

# THE ADVENT REVIEW

## And Herald of the Sabbath.

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

VOLUME 41.

BATTLE CREEK, MICH., THIRD-DAY, MARCH 11, 1873.

NUMBER 13.

### The Review and Herald

IS ISSUED WEEKLY BY

The Seventh-day Adventist Publishing Association.

BATTLE CREEK, MICH.

ELDER JAMES WHITE, PRESIDENT.

TERMS: - - - - - See Last Page.  
Address REVIEW & HERALD, BATTLE CREEK, MICH.

#### BE NOT THE FIRST.

Oh! be not the first to discover,  
A blot on the name of a friend,  
A flaw in the heart of a lover,  
Whose faith may be true to the end.

We none of us know one another,  
And oft into error may fall;  
Then let us speak well of our brother,  
Or speak not about him at all.

A smile or a sigh may awaken  
Suspicion most false and undue;  
And thus our belief may be shaken  
In hearts that are honest and true.

How often the light smile of gladness  
Is worn by the friends that we meet,  
To cover a soul full of sadness,  
Too proud to acknowledge defeat.

How often the sigh of dejection  
Is heaved from the hypocrite's breast,  
To parody truth and affection,  
Or cause a suspicion to rest.

How often the friends we hold dearest  
Their noblest emotions conceal;  
And bosoms the purest, sincerest,  
Have secrets they cannot reveal.

Leave base minds to harbor suspicion,  
And small ones to trace our defects,  
Let ours be a noble ambition,  
For base is the mind that suspects.

We none of us know one another,  
And oft into error we fall;  
Then let us speak well of our brother,  
Or speak not about him at all.

#### SYSTEMATIC BENEVOLENCE.

BY ELDER GEO. I. BUTLER.

By this exceedingly suggestive phrase we designate the plan of raising means adopted by the Seventh-day Adventist people. The name benevolence signifies "a disposition to do good," "an act of kindness." Can anything be more noble? This trait distinguishes the good from the bad. It is seen in its fullness in that Being whose name is "love." The Lord Jesus has given us its most perfect illustration on earth. This principle has characterized the long line of saints, martyrs, and philanthropists, whom we delight to honor. Its possession is, perhaps, man's best evidence of union with Deity. From this root springs all truly noble actions. Its cultivation should ever be the great aim of life. How sordid, and mean, and despicable, is that character which is never moved by this motive. The possession of all the riches and honors of earth cannot hide its terrible deformity. It is the character which we possess when called before the august tribunal of Judgment, that will determine our eternal destiny. If we lack this most essential and important element, we cannot safely pass the dread review. Benevolence, of course, may be manifested in various ways. An important one is to give of our means for the support of high and noble objects. To benefit our fellow-men by the propagation of God's truth, must ever be one of the most important of these. In no way can man receive so great a blessing as by being enlightened and instructed in that which pertains to his eternal well being. All other issues sink into insignificance in comparison with this. People will eternally perish for lack of knowledge. Here, then, is a grand field for the exercise of this most noble principle.

The true measure of our love to God and man is the degree of sacrifice we are willing to make for his cause or their good. It will readily be seen that while character is that by which our future destiny will be determined, it can alone be manifested by the free and voluntary act of the individual. Benevolence, to be such at all, must be volun-

tary. And any process of raising means to support any good cause, involving compulsion, destroys one important object desirable to be obtained, namely, the development of a character animated by the principle of love. In raising means, then, Seventh-day Adventists rely alone on the principle of voluntary giving; in other words, benevolence.

But while this term is so suggestive, the adjective, systematic, should also be considered. This may be defined as according to a regular method or order. Anything so important as benevolence is seen to be, should not be carried out merely according to fancy, or passing feeling, but should be considered by us according to its importance, and carried out with regularity or method, according to some rational plan. Spasmodic action in any good direction amounts to very little, while regular, systematic action accomplishes wonders. The importance of forming a right habit of well-doing, cannot be overestimated; for what we habitually do, we do easily. The truth of this no sensible person will dispute. In this way, our continued action becomes stamped upon our character, and forms a constituent part of it. What is character? "The peculiar qualities impressed by nature or habit on a person."

As all of us are selfish by nature, we must have benevolence impressed by *habit*, if we ever possess it at all. We must possess it, or we never can dwell with that Being whose name is "love," nor with that Being who gave life itself for us, nor with angels, who are "ministering spirits sent forth to minister" to others. In that place where they dwell, the precious grace of love will be the ever-ruling principle, and selfishness will be shut out with that fallen being who first rebelled against his lawful Sovereign and was cast out of Heaven. With him, selfishness first originated. With him it will be destroyed; for all who have made it the ruling principle of life will be destroyed with him whom they have followed as a leader.

Is it not self-evident that acting by system is the only true mode of impressing this important principle upon our hearts? So important is system to the real accomplishment of anything in this world, that all men of ability discern it, and act upon it in whatever they do. All important worldly concerns are systematized; why should not benevolence be? In other words, why should there not be some well-established plan of action, based upon reasonable grounds upon which to act? And when this is ascertained, why should we not carry out this most important principle with regularity, and give it the importance which it in reality possesses? Seventh-day Adventists believe in so doing, and earnestly recommend all their membership to adopt such a plan. Any plan of religious duty, to be of any real force upon the conscience, must have its origin in the Bible. And as that book thoroughly furnishes the man of God unto *all* good works, if this is one we shall find it therein. Let us examine, then, the sacred record, and see if this want be met.

Says the great apostle to the Gentiles, "I speak not by commandment, but by occasion of the forwardness of others, and to prove the sincerity of your love. For ye know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich. And herein I give my advice; for this is expedient for you, who have begun before, not only to do, but also to be forward a year ago. Now therefore perform the doing of it; that as there was a readiness to will, so there may be a performance also out of that which ye have. For if there first be a willing mind, it is accepted according to that a man hath, and not according to that he hath not." 2 Cor. 8: 8-12.

There are several important statements in this scripture. The first we will notice

is that God accepts a man's gifts according to what he has. That is, of course, people should contribute in proportion to the amount they possess. When they do this with a "*willing mind*," the Lord accepts their offering. This principle is certainly one of the highest reason. If professed Christians would only do this, how means would flow into the Lord's treasury, till there should be no lack; while now, quite often the case is that those who have comparatively little of this world's goods give far more than those possessed of abundance.

Rich men, with your thousands and tens of thousands, bear in mind this fact: In the Judgment day you will be required to give an account of your stewardship, and if you have not contributed to the sustaining of worthy causes in proportion to the amount in your possession, you will be cast into outer darkness as an unprofitable servant. Ah! how few of you think of it now as you go on amassing wealth. You think you have use for every dollar, because you see opportunities to make it bring in other dollars. But the Lord will not accept you unless you contribute willingly in direct proportion to what you possess. Then it follows that the man with one thousand should give double what the man should with five hundred; the man who possesses ten thousand, ten times as much as he who has one; and so on, other things being equal. And certainly the rich should be the last ones to complain of this; for they can generally command means far better to pay proportionally than the poor.

We learn, also, from this scripture, that giving of our means for noble purposes, according to God's plan, is "*a proof of the sincerity of our love*." Not a little cheap talk, but actually doing something to benefit somebody else, is the "*proof*" that our love is the genuine article. Ah! here is a test that many a rich man will fail to meet. They will deceive themselves with a profession of love, but never *prove* that they have it.

Again, the apostle appeals to the example of Christ, in becoming poor for our sakes, to show us if we would be like him and dwell with him, we must follow his example. Furthermore, he speaks of there being a readiness to "*will*," and calls upon them to "*perform the doing of it*," showing there were pledges made in their system of giving. These are facts to be remembered in connection with the Bible system of giving.

The question now arises in regard to *what proportion* of our means the Lord requires. He has seen fit to claim one-seventh part of our time, viz., the seventh day. This he says is his. Can we ascertain from Scripture what proportion of our means he wishes to have us contribute for religious purposes, according to a regularly established system?

From a very early period in the world's history, just how early we know not, but going, at least, far back of the Jewish national establishment, we claim that it was a well-understood principle among God's people that they should give one-tenth of their increase to the support of religious objects. In proof of this we learn that Abraham, the father of the faithful, gave tithes of all to Melchisedec, priest of the most high God. Gen. 14: 18-20. In doing this, he seems to have acted from a well-understood principle, and not as though done for the first time. Jacob, when solemnly covenanting with God, vows to give a tenth to the Lord, if he will bring him back to his father's house in peace. Gen. 28: 20-22. Why just a tenth, unless he well knew this was God's established system? It seemed to be a matter of course with him if he entered God's especial service that he should set apart just this proportion for the Lord. All this is long years before God had made those laws which some regard as peculiarly Jewish. When the children of Israel came out from bondage, and were brought through the sea, where God could bring his require-

ments to bear upon them, a law was established embracing just this exact proportion, one-tenth of their increase, whether of flocks, or herds, grain, fruit, or vegetables, to be collected in kind, but exchangeable into money if more convenient, when necessary to convey a long distance. Lev. 27: 30-32; Num. 18: 21-24; Deut. 14: 22-29.

The fact that God provided this very proportion, the same as Abraham and Jacob recognized many years before as obligatory upon them, when he came to make laws for his own peculiar people, goes very far to show that this was the uniform system he had devised in the beginning. This seems to be recognized also by the Saviour himself, in his condemnation of the scribes and Pharisees. Matt. 23: 23. "Wo unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint, and anise, and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith; these ought ye to have done, and not to leave the other undone." Jesus does not find fault with them for paying tithes of these things, for he immediately says, they ought not to leave this undone. But he does find fault with them for being more particular in such minor matters as paying tithes of garden herbs, used as condiments with their food, than they were with the great principles of judgment, mercy, and faith. He says, plainly, that both were obligatory. If our Saviour, then, teaches that men ought to be so particular in the payment of tithes that the very garden herbs should be taken into account, what shall we think of those who *entirely ignore* the payment of them? who make thousands yearly, and feel under no obligation at all to contribute, according to this scriptural plan? Neither does it seem reasonable to suppose that the Saviour of the world, at the commencement of the new dispensation, would thus show so strongly the importance of this system, by teaching the duty of carrying it out to the minutest particular, if it was all to pass away within a few days. This declaration of his was at the very close of his ministry, a few days before his crucifixion.

The prophet Malachi also speaks of this system of giving. Chap. 3: 8-12. "Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse, for ye have robbed me, even this whole nation. Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts; if I will not open you the windows of heaven, and pour you out a blessing that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts. And all nations shall call you blessed: for ye shall be a delightsome land, saith the Lord of hosts."

This important scripture has been applied by some to talking in meeting. But we may safely conclude that such applications belong to those spiritualizing systems, which make the Bible mean anything that a person desires to have it. What sense would there be in speaking of *tithes* as an exhortation or a prayer? A tithe means a *tenth*. A tenth signifies that something is divided into ten parts, and the tenth is one of those parts. It would be difficult to show how an exhortation or prayer could be divided up in that way, and the tithe brought into the storehouse. The idea is ridiculous. Only a few verses below, the prophet speaks on the very point of talking in meeting, but in language that is reasonable and sensible, and that can be understood. "Then they that feared the Lord spake often one to another: and the Lord hearkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and thought upon his name. And

they shall be mine saith the Lord of hosts, in that day when I make up my jewels," &c. We do not have to go to such perversions of Scripture as this would be, to have this duty made plain. No, the prophet is speaking of the tithing system. Something that was well understood when his words were written. And let us notice his statements. The neglect of carrying it out, he declares to be *robbing God*. A terrible thing, indeed. The robbery of a stranger passing along our thoroughfares would rouse the country and cause the infliction of condign punishment. How much more aggravated to rob a benefactor, who had always shown us kindness and love. What a terrible thing then to rob that heavenly Parent, who has given us life, health, food, raiment, and every blessing, and without whose mercies, we could not live an hour. Rich men, remember the prophet says the neglect of paying tithes robs the God of Heaven.

Again, the very idea of robbery implies the taking from another that which rightfully belongs to him. And the only way that refusing to pay tithes for the support of God's cause becomes *robbery*, as the prophet declares, is because God claims, and has claimed for ages in the past, this proportion of our increase. Our refusal to give this part is taking from his cause that which belongs to him. God claims one-seventh part of our time—the seventh day of the week as his. He has never given it to men to use for secular purposes. The prophet certainly teaches that the tenth part of our increase also belongs to God. He had a right to require all, had he so chosen. He generously gives us nine parts, but claims one as his own; not because he could not have provided other means had he seen fit to do so. All the mines of earth are of his creation. The cattle on a thousand hills are his. He made them. He could have showered down millions of gold and silver, had he thought proper. But he has, in his wisdom, seen fit to entrust means in our hands, as to stewards, and has set before us the proportion which should be regularly and systematically given, and this serves as a constant test to us, to show our real dispositions. If we recognize our relation as stewards, and his claims upon us, and act according to his plan, it will be regarded as a "*proof of our love*." As the apostle Paul says, If we are unwilling to do so, we shall also prove another fact, that we are not willing to give to God what belongs to him.

And, furthermore, by constantly acting upon this plan, as well as in other benevolent undertakings, spoken of in the text as "*offerings*," we are constantly cultivating the noble principle of benevolence, which is in great danger of being choked out by the cares of life and constant labor for our own advantage.

Again, the prophet plainly informs us that because of a neglect of this important system of giving, God sends affliction and curses upon men. "Ye are cursed with a curse; for ye have robbed me." The "devourer" destroyed the fruits of the ground. The fruit fell off prematurely. God's hand was against them, and they were afflicted. And he calls upon them to do their duty in respect to this system, and promises to give them great temporal blessings, if they will. Now it does not look reasonable to suppose that if this system was a mere temporary arrangement, in which no great principle was embodied, that such judgments would follow the neglect, and such blessings, the carrying out of it. And that even the laws of nature would seem to be directed to bless or curse them, according as they obeyed or disobeyed. This fact shows that the Lord regarded this as an important matter. And as God is the same yesterday, to-day, and forever, he regards these principles as important, even now. And why may not his blessing follow willing obedience now, as well as anciently? Indeed, many references in the prophecy of Malachi, to the day of the Lord and the close of time, go to show that much of it has an application to the gospel age, and to the last days.

