

THE ADVENT REVIEW

And Herald of the Sabbath.

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

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MY DEBT TO CHRIST.

ALL that I was—my sin, my guilt,
My death, was all my own;
All that I am I owe to thee,
My gracious God, alone.

The evil of my former state
Was mine and only mine;
The good in which I now rejoice
Is thine and only thine.

The darkness of my former state,
The bondage all was mine;
The light of life in which I walk,
The liberty is thine.

Thy grace first made me feel my sin,
It taught me to believe;
Then in believing, peace I found,
And now I live, I live.

All that I am, even here on earth,
All that I hope to be,
When Jesus comes and glory dawns,
I owe it, Lord, to thee.

—Sel.

FORTY ANSWERS

TO FORTY SO-CALLED OBJECTIONS AGAINST
THE LAW AND SABBATH.

BY ELD. D. T. BOURDEAU.

(Concluded.)

TEXTS:—"And they send unto him certain Pharisees, and of the Herodians, to catch him in his words." Mark 12:13.

"Therefore to him that knoweth to do good, and doeth it not, to him it is sin." James 4:17.

OBJECTION 24. Paul made known nothing, save Christ and him crucified. 1 Cor. 2:2.

ANSWER. Paul preached Christ as our sinless pattern, and taught that Christ was crucified for our sins, or transgressions of God's law, and to bring us back in obedience to the law of God.

OBJECTION 25. The Spirit was to reprove the world of sin because they believe not on Christ. John 16:19. Hence, we read of "the law of faith" and "the law of Christ," and Christ says, "A new commandment I give unto you, that ye love one another." Rom. 3:27; Gal. 6:2; John 13:34.

ANSWER. 1. Not to believe on Christ as the *remedy* and *preventive* of sin, would make the transgression of God's law doubly sinful, and would indeed be a great sin.

2. The expressions, "law of faith," and "law of Christ," do not refer to a new moral law, but to the gospel system, embracing the means of salvation from sin and its curse, and all the healing precepts, ordinances, and doctrines, in the New Testament, such as faith, repentance, baptism, the Lord's supper, etc. The gospel system is the law of Christ, because it relates to Christ, who is its Alpha and Omega, as Moses was the great center of the typical system. In the last message of mercy, it is denominated the faith of Jesus, and is thus distinguished from the law of God: "Here are they that keep the commandments of God and the faith of Jesus." Rev. 14:12. Those who do this, honor both the Father and the Son.

3. The commandment to love one another was not new in the sense of not having existed before, see Lev. 19:17, 18, etc.; but because it had been neglected and lost sight of, as the Sabbath is at the present time, and new luster was given to it by Christ's teachings and example.

OBJECTION 26. Whatsoever the apostles were to bind on earth was to be bound in Heaven, Matt. 16:18, 19; 18:18, and on the day of Pentecost, a law went forth from Jerusalem according to Isa. 2:3: "Out of Zion shall go forth the law, and the word of the Lord from Jerusalem."

ANSWER. 1. The fact that whatsoever the apostles were to bind on earth was to be bound in Heaven, does not convey even a distant idea that the apostles were to act in the capacity of lawgivers. It simply shows that their work on earth would be ratified in Heaven.

2. Isa. 2:3, has no allusion to the day of Pentecost, but to the state of the church, "in the last days," when the mountain of the Lord's house, the church, shall be established on the top of the mountains (governments, Rev. 17:9, 10, etc.). When the church is in this popular attitude, "many people" "shall flow unto it," and say, "Out of Zion shall go forth the law, and the word of the Lord from Jerusalem." Here Zion and Jerusalem are put for the church. The people also say, "They [the nations] shall beat their swords into plowshares, and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more." But the Lord says exactly the opposite: "Prepare war," and, "Beat your plowshares into swords," etc. Joel 3:9, 10. And because smooth things are preached when war and trouble are coming, the Lord forsakes his people. Verse 6. Query: Would the Lord forsake his people for preaching the gospel on the day of Pentecost? Read verses 7-22.

Those who urge this objection generally contend for the first day. Now, as we meet them on their own ground, we would ask them what law went forth on the day of Pentecost respecting the first day? That day was not even mentioned on that occasion. Our opponents will reject a Sabbath that God has instituted, and which is enforced by a law that Jehovah spoke in person, and will accept a man-made Sabbath without a divine law to enjoin its observance.

OBJECTION 27. We are required to keep the spirit of the law, and not the letter. Rom. 2:29; 7:6.

ANSWER. If we are to understand that we are not obliged literally to do what the law requires, then may we literally kill, steal, commit adultery? etc. This cannot be the meaning of Paul's frequent contrasts between the letter and the spirit. The form and spirit of the law uphold each other. You cannot break the law literally without breaking it spiritually.

