1, J. M. Kilgore 43-19, Sarah Axtel 44-1, Chas. Goodrich 45-9, A. W. Cummings 44-14, A. G. Scott 44-1, L. C. Morehouse 45-1, C. E. Mose 42-6, E. C. Chipman 44-10, Henry G. Arnold 43-18.

\$1.00 EACH. Allen Wilson 43-1, J. P. Jespersen 43-1, John Trotman 43-2, Henry Smith 43-1, N. M. Morgan 44-1, Mrs. F. Blinn 43-1, Gilbert E. Blinn 43-4, S. M. Fitzgerald 43-1, Wm. Merry 43-1, Porter Allen 43-1, Reuben Holladay 43-1, A. H. Robinson 43-1, H. J. Pooler 44-1, Mrs. M. Martinell 44-1, Mrs. Lydia Swift 44-1, S. C. Perry 43-1, James Hathaway 44-1, H. J. Rich 43-1, J. P. Kellogg 43-1, Moses White 43-1, John Hall 43-5, N. N. Lunt 43-1, A. V. Parkhurst 43-1, Sarah Lowell 43-1, M. M. Wagon 42-1, C. W. Lindsay 43-1, Jacob Handley 43-1, L. A. Marsh 43-1, C. Smith 43-1, Henry Grove 43-4, Henry Schwink 43-4, Almira Randall 43-4, Alfred Chase 43-1, O. Davis 43-1, L. A. George 43-1, John G. Brown 43-1, Elias Cobb 43-1, Mrs. O. Nye 42-16, Leander Kellogg 43-1, L. M. Alexander 44-1, Mrs. S. Scott, 44-1, Emily Rowell 44-1, P. S. Thurston 43-1, George D. Chester 43-1, David Quinn 43-1, H. A. Flint 42-14, M. L. Flint 43-1, Wm. Potter 43-4, Maryette Throop 43-4, G. S. Honeywell 43-14, J. B. Slayton 43-1, S. W. Flanders 43-1, Polly Conklin 43-1, Charlotte Clapp 43-1, Sarah Eldridge 43-1, Jemima Varner 43-1, Frances Carlin 43-1, M. J. Chapman 44-1, R. P. Stewart 42-20, Mary E. Caviness 43-1, L. C. Vaughn 43-1, E. Morrow 43-17, B. F. Belieu 43-1, G. H. Tally 42-22, Wm. E. Caviness 43-6, J. H. Cook 43-1, David Hewitt 43-1.

MISCELLANEOUS. Jerome Chance 1-34 42-2, M. J. Cornell 4 00 46-1, W. C. Nichols 50c 42-7, A. J. Parriott 2.50 44-1, Mary Watson 50c 42-14, K. H. Goss 3.75 44-1, J. M. Ballou 3 00 43-8, E. J. Vickerson 1.50 43-14, Mrs. E. R. Wood 2.50 44-20, Baruch Darling 5.00 46-15, Adeline Johnson 1.50 43-14, Mrs. E. Baker 3.00 43-1, J. Goodfellow 1.50 44-1, S. H. Gardner 3.50 41-10, Lydia Cridler 76c 41-21, E. Tucker 1.50, 42-3, L. S. Wallace 1.50 44-1, Prudence Briggs 1.50 44-1.

75 Cents Each, Paying to Vol. 43, 1. W. Pike, Mrs. C. Holtz, A. White, R. Humphrey, Wm. Seaton, James A. Arnold, J. W. Wilber, Frank Payton, Elizabeth Carpenter 42-20.

50 Cents Each, Paying to Vol. 43, 1. Harrison Seamon, J. A. McWayne, H. Staton, Levi Trumbull, Cynthia Richards, Luther Robinson Jr., Mrs. A. Eldridge, A. E. Clement, Jacob Wertman, Lucretia Bliss, Catherine Sallee, C. W. Bingham, E. D. Pearce, Sarah A. Beach, Olive P. Legg, Daniel Walters.

Books Sent by Mail.

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