But some will say, This system all applied back in the old dispensation, and was abolished at the cross, and we have no longer anything to do with tithing. But have I not plainly shown that this system of giving had its origin far back of Moses' time. And since it did not originate with the laws of Moses, what right have we to suppose it terminated with the laws peculiar to that dispensation? There is nothing shadowy about it. Christ speaks of it as obligatory, even to the smallest particulars.

Malachi says a neglect of it is robbing God, and that even the laws of nature discriminate in regard to its obedience, or the contrary. But if we should not insist, for the argument's sake, that the strict letter of the law is to be carried out, and that it may not be binding in that sense, what have we gained? God changes not. Our obligations to him remain as great as those of any age. The importance of our helping forward the cause of right and truth is just as great as ever it was in the world's history. The necessity of our practicing the principles of benevolence is as great as it was in Moses' time. And to those of us who believe the Lord Jesus Christ is soon coming, there seems to be a special reason, which has never existed before, why we should be ready to use means freely for the salvation of our fellow-men. All around us are souls to be warned of the swiftly approaching doom of this wicked world. Our relatives, friends, and fellow-men, generally, are exposed to fearful judgments, such as the world has never seen. We do not expect to leave our property to our children, and children's children. All the riches and garnered wealth of earth will soon be consumed in the fires of the burning day. Can any sane man say, looking at things from our Advent standpoint, that we should be less free to give of our means to God's cause than men were in the time of David and the prophets, who expected to leave their property to benefit their posterity? No. If a tenth was expected by the God of Heaven then, and a neglect to give it was called robbery, far more, instead of less, should be bestowed now, when time is closing.

But I here wish to notice an objection which I have heard urged several times by men possessed of considerable wealth who were not willing to adopt this Bible plan of giving. They claim that in the Jewish age the tithing system was to be applied not only to sustain God's cause and for the benefit of benevolent objects, but also for the support of *civil* government. They do not profess to object to the system itself, but claim that only a part of its proceeds should be used for religious purposes, the amount of their taxes to government should be deducted, and the balance, merely, should be given to the support of God's cause. That this is the truth in the case, we utterly deny. I know of but one text of Scripture that would carry any such inference. This is found in the words of Samuel, when trying to persuade the children of Israel not to demand a king. 1 Sam. 8:14-18. "And he will take your fields, and your vineyards, and your oliveyards, even the best of them, and give them to his servants. And he will take the *tenth* of your seed, and of your vineyards, and give to his officers, and to his servants. And he will take your menservants, and your maid-servants, and your goodliest young men, and your asses, and put them to his work. He will take the *tenth* of your sheep; and ye shall be his servants. And ye shall cry out in that day because of your *king* which ye shall have chosen you; and the Lord will not hear you in that day."

Here we do have a statement that the king will appropriate to his own use the tenth of their seed and their sheep, but it does not follow that this was God's design, or that it would be right. On the contrary, it seems very evident that it would be an abuse of his authority. All these particulars which are enumerated here are used by the prophet to show how he would selfishly appropriate those things to his own use which rightfully belonged to others. And this fact is used for the purpose of dissuading them from electing such a ruler. Should it be granted that all the kings of Israel did thus appropriate the tithing system, which I shall presently show was not the case, it would prove nothing as to God's design, any more than it would prove that it was according to God's will for the king to take their sons, their daughters, their fields, vineyards, and stock, for his own use, and thus rob his subjects, because the prophet stated that he would do so.

On the other hand, let us see what was God's design, and the practice of those who carried it out.

Abraham paid tithes to him who was "the priest of the Most High God." Jacob, when he solemnly covenanted to serve God, pledged himself to give a tenth of all toward his service. There was no civil ruler on hand to appropriate it to the services of the government. When God brought this people from the house of bondage [he said to his people, "All the tithe of the land,

whether of the seed of the land, or of the fruit of the tree, is the *Lord's*; it is holy unto the Lord." Lev. 27:30. "And behold, I have given the children of Levi all the tenth in Israel for an inheritance, for their service which they serve, even the service of the tabernacle of the congregation." Num. 18:21.

The Lord claims the tenth as his, then he gives it to those who were set apart for his service, viz., the tribe of Levi. This was all given to them, as their portion, simply because they were thus set apart to religious duties. This tribe was not the one from which the civil rulers were generally chosen. David's line of kings came from the tribe of Judah. Saul's, from the tribe of Benjamin. It would be difficult to prove that a single one of the civil rulers of the nation after the time of Moses was of the tribe of Levi. So if the tithes were appropriated to the purposes of the civil government, it was directly contrary to the express direction of the law. In Deut. 14:22-28, the subject of tithing is introduced again, and some things said concerning it not found elsewhere. Many eminent scholars think this was a second tithing distinct from the one mentioned above. See Smith's large Bible Dictionary, Art. Tithing. Be that as it may, the object to which this was applied as brought to view in verse 29, shows plainly that it was not raised for supporting the civil government, but for religious and benevolent purposes. "And the Levite, because he hath no part nor inheritance with thee, and the stranger, and the fatherless, and the widow, which are within thy gates, shall come, and shall eat and be satisfied; that the Lord thy God may bless thee in all the work of thine hand which thou doest."

Let us now notice the practice under these laws. Previous to the reign of Hezekiah, the worship of the Lord had become much neglected, and the people greatly apostatized. But he set about a reformation by giving freely of his own substance to the worship of the Lord, and commanded his subjects to do the same. 2 Chron. 31:4-6. "Moreover he commanded the people that dwelt in Jerusalem to give the portion of the priests and the Levites, that they might be encouraged in the law of the Lord. And as soon as the commandment came abroad, the children of Israel brought in abundance the first fruits of corn, wine, and oil, and honey, and of all the increase of the field; and the *tithe* of all things brought they in abundantly. And concerning the children of Israel and Judah, that dwelt in the cities of Judah, they also brought in the tithe of oxen, and sheep, and the tithe of holy things which were consecrated unto the Lord their God, and laid them by heaps." Verses 9-12. "Then Hezekiah questioned with the priests and the Levites concerning the heaps. And Azariah, the chief priest of the house of Zadok answered him, and said, Since the people begun to bring the offerings into the house of the Lord, we have had enough to eat, and have left plenty; for the Lord hath blessed his people; and that which is left is this great store. Then Hezekiah commanded to prepare chambers in the house of the Lord, and they prepared them. And brought in the offerings and the *tithes*, and the dedicated things faithfully: over which Cononiah the Levite was ruler—and Shimei his brother was the next."

This testimony is so plain and so pointed that I need to add no comments. It is perfectly evident that these tithes were recognized by good king Hezekiah as belonging entirely to the house of the Lord, and not a part of his revenue. We also have a reference to the same in Nehemiah 13:10-13. "And I perceived that the portions of the Levites had not been given them; for the Levites and the singers, that did the work, were fled every one to his field. Then contended I with the rulers, and said, Why is the house of God forsaken? And I gathered them together, and set them in their place. Then brought all Judah the *tithes* of the corn, and the new wine, and the oil unto the treasures." Then he mentions the priests and Levites who were made rulers over the same, and adds, "Their office was to distribute unto their brethren. Remember me, O my God, concerning this, and wipe not out my good deeds that I have done for the house of my God, and the offices thereof."

These testimonies plainly show that it was recognized by those who feared the Lord that the tithes belonged solely to those who were engaged in the special work of the Lord, and not to the civil ruler. The taxes

for the support of government were entirely outside of this. Hence, we conclude that those who acknowledge the tithing system as being taught in the Scriptures cannot bring up as an excuse for their lack of coming up to it, that their civil taxes must be deducted out of it. No such idea is conveyed in the Scriptures; but the contrary is everywhere taught, that it is for religious and benevolent purposes. Let them not hide behind such a flimsy excuse, but acknowledge that they are not willing to live up to the Bible requirement, or else squarely do it.

Having now shown that the tithing system is an ancient one, existing before the Jewish national establishment, and recognized by the Lord in the law, indorsed by the Saviour, and that a neglect of it is robbing God; and having shown that the apostle Paul recognizes the duty of pledging and then carrying out that pledge, and the importance of Systematic Benevolence, we will close by briefly referring to the carrying out of these principles by S. D. Adventists, and the good results attending the same. Previous to adopting this system, they found the same difficulties to contend with that are generally met by all denominations in raising means. A few who were liberal hearted, seeing the wants of the cause, gave nearly all that was given, while many of those who were better supplied with this world's goods, gave little or nothing. The ministry was not well supported, and there was no equality. But when this system was recommended to the people, and its reasons properly set before them, and their duty made plain from the Bible, there was very generally a taking hold of it, which afforded great relief. And as the burden was shared more equally no one had cause to complain. In short, the plan gave general satisfaction, and it has become one of the fixed things in the denomination. The class who are most loth to come up to it are those in liberal circumstances; the very ones, we say, who ought to be most ready to adopt it. A rich man, with much property, can far more easily raise his proportion, even if he has to sell off property, than a poor man who sees great need of every dollar that he raises. The former will not suffer any real distress on that account. The duty of relieving God's cause and cultivating a benevolent disposition is obligatory upon both. The fact that rich men are loth to do their part in so reasonable a plan as contributing according to their means, shows the blinding power of riches, and the necessity of overcoming a covetous disposition.

The manner of carrying out this principle I will refer to briefly. The plan recommends the giving of one-tenth of the increase for the support of God's cause. We have seen that this was anciently done in kind, i. e., one-tenth of the grain, fruit, stock, &c., annually raised, was set apart to God's cause; yet when the distance was long, it could be turned into money; showing that the *principle* was the main thing, and the manner of carrying it out of minor importance. S. D. Adventists carry it out by estimating the value of their actual property. Ten per cent of this they call its yearly increase. This is reasonable, because money will let for ten per cent, showing that men regard it worth that amount. One-tenth of this percentage we call the Lord's, and sacredly set apart to his cause. Reduced to weeks, according to the apostle's direction in 1 Cor. 16:1, it amounts to about two cents per week on every one hundred dollars of property one possesses. Those who are young, and those who are in good health, and may not have a large property, generally subscribe a liberal personal donation weekly besides. This plan is not forced upon any except by moral means. It is not systematic *compulsion*, but systematic *benevolence*. No one is forced to give one cent. This cause will never be carried on except by the *willing* contributions of those who believe its doctrines. We freely say, in conclusion, that we know of no plan of raising means so reasonable and scriptural as this. Wherever it is carried out, it works evenly, with no oppression of any one, and yet furnishes an abundance of means for the objects it is intended to advance. Having adopted a reasonable plan, let us carry it out, with faithfulness, cultivating benevolence by systematic effort. This is certainly according to God's plan as set before his people in all ages.

LIFE is like a theater. During the play, we take higher and lower seats; but when it is over, we mingle in the common stream and go home.



## OUTSIDE THE GATE.

"Him that comes unto me, I will in no wise cast out."

I stood outside the gate,  
A poor wayfaring child;  
Within my heart there beat  
A tempest loud and wild.  
A fear oppressed my soul,  
That I might be too late;  
And oh! I trembled sore,  
And prayed, outside the gate.

"Mercy!" I loudly cried;  
"Oh! give me rest from sin!"  
"I will," a voice replied;  
And Mercy let me in.  
She bound my bleeding wounds;  
She soothed my aching head;  
She eased my burdened soul,  
And bore the load instead.

In Mercy's guise, I knew  
The Saviour long abused;  
Who often sought my heart,  
And wept when I refused.  
Oh! what a blessed return  
For ignorance and sin!  
I stood outside the gate,  
And Jesus let me in!

## John's Mission and Death.

BY ELLEN G. WHITE.

JOHN'S preaching aroused intense interest everywhere. His earnest appeals and denunciations stirred the consciences of men. People flocked from towns, cities and villages, attracted to the wilderness by his earnest and fervent exhortations, his courageous warnings and reproofs, such as they had never listened to before. There was no outward display in the dress of John to attract or to awaken admiration. He resembled the prophet Elijah in the coarseness of his apparel, and in his plain and simple diet, locusts and wild honey, which the wilderness afforded, drinking the pure water flowing from the eternal hills.

Herod's purpose to release John from prison was delayed from time to time through fear of displeasing Herodias, who was determined he should be put to death. While Herod was delaying, she was active, planning the most effectual manner to be revenged on the prophet John, because he had ventured to tell Herod the truth, and reprove their unlawful life. Herodias was acquainted with the character of Herod, and she knew that her best course to accomplish her purpose was through the gratification of intemperate appetite. She knew that although Herod kept John in prison, he designed to release him, for he honored and feared John, because he believed him to be a true prophet of God. John had made known to Herod the secrets of his heart and life. The reproofs he had given him, had struck terror to his guilty conscience.

In many things Herod had reformed his dissolute life. But the use of luxurious food and stimulating drinks was constantly enervating and deadening the moral as well as the physical powers, and warring against the earnest appeals of the Spirit of God, which had struck conviction to the heart of Herod, arousing his conscience to put away his sins. Herodias was acquainted with the weak points in the character of Herod. She knew that under ordinary circumstances, while his intelligence controlled him, she could not obtain the death of John.

She had tried, but unsuccessfully, to gain the consent of Herod to have John slain. Her revengeful spirit was at work to accomplish her inhuman design by strategy. She covered her hatred as best she could, looking forward to the birth-day of Herod, which she knew would be an occasion of gluttony and intoxication. Herod's love of luxurious food and wine would give her an opportunity to throw him off his guard. She would entice him to indulge his appetite, which would arouse passion and lower the tone of the mental and moral character, making it impossible for his deadened sensibilities to see facts and evidences clearly, and make right decisions. She had the most costly preparations made for feasting, and voluptuous dissipation. She was acquainted with the influence of these intemperate feasts upon the intellect and morals. She knew that Herod's indulgence of appetite, pleasure and amusement, would excite the lower passions, and make him spiritless to the nobler demands of effort and duty.

