

Advent Review, AND SABBATH HERALD.

"Here is the Patience of the Saints; Here are they that keep the Commandments of God, and the Faith of Jesus."

VOL. X.

BATTLE CREEK, MICH., FIFTH-DAY, SEPTEMBER 17, 1857.

No. 20.

THE REVIEW AND HERALD

IS PUBLISHED WEEKLY
AT BATTLE CREEK, MICH.,

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TERMS.—ONE DOLLAR IN ADVANCE FOR A VOLUME OF 26 NOS.
All communications, orders and remittances for the
REVIEW AND HERALD should be addressed to URIAH SMITH,
Battle Creek, Mich.

THE OLDEST CHRISTIAN HYMN.

THE writings of CLEMENT, of Alexandria, who lived during the second century of the Christian Era, contains a hymn supposed to be the earliest Christian hymn extant, and was probably written in the time of the Apostles. The following version will give some idea of its spirit.

SHEPHERD of tender youth,
Guiding in love and truth
Through devious ways;
Christ, our triumphant king,
We come thy name to sing,
And here our children bring,
To shout thy praise.

Thou art wisdom's High Priest,
Thou hast prepared the feast
Of holy love;
And in our mortal pain,
None calls on Thee in vain,
Help thou dost not disdain,
Help from above.

Thou art our holy Lord,
The all-subduing Word,
Healer of strife.
Thou didst thyself abase,
That from sin's deep disgrace,
Thou mightest save our race,
And give us life.

Ever be thus our guide,
Our Shepherd, and our pride,
Our staff and song;
Jesus, thou Christ of God,
By thy perennial word,
Lead us where thou hast trod,
Make our faith strong.

WHO CHANGED THE SABBATH? CIRCUMSTANTIAL EVIDENCE.

CIRCUMSTANTIAL evidence, we understand to be that testimony which is brought to light by investigating a train of circumstances which are connected with a case which is up for examination. Circumstantial evidence is good proof of truth, and in all cases if rightly interpreted, is an index to truth. Yet to have a train of circumstances prove a case, one must be quite positive that no other construction than the supposed one can be justly placed on those circumstances.

As a friend once remarked to me, many an innocent man has been condemned to the gallows by circumstantial evidence. A man is suspected of having committed murder, how carefully he is watched, how closely he and his premises are inspected. Blood is found on his sleeve, and a bloody knife in his house. He was from his house at the time the murder was committed, and was seen going towards the scene of the murder one hour previous to the murder. This perhaps with a few other circumstances satisfies the jury, and the man is condemned as a murderer; and yet perhaps these circumstances might all have been explained. The blood on his knife and sleeve may be other than human, and his going towards the scene of mur-

der, for altogether a different purpose than to take the life of his fellow. As it was in the case of the butcher in England, who was condemned to the gallows by circumstantial evidence. He was engaged in his occupation and heard a cry of murder! and in his haste ran to the scene of action with his bloody knife in his hand; he found a fellow-being murdered by the hands of an assassin. Others testified that when they came to the murdered man, no one was to be seen but the butcher with his bloody knife, and these circumstances had cost him his life, had it not been for the confession of the murderer himself at the time the butcher was marched upon the stage, to be hung. So we see the importance of weighing well circumstantial evidence before resting a case upon it.

But as you might infer from the heading of this article, we are not going to condemn totally circumstantial evidence. Circumstantial evidence is good for nothing when the facts are known to be to the contrary of the supposed circumstances. For instance if in the case above, three witnesses should solemnly swear that they saw another man, [not the one in whose house was found the bloody knife and sleeve,] commit the murder, what would the circumstances supposed above, really weigh? Nothing.

In some scripture questions there is some circumstantial evidence that may be brought forward; but that evidence must receive its coloring from either positive evidence, or facts known.

The change of the Sabbath is a question on which some circumstantial evidence may be brought forward which will either tend to convict the murderer of God's Sabbath, or if the change were a heaven-born act, show who shall have the glory of that work.

Protestants have come on with their circumstantial evidence to show that Christ set aside the seventh day, or the Sabbath of the fourth commandment, and has given us the first day of the week in its stead. They do not even pretend that they have positive evidence of this: but it is all either circumstantial or inferential. So they give us two circumstances of Christ's meeting with his disciples; [but one of which however happens to fall on the first day of the week;] and another circumstance of Paul's meeting with a certain church on the first day of the week; and finally a fourth circumstance, that John was in the Spirit on the Lord's day.

Now of these circumstances we say, if they were to effect an institution that was established by no better testimony than inferences, if there was no positive evidence against them, they might weigh something, providing no other construction could be placed on these circumstances, than that they were to show a transfer of respect to the first day of the week. But to array them against a positive command of God is fallacy; and we here say of these circumstances, [as has often been shown through the *Review*, and as may be seen by our publications on the Sabbath,] facts are against making an application of them so as in any way to make them favor the idea that first-day is a holy day.

Not only will positive witnesses testify contrary to the construction that has been placed on these circumstances, but the facts connected with these circumstances give altogether a different coloring to the subject. Christ has declared in a positive manner, [Matt. v, 17-19,] that "not a jot or tittle—a

letter or point that distinguishes between letters—shall pass from the Law" till the consummation of all things. [So John Wesley renders, "Till all be fulfilled."] So, never before the consummation will the command teach the observance of any other day than the seventh. There is positive evidence against the circumstantial; and of the construction placed on the above circumstances, we say, Mark shows the fallacy of the first, that Christ met with them to commemorate his resurrection; for by his testimony [Mark xvi, 14] we learn that they did not believe that Christ had risen from the dead, and it would be folly to say they were commemorating his resurrection. Of the second occasion of Christ's meeting with his disciples, we say, as we have before intimated, it was not on the first day of the week; because, being after eight days from the first meeting, it could not have fallen earlier than the second or third day of the week.

Of the circumstances of Paul's meeting with the church at Troas on the first day of the week, the facts show that it was only an evening meeting preceding the first day of the week, and that Paul spent the whole of First-day from day-break, in starting on a journey, seven miles of which he went on foot, while a ship sailed around, about fourteen miles, and he took passage on board.

Of the fourth circumstance, that John "was in the Spirit on the Lord's day," it would have to be shown by good evidence that the Lord's day was the first day of the week, before the construction placed upon it to favor Sunday-keeping could be admitted. And when we look for testimony showing what day is the Lord's, it invariably points us to the seventh day instead of the first. Ex. xx. 10; Isa. lviii, 13; Mark ii, 28. We see then that the circumstantial evidence produced to show that Christ or his apostles changed the Sabbath, fails to prove that they changed it.

But when our Protestant friends fail in their circumstantial evidence drawn from scripture, to establish the divine authority for the change of the Sabbath, their next resort is to the testimony of historians respecting the course of the Fathers of the church, as they are called. Now, suppose they could show that the Fathers, one half of them, from the close of the first century till 538 kept the first day, and that from that time forward nine tenths kept it, would that show any divine authority for keeping the day? It would not, unless they could show that the influence that caused these Fathers to keep the day was from heaven. Protestant theologians tell us that the good men of the primitive church would not have kept the day unless they had been divinely instructed thus to do. We have failed to find any divine instruction for the keeping of that day, and when we get a description of the age in which the observance of this institution by Christians commenced, we are left to look on its origin as other than divine. Paul says [2 Thess. ii,] speaking of the degenerate times that were about to come on the church: "The mystery of iniquity doth already work, only he who now letteth, [hindereth,] will let [hinder] until he be taken out of the way."

Apostasy, then, had already commenced in the days of Paul, which was to be developed more fully in the Man of Sin, [Papacy.] This is Paul's prediction concerning the time which was immediately to follow him. We see how literally it was fulfilled. Mosheim tells us, "The disingenuous and vicious method of surprising their adversaries by artifice,

and striking them down as it were, by lies and fictions, produced among other disagreeable effects, a great number of books, which were falsely attributed to certain great men, in order to give these spurious productions more credit and weight." Again he tells us, that in the third century, by this means the church had "degenerated much from primitive simplicity." Enfield says in his Philosophy, "The first witnesses of Christianity had scarcely left the world, when this work begun." This work then commenced in the days of Paul. We ask, then, is it safe to take the position that the acts of men in that degenerate age were divinely required, unless we have good evidence to that effect? We think it is not.

But concerning that age in which some circumstantial evidence for Sunday-keeping has been taken hold of by Protestants, we will ask one of their own writers, and see if he will tell us whether it was by divine, or human authority that the observance of the day came in. Neander in his "History of the Christian Religion and Church," page 168 says:—"Opposition to Judaism introduced the particular festival of Sunday, very early, indeed, into the place of the Sabbath. * * * The festival of Sunday, like all other festivals, was always only a human ordinance; and it was far from the intention of the apostles to establish a divine command in this respect; far from them and from the early apostolic church to transfer the laws of the Sabbath to Sunday."

Here then we find a frank admission from one of their own historians, that there is none but human authority for Sunday-keeping. But still the question is before us, *Who changed the Sabbath?* We see that circumstantial evidence, as well as positive is lacking to prove that Sunday-keeping is of divine origin. We wish to present a little circumstantial evidence, as to who did it. But lest you say of us that we put a wrong construction on these circumstances we will first give a little positive evidence, and shall then construe the circumstantial with it.

We claim that the change of the Sabbath was the work of the Mystery of Iniquity, or that which finally became the Papacy. Daniel declared that the little horn [chap. vii, which commentators agree with us signifies the Papacy] should think to change laws. This they have thought to do, and attempted to do. But what has been the result of the changes they have made in God's Law? According to their own statements they have changed the Sabbath.