The unnatural exhilaration which intemperance gives to the mind and spirits, lowers the sensibilities to moral improvement, making it impossible for holy impulses to affect the heart, and hold government over the passions, when public opinion and fashion sustain them. Festivities and amusements, dances, and free use of wine,

becloud the senses, and remove the fear of God.

Herodias had prepared everything within her reach, which would flatter his pride and vanity, and indulge his passions. "And when a convenient day was come, that Herod on his birthday made a supper to his lords, high captains, and chief estates of Galilee; and when the daughter of the said Herodias came in, and danced, and pleased Herod and them that sat with him, the king said unto the damsel, Ask of me whatsoever thou wilt, and I will give it thee. And he sware unto her, Whatsoever thou shalt ask of me, I will give it thee, unto the half of my kingdom."

As Herod and his lords were feasting and drinking in the pleasure saloon or banquet hall, Herodias, debased with crime and passion, sent her daughter, dressed in a most enchanting manner, into the presence of Herod and his royal guests. Salome was decorated with costly garlands and flowers. She was adorned with sparkling jewels and flashing bracelets. With little covering and less modesty she danced for the amusement of the royal guests. To their perverted senses, the enchanting appearance of this, to them, vision of beauty and loveliness charmed them. Instead of being governed by enlightened reason, refined taste, or sensitive consciences, the lower qualities of the mind held the guiding reins. Virtue and principle had no controlling power.

The false enchantment of the dizzy scene seemed to take away reason and dignity from Herod and his guests, who were flushed with wine. The music and wine and dancing, had removed the fear and reverence of God from them. Nothing seemed sacred to Herod's perverted senses. He was desirous to make some display which would exalt him still higher before the great men of his kingdom. And he rashly promised, and confirmed his promise with an oath, to give the daughter of Herodias whatever she might ask. "And she went forth and said unto her mother, What shall I ask? And she said, The head of John the Baptist. And she came in straightway with haste unto the king, and asked saying, I will that thou give me by and by in a charger the head of John the Baptist."

Having obtained so wonderful a promise, she ran to her mother, desiring to know what she should ask. The mother's answer was ready, The head of John the Baptist in a charger. Salome at first was shocked. She did not understand the hidden revenge in her mother's heart. She refused to present such an inhuman request; but the determination of that wicked mother prevailed. Moreover, she bade her daughter make no delay, but hasten to prefer her request before Herod would have time for reflection, and to change his mind. Accordingly, Salome returned to Herod with her terrible petition, "I will that thou give me by and by in a charger the head of John the Baptist. And the king was exceeding sorry; yet for his oath's sake, and for their sakes which sat with him, he would not reject her."

Herod was astonished and confounded. His riotous mirth ceased, and his guests were thrilled with horror at this inhuman request. The frivolities and dissipation of that night cost the life of one of the most eminent prophets that ever bore a message from God to men. The intoxicating cup prepared the way for this terrible crime. "And immediately the king sent an executioner, and commanded his head to be brought: and he went and beheaded him in the prison, and brought his head in a charger, and gave it to the damsel, and the damsel gave it to her mother."

(To be Continued.)

## Are We Awake.

ASLEEP in sin! Is it true? The siren song of a good time coming is heard on every hand, the tendency of which is to lull into carnal security those that need a voice of thunder to spare not in showing them their sins. There are sinners in the church. The voice of the watchman should be heard at all times, preaching the word, reproving, rebuking, exhorting with all long-suffering and doctrine. If the name is on the class book, the person is spoken of as having "got salvation." By their fruits ye shall know them.

There are sinners in Zion. Sensible people see this, and by it are kept out of the ranks of Christianity. The stumbling-blocks shall be consumed with the wicked.

Yesterday I was introduced to a noble appearing gentleman. Every word and act indicated that he was a Christian. A few questions, however, revealed the fact that he was a non-professor. Another person gave evidence of being of the lowest of society; coarse and vulgar in his language, his acts manifesting perfect unrestraint. I learn that he is a member of the Methodist church! Sad state of things. Many godly souls in the ranks of this and other denominations, are lamenting the condition of the church.

Evil men are waxing worse and worse. Iniquity abounds. Are we awake to the fact? We are living in a time when it is a matter of prophecy that because iniquity abounds the love of many waxeth cold. How many of us will be saved because we have endured unto the end.

We are not awake. If we were, we would tremble in view of our danger. Satan has come down in great wrath as he nears his end. His energies are aroused to the utmost to bring to destruction as many as possible. By a simple trust in the power of God to keep us, and a faithful obedience to all his precepts we are safe.

Some are falling out by the way, going to destruction. Shall we follow their example? There is danger here. Many that are first shall be last. Never give up. We are to near our reward. The nations are angry, and the time of the dead, that they should be judged, has arrived. And "this generation shall not pass till all be fulfilled." Don't give up. But instead, look up, lift up your heads, for your redemption draweth nigh.

Yours in hope of eternal life,  
ALBERT M. WEEKS.

## Present Truth.

TRUTH stands opposed to two nearly allied and closely connected opposites; viz., error and falsehood. In a strict technical sense an error is a falsehood, and a falsehood, an aggravated error; and both are diametrically the opposite of truth; while, between the two, in an accommodated, i. e., the common, latterly accepted, sense, there is quite a wide difference.

A falsehood is an open violation of veracious principles; an intended misstatement; but as held in our day, an error is a creature of spontaneous growth, without cause or parentage; one of nature's mistakes, and though consequences of a serious nature result from a tenaciously held, and widely diffused, untruth, no responsibility dare attach to him, through whose influence scores are wrecked, because conscience dictates no necessary change, and through stupid indifference and blinding prejudice no error nor trace of an injudicious course can be discovered. Thus is the wise prompting of an uneducated conscience smothered, becomes unreliable, a blind guide, a flattering enemy, and fatally dangerous in its dictation, because truth does not enter into and form the basis of its education. It is of vital importance that we should in all things, both of minor and of greater importance, study closely all the surroundings, analyze critically all the parts, and, this done, we should at once cast aside error, and with David proceed to display our banner "because of the truth." Ours is a day of great dearth; a day in which Isaiah's language seems to be fulfilling; when "None calleth for justice, nor any pleadeth for truth." There is a "conceiving and uttering from the heart words of falsehood. And judgment is turned away backward, and justice standeth afar off; for truth is fallen in the street, and equity cannot enter. Yea, truth faileth; and he that departeth from evil maketh himself a prey." It is notorious of this age, and but the slightest use of the perceptive organs will prove the fact, that all that is necessary to become the world's prey, a target for depraved humanity is to depart from evil, renounce error, and pick up the fragments of truth that have "fallen in the street." There are few who "plead for truth." Something pleasing is desirable. "None call for justice;" consequently it "standeth afar off." And why? Because "truth faileth."

Then is it not worthy of an effort to "Buy the truth," when we can find the genuine article "and sell it not?" All truth is important and has its benefits. Some truths take their place in history and serve as examples to guide our acts as we pass along through life. As examples of this class of truths we might cite many; but a few will do as well. It is truth that Abraham was commanded to sacrifice his son as an offer-

ing. This truth was not recorded and given to us that we should learn to sacrifice our children as did the Ammonites to Moloch; but that we by means of this historic narrative might learn a substantial lesson in faith, confidence, and obedience. Abraham had faith that the command was from the highest authority. He was confident that all would be right in the end and his son Isaac was willingly obedient.

The biography of Job is given us that we may learn the great lesson of patience. From the lives of queens Vashti and Esther, our good wives may learn the evil consequences which arise from disregarding the lesson which Paul directly teaches and which might be studied with profit just now when the doctrine of female supremacy is so lavishly dealt out from rostrum and fireside. The sin of Ananias and Sapphira is but a matter of history, yet it teaches that those who disregard the truth must expect to suffer the consequences. Then we have prophetic truth which is our landmark by the way. It is the traveler's guide-board. It points out our course, and defines our present position in the world's history. Aside from this, John's prophetic description of the great and final battle contains nothing of very great moment to us of 1873.

But there is a truth with which all of us are especially connected, and in which we are interested to a greater degree than in any other. It is what Peter terms "the present truth." It is not difficult to find people who scout the idea of a present truth; they say that all truth, both historic and prophetic, is as much present truth as is that of any passing event; that what was true a thousand years ago is still truth—truth at the present time—therefore, present truth. But their reasoning is evidently illogical; for that fact only is present truth which will allow of the present tense in its narration. Instance: One hundred years ago it was proper to say, Geo. Washington is commander-in-chief of the American army. That can not be truthfully said to-day; therefore it is not present truth. In time to come it may perhaps be said, The national debt is paid. That can not be said now; therefore it is not present truth, though it may now be a truth for a future day.

But the reason that objection is offered to this distinction of truths is quite apparent. Present truth calls for action now. Present events must be taken up and acted upon while passing, or they are gone forever. While, if we are permitted to arrange truths promiscuously, without regard to time, they can be applied to our day when such an arrangement is convenient, and hustled into the past or future at pleasure, if not desirable. When the promise of the "seed time and harvest" is mentioned, they believe that is a promise to us; but, if perchance the prophecy of Joel, concerning the canker-worm and caterpillar is believed to belong to us also, they emphatically object to such insane interpretations of prophecy. And why? Simply because their likes and dislikes must be humored, if the force of all truth is destroyed in consequence.

If people would but let good reason and sound judgments reign in these matters, as they do in their daily vocations, they would take up the truths that demand attention now, the present truths, act upon them with a will, and not cling to them forever because they love all that is connected with their fulfillment, but drop them gently into the lap of history and be promptly ready to accept of prophecy as it becomes present truth, heartily believing and indorsing it as such, then truth would not fall from the land, neither would it "fall in the streets." And if it were in their hearts "to plead for truth," they would also "call for justice," and as a legitimate result, equity would enter and constitute a leading and noble feature of our lives.

IVORY COLCORD.

"LAY ASIDE EVERY WEIGHT."—As applied to Christians, it means that they should remove all which would obstruct progress in the Christian course. It is not the same thing in all persons. In one, it may be pride; in another, vanity; in another, worldliness; in another, a violent and ungovernable temper; in another, a heavy laden, insensible heart; in another, some improper and unholy attachment. Some persons would make much more progress if they would disencumber themselves of the heavy weight of gold which they are endeavoring to carry with them. Even a feather or a ring may become such a weight that they never will make much progress toward the prize.—Barnes.

## The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, MARCH 11, 1873.

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

### Our Quotation of 2 Pet. 3:7, 10-12.

IN replying to the *Sabbath Recorder*, on future punishment, in REVIEW No. 9, we quoted 2 Pet. 3:7, 10-12, and remarked, "This is the perdition of ungodly men, and the hell in which we believe." To this the *Recorder* of Feb. 27, replies:—

"The quotations in the *Review and Herald* from 2 Pet. 3:7, 10-12, declare the miserable earthly end of the wicked, living at the time of the destruction of the world by fire, but prove nothing concerning the nature of their future punishment. The form of reasoning followed by the *Review and Herald* entirely cuts off the idea of future punishment, as it also does a judgment after death. It also denies the resurrection of the wicked; for it would be most unreasonable to suppose that they would be raised and judged again after they had received their full doom. According, then, to this reasoning, the world of human beings destroyed by the flood, the inhabitants of Sodom and Gomorrah, and all who have suffered death by a direct judgment of God, are blotted out forever! Why not, then, all who die of drunkenness and debauchery, or even of cancer, small-pox, or consumption! Let there, then, be no double dealing here, but at once throw off the mask, and plainly say, that to the wicked, to all who die on account of their sins, there is no hereafter."

Never having been guilty of double dealing, as we complacently believe, we do not apprehend that we shall incur any guilt in that respect on the question before us; and not being in possession of a mask, we are unable to comply with the *Recorder's* request to throw it off. We do think, however, that we can offer a few words of explanation, which will enable that paper to understand our position which it now very evidently misapprehends. If we believed that 2 Pet. 3:7, 10-12, described simply the "miserable earthly end of the wicked," as the *Recorder* holds, and if we believed that any infliction of temporal death ever did or could constitute the full doom of the wicked, then we should stand demolished by its ponderous blows; but as it is, it strikes at a phantom of its own creation, and has hit us only in imagination.

So far from denying the resurrection, our view makes it necessary. There shall be a resurrection both of the just and the unjust, the Scriptures declare: an event very unnecessary in the cases of either the righteous or the wicked, if death leaves us more alive than it finds us. But the resurrection of these two classes is not at the same time. Rev. 20:1-5, places a thousand years between them. The righteous are raised at the second coming of Christ. 1 Thess. 4:16. The living wicked are then destroyed. 2 Thess. 1:7, 8; 2:8; Rev. 19:21, &c. But this is not their final destruction or perdition, of which Peter speaks. And why not? If death is the penalty for sin, were not the antediluvians, the Sodomites, &c., destroyed for their sins? and will not the wicked be destroyed for their wickedness at the second coming of Christ? and why is not this the last of them? Answer. Because since death has passed upon all the race as the result of Adam's sin, this death is not, and cannot be, under any circumstances, inflicted upon us as the penalty for our own personal transgressions. But every one, as is consistent and just, is to give account for his own deeds, and by them is to be judged. According to his own works is to be his eternal destiny. If his sins are unrepented of, and unforgiven, he will find that, as in the beginning, death is still the wages of sin; and beyond that scene, there is to the transgressor no hereafter.

There is no way that the wicked can give account of themselves to God, unless they are raised from the dead; hence their resurrection is a necessity for this very purpose. Some seem to find great injustice in the idea that the wicked should ever be raised, if literal death is the penalty for sin. This is to us simply astonishing. Far sooner should we expect them to become perplexed and bewildered over the simple proposition that two and two make four.

The two deaths that the sinner dies are very clearly brought to view by the prophet Ezekiel: "When a righteous man turneth away from his righteousness, and committeth iniquity, and di-

eth in them; for his iniquity that he hath done shall he die." Eze. 18:26. Here a person turns from righteousness to sin, and in that iniquity dies. Then something else follows: For that iniquity he is to die. Having died in it, he is afterward to die for it. How can this be? By being raised to give account of his deeds to God, and then, as he had died once on account of Adam's sin, dying at last for his own. And John, speaking of these deaths in their numerical order, calls this, as it literally is, the second death. Rev. 20:14, 15.

Were not, then, the special judgments which God has brought upon the wicked from time to time, punishments for their sins? They were manifestations of God's anger against sin in this respect, and to just this degree; that God thereby declared that he could no longer suffer them to go on in their guilty career. It was simply a cutting short of their life; but their death, in itself considered, was not a punishment for their sins, inasmuch as they would have suffered death, sooner or later, in the natural course of events, had no such judgment intervened.

A thousand years after the resurrection of the righteous, the wicked are raised, and judged according to the things written in the books. Fire then comes down from God out of Heaven to execute upon them the sentence written. Then the earth and the elements, which do not melt with fervent heat at the second coming of Christ, melt, become gasified, or "flee away" before the burning presence of Him who sits upon the great white throne. Rev. 20:9, 11. This is the burning day to which Peter refers (2 Pet. 3:7, 10-12), and Malachi (Mal. 4:1); and here we repeat what we trust will now be better understood than it seems thus far to have been, that this is the perdition of ungodly men and the hell in which we believe; not simply the earthly end of the wicked, but their final punishment at the end of the thousand years; for here all the wicked are raised, and here, and here only, they answer for the deeds done by themselves in this mortal life, and receive the punishment which their crimes deserve.

Will the candid reader now say that our mode of reasoning "entirely cuts off the idea of future punishment"? or "a judgment after death"? or "the resurrection of the wicked"? No. We have a place for all these things. And with the view here set forth, there is, in our eyes at least, consistency and harmony throughout; we can give every event the order and time which the Scriptures assign it, and describe it in the very phraseology which they have seen fit to employ in revealing to us these fearful scenes.

### Belshazzar—a Query.

EDITOR REVIEW: Were Belshazzar, Nabonnedus, and Labynetus, one and the same person, as we understand from Rollin? Or, was Belshazzar the son of Nabonnedus, as Sir Henry Rawlinson testifies? Admitting Rawlinson's testimony to be true, how shall we harmonize it with your Thoughts on Daniel? And does it not seem from Daniel's account that Belshazzar was the only king or ruler at that time? The testimony of Rawlinson to which I refer is found in Smith's Bible Dictionary, under the head of Belshazzar, published in 1871.

Yours in Christian love,

W. W. SHARP.

ANSWER. The most satisfactory account, with which we have ever met, of the succession of kings in the Babylonish Empire, from Nebuchadnezzar down to the overthrow of that empire, is found in Prideaux's Connection, Vol. i, pp. 132, 133, and on the authority of that, the succession is given in Thoughts on Daniel, p. 40, as follows: 1. Nebuchadnezzar. 2. Evilmerodach, Nebuchadnezzar's son. 3. Neriglissar, husband of Nebuchadnezzar's daughter. 4. Laborosoarchod, Neriglissar's son. 5. Belshazzar, Evilmerodach's son, and direct grandson of Nebuchadnezzar.

We transcribe the following paragraphs from Prideaux on this point. Having given an account of Laborosoarchod, he says:—

"After him succeeded Nabonadius, and reigned seventeen years. Berosus calls him Nabonnedus; Megasthenes, Nabonidochus; Herodotus, Labynetus; and Josephus, Nabonadus, who, he saith, is the same with Belshazzar. And there is as great a difference among writers what he was, as well as what he was called. Some will have him to be of the royal blood of Nebuchadnezzar, and others, no way at all related to him. And some say he was a Babylonian, and others, that he was of the seed

of the Medes. And of those who allow him to have been of the royal family of Nebuchadnezzar, some will have it that he was his son, and others, that he was his grandson.

"For the clearing of this matter, these following particulars are to be taken notice of: First, That he is on all hands agreed to have been the last of the Babylonish kings. Secondly, That therefore he must have been the same who in Scripture is called Belshazzar; for, immediately after the death of Belshazzar, the kingdom was given to the Medes and Persians. Dan. 5:28, 30, 31. Thirdly, That he was of the seed of Nebuchadnezzar; for he is called his son; and Nebuchadnezzar is said to be his father, in several places of the same fifth chapter of Daniel; and in the second book of Chronicles (chap. 36:20), it is said that Nebuchadnezzar and his children, or offspring, reigned at Babylon till the kingdom of Persia. Fourthly, That the nations of the East were to serve Nebuchadnezzar, and his son, and his son's son, according to the prophecy of Jeremiah (chap. 27:7); and therefore he must have had a son, and a son's son, successors to him in the throne of Babylon. Fifthly, That as Evilmerodach was his son, so none but Belshazzar, of all the kings that reigned after him at Babylon, could be his son's son; for Neriglissar was only his daughter's husband, and Laborosoarchod was the son of Neriglissar; and therefore neither of them was either son, or son's son, to Nebuchadnezzar. Sixthly, That this last king of Babylon is said by Herodotus to be son to the great queen Nitocris; and therefore she must have been the wife of a king of Babylon to make her so; and he could have been none other than Evilmerodach; for by that king of Babylon, only, could she have a son that was son's son to Nebuchadnezzar.

"And therefore putting all this together, it appears that this Nabonadius, the last king of Babylon, was the same with him that in Scripture is called Belshazzar; and that he was the son of Evilmerodach, by Nitocris his queen, and so son's son to Nebuchadnezzar. And that whereas he is called the son of Nebuchadnezzar in the fifth chapter of Daniel, and Nebuchadnezzar is there called his father, this is to be understood in the large sense, wherein any ancestor upward is often called father, and any descendant downward, son, according to the usual style of Scripture."

### Historical Gleanings.

#### NAMES OF THE DAYS OF THE WEEK.

THE present names of the days of the week, as is well known, are of heathen origin, being dedicated to the divinities which were adored by pagans in ancient times. According to Gibbon, this dates back to the remotest period of which we have any authentic secular history, even to the time when the traditions of the creation and the deluge were fresh in the minds of the people. In his "Decline and Fall of the Roman Empire," vol. v., p. 96, he says:—

"In a remote period of antiquity, Sabianism was diffused over Asia by the science of the Chaldeans, and the arms of the Assyrians. From the observations of two thousand years, the priests and astronomers of Babylon deduced the eternal laws of nature and providence. They adored the seven gods, or angels, who directed the course of the seven planets, and shed their irresistible influence on the earth. The attributes of the seven planets, with the seven signs of the zodiac, and the twenty-four constellations of the northern and southern hemisphere, were represented by images and talismans; the seven days of the week were dedicated to their respective deities: the Sabians prayed thrice each day; and the temple of the moon at Haran was the term of their pilgrimage. But the flexible genius of their faith was ready either to teach or to learn: in the tradition of the creation, the deluge, and the patriarchs, they held a singular agreement with their Jewish captives; they appealed to the secret books of Adam, Seth, and Enoch; and a slight infusion of the gospel has transformed the last remnant of the polytheists into the Christians of St. John, in the territory of Bassora."

#### THE NAME OF GOD.

It is an important fact to remember that the name of God is found in the first table of the law, which constitutes his signature to that incomparable document, and shows to his creatures his title of royalty, and the source of his authority and power. An examination of the first four commandments, reveals the fact that his distinctive title is found alone in the fourth commandment, which enjoins his Sabbath. This truth has an important bearing on such prophecies as Rev. 7:2, and 14:1. Hence it is a matter of interest to learn that the first table was looked upon as containing the name of God. Gibbon thus speaks:—

"It is the boast of the Jewish apologists, that, while the learned nations of antiquity were deluded by the fables of polytheism, their simple ancestors of Palestine preserved the knowledge and worship of the true God. . . . Each

page of the Pentateuch and the Prophets is an evidence of his power: the unity of his name is inscribed on the first table of the law; and his sanctuary was never defiled by any visible image of the invisible essence."—*Id.* p. 104.

#### FRIDAY THE MAHOMETAN SABBATH.

It has been well observed that the true Sabbath, the seventh day, has been crucified between the papal sabbath, or the first day of the week, and the Mahometan sabbath, or Friday, even as the Lord of the Sabbath was crucified on Calvary between two thieves. That Friday was the Mahometan sabbath, Gibbon thus testifies:—

"Among the theists, who reject the use of images, it has been found necessary to restrain the wanderings of the fancy, by directing the eye and the thought toward a *kebla*, or visible point of the horizon. The prophet was at first inclined to gratify the Jews by the choice of Jerusalem; but he soon returned to a more natural partiality; and five times every day the eyes of the nations at Astracan, at Fez, at Delhi, are devoutly turned to the holy temple at Mecca. Yet every spot for the service of God is equally pure: the Mahometans indifferently pray in their chamber or in the street. As a distinction from the Jews and Christians, the Friday in each week is set apart for the useful institution of public worship: the people is assembled in the mosque; and the imam, some respectable elder, ascends the pulpit, to begin the prayer, and pronounce the sermon."—*Id.* p. 114.

#### The Word of God Defamed.

THE confusion of sectarianism is defamation against the word of God. That word is not so dark as not to point out clearly the path of duty. The great apostasy came as foretold, and the word of God was hidden from the people; but the reformation has followed, and the word is in the hands of all who desire it. And now there is no excuse for remaining in ignorance and neglecting to do the duties so plainly enjoined in that word.

But as light advances, men professing godliness prefer to follow their erroneous traditions instead of walking in the light. If any advance in the work of reforming their errors, they must leave others behind. These persuade themselves that their errors are equally good as the truth, if sincerely held, and they know that they came honestly by them; and they come to the conclusion, as some have expressed it, that if they are lost from preferring error to truth they will be honestly lost.

The Christian world are divided into a great number of sects. All have some errors and some truth. Many have a sense that the Christian church should be united—that the disciples of Christ should be one. But seeing no good prospect that any will give up their errors for the sake of union, they propose to unite as they are, retaining all their errors, thus making no difference between error and truth. The idea of such a union being necessary, detracts from the word of God as a rule of faith and practice. As much as to say that the path of duty is so imperfectly defined in the Bible that a compromise of truth and error is necessary for the union of believers in it as a revelation from God. And it is esteemed a virtue for one to be so liberal as to receive and fellowship all denominations without regard to truth or error; making the revealed truth of God of less importance than the opinions of those who differ with that word. Professed Christians pride themselves on such liberality, forgetting that it degrades the word of God to accommodate the customs and traditions of men.

We believe in being courteous to all of every sect. But we cannot degrade the word of the Most High to exalt the traditions and opinions of men. Let God be true, though all men are proved to be liars.

Errorists seem to be conscious of the weakness of their position, and they will frequently admit the truth, only claiming that their deviations are harmless and just as good as the truth. For example, they will admit that immersion is true and valid baptism; but claim that sprinkling will answer the demand just as well. They are perfectly willing you should hold and obey the truth, if you will only admit that their error is just as good.

Now there is a special effort being made to unite the different sects; and it is to be done upon free, democratic principles. Majorities rule; therefore the majority would have the control in such a union. But the Bible being true, the majority are in error; and so error will bear the sway and vote down the truth. The proposal for a compromising union is a proposal to degrade the word of God and exalt the doctrines and commandments of men that make void that word. R. F. COTTELL.

WE must never fall into the delusion that the purposes of God set aside the use of means. I have heard thoughtless or captious talkers say, "If God works out his purposes, then there is no need for preaching, or any other means." Ah, simpleton that thou art, if we teach you that God works out his purposes by means, how mad must you be to charge us with thinking lightly of the means!—*Spurgeon.*



## Objections to the Sabbath Answered.

## TENTH OBJECTION.

*The law of Christ hath made us free from the law of sin and death, which is the ten commandments. Romans seven and eight.*

**Answer.** This objection takes in Paul's argument in the seventh and eighth chapters of Romans. Hence we shall be obliged briefly to notice both. The position of our opponents on these two chapters is, that Paul is showing the contrast between the old dispensation and the new—is showing that we are no longer bound to keep the old law, but rather to be governed by the law of Christ. We believe that they make the same blunder in this objection that they did in the previous one. Paul has no reference whatever to any such thing, but continues the same subject that he had up in the sixth chapter, viz., the change which takes place in every individual at his conversion from sin to holiness. He first shows how the law condemns the sinner and yet is just and holy in doing it; and then, how the sinner obtains pardon and grace through faith in Christ and thereby receives strength to keep the law which he previously found himself unable to obey. Now let us read chapter 7:1. "Know ye not, brethren (for I speak to them that know the law), how that the law hath dominion over a man as long as he liveth." He then proceeds to show by a simple illustration what he means by this statement. "For the woman which hath an husband is bound by the law of her husband so long as he liveth; but if the husband be dead, she is loosed from the law of her husband." Verse 2. Look at the illustration a moment. To-day, a woman in Minnesota marries Mr. Smith. Now the law of Minnesota binds her to Mr. Smith as long as he lives. There are three things then in the illustration. 1. The woman. 2. The husband. 3. The law. Now Paul says, "If the husband be dead, she is loosed from the law of her husband." Mark, that she is loosed from that law. But what is it that died in this illustration? Is it the law? Suppose that Mr. Smith dies, just as Paul says, does that abolish the law of Minnesota which bound her to Mr. Smith? How absurd that would be! No; the law does not die, and yet the death of Mr. Smith does loose the woman from that law; not because the law is dead, but because the person is dead to whom it bound the woman. Paul proceeds: "So then if, while her husband liveth, she be married to another man, she shall be called an adulteress." Certainly, if while Mr. Smith lives she should marry Mr. Jones, she would be an adulteress; for the law does not allow her to have two husbands at a time. Paul goes on, "but if her husband be dead, she is freed from that law, so that she is no adulteress though she be married to another man." Yes, if Mr. Smith dies, then she is freed from the law of Minnesota and can now marry Mr. Jones lawfully. Bear in mind that Paul twice says that if her husband dies she is loosed from the law, freed from the law. The same law which bound her to Mr. Smith now binds her to Mr. Jones. It will be seen that in all this illustration there is not the slightest reference to the death or abolition of the law; the law remains the same all the time. It is the husband that dies, not the law. Now did Paul know how properly to use an illustration? or did he not? We think he did quite as well as our opponents. If this illustration is a proper one, it is a very unfortunate one for the position of our opponents; for in his illustration, the law never died at all, while he declares by the death of the husband the woman is freed, loosed, from the law, and yet the law lives. Now the only question is, What is represented in the illustration by the two husbands. We understand it to be, not the old law and the new law, but the old man, the carnal mind, the body of sin, the unconverted man, to be represented by the first husband, and the Lord Jesus Christ, by the second husband. The following language of Paul we think settles this point: "Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God." Verse 4.