Q. "By whom was the Sabbath changed?"

A. By the governors of the church." *Abridgement of Christian Doctrine.*

We say then, not only did God predict that the Papal power would change his Law, and they admit that they have changed the Sabbath; but, circumstantial evidence strongly indicates that it was through Papal influence that men were induced to keep Sunday as a Sabbath.

The sum of our circumstantial evidence which we wish to present at this point is comprehended in this: those sects that maintained their principles pure and received not the doctrines of the Papal church, while they stood never kept the Sunday institution, and did keep the Lord's Sabbath. After presenting the facts in regard to these sects, we think it will be plain to be seen which way the circumstantial evidence points as regards the change of the Sabbath. There were three sects, at least, quite prominent from the fourth to the sixteenth centuries that kept themselves distinct from the Papal church: the *Waldenses*, the *Abyssinians*, and the *Armenians*.

The following is the Papist's own account of the *Waldenses*, given by Reinerius Sacho, an inquisitor of Rome, who traveled among them:

"Of all the sects which have been, or now exist, none is more injurious to the church [i. e., of Rome], for three reasons: 1. Because it is more ancient. Some aver their existence from the time of Sylvester; others, from the time of the apostles. 2. Because it is so universal. There is scarcely any country into which this sect has not crept. And 3. They have a great appearance of piety, as they live justly before men, believe rightly

all things concerning God, and confess all the articles contained in the creed; only they hate and revile the church of Rome, and in their accusations are easily believed by the people."—*Rel. Ency., art. Waldenses.*

"They had no connection with the Catholic church, which they regarded as anti-Christ from the time of Pope Sylvester."—*Rel. Ency.*

Robinson, in his History of Baptism, says of them: "They were called *Sabbati* and *Sabbatati*, so named from the Hebrew word *Sabbath*, because they kept the Saturday for the Lord's day." "They were also called *Insabbatati*, because they rejected all the festivals, or sabbaths, in the low Latin sense of the word."

Of the *Abyssinians*, the Encyclopedia says:—"Various attempts have been made to bring this church under the Papal yoke, but without success." "About the beginning of the seventeenth century, the Portuguese Jesuits renewed the mission to Abyssinia, when the Emperor created one of them patriarch; and he not only swore allegiance to the Roman pontiff, but also obliged his subjects to forsake the rites and tenets of their ancestors, and to embrace the doctrine and worship of the Romish church." The Romanists held this dominion but a short time, but while they held it, Gibbon says, "They enjoined upon the Abyssinians to work and to play on the Sabbath." [*Gibbon's Dec. and Full. Vol. IV, p. 565*] This shows that up to that time they had had a regard for the Sabbath, or, why enjoin upon them to break it?

Of the *Armenians* [of whom we are informed that they kept the Lord's Sabbath,] Dr. Buchanan says in his *Christian Researches*, p. 242: "Of all the Christians in Central Asia, they have preserved themselves most free from Mahometan and Papal corruptions." *Rel. Ency., art. Armenians.*

Perhaps some are ready to object, that these sects now keep the first day. Our argument is not founded on their present position. We have shown that while they kept themselves free from the contaminations of the Romish church, they did disregard the Sunday institution and kept the Lord's Sabbath. And the fact that they now keep Sunday can be traced for its origin to the corrupting influence brought upon them by the Romish church. In concluding these few remarks, we would say, Is there not in the facts presented above, strong circumstantial evidence according also with the positive, that it is the Man of Sin that has thought "to change times and laws."

J. N. LOUGHBOROUGH.

Round Grove, Ills Aug. 25th, 1857.

Signs of the Times.

"Can ye not discern the signs of the times." Matt. xvi, 3. Protestants at the present day have become so pharisaical in their principles, that they cannot or will not discern the signs of the times, although they are plainly and rapidly fulfilling all around them. There is scarcely a day that dawns upon this world, but brings with it the fulfillment of some prediction long ago spoken of by the prophets and apostles; yet they are sleeping on in carnal security, wrapt up in their false dreams of the world's conversion and the Jews' return to the land of Palestine, and the syren song of peace and safety is in their hearts. Thus will they sleep on, and dream on, until the storm breaks in all its fury upon their devoted heads. Then if not before they will discern the signs of the times.

Paul in 2 Tim. iii, 2, speaking of the signs of the last days says, For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers. To show the plain and undeniable fulfillment of this sign, I will give some extracts from a paper called *The Truth Seeker* published at Angola, Indiana, for May 11th, 1857. Says a correspondent of that paper, "I am fifty-two years of age, and thank the circumstances which led to the investigation, (I suppose of Spiritualism, from the reading of his article) I have been a pretty thorough truth seeker about five years, am trying to be an individual sovereign, to do my own thinking, to live on my own merits more than on the merits of a dead man." (Jesus.) Is not this a proud boaster, a lover of his own self who

is going to live on his own merits in preference to the merits of Jesus? And shall not the Lord visit for these things? Again he says in another communication in the same paper, "I'll tell you, we've got to just pitch in, analyze the laws of cause and effect, be good philosophers, study our own beings, let God and Jesus go, and redeem ourselves and progress in eternal happiness; thus saith my soul." Signed Wm. Haddleston. Can any ask for a plainer and fairer fulfillment of this sign of the last days? In it is all the proud, boastful blasphemy that is needed to fulfill it. "Let God and Jesus go." Is not this virtually a denial of the Father and Son? Says John, Little children, it is the last time, and as ye have heard that antichrist shall come, even now are there many antichrists, whereby we know that it is the last time. Who is a liar but he that denieth that Jesus is the Christ. He is antichrist that denieth the Father and the Son. 1 John ii, 18-22. Peter says that those who deny the Lord that bought them bring upon themselves swift destruction. 2 Pet. ii, 1.

Another sign of the last days is, men shall be lovers of pleasure more than lovers of God. 2 Tim. iii, 4; that is, they will love the pleasures of this world more than the service of God. Some will try to unite the pleasures of this world with the religion of Jesus. A leader of the Bible class in this place, under the patronage of the Methodists, addressing the class said, "How can we give up the pleasures of this world, going to private parties, &c.? These are all pleasing and gratifying, there is no sin in them, we cannot get along without them." These things are thought to be compatible with the religion of Jesus. I always believed, and still believe, that to disobey God and do contrary to what he has commanded is sin. Well, what does he say in regard to the world and its pleasures? John says, "Love not the world neither the things that are in the world. If any man love the world the love of the Father is not in him." 1 John ii, 15, 17. Says James iv, 4, "Know ye not that the friendship of the world is enmity with God? Who-soever therefore will be a friend of the world is the enemy of God." Therefore those who indulge in the pleasures of this world, disobey God; for they go contrary to many plain passages of Scripture and by so doing commit sin. We cannot serve God and mammon; neither can we have the spirit of this world and the spirit of Christ; for to have the spirit of the world is to be carnally minded which is death, but to have the spirit of Christ is to be spiritually minded which is life and peace. Rom. viii, 5, 7.

False Christs is another sign of the near approach of the end. Says Jesus, "Then if any man shall say unto you to here is Christ or there, believe it not. For there shall arise false christs and false prophets, and shall show great signs and wonders, insomuch that if it were possible they shall deceive the very elect." Matt. xxiv, 23, 24. The testimony of one of the spirits is, that Christ never taught that he was the Son of God except in the sense in which other men might be the sons of God. Another asks, What is the meaning of the word Christ? and answers, "Tis not as is generally supposed the Son of the Creator of all things; any just and perfect man is christ." Those who believe such testimony can do no otherwise than believe that they are christs; but what heresy! How false.

In the prospectus of *The Truth Seeker*, we have the following. "In short it (*The Truth Seeker*) shall be the organ through which the christs of the last dispensation will choose to speak." Brethren and friends, the prophet says It is time to seek the Lord till he come and rain righteousness upon us. Hosea x, 12. And Paul says, It is high time to awake out of sleep for now is our salvation nearer than when we believed. Rom. xiii, 11. Why? Because Jesus has said, And when these things begin to come to pass, then look up and lift up your heads for your redemption draweth nigh. The night is far spent the day is at hand; let us therefore cast off the works of darkness and put on the armor of light. Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your hearts to the Lord, giving thanks for all things unto God and the Father in the name

of our Lord Jesus Christ. Eph. v, 19, 20. And besides this giving all diligence, add to your faith virtue, and to virtue knowledge, and to knowledge temperance, and to temperance patience, and to patience godliness, and to godliness brotherly kindness, and to brotherly kindness charity; for if these things be in you and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. 2 Pet. i, 5-8. The end of all things is at hand; be ye therefore sober and watch unto prayer. And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away. 1 Pet. iv, 7. The prophet said speaking of Jesus, Behold I and the children whom the Lord hath given me are for signs and for wonders in Israel from the Lord of hosts which dwelleth in Mt. Zion.

Brethren and sisters, do you know that you are a living sign from the Lord of hosts to this last sinful generation, among whom ye are commanded to shine as lights in the world? As signs then from the Lord, let us each strive with all our powers to let all the christian marks and graces shine forth in all their beauty that others may be attracted by them and be led to put them on, that the shame of their nakedness do not appear? Let us, as living epistles, known and read of all men, walk circumspectly, redeeming the time because the days are evil.

J. M. McLELLAN.

Hastings, Mich., Aug 20th, 1857.