Here Paul plainly says, "My brethren, ye are become dead"—not that the law is dead; but it was these brethren who once died; and then who is the second marriage made with? This he as plainly states, that they should be married to him who is raised from the dead. In other words, while the old, carnal man lived, the law of God bound them down in condemnation to that old body of sin; but when that was dead, then they were united to Christ. The next verse confirms the fact that Paul is speaking here of their conversion from sin to righteousness. "For when we were in the flesh, the motions of sins, which were by the law, did work in our members to bring forth fruit unto death." Verse 5. "When we were in the flesh," plainly means when we were unconverted; and has no reference to being under some former dispensation. He continues: "But now we are delivered from the law, that being dead wherein we were held." Verse 6. The margin says, "being dead to that" wherein we were held. The American Bible Union translation says: "Having died to that wherein we were held;" that is, the old man having died which kept us from

being united to Christ, being dead we are delivered from the law, just as the woman was delivered from the law of Minnesota when Mr. Smith died. That it was not the law, but the old man that died, is put beyond controversy by the following language: "For I was alive without the law once; but when the commandment came, sin revived and I died. And the commandment which was ordained to life, I found to be unto death. For sin, taking occasion by the commandment, deceived me, and by its law slew me. Wherefore the law is holy, and the commandment holy, and just and good." Verses 9-12. Here Paul says, "I died;" the law "slew me." Now did the law die? or did Paul die? He says emphatically the law slew him. Then it was not the law that died, but the old man whom Paul here personates. Then hear his conclusion. If our opponents' position be true, Paul should have concluded like this: "Wherefore the law is dead and abolished, it being a yoke of bondage." But instead of such a conclusion he sums it up thus: "Wherefore the law is holy, and the commandment holy, and just and good." This conclusion, as all can see, is in perfect harmony with the position we have taken, but utterly irreconcilable with the position of our opponents. In the same strain, verse 14, he says, "For we know that the law is spiritual, but I am carnal, sold under sin." So also, verse 22, "for I delight in the law of God after the inward man." Did he delight in an old dead law, which never was better than a yoke of bondage? Strange that men can pervert the word of God to such unreasonable conclusions. In the following verses Paul proceeds to show that while he consents with his mind to the law that it is good and just, and ought to be obeyed, and even resolves to obey it, yet notwithstanding this, the sinful propensities are so strong that they overcome the good intentions and resolutions; and instead of being able to keep the law of God he finds himself continually transgressing it. Thus he says: "For that which I do I allow not; for what I would, that I do not; but what I hate, that do I. If then I do that which I would not, I consent unto the law that it is good. Now then it is no more I that do it, but sin that dwelleth in me. For I know that in me (that is, in my flesh), dwelleth no good thing; for to will is present with me; but how to perform that which is good I find not. For the good that I would, I do not; but the evil which I would not, that I do. Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me. I find then a law, that, when I would do good, evil is present with me. For I delight in the law of God after the inward man." Verses 15-22.

I think all can see plainly that I have fairly represented Paul's meaning in these few verses. He says that he delights in the law of God after the inward man, that is, in his mind he admires the law of God; its justice, holiness, and purity, and feels that it ought to be obeyed; but at the same time he finds all the inclinations of the natural man directly opposed to this law and constantly leading him to transgress it.

Thus he contrasts these two laws; for it will be noticed that he speaks of two laws, namely, the law of God and the law of sin which is in his members. Thus he says: "For I delight in the law of God after the inward man. But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. O wretched man that I am! who shall deliver me from the body of this death? I thank God, through Jesus Christ our Lord. So then with the mind I myself serve the law of God; but with the flesh the law of sin." Verses 22-25. That "the law of sin" is here set in contrast with "the law of God," none can fail to see. It will be necessary to bear this distinction in mind in order to understand what follows. "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." Chap. 8:1, 2. Who are here spoken of? Those who no longer walk after the flesh; hence are converted men. Therefore this is true of them only. From what has the law of the spirit of life in Christ freed these men? From the law of sin and death. Is that the law of God, the decalogue? No; for we have before shown that this law of sin and death is the one which rules in the carnal man, and is directly opposed to the law of God. Christ Jesus has freed them from this law, not only by forgiving them their sins, but by giving them grace and spiritual strength to conquer and subdue their fleshly passions, and thus enable them to obey the law of God, which before they could not do.

In the next two verses Paul reaches the grand conclusion which he had been aiming at in all this argument, viz., that the very object of the grace which we receive through Christ is to enable the sinner to fulfill the law, which without this grace he never could do. Thus he says: "For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh; that the righteousness of the law might be fulfilled in us, who walk not after the flesh but after the spirit." Verses 3, 4. Then there is something which the law could not do, which nevertheless

the grace of God can enable man to perform, that is to properly keep the law of God. The law demands a strictly righteous and sinless life in every man. It says, Thou shalt do this, and, Thou shalt not do that. But simply requiring this does not enable the sinner to perform it; nor is the law able in any manner to give him strength to do it. The law can demand this and that, and punish the transgressor for his not doing it, but it cannot give grace and strength by which to do these things. Here the grace of Christ comes in and so strengthens us that, says Paul, the righteousness of the law might be fulfilled in us who walk not after the flesh but after the spirit. Mark you, Paul does not say that the grace of Christ comes in to supersede and set aside the law as our opponents claim. No, no; but just the reverse of this, viz., that the righteousness of the law, or as the Bible Union has it, the requirements of the law, might be fulfilled in us.

Finally, he says: "Because the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be." Verse 7. Here the grand difficulty with regard to the law of God is fairly stated. What is it? Is it that the law is dead? that it is a yoke of bondage? that it is abolished? that it is no longer to be obeyed? Oh no; but it is the carnal mind which is in the way, and which will not submit itself to this holy law of God. It must be slain and subdued before obedience can be yielded to the law. We fear that the same difficulty exists to-day with those who find so much trouble with the law of God. If they would try as hard to conquer and destroy the carnal mind as they do the law, they would soon delight in the law of God after the inward man. D. M. CANRIGHT.

Wells, Feb. 13, 1873.

## Look on the Bright Side.

SOME are too liable to look on the dark side of questions. If there is an objectionable feature they are sure to see it, and where there is no objectionable feature, they often see objections, and are in danger of overlooking the clear evidences of truth, and blessings that lie across their pathway, and that surround them on every hand. To cherish such a turn of mind tends to unbelief, leads to ingratitude, and to murmur against God. How many blessings we have for which we should be grateful! Why not enjoy present blessings as we pass along? It is on this point that the Israelites failed in the wilderness. They never came to a point where they were really suffering for want of food or clothing. They had abundance of evidence that God was with them and would care for them. They had witnessed his miraculous power, and subsisted on the bread of Heaven; yet they were in constant fear that they would come to want. How sinful this was! This was making Him a liar who had said "I will never leave thee, not forsake thee."

But are we not in danger of committing the same sin? Those who are in comfortable circumstances in point of means, but do not give of their wealth to sustain the cause for fear they may not be able to pay their debts, and that they may come to want some time, are fearfully guilty of this sin, and deprive themselves of the blessings connected with giving. The preacher who suffers reverses to make him overlook past success, and the favor of God which he so often enjoys in preaching the word and the value of even a few souls saved as the result of his labors, etc., is guilty of the same sin. When all Asia had turned away from Paul, did he weep because he had previously rejoiced in his success?

The bee gathers honey by the side of the most nauseous substances; and earth would be a heaven did we enjoy and appreciate the numberless and priceless favors of our merciful Heavenly Father. D. T. BOURDEAU.

## What is Needed?

UNDOUBTEDLY, all who have read Testimony No. 22, have been, more or less, impressed with the great and urgent necessity of a better preparation for the work committed to us as a people. Upon us are laid responsibilities more weighty and important than any other people were ever called upon to bear, and such as can be properly borne, only by those most fully qualified for them. But by the light given us, we can all see that we are all greatly deficient; and this calls loudly upon us to awake from our lethargy, to seek for the spirit of labor and sacrifice that characterized our divine Lord, to have our efforts vitalized by the Spirit of God; and our precepts strengthened by a godly life; remembering that every individual must do his or her part faithfully, in order that the work of the whole be accomplished.

The following from the *Independent* of Jan. 30, is to the point. "To-day this world's sorest want is more Christ-like men and women. The preaching it needs is not only the precept, but the practice of a pure Heaven-born piety. A worldly, fashion-loving, covetous, cowardly church, will never save men from hell. But a church of living disciples, whose hearts have been cleansed by atoning blood, and whose lives are made beautiful by inward conflict and secret prayer, and made eloquent by noble, holy deeds, these are the preachers who shall win this

wicked world to Jesus. Their voice is a trumpet. Their influence is salt. Their example is a light. Their lives are the sermons that shall wake the dead. But to be such preachers of Christ, we all need the ordination and the baptism of the Holy Spirit."

This want, all, both ministers and people, should feel, and realize the responsibility resting upon us to supply it. May God help us to arouse, and heed the injunction, Hold fast . . . that no man take thy crown."

S. B. WHITNEY.

## The Ministry of Angels.

"THERE is joy in the presence of the angels of God over one sinner that repenteth." Is not this a thought to awaken the deepest emotions of the soul? Joy among the angels! those pure and sinless beings, whose shining beauty has never been dimmed by a single stain; before whose dazzling brightness, men have fallen as if dead.

At the glad tidings of one repenting sinner, those bright, angelic hosts rejoice. Methinks they sing in louder, sweeter strains to the praise of Him who hath bought us with his blood.

And is all Heaven so interested in our salvation? Surely, we may be of good cheer; since they that be for us far exceed those that are against us. Though the foe that seeks our destruction is strong and artful, yet Christ and the heavenly angels are stronger. "Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?" The heavenly angels are trying to aid us in the arduous work of overcoming and fitting for Heaven. And, shall we be negligent or indifferent, when angels of light are swiftly flying on wings of love to strengthen and encourage us? Shall we yield to despair with such glorious aid?

These heavenly messengers will not compel us to yield to their influence. They are grieved away when we are careless and indifferent. They shun the society of the worldly and pleasure-seeking, and abide with those only who cherish their holy influence. "The angel of the Lord encampeth round about them that fear him, and delivereth them."

Many are the instances recorded in the Bible in which the angels appeared to fallen man. They are God's ministers, to execute his will. They "do his commandments, hearkening unto the voice of his word." Angels of God met Jacob as he went on his way to meet Esau; and when Jacob saw them, he said, "This is God's host." At the birth of Christ, an angel appeared to the shepherds of Bethlehem as they watched their flocks by night. "And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men." In what seraphic strains did those angelic minstrels herald the birth of the infant Saviour. How it must have thrilled the hearts of those humble shepherds as they gazed in trembling adoration, and listened to the rapturous melody of the white-robed throng. Angels heralded the first advent of the Saviour. In their sweet anthems of praise they manifested their deep interest in man's salvation.

In the Saviour's second advent, the angels will also take part, for we read, "The Son of man shall come in his glory, and all the angels with him." Oh! who shall be able to stand? He that hath clean hands and a pure heart. Our words, our thoughts, and actions, should all be viewed in reference to that event; for we are assured that a faithful record is kept. We are under the watchcare of holy angels. Every word and act is carefully noted by them. Did we fully realize this, we would not be so careless.

O my soul, how does thy record appear in the gaze of Heaven—that record so stained by selfishness and sin? Well may we weep in view of our sins against Heaven and its matchless love. We should shrink from having our dear earthly friends read all our thoughts and motives, but do we realize that these stand revealed to the gaze of angels and of God? How carefully should we guard our thoughts, since from them emanate our words and acts.

"Beware of thoughts! they whisper to the Heavens; Though mute to thee, they prompt the diamond pen Of the recording angel."

Make them friends!  
Those dread, seedplanters for eternity,  
Those sky-reporting heralds,  
Make them friends!"

NELLIE F. HEALD.

THE SILVER CUP.—There is a story of a servant receiving a silver cup from his master, who suffers it to fall into a vessel of aquafortis; and, seeing it disappear, contends in argument with a fellow-servant, that its recovery is impossible, till the master comes on the scene and infuses salt water, which precipitates the silver from the solution; and then by melting and hammering the metal, he restores it to its original shape. A skeptic was so struck with this apologue that he renounced his dissent, and became a Christian.

WE are not what we appear to be. On this side of the grave we are exiles; on that, citizens; on this side, orphans; on that, children; on this side, captives; on that, freemen; on this side, disguised, unknown; on that, disclosed and proclaimed as the sons of God.

## TWILIGHT MUSINGS.

'Twas evening—the day-king had set in the west,  
All nature was wearied and sinking to rest;  
A spirit of sadness my spirit enthralled,  
And I saw not the beauty the sunset unfurled.

I sat till the twilight had deepened and gone,  
The mantle of night round the earth had been thrown;  
All nature was hushed save the sighing of trees,  
Or the low murmuring stream disturbed by the breeze.

Bright stars glittered round those homes of the blest,  
But a phantom had won me—that phantom—unrest;  
I had searched for a treasure, but earth had no power  
To give what Christ bought in Gethsemane's bower

I had sought midst the gay and the noble of earth,  
But found not the pearl—that treasure of worth—  
I had asked of the sages and learned men of God,  
But they said 'twas not found on all the green sod.

Then I asked of my soul, Is this all of life,  
These vain empty toys, this contention and strife?  
In this world is there, then, not an aim nor a goal  
That will bring rest and peace to this sin-shadowed soul?

And a voice from the gloom, a voice sweet and low,  
Was wafted to me, "Soul, thy work thou shalt know;  
My fields are all ripened, the reapers are few,  
Thy work shall be glean—be faithful and true.

"In the heat of the day thou shalt toil, but faint not,  
I have promised to shield thee, thou'lt ne'er be forgot;  
Thy long-sought-for treasure on earth shall be given,  
'Tis peace here, like a river, in eternity, Heaven.

"When temptation assails, and thou art cast down,  
Then think of the rest, of the robe and the crown,  
Think, too, how I suffered and died on the tree  
Redemption to purchase—thee from sin to set free."

Then I said, "Lord, thy bidding I'll evermore do,  
The crown and the cross ever keeping in view;  
With thy love in my heart and peace flowing on,  
I'll watch, toil, and pray, till I hear thy 'well done.'"  
—Sel.

## Progress of the Cause.

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

## Business Proceedings of the California State Conference.

THE fifth annual session of the California State Meeting of Seventh-day Adventists, was held in Bloomfield, Feb. 15, 1873, commencing at 7 o'clock p. m. Meeting called to order by the President, J. N. Loughborough. Prayer by Bro. Ferguson. The State Secretary being absent, S. B. Bresee was chosen Secretary *pro tem*. Six churches were represented by nine delegates. The Woodland church was not represented. All brethren present were invited to take part in the deliberations of the meeting. Bro. and sister White were invited to take part. Report of the State Secretary of last year's meeting, read and accepted. A report was made on the resolution passed last year to contribute of our means to the Health Institute, Publishing Association, General Book Fund, and other general interests of the cause, made by the State Treasurer as follows:—

Paid from our State funds to	
General Conference,	\$ 300.00
To S. D. A. P. Association,	420.00
Health Institute,	650.00
Book Fund,	353.00
Premium on Gold,	152.00
Hygienic Book Fund,	50.00

Total, \$1925.00

Reports of ministers being called for, a written report from Bro. Kellogg was presented, also Bro. Loughborough's report, in writing, and a verbal report from Bro. Ferguson.

Treasurer's report read and accepted as follows:—

In the Treasury after the State meeting,	\$ 13.82
Received during the year,	2092.37

Total, \$2106.19

Paid out as per Treasurer's book,	\$1387.06
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Balance, \$ 719.13

Paid by order of Auditing Committee during the State meeting,	\$ 108.79
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Balance in Treasury after the State meeting,	\$ 610.34
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J. N. LOUGHBOROUGH, State Treas.

The chairman was authorized to appoint six laymen to act with the Executive Committee in auditing and settling Conference accounts with ministers. The Chair appointed as Auditing Committee, Brn. H. S. Stipp, J. W. Cassidy, T. B. Gourley, John Judson, J. W. Bond, and S. B. Bresee.

The chairman was authorized to appoint a Committee on Nominations, and named Brn. G. D. Hager, W. T. Ross, and Wm. Harman, as said committee. Brn. White, Loughborough, and Ferguson, were chosen as a Committee on Resolutions. The following motion was then made:—

That this State organization now resolve itself into a Conference, to be known as the California State Conference of Seventh-day Adventists. After appropriate remarks upon the subject by Bro. White and others, the above motion was unanimously adopted.

At the second session, 9 A. M., Feb. 16, the following resolution was unanimously adopted:—

*Resolved*, That we request the General Conference to receive this Conference as a member of its organic body. Statistics concerning our numerical and financial strength accompany this resolution. A report of our standing as a Conference was then made as follows:—

No. of members in six organized churches,	193
In one church partly organized,	20
Number of sabbath-keepers not in churches,	25

Whole number of sabbath-keepers in the State, 238

Amount of s. b. in six churches, \$2151.51

One church s. b. not yet organized.

Committee on Nominations reported the following officers:—

President, J. N. Loughborough, Santa Rosa, Cal.; Secretary, S. B. Bresee, Santa Rosa, Cal.; Treasurer, T. M. Chapman, Petaluma, Sonoma Co., Cal.; Executive Committee, John Judson, Jackson Ferguson, Bloomfield, Sonoma Co., Cal.

On motion, the above board of officers were declared elected. The following resolutions were then unanimously adopted;

*Resolved*, That we express anew our recognition of the hand of God in the work of the third angel's message, which is calculated with its kindred truths to prepare a people for the coming of the Lord; and that we also accept it as a fulfillment of his prophetic word in connecting with this message the manifestation of the gift of prophecy, by which errors, sins, and liabilities to depart from the way of Scripture truth and holiness, are pointed out and corrected.

*Resolved*, That we hereby express our gratitude to God that in his providence it has been our privilege to enjoy the society and labors of Bro. and sister White upon this coast; and to listen to their excellent instruction and counsel. We deeply regret that they have been pained and burdened with our trials, and we hereby express our hearty approval of their labors to correct wrongs they found in our midst. Especially would we recognize the hand of God in the faithful reproofs given by the gift of prophecy through sister White. Our sympathies shall go with them as they return to the important General Conference in Michigan. We trust they may see their way clear to visit us again next winter, and that we shall be better prepared to receive them and make their stay pleasant.

*Resolved*, That we rejoice in what we have heard from the lips of Bro. White, of the leading and prospering hand of God in bringing the publishing department of Seventh-day Adventists to its present unembarrassed condition; and we recognize it as an evident token of the immediate and rapid spread of this truth, that we as a people have such excellent publishing facilities.

*Whereas*, We have heard a straight-forward statement of the trials and embarrassments through which the publishing interests have passed in coming up from small beginnings to their present successful achievements and triumphs, therefore,

*Resolved*, That it is with pleasure we express our conviction that God, in his providence, raised up Bro. White, blessing him with clear perception and business tact, to lead out in, and establish the Publishing Association upon a firm basis. From a careful examination of the past with the figures and facts before us, we claim, that his course is above the suspicion and calumny that some enemies of the truth would fain throw upon it; and we further assert, that any who will carefully examine the facts will see that his business course has been one of conscientious and unselfish interest for the success of the cause, and is in marked contrast with, and a standing rebuke upon, the self-serving financiering of most of the denominational publishers of this day.

*Resolved*, That we recommend our brethren and sisters to give more earnest attention to missionary labor, which is designed to give each individual an opportunity for personal efforts in advancing the truth.

*Resolved*, That the time of our annual Conference be changed to the fall of the year, to be held in connection with our camp-meeting.

*Resolved*, That the Executive Committee are hereby empowered to appoint, and arrange for a camp-meeting the coming fall, at such time and place as they see fit; and they are empowered to select such committee for camp-meeting as they deem necessary.

## THIRD SESSION.

Met the 16th, at one p. m. Prayer by Bro. White.

On motion, the credentials of Bro. Loughborough were renewed, a license was granted to Bro. Ferguson, and the following resolutions were passed:—

*Resolved*, That Bro. Loughborough be authorized to purchase a new tent for Califor-

nia, of such size and arrangements as his judgment may dictate.

Moved, and carried unanimously, to pay for the new tent independent of our s. b. pledges.

*Resolved*, That we request Bro. White to represent this Conference in the next General Conference to assemble soon at Battle Creek, and we request the General Conference to take such action as they see fit relative to the wants of the cause on the Pacific coast.

*Resolved*, That the matter of reorganizing quarterly meetings be left to the Executive Committee.

A vote of thanks was given to the Bloomfield church for entertaining the Conference. A brief session was held at the close of the service on the evening of the 16th, in which the following resolutions were passed.

*Resolved*, That all moneys drawn from the State Treasury shall be by an order signed by the Executive Committee.

*Resolved*, That the minutes of this Conference be published in the ADVENT REVIEW.

Adjourned *sine die*.

J. N. LOUGHBOROUGH, President.  
S. B. BRESEE, Secretary.

## Canada.

By request of Bro. L. Bean, I accompanied him to P. Q., where we held meetings at four different points. Our brethren are quite scattered here. It is at some sacrifice that they keep their meetings up. We are thankful that they choose to make this rather than forsake the assembling of themselves together. To meet with us in Compton, Brn. Bates and Claxton drove some twenty-five miles. Bro. Hool and son, the same distance to get to Linda. Here we held six meetings in the school-house, near Bro. Claxton's.

There seemed to be but little interest in this place to hear the word of life preached, except on the part of the brethren and sisters. Yet, we felt that the visit with our friends here was not lost, as they all seemed much encouraged and strengthened to press forward for the prize. It is not often that any of our preachers come here to labor. Indeed, the brethren do not expect much preaching, yet they feel, and say, "the cause is one." They promptly pay their s. b. in their currency, giving the Conference the premium. Several joined the T. and M. Society, and aided in the poor fund.

We feel a lively interest in the prosperity of the cause of truth with these dear brethren. In past years, they have had much to weaken their hands, and discourage them, spiritually. While some have been set adrift upon the sea of fanaticism and rebellion, and know not whether they are floating, there are a few in P. Q. who love the cross-bearing way of truth and righteousness, and highly prize union with the people of God.

With gratitude of heart, I call to mind the sweet visit and much-needed rest at Bro. Claxton's, a few days. Thirteen years have rolled away since visiting here before. May God bless the parents, and may their children with them find life eternal.

The labors of Bro. Bean, both in public and around the fireside, were appreciated. Oh! how much the solemn and all-important work of bearing the last message of mercy to dying men needs active, faithful, and godly ministers and helpers, who bear in their bodies the "marks of the Lord Jesus," in every circle and family where they go, living epistles, "known and read of all men." And oh! how sad to hear it said of a minister of the gospel, "When he is in the desk, he ought never to come out; and when he is out, he ought never to go into it."

Says Peter, "Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but, willingly; not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being ensamples to the flock."

"If love to God and love to men  
Be absent, all my hopes are vain;  
No tongues, nor gifts, nor fiery zeal,  
The work of love can e'er fulfill."

A. S. HUTCHINS.

Feb. 23, 1873.

## Wisconsin.

DECEMBER 30, I met with the church at Liberty Pole, Wis. Our meetings were profitable and interesting. While there, I was overtaken with the worst storm I ever witnessed. The hills were blown bare, but the snow in the valleys was from three to fifteen feet deep, and crusted so hard that men could walk on it, in most places. I could not fill my appointments, as there was no travel on the roads.

January 8, I started on the drifts for Kickapoo church, 12 miles distant. This church is in a deep valley filled with heavy timber, consequently the snow was not drifted there. I held meetings one week.

We had a profitable season. Three more took their stand with us to keep the commandments of God.

I then went to Mt. Hope where I expected to meet Bro. Sanborn; but sickness prevented his coming. I labored there three weeks. Nine more took their stand with us. Some have given up the Sabbath, but many are firm.

January 15 & 16, I organized a church. Nine were detained at home by sickness and other causes. I left a church of thirty-eight members. I was not expecting they could pledge a large amount of s. b., as they have built and furnished a meeting house lately. But it must be said to the credit of that church that they pay the largest s. b. in our Conference. It now amounts to \$214; and when the remaining nine become connected it will doubtless be raised to \$250 a year. The Lord, we believe, is in this. There is not a point in our good faith more essential for the prosperity of a church than to have them come up liberally in giving to God. I proposed to return some s. b. to them, as they have struggled hard to build a meeting house; but they refused to take it.

But opposition always rages when God works. The Methodists were holding protracted meetings in a school-house near by, and tried every means, seemingly, to destroy our influence. Failing in ordinary ways, they finally threatened to put me in jail. The minister reported me liable to five hundred dollars fine for criminal offenses, and went to the county seat to have me arrested. Some friend wrote me a letter, requesting me to leave before the sheriff found me, as he was after me. As I did not leave, a professed Christian undertook to try his skill in law, feeling sure he would soon have my feet in the stocks. He claimed that I had married a couple without being qualified. This was my crime; but I can state, for his information, that my ordination is recorded in Galesville, Trempealeau Co., Wis.

I am now at Waterloo, having a good interest, and expect that good will be accomplished. If the weather permit, I am soon going into another new field. I never before have had the confidence in this work that I have now. And it increases every day. My prayer is, Lord, direct by thy Spirit, till we reach the promised land.

D. DOWNER.

Waterloo, Wis., Feb. 19, 1873.

## Knoxville, Iowa.

BRO. NICOLA has just closed a series of thirteen meetings here, which commenced Feb. 12, which we believe were among the best and most important meetings ever held at this place.

Trials occurred here ten years ago which brought discouragements upon us, from which we had never been able to recover, and since which time we had been gradually backsliding. Some had gone back to tobacco, tea, coffee, pork, &c. We had long since felt we had reached a point where preaching alone would not benefit us.

Under these discouraging circumstances, our meetings commenced; first, by visiting from house to house, talking with, and praying for, those who were far from God. In this kind of labor the Lord greatly blessed, and it was evident to all that engaged in these exercises that God is more willing to give his Holy Spirit to them that ask him than earthly parents are to give good gifts to their children.

For the first few meetings, things looked rather dark. It was evident that confessions should be made and wrongs righted, but it seemed hard to come to the point.