"Good Night"

Is a contraction of "God be with you to night," meaning, God grant you a good night, or give you rest, quiet sleep to-night. Our daily food is not more necessary than sound abundant sleep. "So He giveth his beloved sleep." Ps. cxxvii, 2. All should say (rather pray) Good night. Children and parents and all should think of this. To be freed from disturbing dreams, from "the pestilence that walketh in darkness," from the powers of darkness who "wear out the saints," now more busy than ever, to rest from exciting cares, and painful watching, from fatigue of labor, mental and physical, to be protected from the midnight assassin, to be shielded from every danger, all these are included in that trite but beautiful expression, good night. Who that has tossed, sleepless, and restless and almost distracted, vainly desiring sleep for only one night, does not know the torture of such a trial?

Especially is sleep indispensable to the wearied mind, and to such it is oftenest denied. The wearied body sinks readily into slumber; not so the wearied mind. Ever active, the mind is more so when the eyes are closed, and the pall of night hides outward vision. Exciting studies, news, and intensely interesting subjects, should be attended to at an early hour, and as the hour of rest draws near, the mind should be calmed, freed from all that perplexes, or burdens, or excites. It is said that four out of five cases of lunacy are preceded by loss of sleep. Fretfulness, despondency and a thousand ills proceed from the same cause. Be sure to get regular abundant sleep. Indeed, there is a world of meaning in the evening salutation, "Good night."

J. CLARKE.

Portage, Wood Co. Ohio.

Sacred Meditations.

"Blessed are the pure in heart, for they shall see God."

Isaiah saw in a vision, the Lord seated on a throne, and the flying seraphim around the throne, and heard their voices as they cried, "Holy, holy, holy is the Lord of hosts." Then said he, "Woe is me, I am undone; for I am a man of unclean lips." Then with angel speed flew one of the seraphim, bearing a burning coal, and laid it on his mouth, saying, "Thine iniquity is purged." Now he talks with God, and is no more afraid. Said Moses, "I beseech thee shew me thy glory." And the Lord said, "While my glory passeth by, I will hide thee in the cleft of the rock." Now, by the blood of sprinkling, the way of communion with God is made plain. Now may the soul, hidden in Jesus, behold the glory of the Lord. The sacrifice is offered, and the blood of this sacrifice cleanseth from all sin. O thou who art bowed down with a load

of sin, offer now thy soul for cleansing, for purifying. Apply in faith to God for the full merit of this sacrifice. Come, O come, and sit under the constant droppings of this blood; it not only cancels guilt, it takes it away. Thus, and thus only, by the removing of thy guilt, is the way open to see God; to converse with God, not as a guilty malefactor condemned to death, but as one reprieved; as one made alive from the dead. Love is heaven's own element. Each soul there breathes in and breathes out love.

Precious is thy name, O Jesus! In thy name I come to the Father, and am accepted. Coming in thy name and in thy righteousness, I look up, and am no more afraid. The holy, holy Lord of hosts can be approached, and his glory discerned, by the soul that fully casts itself on Jesus, not to be justified only, but to be washed, to be sanctified, to be made clean. Glory be to God for this salvation! Glory and praise, for ever and ever! Amen.—Guide to Christian Perfection.

TOO ACTIVE TO FREEZE.

[The following article may contain some useful hints to us towards enabling us to rise from our lukewarm condition.]

I looked to nature. It was a clear, cold, bright Winter's day. The crisp, untrodden snow which covered the landscape, sparkled in the sunlight, as if with millions of gems. The little stream, that in Summer was always dancing and singing by the wayside, was now completely frozen over, silent and still under its icy covering; but as we approached the mill, where a little fall was visible in its channel, there it was leaping and sparkling as merrily as in the midst of a Summer's day. Cold as it was on every side, and frost-bound as the stream was above and below, here it was *too active and busy to freeze!*

From nature I turn to history. It is sunset on the Alps. A traveler is descending from the summit, when a storm arises, and the wind blows; and the snow filling the air, rapidly buries all traces of his path. He struggles on till his way is lost, and night sets in in its horrors, when, bewildered, discouraged, exhausted, he sinks down to die. The last thought has been given to home, and kindred, and friends, and his soul commended to his Redeemer, and the numbness is already stealing on his senses and limbs, when a sound of distress is borne on the tempest to his ears. It is an appeal to his humanity, that rouses him even from the stupor of death. With an effort he rises and follows the sound as it is repeated, and soon finds a fellow-traveler like himself benighted and exhausted, and lying down to be wrapped in the winding-sheet spread by the tempest. Earnest for his brother's safety, he puts forth every effort to rouse and animate and aid him; and his exertions are crowned with success. His activity has kept himself from freezing, and saved a fellow-being from death!

From nature and history, I turn to the church. A disciple who has every motive to faithfulness is getting cold, indifferent, unspiritual. He has entered the backslider's path, and is making rapid progress in it, when by the providence of God, and a word from his pastor, he is led to become a tract-distributor, and a teacher in the Sabbath-school. Before, he was in danger of freezing, of becoming cold himself, and like a mass of ice, diffusing a chilling influence around him. But now, he is *too busy to freeze!* Activity is giving him a glow. Motion is developing heat; and already others are gathering warmth from his example, and led by it to efforts in the cause of Christ, and for the souls of men.

The water, the traveler, the disciple, each has a voice for us. We must be diligent, devoted, earnest in our Master's service, if we would be kept from being cold and lifeless and useless. We should aim to be too active to stagnate, too busy to freeze. We should endeavor to be like Cromwell, "who not only struck while the iron was hot, but made it hot by striking"—like the missionary who said, "If there be happiness on earth, it is in laboring in the service of Christ"—like the blessed Redeemer, whose meat and drink it was to do the will of God. The vineyard must be cultivated, and the command

is, that we enter it and *work*. There is work enough to be done, and the injunction is, that we do with our might what our hands find to do. To be healthful, we must be active; to be happy, we must be useful; to receive the promise, we must do the will of God: we must be diligent, active, earnest, if we would make our calling and election sure, and have at last an open and abundant entrance into the kingdom of our Lord and Saviour Jesus Christ.

Shall I be There?

WHEN the Lord says to his children, "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world," shall I be there? Shall I be one that shall be an heir to that kingdom; shall I be one of that company that shall come up through great tribulation, having their robes washed in the blood of the Lamb? It is my greatest desire that I might be, and if I would be, I have got something to do. I expect I must fight if I would reign in that blessed kingdom with the children of God. When the last trump shall sound, that shall awake the sleeping millions, and shall call his ransomed children home, shall I be one of that company that shall say, "Lo, this is our God: we have waited for him, and he will save us!" Shall I be there? Shall I be found at the right hand of God?

"When thou my Righteous Judge shalt come,
To call thy ransomed people home,
Shall I among them stand?
Shall such a worthless worm as I,
Who sometimes am afraid to die,
Be found at thy right hand?"

I may be there, if I am now faithful to the Lord yet a little while. But I often think it would be more than I deserve. There will be a happy meeting for God's children, when they meet to part no more. God's people will then be separated from the scoffs and frowns of a wicked world; poor sinners then will not point the finger of scorn at them, they have caused them to weep and mourn many times in this life of conflicts; but they will have their time to mourn and lament over a life spent in sin and rebellion against God. But then it will be too late; they have turned a deaf ear to the still small voice; they have grieved the Holy Spirit once too much.

Poor wanderer from Christ, will you be there? Will you have it to say in that day, "The harvest is passed, the Summer is ended, and I am not saved?" Now the Spirit is saying to you, "Come, for why will you die?" Now Christ is waiting with outstretched arms to receive you. Although you have wandered so far from him, yet will he receive you; but beware lest you grieve that Spirit once too much.

Poor sinner will you be there? will you have to hear that sentence, "I called, but you did refuse; I stretched out my arm to save, and you regarded it not?" Will that be your lot, poor sinner? God's word will tell you so. Go, read it for yourself. But Christ is now before the Mercy Seat; he is willing to receive all who come unto him. When God's trump shall sound to call the nations of the earth to their last account, when he will separate the sheep from the goats, where will you be found, where will you poor sinner seek refuge in the day of trouble? You then will feel the need of a Saviour: you will want a shelter in that awful storm that is coming upon an ungodly world. O that God's people would awake to this subject, and try to save souls from that awful ruin. Be up and doing, lest the blood of souls be found in the skirts of your garments. M. J. W.—*Ad. Herald*.

Pearls.

It is easier to declaim against a thousand sins in others, than to mortify one in ourselves.

If no sin were punished here, no providence would be believed; if every sin were punished here, no judgment would be expected.

The pebbles in our path weary us, and make us sore-footed, more than the rocks that only require a bold effort to surmount.

The weakest living creature, by concentrating his powers on a single object, can accomplish something;

the strongest, by dispersing his over many, may fail to accomplish anything.

Thou canst not joke an enemy into a friend, but thou mayest a friend into an enemy.

THE REVIEW AND HERALD.

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

BATTLE CREEK, MICH. SEPT. 17, 1887.

SOWING AND REAPING.

FIGURES the most impressive it seems that could possibly be used, the Holy Spirit has employed to impress upon men the certainty of their receiving hereafter according to the deeds of this life. That of a sower putting his seed into the ground, and afterwards reaping of the same, is perhaps not the least important. In Gal. vi. 7, 8, we find this solemn admonition: "Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh, shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting." In this declaration as in others bringing to view the same event, we see that every ground of complaint as to his final destiny is closed against the sinner; for no man could expect to reap differently from what he had sown. If he will persist in sowing tares, he has no right to expect a crop of anything but tares; and he has no right to complain when he sees the harvest he has to reap. And if he will not sow wheat, he has no right to expect wheat upon any condition. Or if he will not sow at all he has no right to expect a harvest. As Pollok says,

"The husbandman who sluggishly forgot,
In Spring to plow and sow, could censure none
Though Winter clamored round his empty barns."

The present lifetime then is the world's sowing time, and all mankind are busily engaged putting in the seed and preparing for a future harvest either good or bad. But how many are strewing broadcast, tares, and thorns and brambles, and cast not a serious thought forward to the harvest they are by and by to reap.

"He that soweth to the flesh." What is it to sow to the flesh? To indulge in the works of the flesh; and these are, as enumerated in the previous chapter, "adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strifes, seditions, heresies, envyings, murders, drunkenness, revellings, and such like; of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God."

"They shall of the flesh reap corruption." What is it to reap corruption? Is it we ask, to reap incorruption, and of such an enduring kind too, that a never ending eternity of hell's hottest flames cannot destroy it? We think not. Any being to exist forever whether in misery or happiness, must be incorruptible. No corruptible body can have a never-ending existence. This must be evident to all. And the Apostle tells us, [1 Cor. xv. 50.] that corruption doth not inherit incorruption. And in order that we may be immortal and have endless life, "this corruptible must put on incorruption, and this mortal must put on immortality." Verse 53. But they shall reap corruption. Can they then live forever in conscious misery, or possess incorruption in the midst of devouring fire? They cannot. Corruption must result in decay and death; and corruption is the harvest which they shall reap for their evil deeds. Hence they shall consume away into smoke, as the Psalmist says, [Ps. xxxviii. 20] or in the words of John the Baptist, he burnt up as chaff. Matt. iii. 12. In direct antithesis to this is the eternal life which they shall reap who sow to the Spirit; that is, follow its teachings and bring forth its fruit.

But there seems to be another important idea connected with this teaching of the Apostle in Gal. vi. We read in verse 6, "Let him that is taught in the word communicate unto him that teacheth in all good things." The word translated, communicate, might

be rendered to share, which would make the sense more obvious. Let him that is taught share with him that teacheth him, in all good things. As the Apostle says again in Rom. xv. 27, "If the Gentiles have been made partakers of their spiritual things, their duty is also to minister unto them in carnal things." Then follows the text about sowing and reaping upon which we have already remarked; and following that we read in verse 10, "As we have therefore opportunity, (a conclusion drawn from the preceding reasoning,) let us do good unto all men, especially unto them who are of the household of faith."

But this duty of those who are taught in spiritual things ministering unto the necessities of their teachers, is set forth directly under the figure we are considering, in another place, viz., 1 Cor. ix. 5-7. Therefore I thought it necessary to exhort the brethren, that they would go before unto you, and make up beforehand your bounty, whereof ye had notice before, that the same might be ready as a matter of bounty, and not as of covetousness. But this I say, *He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully.* Every man according as he prospereth in his heart, so let him give; not grudgingly or of necessity; for *God loveth a cheerful giver.*"

Here the giving is compared to sowing; and mark, he that soweth sparingly shall reap also sparingly, and he that soweth bountifully, shall reap also bountifully. Let them therefore who would withhold their means from the cause of truth, and heap up treasures unto themselves, instead of lending to the Lord, remember that they are only preparing to reap a very scanty harvest; they are only preparing to make themselves ten-fold poorer in the time of gathering. Says the wise man, There is that scattereth and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty. Prov. xi. 24. What would be thought of the husbandman who in the Spring, should refuse to cast his seed into the ground, but carefully cherish it up in his garner lest he should lose it and come to poverty? The children of this world in their generations are wiser than this. But it is so in spiritual things. An Apostle has declared it and we therefore believe it, that which a man soweth that shall he also reap; and as he soweth, whether bountifully or sparingly, so also shall be his harvest.

And now brethren how are you sowing? How are you improving the present time and opportunities of casting abroad the good seed which shall reward you with an abundant harvest in the kingdom of God? Whether you are faithful or not in this work now, will surely be known; for the day that cometh will declare it. Are you sowing to the flesh, so that you will of the flesh reap corruption. Or are you sowing to the Spirit, and preparing of the Spirit to reap life everlasting? Are you sowing sparingly or bountifully? Are you guilty of that withholding which tendeth to poverty? or are you enrolling yourselves in the ranks of those whom the Lord loveth? for he "loveth the cheerful giver."

Be not deceived; God is not mocked. There is no securing his favor with pretended services which are not real. According to the seed that is put into the ground, so with unerring certainty will be the harvest that will follow. O that the words might sink with their due weight into every heart, **WHATSOEVER A MAN SOWETH, THAT SHALL HE ALSO REAP.**"

IMMORTALITY AND UNIVERSALISM.

IF MAN IS IMMORTAL UNIVERSALISM IS TRUE. The case stands clearly thus. John saw a time coming when "every creature which is in heaven, and on the earth and under the earth, and such as are in the sea, and all that are in them" will be heard saying, "Blessing and honor and glory and power be unto him that sitteth upon the throne, and unto the Lamb forever and ever." There is no exception made here for a great receptacle of the countless hosts of the lost, where they will be wailing in agony, and de-

scending continually into more hideous forms of sin and intenser misery, and assailing the throne and name of God with curses and horrid blasphemy. Such has been our teaching from our youth up. But as we examine for ourselves the plan of God as revealed in his word, we find no room for such a place, of long continuance. The time is coming when every creature throughout the wide universe will be heard rendering blessing and praise to God, instead of cursing, and filled with emotions of joy instead of agony.

Now if all men are absolutely immortal, and must live forever, it follows that all, irrespective of character, will eventually rise to this state of happiness; and Universalism is proved. But we are abundantly assured in the word of God that the wicked never will; and therefore when the time comes that there are no beings in the whole universe but happy beings, and no sounds heard but those of blessing and praise, where will the wicked be? The question is fairly before us. The wicked never will arrive at a state of blessedness; but the time is coming when all that are found within the limits of creation will be blessed. When that time comes, where will the wicked be? When the believer in man's natural immortality has thought sufficiently upon this question, he will find the answer in Ps. xxxvii. 10; "Thou shalt diligently consider his place, and it shall not be."

SO.

THERE is sometimes great significance in small words. Paul tells his Thessalonian brethren that "the Lord himself shall descend from heaven with a shout, with the voice of the archangel and with the trump of God; and the dead in Christ shall rise first. Then we which are alive and remain, shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord."

Here the events through which we are to pass to gain an entrance to the presence of the Lord and a dwelling-place with him, are plainly stated. Popular teaching of the day says, that at death the soul, the essential part of man, if he be righteous, immediately departs into the presence of its Maker and so is forever with the Lord. Paul however does not so teach. He makes all turn upon the coming of the Lord and a resurrection of the dead. He places no hope before the righteous dead of ever being with the Lord except through a resurrection; and none before those who are alive at the coming of Christ except through being changed and caught up. Then all together, the resurrected saints, and the changed living, ascend to meet the Lord, and so (*houlouso*) thus, in this way, shall we ever be with the Lord.

These are words with which Paul exhorts us to comfort one another; not with the hope of going to heaven at death, but by the coming of the Lord, and the resurrection from the dead. It is through these and only these that we shall ever go to dwell with him.

MEETING IN FLETCHER, VT.

BRO. SMITH: The cause of present truth advances slowly in Vermont, but blessed be God, it advances. Let us pray the Lord without ceasing, that he may crown our feeble efforts with success, while we are trying to expound Bible truths unto those who are plunged in darkness and papal error, and that he may send more laborers into his vineyard.

On First-day, the 30th. ult, with Bro. Rhodes who had called on us on his way to N. Y., I set out to meet my appointment at Fletcher. Our arrival was hailed with joy by the few brethren, and by the anxious inquirers after truth. The assembly was not very crowded, but it was rich in blessings, and there seemed on the part of many, a most earnest desire to know the truth as it is in Jesus.

In the forenoon, we presented the passages in the New Testament, which are claimed to be in favor of the first day of the week, or its observance, proving that they contained no evidence that the day was, or was to be regarded as a Sabbath, or that the disci-

ples in any way observed it as the "Lord's day," or in commemoration of the resurrection. In the afternoon Bro. Rhodes spoke with much freedom on the perpetuity of the royal Law, &c.

We hope that the word spoken will be to many a savor of life unto life. Three or four more individuals have decided to keep all God's commandments. We were much interested by an aged man and his son-in-law, who lifted up their hands, and with tears streaming down their cheeks, exclaimed, "Religion makes us happy. We love the blessed Jesus, and we will try to keep all God's commandments." We could but weep with them, and most earnestly pray God to give them the bread of life. The aged brother had been a backslider for years.

May the Lord speed on the Third Angel's Message be my prayer.
A. C. BOURDEAU.
West Enosburgh, Vt. Sept. 8th, 1857.

REVIEW

Of a Series of Lectures on the Sabbath Question, delivered in Battle Creek, March 31st-April 4th, 1857.

Concluded.

We do not find the testimony of Clement, as quoted by First-day advocates, in his epistles in the Apocryphal New Testament, and cannot say whether it is also garbled; but as it stands it proves itself unworthy of credit. He is quoted as saying, "A Christian, according to the command of the Gospel, observes the Lord's day, thereby glorifying the resurrection of the Lord." But the Gospel contains no such command; there is only one authorized way to commemorate the resurrection of the Lord: See Rom. vi, 1-5.