Bro. Nicola labored hard and faithfully, to show the necessity of making this an individual work. To get ourselves right before God was a greater work than we had anticipated, but the Lord wrought for us greatly. A spirit of self-examination and true confession came into our midst to such a degree that each one's greatest burden seemed to be to get the beam out of his own eye and get his own heart right before God. We have all the evidence we could ask for that souls were converted to God. We believe that the brethren made a clean work, with two or three exceptions, and that the cause of truth stands better here than it has since our first difficulty occurred.

At our last meeting, Bro. Minos Miller was unanimously elected and set apart to the office of deacon by prayer and laying on of hands. Nine united with the church. Others are ready to join us as soon as they see us bring forth fruits meet for repentance. How important the work of self-examination. My prayer is that we may continue this work until we shall have developed such characters as will stand the test of the Judgment.

Truly there has been a great work wrought for us, for which we will give our Heavenly Father all the praise.

B. AUTEN.



Granville, Vt.

We have no minister to report for us, and I take the liberty to say, We are all still striving to follow on to know the Lord, although at times it seems that we make rather slow progress. We were much disappointed a few weeks since in not seeing Bro. Hutchins; however the brethren gathered in from Roxbury, Waitsfield, and Warren, so that with the blessing of the Lord we had a most excellent meeting. The Lord owned and blessed, and we felt that we were another day's journey toward the kingdom. Am glad to say that we are in union and harmony with each other, and, as far as I know, all are striving to keep pace with the body and overcome all besetments, that complete victory may be ours at last.

We have quite a little amount of s. s. pledged, and mostly paid. One of our number has been sick, and others have removed from the place of meetings, yet we have had a meeting nearly every Sabbath through the winter.

There is one family of first-day Adventists who meet with us quite regularly, and the Methodists I think have never felt so friendly toward us and our views as at the present time. We have a Methodist minister here who seems quite zealous in his way; is having quite interesting meetings. Some have been converted, and we can but think that if some of our able preachers could come and present the truth, honest souls might be gathered in. For this we wait, and pray, and firmly believe that the Lord in his own good time will send us the needed help. We will endeavor to so adorn our profession by a well-ordered life and godly conversation that other hearts may not be steeled against us.

Some of us have devoted this day to fasting and prayer, that our neighbors and friends may receive the truth, become commandment-keepers, and thus be prepared for translation when Jesus comes. Pray for us, dear brethren and sisters, that we all continue faithful and have many more to go with us to our glorious Edenic home. We have not a doubt but Jesus soon is coming to call his ransomed children home, and oh! what a blessed moment to them. Let us all be faithful, slay every idol, overcome every sin, that we may be of that happy number who shall sing the song of redeeming love through an endless eternity.

In behalf of the Granville church,  
MRS. I. H. ARCHER.

Feb. 24, 1873.

Tract and Missionary Department.

Tract Work in Wisconsin.

REPORT of the Tract and Missionary Society of Dist. No. 9, Wis., for the last two quarters.

No. of pages tracts given away,	17,315
“ “ pamphlets “ “	670
“ “ books loaned,	710

Total, 18,695  
No. of families visited, 45.  
Subscribers obtained for REVIEW, 3; Reformer, 16; Instructor, 28.

Amount of money collected on periodicals,	
On REVIEW,	\$3.00
“ Reformer,	5.00
“ Instructor,	7.00

Total, \$15.00  
Whole No. of members belonging to Dist. No. 9, 43.

Amount collected on membership, \$31.00  
N. M. JORDON, Director.

Tracts.

DID you ever notice how differently people use tracts? One man will buy a large supply without any knowledge of their contents, and give them away on all hands, with a general hope that the little book may do good, and with a feeling of relief that, whatever the result, he has done his duty in the matter, he has given one hundred tracts in the month.

Another will have a supply much smaller than his neighbor's, but will include only the best, often several copies of each. He does not parade them, or give them in every direction; he gives his own thought with them. He waits till some special occasion opens the way for the word spoken in one of his little treasures, then he drops it in a way so kindly and sympathizing that it will be read from gratitude if from no other feeling, and leaves it to do its work.

Do you think waiting tedious and rather lazy? If you try it, you will be surprised to see how often the special occasions come to open some heart for the good seed. Life is crammed with occasions when good may be done, but we are so used to passing them carelessly by that we are apt to think there are none.

If we could stand near to Christ and see life through the atmosphere that surrounds him, many things now great in our eyes would look very insignificant, and many things that we call

small would take the first rank. Only by drawing near to him can we learn to catch the time for doing his work when all things are made ready for it. Only in the light of the Sun of Righteousness are our weak eyes able to see a little of the opportunity that lies around us.

To the soul that watches for the time to be useful, waiting is never tedious nor lazy; new calls for action come like the stars at night, and one that often comes unexpectedly is given by the opening of a niche in which to drop just the right tract. Let us distribute tracts wisely and discriminatingly, as they that must give account.—Sel.

Strife and Division.

As the railroad trains come into the depots of our large cities, filled with passengers, the runners from the different hotels commence their various calls, which occasions such confusion that often the passengers are unable to tell the direction they wish to go.

Such is the condition of things in the religious world at the present day; and a great deal of evil results from it. Many who desire to do right, and who would be bright and shining lights in the Christian world, were they converted, ever remain aliens from Christ, and “strangers from the covenants of promise;” and when asked why they are not Christians, they refer to the many ways which are pointed out by the various religious bodies of the day, and declare themselves unable to decide which are in the right.

Thus precious souls remain out of Christ and are lost, because of division and strife among professed Christians. This class of people are by no means few. Thousands are in this condition. Perhaps many of them have no desire, naturally, to engage in the theological discussions of the day. They prefer peace.

But other evils arise from this divided state of the Christian world. It weakens the faith of the populace in the infallibility of the Holy Scriptures. “For, certainly,” say they, “these religious bodies all profess to derive their doctrines from the Bible, and if the Bible teaches so many different doctrines, it is not the book it purports to be—the infallible word of God.” And infidelity is the result.

The Saviour prayed that they (his followers) might be sanctified through the truth, “that they all may be one . . . that the world may believe that thou hast sent me.” Paul also says, “So we, being many, are one body in Christ, and every one members one of another.” Again, “For ye are all one in Christ Jesus.” “Now I beseech you, brethren, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind, and in the same judgment.”

The members of the primitive church were united. There was “one Lord, one faith, and one baptism;” but at the present time there are many Lords, several hundred faiths, and three or four baptisms.

The members of the primitive church were on fire with zeal, laboring only for the conversion of souls, and the sanctification of believers. A great part of the members of the Christian church of the nineteenth century have a “form of godliness, but deny the power thereof;” and, instead of laboring only for the conversion of souls and the sanctification of believers, they are engaged in theological quarrels, each striving for the mastery.

Thus, sects are continually arising, and the Christian world are becoming more and more divided. But what can be done to remedy this condition of things? An external union is not the remedy; this has ever resulted in oppression and persecution. The following words from D'Aubigne are certainly to the point: “*Christian union must proceed, first of all, from unity of spirit.*”

Says Paul to his Corinthian brethren, “For ye are yet carnal; for whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men?” The reason of schisms, divisions, &c., in the early church, was because of carnality. If carnality produced division then, is not the same thing produced by the same cause to-day?

Oh! that God might again work in our midst as in former times. Where are the “prophets,” and “teachers,” and “pastors,” and the “workers of miracles,” as in the primitive church? which were given for “the perfecting of the saints,” to bring us into the “unity of the faith.” Has God forsaken the earth? Has he withdrawn

his Spirit from the church? Has the “Comforter” left his people? Return, O thou great Shepherd of the flock, gather together thy wandering and scattered sheep, and let there be one fold and one shepherd.  
C. H. BLISS.

Deceivers and Deceived.

A PROPHET was once sent from Judah to Bethel, where Jeroboam, king of Israel, was offering sacrifices to Baal.

Having delivered his message of warning from the Lord, and having wrought miracles in attestation of its truthfulness, he was invited by the king to partake of the rites of hospitality at the palace.

But he would not; saying, “For so was it charged me by the word of the Lord, saying, ‘Eat no bread, nor drink water, nor turn again by the same way that thou camest.’”

But the sons of an old prophet at Bethel, having witnessed the above transaction, reported the case to their father, who, thereupon, immediately saddled his ass, and started in pursuit of the man of God.

He found him sitting under an oak, and invited him to go home with him and eat bread, claiming himself to be a prophet, and to speak by inspiration. The argument of the false prophet, added to his own natural hunger and thirst, induced the man of God to believe a lie, and, as the result, he lost his life. Now the man of God ought to have known that the Lord would not give commandment by one, and then by another nullify that commandment.

But those who keep the first day of the week for the Sabbath, fall into a greater error, for God did not intrust the giving of his law to any man, but wrote it with his own finger upon tables of stone. Is it likely, therefore, that any person or church would be authorized to abrogate or change that law? and could any one practically indorse such abrogation or change with impunity?

Some admit that the seventh day is the Sabbath of the Lord; but plead in extenuation of guilt in its violation that many eminent men of God have lived and died in observance of the first day as the Sabbath. But such seem to forget that the advancing light of the “Reformation” did not at once dispel all the darkness of the middle ages, that had covered the earth as with a pall, shutting out the light of revelation; and that papal Rome was to tread down the truth to the ground, was to practice, and prosper, and think to change times and laws, which were to be given into his hands for a stated time, and that at the end of that time, we should certainly expect to see that power removed, and the truth of God emerging from its obscurity. The facts in the case meet the expectation.

The condition of those who in time past ignorantly substituted a strict observance of the first day in lieu of the Lord's Sabbath, may be pertinently illustrated by the following anecdote:—

A father, on his way to his day's labor, passed the home of his brother, with whose family he left his little son, with the instruction to remain until called for by him at night, on his return from work.

About the middle of the afternoon, a young man called and said that the father would not return as early as he expected, and had requested him to call for the boy and conduct him home. He succeeded in deceiving the whole family, and the boy, whom, as soon as he had him within his power, he beat unmercifully, telling him that the father had given no command to conduct him home. The father forgave his son because he sinned ignorantly, but held the deceiver accountable.  
A. SMITH.

Divine Truth and Its Value.

WE estimate the value of the things of this world by their durability, by the service they render the possessor, and by comparing one article with another. But divine truth, who can estimate its worth? or tell its priceless value? or with what comparison shall it be compared? Shall we liken it to gold, the most precious of all earthly treasures? Why so precious? in itself, there is no nutriment that can sustain life, or nourish these frail bodies; it cannot be made into garments to warmly clothe, and protect us from winter's chilling blast. Why, then, do we prize it so highly? Because of its durability. There is nothing we need for food or clothing but that is easily destroyed by adverse influences, and should it pass a fiery ordeal, would be reduced to ashes, and be seen no more forever.

But not so with gold. It may be tested by the severest trials, even the hottest fire, and yet it remains the same; and the hotter the flame, the purer the gold. For this reason, the possessor can exchange it for every necessary article this earth affords. And not only for the necessary, but also for every desirable article, that is beautiful and pleasant to the eye, from the lovely flower, to the elegant mansion, surrounded by broad fields of earth's choicest fruits and richest land.

And how long can this be enjoyed? Just while the breath of life is within us. When that goes forth, we return to the earth, and no amount of gold, or all of earth's costliest treasures combined, can redeem us from the power of the grave, or place us in a condition to again enjoy the beautiful things of this world.

How does this compare with what divine truth does for those that possess it. It clothes them with the robe of Christ's righteousness, which will surely and safely protect them from the severest storm earth has ever witnessed, and which is already in sight to the eye of faith, and will as surely fall on those destitute of this robe as the flood came upon them in Noah's time.

And should the lamp of life go out, is it forever lost? No; it is safely insured in the record God has given us of his Son. And this record is eternal life, and this life is in his Son; and when He who is our life shall appear, then shall we appear with him in glory, and be led by him through the gates into the city of God, have a right to the tree of life, be made heirs of a beautiful mansion in our Heavenly Father's home and a glorious inheritance on the earth when it shall be purified from the stain of sin and the curse of God. How long shall this be enjoyed? While eternity's years shall roll. And he that can number them may estimate the value of divine truth.

Where shall this priceless treasure be found? and how obtained? God's word contains an inexhaustible fountain of it; and if we seek for it as for silver, and search for it as for hid treasures, we shall find the knowledge of God and understand righteousness, and judgment, and equity; yea, every good path.

And we may obtain it by coming with a humble, teachable spirit, to the foot of the cross, bringing every tradition, doctrine, and commandment, received from the fathers and not sustained by the word of God, and exchanging them for the pure precepts of God's unchangeable law, and the divine teachings of his beloved Son.

C. R. AUSTIN.

Berks, Vt.

PREACHING AND PRAYER.—An American pastor saw his preaching extraordinarily blessed. For twelve years he had a revival in his church every year. He was himself surprised at such success, until one evening, in a prayer-meeting, one of the brethren stated that for some years he had been in the habit of praying every Saturday until midnight, that on the morrow the preaching of his pastor might find its way to the people's hearts. We should, without doubt, see more fruits of the numerous sermons which are preached Sundays, if every minister had one friend who took really to heart his pastoral work, and presented it without ceasing at the throne of grace.

A sermon of a Scotch preacher (John Livingston) was the means of the conversion of five hundred persons in one day. But it should be said that a large number of Christians had devoted all the preceding night to prayer for this object. Let us not forget that the Holy Spirit alone can make preaching efficacious, and that he is sent in answer to the prayer of faith.

THERE are some people who can never see the difference between earnestness and bluster. The latter raises more dust and makes more noise. We are not sure that it does not get more praise. The former is more quiet, but it holds on. Its vision takes a longer and wider sweep. It is thoughtful in the adaptation of means to ends. Be earnest, but don't bluster. It is to earnestness that the world's progress is mainly due.

ZEALOUS men are ever displaying to you the strength of their belief, while judicious men showing you the grounds of it.

A MOMENT'S effort in controlling often prevent days of sorrow.

## The Review and Herald.

Battle Creek, Mich., Third-day, March 11, 1873.

Bro. and sister White arrived safely in Battle Creek, from California, Tuesday night, March 4, after a prosperous journey of five days. Aside from the unavoidable fatigue of the journey, they are in usually good health and spirits. We had the pleasure of hearing from them both, Sabbath, the 8th. Sister White spoke with freedom in the forenoon from John 15: 7, 8, and Bro. White in the afternoon, from 1 John 1. The congregations were large and deeply interested.

Several correspondents have sent in queries to this Office, who have already waited some time for a reply. They will please be patient, and we will attend to them as soon as possible. A number of replies will be found in this number, from the pen of Bro. Cottrell.

The paper will probably be a day or two late, next week, on account of Conference.

### Getting Mail on the Sabbath.

A CORRESPONDENT inquires if it is right to call at the post-office for mail, on the Sabbath, in going to and from meeting; especially in the case of those living in places where they have the privilege of going to the P. O. every day in the week.

This question was made the subject of discussion in the Literary Society, Jan. 27, 1873. After the discussion, it was referred to a committee, who reported at the following meeting, Feb. 3. The substance of their report was, that every transaction of a secular nature should be omitted on the Sabbath, so far as is consistent with necessity and mercy. In the case of those who live where they have daily access to the office, it was the opinion of the committee that there is no question. They should neither obtain the mail themselves nor allow their children to do so. But the claims of mercy and the demands of necessity sometimes allow of acts which are in themselves violations of the letter of the Sabbath law; and like all other transactions, obtaining mail from the P. O. may sometimes come under that head; and every person must be left to his own conscience to decide when this is necessary.

### Answers to Correspondents.

A CORRESPONDENT asks:—

1. How many births are spoken of in the Bible.  
2. He refers to John 3: 5; 1 John 3: 9; 5: 18 and 5: 1, and asks whether any one sins who believes in Christ? and, if so, how these scriptures are harmonized?  
3. He asks for light on foreordination, referring to 1 Peter 1: 20, and Rom. 8: 29.

We answer in order.

1. There is one literal birth. Another event analogous to this is, by a figure, called a birth. To be born again implies a second birth; so there are two events, at least, designated as births. The first or literal birth introduces us to the present life; the second is necessary to the future life in the kingdom of Heaven. The resurrection is a birth from the dead (Col. 1: 18, Acts 26: 23, Isa. 66: 8); therefore if there are but two births, the resurrection is the second. But the resurrection is prefigured at conversion in which the sinner becomes dead to sin, is buried in the likeness of Christ's death, and rises from the emblematic grave in the likeness of Christ's resurrection and his own. Rom. 6: 3-9. Here commences the Christian life, which, if persevered in, the person will be accounted worthy of a real resurrection, like that of Christ (Rom. 6: 5), and thus being born from the dead, shall enter into the kingdom of Heaven. We think that born, in 1 John 3: 9; 5: 1, 18 &c., should be begotten, and begotten, in Rev. 1: 5, should be born, as rendered by Campbell and others.

2. We think it possible for a believer in Christ to sin, but he ought not. The apostle writes to believers that they "sin not." But still he adds, "If any man sin, we have an advocate with the Father." Chap. 2: 1. The rule is not to sin. Sin is out of harmony with the profession of faith in Christ. The Christian professes to be "dead to sin," and if he continues to live in sin, he gives the lie to his profession. Yet if through ignorance or weakness he is overtaken in a sin, the apostle would not have him give up in discouragement. There is still hope; he has an advocate with the Father.

In regard to harmonizing the Scriptures, it makes a wide difference with us whether we desire to find the harmony. I desire to find the harmony, because from general principles I am convinced of their truth. I take it that you too desire to see them harmonize; otherwise, if you seek to find contradictions you will have them, at least in your own imagination, spite of all that may be said.

We can see from what has been quoted that the apostle thought it possible for believers to sin. He wrote to them to advise them not to do it. Therefore when he affirms that he that is begotten of God cannot sin, we are not to understand him to deny the possibility, but to teach that a life of sin is not at all consistent with the Christian profession—that he that is begotten of God has renounced sin. To illustrate: Invite a temperance man to take a glass of alcoholic liquor. His answer is, "No, sir; I cannot do it." He does not mean to deny the possibility. He could drink; but he is bound by his profession not to drink. Now one might contend that the tem-

perance man cannot swallow, while others contend as stoutly that he is a liar. But a sensible and kind interpretation of his language neither makes him a liar, nor makes him affirm the utter impossibility of his drinking. So a friendly interpretation of the apostle finds no contradiction, though it be possible for a Christian to return to sin and utterly renounce his profession.

3. We really see no difficulty in, nor see how any one can object to, the fact that Christ was foreordained before the foundation of the world, or that he was manifest in these last times for all those who by him believe in God, who raised him from the dead. This leaves all free to believe. And in Rom. 8: 29, 30, nothing is affirmed of certain ones being foreordained or predestinated to salvation and others to damnation. When Christ arose from the dead he was the first-born among many brethren; for "many of the bodies of the saints which slept arose, and came out of the graves after his resurrection," Matt. 27: 52, and "when he ascended up on high, he led a multitude of captives." Eph. 4: 8, margin. In order that he might be the first-born among many brethren, it was necessary for God to select certain ones from among those who slept in Christ to the honor of being "conformed to the image of his Son," or raised and glorified with Christ at that time. But to be glorified they must first be justified before the general judgment of the saints, at the cleansing or justification of the sanctuary at the closing up of probation. This does no injustice to the rest of the saints, those who were not raised at that time. They are not predestinated to damnation. They, too, will come forth at the second advent of Christ, and will then be glorified, having their bodies changed, and "fashioned like unto his glorious body."

For further light on this subject see Answers to Correspondents in Review of Feb. 25.

Another correspondent wishes our opinion,

1. On the meaning of being born of water and of the Spirit. John 3: 5.

2. Wishes us to parse the nouns water and Spirit.

1. We believe that our Saviour meant to teach that in order for a person to enter into the kingdom of God he must be truly converted—must be begotten or regenerated by "the word of truth," James 1: 18, the "incorruptible seed" of "the word of God," 1 Pet. 1: 23, must purify his soul in obeying the truth, repenting of his sins—turning from his transgressions of the law of God to obedience—must be baptized in the name of Jesus Christ, by whose resurrection he is begotten to the hope of a future life through the resurrection from the dead, 1 Pet. 1: 3, must receive the gift of the Holy Spirit (Acts 2: 38), the earnest or pledge of the fulfillment of the promises (Eph. 1: 13, 14); this Spirit must "dwell" in him, and if it does, it will finally quicken or make alive his mortal body (Rom. 8: 11), and thus he will be "born from the dead," as Jesus was (Col. 1: 18), and thus enter into immortal life in the kingdom of God. Without this change from corruption to incorruption no one can inherit the kingdom of God. 1 Cor. 15: 50-54.

From what we have said it will be seen that we do not believe in "water regeneration," but in a regeneration, a renewing of the mind, by the Spirit of God, the final result of which will be a change of the body into the likeness of Christ's glorified body. See Phil. 3: 21. The birth from the dead will consummate the regeneration or recreation of the people of God. But as this grand result is emblemized or prefigured by baptism, we incline to the belief that this is alluded to, as being born of water.

2. We can see no special importance in parsing these words, but to comply with the request we will say that water is a common noun, of the third person, singular number, neuter gender, objective case, and governed by the preposition of.

Spirit is parsed in like manner, except that it is a proper noun, denoting the Spirit of God.

A third correspondent asks for an exposition of 1 John 3: 9, and Isa. 66: 8, with some views on the new birth.

He will please gather up what has been suggested in the preceding replies, remembering that the Greek word for begetting and bringing forth or giving birth is the same. "Spoken of men, to beget, generate, Matt. 1: 2-16, and other places; of women, to bring forth, bear, give birth to, Luke 1: 13, 57, and others."—Greenfield.

In the interpretation of figurative language the analogy must not be forgotten. The believer in Christ is begotten of God by the word of truth as seed sown in the heart. 1 John 5: 1; James 1: 18; 1 Pet. 1: 23. This seed remaining in his heart prevents him from sin; 1 John 3: 9; for sin would render it abortive. By the resurrection of Christ, an event which the word of the truth of the gospel has caused him to believe, he is begotten to a lively hope of an inheritance incorruptible beyond the resurrection of the saints, 1 Pet. 1: 3, 4; 1 Cor. 15: 52-54, and is "waiting for the adoption, to wit, the redemption of our body." Rom. 8: 23. When that event comes, the Spirit of him that raised up Jesus from the dead will make alive his mortal body; Rom. 8: 11; the Spirit which in the beginning moved upon the face of the waters and brought order out of chaos, will, by its mighty power, make the earth to bring forth in a day, and a nation (God's peculiar people, 1 Pet. 2: 9) will be born at once. Isa. 66: 8. This birth to a future and immortal life is made necessary by the Scriptures in order to have a part in the everlasting kingdom of God.

R. F. C.

### Note from Bro. Ingraham.

I AM again at the Institute for the recovery of my health. I am surrounded by kind friends and physicians, who are ever ready to extend the helping hand to the afflicted under their care. It would have been much better if I had staid longer when here the first time, but home cares were such I thought it might be duty to leave as I had gained in health very much. But after returning home my cares were too heavy for my bodily strength. I hope to be remembered in the prayers of all the saints, that the means used by our excellent physicians for the recovery of my health may be blessed of the Lord, and I once more have the pleasure of laboring in his vineyard.

WM. S. INGRAHAM.

Health Institute, Battle Creek, Mich., March 4.

### Everything but the Bible.

It is related of Napoleon, that when Marshal Duroc, an avowed infidel, was once telling a very improbable story, giving his opinion that it was true, the Emperor remarked; "There are some men who are capable of believing everything but the Bible." This remark finds abundant illustrations in every age. There are men all about us, at the present day, who tell us they cannot believe the Bible; but their capacities for believing everything which opposes the Bible are enormous. The most fanciful speculations that bear against God's word, pass with them for demonstrated facts. The greediness with which they devour the most far-fetched stories—the flimsiest arguments, if they only appear to militate against the word of God—is astonishing.

### Notices.

#### A CITY FARM FOR SALE.

In the city of Monroe, population over 1000, thirty miles from Des Moines, on Des Moines Valley R. R., on direct line to Chicago, St. Louis, Burlington, &c., about 100 rods from depot, public square, &c. 8 acres, well fenced, new house, well, &c., over 200 fruit trees of all kinds, 200 grape vines, 1500 raspberries, one acre strawberries, besides currants, blackberries, &c., &c. On a main road and fine location. Price \$2000. Payments easy.

Address, D. M. CANRIGHT.

Monroe, Iowa.

A good grain and stock farm for sale or rent. Please correspond with CHAS. L. BOYD.

Cherokee, Iowa.

I WOULD like to get employment among Sabbath-keepers, at the West. Am eighteen years old. Would prefer to work in a shop, or mill, but will work on a farm. Any one wishing help of my age will please correspond with me at Athol, Mass.

GEO. H. CRANDALL.

A few in a recently dedicated fashionable church in New York sold as high as \$4,500. Whole churches could be built for that sum, at the West, where they are needed.

## Appointments.

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

### Quarterly Meetings in California.

BEING instructed to re-arrange quarterly meetings for California, we would give the following:—

Santa Rosa,	March 22, 23,
San Francisco,	April 19, 20,
Bloomfield,	May 17, 18,
Healdsburg,	June 14, 15,
Petaluma,	July 12, 13,
Green Valley,	August 9, 10,

Meetings to commence, if possible, in each case, with prayer-meeting at the commencement of the Sabbath; social meeting Sabbath morning; ordinances Sabbath afternoon; prayer-meeting evening after the Sabbath. Business meeting of the Tract and Missionary Societies, on Sunday mornings in Sonoma Co.; on Sunday evening at the San Francisco meeting. It will be expected that each church will have its report of missionary labor prepared, from time of last report to date of their meeting.

Bro. Judson, President, or Bro. Dennison, Vice-president, of our State Tract and Missionary Society, design to attend the above appointments. It is the request of the committee that our brethren and sisters within reach of these meetings make it a special point to attend them both days. May God make the meetings a source of great good to his cause, and to you all.

J. N. LOUGHBOROUGH, } Cal.  
JOHN JUDSON, } Conf.  
JACKSON FERGUSON, } Com.

GENERAL quarterly meeting of the Ohio T. and M. Society, at Clyde, Sabbath and first-day, March 22, 23. Will Eld. Geo. I. Butler, or Eld. S. N. Haskell, attend? Each director is requested to send a report from his district to the secretary, M. E. Reynolds, Mesopotamia, Trumbull Co., Ohio, at least one week in advance of the meeting, or else bring a report to the meeting.

O. F. GUILFORD.

QUARTERLY meeting at Alsiedon, March 29, 30. All the brethren and sisters belonging to this church, that can attend, are expected to be present. Brethren and sisters from other churches are invited. And we most earnestly request some one of the preaching brethren to attend this meeting.

D. V. WINNE, Clerk.

QUARTERLY meeting for churches of District No. 8, April 5 and 6, at Vergennes. E. VAN DEUSEN.

MONTHLY meeting for Cattaraugus Co., N. Y., at Randolph, third Sabbath and first-day in March, 15 and 16. Come, brethren, let us engage more fully in practical religion. We hope to see all the scattered ones at the meeting. Bro. W. W. Stebbins is expected to be with us.

S. THURSTON.

## Business Department.

Not clothful in Business. Rom. 12: 11.

### Business Notes.

L. H.: South Starksboro, Vt.

D. M. W.: 139 Cedar Street, Chelsea, Mass.

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