Pliny to Trajan says the Christians met "on a stated day." Melancthon says: "Epiphanius and St. Augustine testify that on the fourth and sixth days of the week, church assemblies were held as well as upon the Lord's day," or First-day. It would be interesting to know by what rule "a stated day" necessarily means the first day. One would think tradition was getting scarce, as well as scripture, if it must be forced to service in this manner.

Justin Martyr was represented as saying: "On the day called Sunday, there is a meeting in one place of all the Christians, &c., because it was the first day, in which the world was created, in which he made the light," &c.

That this is a mere invention of man is evident from the fact that these reasons all existed from the creation; and if they are now sufficient to authorize its observance, they were then. But they were not, for God passed them all by, and sanctified the Rest-day, the seventh and last day of the week. And instead of commanding that the first day be kept because in it the world was created, he commanded man to work on it *for that very reason*. Ex. xx, 8-11. "What is the chaff to the wheat?"

Dionysius said the epistles of Clement were read "while they were keeping the Lord's holy day."

The presumption is very strong that Mr. Fillio introduced this testimony by mistake, merely because he found it in a list of quotations for the first day; for he has been known to teach that there is no sanctity attached to the first day. And more than that, to prove that this testimony favors his position, he has now got to prove that the Sunday is a holy day. We would here call attention to the fact that he did not claim any sanctity for the first day on the authority of any scripture. In the light of this fact we doubt whether the testimony of Dionysius is sufficient to settle the point to the satisfaction of Bible students.

In regard to other writers, and the want of direct scripture testimony, he said:

F. "The observance of the first day of the week was so well understood that there was no need of argument; an allusion to it is all we find."

The Sabbath of the Lord was pointed out by evident miracles, and the fourth commandment was so definite, and its penalty so great that its observance was as well understood as that of the first day could possibly have been, under any circumstances, yet the

prophets and servants of God deemed it necessary to speak of it very often. But Mr. Fillio is not the first one to take this ground. A late publication (Pres. Bd. of Pub. Tract 118) argues the certainty of the well-known duty and general observance of the first day, from this: that it is not enforced in the writings of the New Testament! Reasoning thus, that it was so well known that no command was needed. Were not other duties, such as the third, sixth, and eighth commandments well known also? Or will not the rule apply to anything but Sunday? This, we must acknowledge, is a new phase of evidence. We claim that the Sabbath is binding because of the abundance of direct scripture testimony in its favor. They claim that the first day is binding because of the lack of such testimony. And if their position is equally tenable with ours, they have got the argument beyond a doubt; for we think that more testimony *might* have been added by the Scripture writers on the seventh day; but on the other hand, the lack of evidence for the observance of the first day could not have been more complete than it now is; so that if the lack of evidence is an argument they have got a very strong one!

We can assure our readers that we are only doing the strictest justice to that position in presenting it in this light. To show this more fully we copy the following from the "Explanation of the Catechism" of the Protestant Episcopal Church.

"The day is now changed from the seventh to the first day, in commemoration of our Lord's resurrection; but as we meet with no scriptural direction for the change, we may conclude it was done by the authority of the church, under the guidance of the apostles." That is, we may conclude the apostles did it *because it is not found in the Scriptures!* Could Catholicism possibly go further?

F. "But was not the seventh day also observed? It was to some extent by Jews and Judaizing teachers. These were devouring wolves spoken of by apostles."

That the observance of the seventh-day Sabbath was distinct from Judaism, we have fully proved. We have for it, not only the act of hallowing and commanding, but the example of the Infinite One; and in all the Scriptures of truth we find not wherein we can better obey the injunction to be "followers of God, as dear children," than in observing that day which he observed and set apart "for man." Whether the term "devouring wolves" applies to them that follow such a rule, more than to them that "follow their own spirit and have seen nothing," and that say "Thus saith the Lord God, when the Lord hath not spoken," (Eze. xiii, 3; xxii, 28,) we will leave to our readers to judge.

His last and most important witness was Eusebius; at least he seemed to attach the most importance to him. In producing this testimony the lecturer had a most triumphant time, waving the weighty volume before the congregation, and calling upon all who were not satisfied, to call at his house and consult Eusebius for themselves. We did not avail ourselves of this friendly offer, and so have been obliged to lose in part the benefit of the light of Eusebius, and content ourselves with the Bible.

Dr. Edwards in the *Sabbath Manual* quotes Eusebius, as follows: "And all things whatsoever, that it was the duty to do on the Sabbath, these we have TRANSFERRED to the Lord's day, as more appropriately belonging to it, because it has a precedence, and is first in rank, and more honorable than the Jewish Sabbath." This testimony of Eusebius is worthy of particular notice.

1. "We" have transferred them. Who are "we?" Will "we" stand as high in that day when God shall bring every work into judgment, as "we" have stood before men? Paul said in his time "the mystery of iniquity" was already working, and would eventually "exalt himself above all that is called God, or is worshiped;" and Daniel, speaking of the same power, said he should "think to change times and laws." Because he would endeavor to change the laws of God, calling that sinful which God had commanded to be done, and enjoining as a duty what

God had not commanded, which is the highest offense against a government that a subject can commit; therefore Paul calls him "the man of sin." That the Roman Power, the mystery of iniquity, has well earned this title, we learn (1.) by Mr. Fillio's witness. Eusebius, in that they have subverted the law of God, transferring the claims of the Lord's Sabbath to Sunday; and (2.) by Dr. Edwards in his *Sabbath Manual*, page 123, where he says:—"But the observance of the seventh day, though it had been connived at, and was by the Emperor permitted, was not as we see by the doings of the council of Laodicea, considered to be proper; and they even went so far, though improperly, as to say, 'If they be found Judaists,'—keeping the seventh day—'let them be accursed.'" Thus they have declared that to be sinful and worthy of a curse, which God has commanded, and placed the divine blessing on.

2. Eusebius calls the seventh day the "Jewish Sabbath," while God in his law calls it "the Sabbath of the Lord thy God," and by the Prophet "My holy day." This is another criminal act of the highest order; striking out the name of the great Law-giver from his own divine statute, and inserting another name in its place, thus destroying the authority of his law. Mr. Fillio has followed the Man of sin in this practice, thus treating the Law of God as he dare not treat the law of Michigan.

3. Eusebius says the Sunday is first in rank and more honorable than the Sabbath. God placed honor upon the seventh day, and declared that he is honored in its observance. Isa. lviii, 13, "If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day, and call the Sabbath [what? an old Jewish Sabbath? no but] a delight, the holy of the Lord, HONORABLE; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words; then shalt thou delight thyself in the Lord." Read Rom. iii, 4. The testimony of Eusebius weighs but little in that scale.

But the main point made by Mr. F. from Eusebius was concerning the sect of the Ebionites, where he endeavored to attach the stigma of their heresies to the observers of the Lord's holy Sabbath. But here we must take leave of Eusebius; we have only now to do with Mr. Fillio; because Eusebius is innocent of the part here acted by Mr. F. Speaking of their heresies, he said:

F. "And why were they called heretics? Because they kept the seventh day. They held the law to be necessary, and rejected the Epistles of Paul because he taught that the law was abolished."

That the Ebionites were lightly esteemed, and justly so, by all true Christians, cannot be doubted; but when we state the facts in the case, all may at once perceive the *unchristian and dishonest course* pursued by Mr. Fillio in placing them on a level with those who try to obey God through faith in his Son. Some have affirmed that his lectures were characterized by mildness and gentility. But on this point, as on others, his remarks were interspersed with unfair and unjust allusions, and unrighteous insinuations, every way calculated to mislead his hearers, and lead them to suppose that we occupied a position that *he knew* we did not occupy. Others may differ with us in regard to true Christian bearing; but we always intend to "use great plainness of speech," and call sin by its proper name. We will not throw out insinuations to deceive and lead to positions that we dare not openly occupy; we scorn to pursue such a course; but we shall point to the wrong-doer, and say plainly, Thou art the man. We have forbore to remark respecting his unfairness and manifest dishonesty throughout those lectures, reserving it to this point, where all can see it most clearly. *The truth* in regard to the Ebionites will expose him.

Buck's Theological Dictionary gives us the following information. We would remark, that none will doubt the authority on such a question, and Buck quotes from Eusebius to show that the Ebionites denied the divinity of Jesus Christ, recognizing him only as a mere man. He says they "rejected

all the prophets, and held the very names of David, Solomon, Isaiah, Jeremiah and Ezekiel, in abhorrence. They also rejected all St. Paul's epistles, whom they treated with the utmost disrespect. They received nothing of the Old Testament but the pentateuch. They agreed with the Nazarenes in using the Hebrew gospel of Matthew, otherwise called the gospel of the twelve apostles; but they corrupted their copy in abundance of places, and particularly had left out the genealogy of our Saviour. Besides the Hebrew gospel of Matthew, the Ebionites had adopted several other books under the titles of St. James, John, and the other apostles; they also made use of the travels of St. Peter, which are supposed to have been written by St. Clement; but had altered them so that there was scarce anything of truth left in them. They even made that saint tell a number of falsehoods, the better to authorize their own practices."

We have not enough so-called charity to believe that Mr. Fillio was ignorant of the wrong he was doing in attempting to fasten the odium of such a people and of such error, on the seventh day, and transfer it to those who keep the Commandments of God and the Faith of Jesus; who receive the Bible, the whole Bible, and the Bible alone, and reject such foolish and unauthorized traditions as he and the Ebionites relied on.

To expose such wrongs is an unpleasant duty; we regret that the necessity existed in the present case. But duty compels us to characterize things truthfully. The cause which must needs be upheld by using violence to the Scripture and perverting the testimony of history, is one that will scarcely stand the test of the judgment day. Though it has been needed by many men of learning and study that there is no Scripture authority for the observance of the first day, they have claimed that tradition or church history established it beyond a doubt. But of late they are growing fearful of that. The truth of history is against them. We need not here stop to speak of the company that *Sunday-keeping* has been in; but we might trace it through the edicts of Protestant states in America and England, through the bulls of popes, the curses of councils, and the horrors of the inquisition; through the decrees of Pagan Emperors, back to those who slew their human victims, and offered all manner of abominations to their highest God, the sun. And amongst such it originated! For the truth of this last assertion we refer to the *Douay Catechism* and the *Sunday school Union Bible Dictionary*.

Over this part of Mr. Fillio's work we have had serious reflections. Of the tendency of his course there can be no doubt. We presume that some have had their minds diverted from the truth, and the word of God has lost much of its influence over them. The present is a time of lax morality and great prevalence of infidelity; and he who lowers down the standard of Bible truth, exalting above it the opinions and doctrines of men, incurs a fearful responsibility. The friendship of the world, and the praise of men, is but a mean reward for such a work as this. To a sensitive mind, under such circumstances, each word of praise would be a rebuke; each look of favor would give pain. If he now moves in the society of lovers of truth and morality, we do not envy him his reflections.

An appeal to the congregation on the authority of the "Christian fathers," (these were his words) closed his labors. Though he raised the question, "Did not Christ and the apostles preach in the synagogues on the seventh day?" He replied to it by stating that his positions were true or else "the fathers" had written falsehoods. There are some important facts to be considered in connection with the words and practices of the Apostles and Evangelists in regard to the seventh day, but these scripture facts must not be allowed to have any weight, lest we have to admit that the fathers have erred! That will never do. The infallibility of tradition must be maintained, even at the sacrifice of scripture facts. "Lord how long?"

A word to our readers who have followed us through this argument, and we close. It was not for the sake of those lectures alone that we undertook this review. Though we have never heard such sentiments put forth in a more deceptive form, yet we know that they are advanced and advocated very extensively, and we wish to guard the minds of the honest inquirers after truth on this subject, as far as lies in our power. And now what will be your choice? Do you approve the word of God? Do you believe that it is not them that say to Jesus, Lord, Lord, that will enter into the kingdom of heaven, but they that do the will of his Father? Of certain ones it was said, they "began to make excuses." But no excuse should be allowed to influence our minds against the truth of God, that we would shrink from pleading in the day of judgment. Think of it, dear friends. Will your *excuses* weigh as heavy in the balances of God's word as they appear in the sight of an unbelieving world. Let us see.

1. It is inconvenient to keep the seventh day. Matt. xvi. 24; "If any man will come after me, let him deny himself, and take up his cross, and follow me." Chap. x, 38; Mark viii, 34; Luke ix, 23; xiv, 27.

2. I have a family to support; it will interfere with my business. Matt. xvi, 25, 26. "For whosoever will save his life shall lose it; and whosoever will lose his life for my sake shall find it. For what is a man profited, if he shall gain the whole world, and lose his own soul?" Chap. vi, 24, 31-33; Luke xii, 15-37; 1 Tim. iv, 8; Psa. xxxvii, 3; Isa. lxxv, 13, 14.

3. Every body keeps the first day. Matt. vii, 13, 14. "Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: because strait is the gate, and narrow is the way which leadeth unto life, and few there be that find it." Prov. xi, 21; xvi, 5.

4. Many learned men teach that it is right. Hos. x, 13. Ye have ploughed wickedness, ye have reaped iniquity; ye have eaten the fruit of lies: because thou didst trust in thy way, in the multitude of thy mighty men." 1 Cor. i, 25-26; Rev. xviii, 23.

5. We are unlearned and must look to them for instruction. Prov. xix, 27. "Cease, my son, to hear the instruction that causeth to err from the words of knowledge." 2 Tim. iii, 1-7.

6. The laws of our country enforce it. Acts iv, 19; "Whether it be right in the sight of God to hearken unto you more than unto God, judge ye." Chap. v, 29; Dan. iii, 16-18; vi, 10.

7. It causes trouble and division. Luke xii, 51, 52. "Suppose ye that I am come to give peace on earth? I tell you, Nay; but rather division. For from henceforth there shall be five in one house divided, three against two, and two against three." Verse 49; Matt. x, 34-37; John xv, 19; xvii, 14; 1 Kings xviii, 17, 18.

8. I should lose my influence and bring reproach. Matt. v, 11, 12. "Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice and be exceeding glad, for great is your reward in heaven: for so persecuted they the prophets which were before you." Luke vi, 22, 23, 26; 1 John iv, 5.

9. It makes no difference what day I keep if I keep it right. Ex. xx, 9, 10. "Six days shalt thou labor, and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work." Matt. xv, 3, 9. "To keep any day right is to keep it as God's law directs; otherwise his law is not right. To keep every day right is to work on the first six and rest the seventh."

10. I am afraid of new doctrines. Ex. xx, 11. "In six days the Lord made heaven and earth, the sea and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath-day, and hallowed it." Gen. ii, 2, 3.

11. I do not think these old laws are binding. Jer. vi, 16. "Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good

way, and walk therein, and ye shall find rest for your souls." Chap. xviii, 15.

12. The Apostle teaches that old things are passed away. 2 Cor. v, 17. "Therefore, if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new." The "old man" of sin must pass away. Then the man becomes new—not the law. 2 Tim. iii, 16, 17. "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, thoroughly furnished unto all good works."

Prov. xxx, 5, 6. "Every word of God is pure: he is a shield unto them that put their trust in him. Add thou not unto his words, lest he reprove thee, and thou be found a liar."

Ecc. xii, 13, 14. "Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil."

Rev. xxii, 14. "Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city."

"THE WORD OF THE LORD ENDURETH FOREVER."

J. B. W.

REFLECTIONS.

Uron a rising ground southwest of Nile,
I set me down to rest and muse awhile.
And there is Friendship also now in view,
But earthborn friendship often proves untrue.
How vain, alas! the friendship of the world,
Already doomed, and soon to ruin hurled!
Its friendship is but enmity with God,
And soon must sink beneath the iron rod.
And thou, fair villa, soon must share the fate
Of those who pray when praying is too late!
If Jesus wept o'er Jews' approaching doom,
In whose proud, stubborn hearts he found no room,
Would he not weep, if now he were on earth,
To see its pride, and gayety, and mirth?
The people filled with earth, and heaven forgot,
Their doom impending, and they know it not!
Ah! how is it the earth is lulled to sleep?
Are there no shepherds set a watch to keep?
Shepherds there are, but they can't understand,
Their cry of peace and safety fills the land;
And thus the worldly, thoughtless, careless throng,
Are lulled to quiet by this siren song.
But suddenly the day of wrath shall rise,
And sweep away the refugees of lies;
And they that trusted in the words of men,
Will see their doom, and curse their leaders then.
Then how, ye shepherds! for your race is run,
Your flocks are ruined, and yourselves undone.
The shepherds then will find no place to flee,
But all the ruin they have wrought must see,
And drink the dregs of that imbibed cup,
Which they for others and themselves filled up.
The lion leaves his covert with a bound,
And desolation spreads the earth around.

R. F. C.

Nile, Allegany Co. N. Y., Aug 12th, 1867.

LETTERS.

"Then they that feared the Lord spake often one to another"

From Sister Chamberlain.

BRO. SMITH: "I have been for the past Summer passing through trials. My faith has been tried by the various views which surround me, and at times I have been almost driven into despair when seeing the great tide of opposition to the truth; but the clear light now shineth to lead me aright, and I am more and more convinced of the truth of our position by searching the word of God. O I love the truth of the Third Angel's Message. I mean to obey it by the grace of God, even if I suffer reproach and have my name east out as evil."

For the comfort of the saints let me say, O be faithful in the service of our Lord and Master. Do not be discouraged, for the crowns are just ahead. Daniel says, "Many shall be purified, made white and tried." I think we have come into that time. Then let us not think it strange concerning the fiery trial which is to try us, as though some strange thing happened, for the trial of our faith being more precious than gold that perisheth though it be tried with fire, will be found unto praise and honor at the appearing of Jesus. The path of the just is as the shining light

which shineth more and more unto the perfect day. May God revive his work again among his people. O let us come up to the help of the Lord against the mighty; let us get all right in his sight, strive to overcome sin in all its forms, and stand out fair as the moon, clear as the sun, and terrible as an army with banners. Let us ask the Lord to search and try us and see if there be any evil way in us, and lead us in the way everlasting. Let us endure the cross, despise the shame, and at last sit down with Jesus on his throne, having overcome by the blood of the Lamb and the word of our testimony.

I would say to the lonely ones who have not the privilege of meeting with those of like precious faith, Suffer on only a little longer; your journey's end is near, when you shall rest. Do not faint by the way, but trust wholly in him who is able to help you, and remember if God is for you, he is more than all that can be against you. Fear not the enemy who has come down in great wrath knowing his time is short, and if possible would deceive the very elect; but hold on to the glorious truth and at last receive a crown that fadeth not away. O let us be zealous in the service of our Lord, and prepare for the last conflict with the powers of darkness.

Yours in hope of eternal life at the appearing of Jesus.

HELEN CHAMBERLAIN.

Abington, Ct., Sept. 8th, 1857.

From Sister Lunger.

BRO. SMITH: I praise the Lord for what I see and hear of the cause of present truth. It is three years this Summer since I began to keep the Sabbath of the Lord. Praise his name that we ever heard the sound of the Third Angel's Message. We were much strengthened by the preaching of Bro. Cornell. There is quite an interest awakening in this place. The harvest is plenteous but the laborers are few. My prayer is that the Lord will send forth more laborers into the field, that the Third Angel's Message may sound louder and louder till the jewels are all gathered.

It seems that darkness has covered the earth and gross darkness the people. They say, "If the Lord ever comes it will not be either in your day or mine," but we read of scoffers in the last days saying, Where is the promise of his coming? O that I may be prepared to meet my Saviour when he comes. I am striving in weakness to overcome that I may be of the number that shall inherit all things.

Yours in hope.

CAROLINE M. LUNGER.

Portland, Mich., Aug. 31st, 1857.

P. S. If there could come one of the preaching brethren here and give a course of lectures, I think it would do much good. There has not been much preaching in this place on the subject of the present truth.

C. M. L.

Extracts from Letters.

BRO. WM. BATES writes from Abington, Ct., Sept. 2d, 1857: "Now is the time for us to be zealous and repent according to the testimony in Rev. iii, 16. We must act now or be lost. Now is the time to be very humble, to get rid of pride and every thing that is offensive in the sight of a holy God. He will have a pure and holy people, those that do his will and keep his commandments, for they only shall have right to the tree of life and enter through the gates into the city. I am hoping soon to see Jesus and stand on mount Zion with the blood-washed throng."

Sister E. L. BASCOM writes from North Brownville, Mich., Sept. 4th, 1857: "I wish to give in my testimony concerning what the Lord is doing for me. I think I realize more of the goodness and mercy of God every day. O what reason I have to praise him that I ever heard the Third Angel's Message. The interest in this glorious truth seems to increase in this place, and in places adjoining here. Many seem anxious to hear from Bro. Frisbie again. Our meetings grow more interesting. I think the Lord is with us, and I hope we may so live that we may be fitted to live with him in the earth made new."

Sister Phebe Vedder writes from Lansing, Mich., Sept. 8th, 1857: "I feel grateful to my heavenly Father for all his benefits, and especially for the *Review*, there being so much Bible truth in it; but still I must confess I am lonely, as there is not one in this place to encourage me in trying to keep the commandments, or who believes that the blessed Saviour is coming soon. Methinks the cause of so much complaint of being lonely, is to excite us to the prayer, 'Come Lord Jesus, come quickly.'"

SELECTIONS.

Cast Down, but not Destroyed.

If our heavenly Father had seen it to be better for us that we should be exempt, in a great measure, from the trials now incident to life, he could, doubtless, as easily have so provided for us. Aside from his declaration, and the recorded testimony of good men, we see in what way the afflictions of God's people yield, in rich clusters, the peaceable fruits of righteousness. "It is good for me that I have been afflicted," has been the sincere conviction of thousands who have uttered their groanings, as well as their gratitude, in the language of the singer of Israel. The bruised grape bleeds with its rich price. A heart ripened under gracious influences knows not what that grace has done for it until pressure from without has come upon it. What brings forth wrath and bitterness from unsanctified hearts, is pretty certain to move the sweet fountains of the Christian's soul. Trial is a better test than prosperity. If we find our trials to issue in continued and ungrateful murmurings—if we find that they result in enmity to God and man—if they alienate us from the work of doing good—if they seal us up in iciness, then may we know or fear that we are not born of God. For so it is with the unsubdued heart.

We have sometimes seen those whom we thought among the most afflicted of all beings not only resigned but buoyant. An almost irrepressible elevation of spirits was maintained. Their every prospect seemed to us gloomy and dispiriting, and yet the heart glowed and poured out a stream of joyous emotions. We could not understand at once, but we have since learned. It is not in the nature of affliction, but it is in the nature of Christian submission and faith and love. It is an anomaly presented in every true Christian experience. Faith, love, triumph. The heart struggles against the lessons, and is not "apt" to learn them. It seems called upon to exercise a different temper; it shows fight in some way, against God, or fate, or man. But if the heart is right, the bitter cup will be taken, and it will be turned to sweetness ere it is drained. "Cast down, but not destroyed." No, the irrepressible nature of religion causes the heart to triumph. It is stronger when cast down than it was before: strong in blessed, firm, peaceful consciousness before God; strong in a beautiful, burning, clear love for man, whose flame flickers not with the varying currents of human conduct. Knowing and feeling, to the bottom, its own faith, it has faith in others. Virtue, purity, goodness, exist in spite of the wrongs that many commit. The Psalmist complained to God that he had left his soul among lions, yet did he still know that God had made man a little lower than the angels. Precious is that love for God which comes from the heart which he hath broken; abiding is that Christian love for man, and strong that faith in Him, which lives and rules notwithstanding wrong and outrage. Christian, shrink not from affliction,

— "He doth but design

Thy druss to consume, thy gold to refine."

In uninterrupted prosperity we are strangers to some of the sweetest, most purifying feelings of the heart. They come not through prosperity. The rainbow emerges from the storm. The voice of God is on the waters, "They shall not overflow thee." We may not choose the shape in which trial may come. We cannot tell the lessons which we may need, the virtues to be wrought out, by which God

will glorify himself through us. They will probably come in the way which we little expect, for we may most need the virtues correlative to the events which we think far from us. Sometimes a dear friend will be taken, to loosen us from earth, and create in us more interest in heaven, to know how blessed it is. Sometimes one is stripped of property, that he may altogether make the Most High his habitation, and feel what a refuge he is to his people. Sometimes enemies arise whose hatefulness is more than the slime of the serpents, and even then the heart triumphs in wishing them no evil. There are always wicked men in the world, and sometimes it is unavoidable to come in contact and collision with them. They obtain the victory when they can either overwhelm or anger. But they have given it to the Christian, in the last sense, when, while loathing their conduct, he can still pray for his enemies. In every place of trial, O Christian, think not that any strange thing hath happened unto you! Nor be disheartened. There is a principle within you which cannot be crushed. You shall smile while the waves spend their living force. God is your protector. "Why do the heathen rage, and the people imagine a vain thing?" "My soul, hope thou in God, for I shall yet praise him who is the health of my countenance, and my God." "Cast down, but not destroyed." Others may not understand this philosophy, but the Christian does. In prosperity we have been weak as aspen, in affliction strong as steel. And when circumstances seemed most adverse and trying, then have we been most buoyant and exultant; when night gathered around with cold and dewy wings, then our songs arose, and we waited for the dawning of a glorious morrow. With those who trust in themselves, in their schemes and wickedness, it is not so. Their counsels come to nought, and they are snared in their own nets. O God! blessed are they who trust in thee, for they shall not be disappointed.—*The Pacific.*

The Bible True.

THE following reasons are offered for believing that the WORD OF GOD, embraced in the Old and New Testaments is true:

1. *It is true*, because those books give the only rational account of creation.
2. *It is true*, because they give the best code of laws in the world.
3. *It is true*, because they tell of events to come with a certainty that silences all caviling.
4. *It is true*, because they describe the character of man, the thoughts and intents of the heart.
5. *It is true*, because there is a general harmony throughout the whole. In every page, in every book, we find the same important pillars of truth. We find the same God, the same Saviour, the same Spirit, the same faith, and the same hope described.

These things show that God is the author of the Bible; and that holy men spake, and wrote, as they were moved by the Holy Spirit.

Wakenfield's Translation.

2 Tim. i, 10. "Jesus Christ, who hath destroyed death, and spread abroad the light of everlasting life by the gospel." ["Made clear"—*Macknight.*]

2 Tim. iii, 1-8. "Know this, that in late times difficult seasons will present themselves; for Christians will become selfish, lovers of money, boastful, haughty, evil speakers, disobedient to parents, unthankful, unholy, without natural affection, irreconcilable, slanderers, intemperate, fierce, enemies to goodness, betrayers, rash, infatuated, lovers of pleasure more than lovers of God; keeping to a form of godliness, but having cast aside the power thereof."

Philemon 21. "Refresh my feelings in the Lord"—not bowels as in the standard text, and which sounds much better.

Heb. vii, 3. "Of whose father, mother, pedigree, birth, and death there is no account"—i. e. Melchisedec.

THE REVIEW AND HERALD.

BATTLE CREEK, FIFTH-DAY, SEPT. 17, 1857.

SACRIFICING.—“Gather my saints together unto me,” says the Lord by the Psalmist, “those that have made a covenant with me by sacrifice.” Ps. l, 5. We are required to sacrifice our substance [Prov. iii, 9] and ourselves; or to be a living sacrifice. Rom. xii, 1. “A sacrifice does not increase, but decrease.” In the accounts of sacrifices which we have, it is said that the flames consumed the sacrifice. What should we think of a sacrifice of which it might be said, “And the flames descended, and preyed upon the sacrifice, and it continually increased.”

WE like a christianity that is strong enough to make itself visible under all circumstances, and is not lost beneath a doleful visage and murmuring words at every little trial that occurs. See the article in this number, “Cast down, but not destroyed.” Christianity, if allowed its proper place and office, will override the peculiar temperament and prejudices of the individual, and ever present to us a face upturned to catch the sunlight of heaven.

From Bro. Pierce and Barr.

BRO SMITH: As we have not time now to give the readers of the *Review* the particulars of the West Wilton meeting, we would simply say that the brethren that tarried until First-day evening, after a due deliberation, concluded that further efforts with the Tent this season would not be profitable, but the present state of the cause did demand five general conferences this present Autumn, as soon as the brethren could be consulted in the different States and the necessary arrangements made as to places where to hold them, and the appointments given through the *Review*.

Should this move meet the approbation of the brethren generally, we should be glad to commence as early as the last of September or first of October, and have our first in Ct., second in Mass. one week later, the third in N. H., fourth in Vt., and fifth in Me. In order for this, the brethren in the different States will fix upon the places for holding these meetings and communicate the same to Bro. J. C. Day of Lancaster Mass. who will give the time through the *Review* as near as he can to the suggestion of the brethren and not have one appointment interfere with the other.

Now we wish to suggest a few questions for the candid and prayerful consideration of the dear saints, previous to the time of holding these conferences.

1. Is it not possible that after all that God has done for us as a people, that some at least that profess the present truth are now in imminent danger of being cast off by the great Head of the church with utter detestation. If so will it not be best for each individual member of the church to make an effort immediately to give a more earnest heed to the counsel of the Faithful and true Witness.

2. Will it not be best for each church to so regulate its affairs that the conference, and the servants of God shall not be unnecessarily burdened. God's Spirit grieved, and precious time lost. And if any matters of difference should remain that could not be settled otherwise, let them be resolved into mere questions by the parties previously, so as to consume as little time as possible.

3. Will not those who attend these conferences do well to so arrange their worldly affairs as to leave them all at home and some one to take care of them while they assemble with the saints to serve God and stay till the work before the conference is done.

4. Will we not prove that our interest in the present truth is paramount to every earthly consideration, by being present at the business part of the conference and not leave the faithful few to bear burdens that God designed should be borne by the entire church in proportion as he both prospered them.

5. Is it not indispensably necessary that a strenuous effort should be put forth by the church to walk more fully in all of the commandments and ordinances of the Lord blameless. And has not this neglect, been one great cause of our poverty and wretchedness.

6. If so shall we not do well to rally at these meetings and consecrate our entire all anew to God, make strait paths for our feet and throw our whole influence into the great scale of present truth in a manner that shall tell to those around us that whatever they have to do to be saved must be done quickly.

7. Shall we wait before we commence this all important work until we get our worldly affairs so adjusted that we can attend to it without any sacrifice of personal ease, or worldly comfort, or shall we attend to it now.

8. Is it not high time that every member of the church give some proof that they do seek first the kingdom of God, and his righteousness.

9. If we answer these questions in the affirmative (excepting the seventh,) have we not a great work before us.

10. Shall we expect that those we meet at those conferences have a mind to work and are doing their part of the same.

E. L. BARR.
STEPHEN PIERCE.

Note from Bro. Byington.

BRO. SMITH:—I felt somewhat in trial last Fifth-day morning, as I left Battle Creek for Burlington. I was unacquainted with the church in this place, was alone, and more than this, my own weakness led me to cry out “Who is sufficient for these things?”

I providentially called on a family on the way to rest a little, where I found Bro. Sperry had called in like manner. They gave me refreshments, were very friendly, and wished they could attend meetings on the Sabbath; but they were some six miles distant.

The church kindly received me here. We had meetings Sixth-day evening, two on the Sabbath, and also on First-day evening. There was a crowded congregation in the school-house at this last meeting.

We endeavored to speak plain truths, which we thought no one need find fault with, on the subject of Christ's literal coming again, some of the signs of the nearness of that day, and more, the importance of walking with God to be ready.

A Mr. Miller, an entire stranger to me, who said he had held meetings in the house of prayer at Battle Creek, arose to oppose our views of the Ten Commandments. I thought he got aside from the good Spirit that was in the meeting, for it was with us a free time. Without any reply, when he was through, we united in singing a song of Zion, in doing which the Spirit of God fell upon us, and we praised God for the peace we had within. We have a meeting this evening in a school house three miles from here.

Yours in hope. JOHN BYINGTON.
Burlington, 2nd day, Sept. 14th, 1857.

New Works.

The Nature and Obligation of the Fourth Commandment, with Remarks on the Great Apostasy and Perils of the Last Days.

This is the title of a Tract just published. We certainly regard it as the best work published on the subject. It was written with much care by Bro. J. H. Waggoner, and is especially adapted to the wants of those who have not investigated the Sabbath question. We give the divisions of the work as follows:

What is the Law?
The Fourth Commandment.
Origin of the Sabbath.
The Sabbath was not Jewish.
The seventh day is the Sabbath of the Lord thy God.
The Sabbath cannot be changed.
Our Saviour did not change the Sabbath.
Our Saviour kept the Sabbath.
The apostles kept the Sabbath.
The early Church kept the Sabbath.
The Waldenses kept the Sabbath.
Sunday-keeping a human ordinance.
Claims of the Seventh day and First day compared.
The Law and the Gospel agree.
The Last Days.
Our own times.
What do the prophets teach?

This work contains 68 pages, neatly printed with new Power Press, on No. 1 Book Paper, and is for sale at this Office for only \$4.00 per 100, or six cents single copy. Postage paid when sent by mail.

A Review of a Series of Discourses delivered by N. Fillio, on Battle Creek, Mich., March 31st, to April 4th, 1857, on the Sabbath question. By J. H. Waggoner.

This is the title of a work of 68 pages, just published, and for sale at this Office for \$4.00 per 100, or 6 cents single copy.

We need not speak in recommendation of this work as it has been speaking for itself in several late numbers of the *Review* in a manner to convince the reader of its inestimable worth.

J. W.

Note from Bro. Saxby.

BRO. SMITH: Please say in the *Review* that my P. O. address now is Worcester, Mass., and that Bro. who are traveling East and West through this place, will find us half a mile South of the Western Depot.

We should be happy to have them call on us.

WILLIAM SAXBY.

Peace and Safety.

“MEN and women, take courage, the world yet stands, Instead of giving to yourselfs trouble and fear of a sudden termination of things, make the best use of your time, study and become acquainted with the powers of earth and sky, and above all things, ‘know thyself,’ and you will find no time, or have no inclination to be troubled when the wind blows hard, the earth quakes, or the heavens show forth some strange phenomenon.”—Fowler & Wells, in *Life Illustrated*

Wakefield's Translation.

Heb. xi, 14. “They who speak thus, show plainly that they are seeking their native country.”

Heb. xii, 17. “Though he sought it earnestly with tears, he found no way of changing the purpose of his father.”

APPOINTMENTS.

As it is desired by brethren in Bowne and Caledonia to have Conferences in both those places, I have concluded to appoint a general meeting in Bowne, Sept. 26th and 27th, which will accommodate brethren from Vergennes, Ionia, Hastings, Portland and Caledonia.

Also a Conference to be held in Caledonia, Oct. 3d and 4th, to accommodate brethren from Monterey, Grand Rapids, Otsego, Watson and Bowne.

Bro. and Sr. White are requested to attend these meetings, and any of the ministering brethren who may have opportunity.

J. B. FRISBIE.

PROVIDENCE permitting, we intend to hold a Conference, commencing Oct. 3d, near Catlin Center, N. Y. We have written to Bro. Rhodes and Cottrell to attend.

P. ROBINSON.

Catlin, Sept. 18th, 1857.

Meetings in Ct. and Mass.

BRO. SMITH: At our late meeting held at West Wilton it was deemed expedient to hold one Conference in each of the New England States to take into consideration what can be done for the cause of present truth, and to adopt such measures as may be thought best calculated to secure a harmonious action among the different States.

Bro. Barr was chosen to attend each Conference to lay before the brethren the design of the meeting.

The first meeting to be holden in Berlin, Ct., at the house of Bro. A. Belden, one mile east of the depot. Brethren in the State are especially invited to attend. Meetings to be held 26th and 27th of the present month.

Also one in the north part of Lancaster, Mass., to be held the 3d and 4th of Oct. Brethren in and out of the State are invited to attend.

In behalf of the brethren. J. C. DAY.

Business Items.

A. C. B.:—The poetry you send was published in No. 6, present volume.

L. B. Green:—We will be responsible for your remittance, provided it is carefully sealed and plainly directed to our address.

M. E. Cornell:—You send in your last letter \$7.00, you say for the paper, but do not tell us how to credit but \$5.00 according to *Review* No. 20. How shall we credit the remaining \$2.00?

Receipts.

Annexed to each receipt in the following list, is the Volume and Number of the *Review and Herald* to which the money receipted pays. If money for the paper is not in due time acknowledged, immediate notice or the omission should then be given.

FOR REVIEW AND HERALD.

C. Potter \$1.00, xii, 1. Wm. James 1.00, xi, 12. H. S. Giddings 1.00, xi, 1. L. Herriek 1.00, xi, 12. A. C. Burdeau 1.00, xi, 1. S. Frantz 1.00, xi, 20. A. J. Emans 1.00, xi, 20. J. A. Harris 1.00, xi, 20. G. W. Warner 1.00, xi, 20. Wm. B. Sherrard 1.00, xi, 20.

FOR MICH. TEXT.—D. M. Beamis \$0.25. M. S. Kellogg \$0.56. J. L. Edgar \$5.00. J. Wilson \$5.00. P. Vedder \$1.00.