The religion of the Jews in the days of Christ and the apostles had become formal and selfish. They did their good works to be seen of men, and not because they loved God and their neighbor. They condemned the open violator of the law while they did worse than he. They strictly kept up certain forms of seeming obedience to the law, but, through the letter and circumcision, transgressed the law. Rom. 2:27. They were very strict through their traditions in making the Sabbath an animal rest, but in so doing they disregarded and violated the Sabbath as a merciful institution, as a day to be employed in the nobler work of our Creator. They said a man should not steal in the popular acceptance of that term, yet they stole in their sharp trades. And thus the name of God was blasphemed among the Gentiles.

And it is our solemn conviction that this is the condition of many professors at the present time. They are very strict in keeping up certain popular forms of religion, and yet break God's commandments. For instance: Many would not openly steal their neighbor's property, because they would lose their reputation, and are very strict in enforcing the letter of the law on thieves; yet they will do much worse, in taking advantage of their neighbor in trade. They do not fulfill "the royal law" according to the scripture, "Love thy neighbor as thyself;" James 2:8-12; but in keeping certain portions of that law they are actuated by selfish motives. Now we claim that the keeping of the Sabbath is perfectly calculated to cure this selfish religion, and to help us in obeying the spirit of the law; for men will not be very likely

to embrace the Sabbath because it is popular and for outward show and temporal advantage, but because of unselfish love for God and his cause. How unjust, then, it is to charge upon those who keep the seventh-day Sabbath the sin of neglecting the spirit of the law!

OBJECTION 28. To love God with all the heart and our neighbor as ourselves is the sum of all our moral duties, and is all that we are required to do.

ANSWER. True; but how do we evince our love to God and to our neighbor? Says John, "This is the love of God, that we keep his commandments." "By this we know that we love the children of God, when we love God and keep his commandments." 1 John 5:3, 2. If we profess love for God, while we refuse to obey him, we say not the truth. To illustrate: A just parent has two sons, from whom he requires obedience. One of these sons comes to his parent and says, Father, I love you, but cannot obey you. The other son answers, Father, I love you, and will try to obey you. Which of these children do you think really loves his father? All reasonable persons will answer, The one who said he loved his parent, and would try to obey him. In like manner do we show our love to God. The first four commandments forbid the separation of our supreme affections from our Creator; and by keeping the last six commandments we show that we love our neighbor as ourselves.

OBJECTION 29. Christ, in fulfilling the moral law, abolishes it. Matt. 5:17-19.

ANSWER. This objection is simply a mere assertion; and it is five times squarely contradicted by the Saviour in Matt. 5:17-19. (1.) He says: "Think not that I am come to destroy the law and the prophets." And certainly he did not do the very thing that he came not to do. (2.) "I am not come to destroy, but to fulfill." According to Webster, fulfill, when applied to a law, means, "to answer its demands by obedience." It here means exactly the opposite of destroying, as in the following scriptures: Rom. 2:27; Gal. 6:2; James 2:8-12. But the objector would make Christ teach that he came, not to destroy the law, but to destroy the law. (3.) "Till heaven and earth pass, one jot or one tittle shall in nowise pass from the law." Heaven and earth still remain, and the law holds firm. (4.) "Till all be fulfilled." The word "all," in the original, is in the neuter plural, and cannot refer to the law, which is in the masculine singular. It can refer only to all things respecting heaven and earth that are spoken of in the prophets. The term fulfilled, in the original, is not the same that is rendered fulfill in the expression, "I came not to destroy, but to fulfill." Its first definition, as given by Greenfield in his Greek Lexicon to the N. T., is, "to come into existence, be created, exist by creation." It is rendered made, in John 1:3: "All things were made by him." This brings us to the resurrection of heaven and earth, etc., beyond the final conflagration. (5.) Now comes Christ's own conclusion, which is a reproof to those who teach that he abolished the law: "Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least [or, as Geo. Campbell renders it, shall be of no esteem] in the kingdom of Heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of Heaven."

This law could not cease when Christ came. Three interesting tills or untills in the New Testament prove this: 1. "The law and the prophets were until John," Luke 16:16, when a change took place, not in the abolition of the law, but in adding to the law and the prophets the preaching of the kingdom of God. For Christ, in the next sentence, makes the law firmer than the pillars of heaven and earth: "And it is easier," he says, "for heaven and earth to pass, than one tittle of the law to fail." 2. "Till heaven and earth pass, one jot or

one tittle shall in nowise pass from the law." 3. "Till all be fulfilled." Matt. 5:18. Till all those things to be restored, are brought into existence by a new creation. This brings us to the new-earth state, in which righteousness shall dwell, 2 Pet. 3:13; Ps. 119:172; Isa. 51:6, 7, and the Sabbath shall continue while eternal ages roll. Isa. 66:22, 23.

Thus the law survives three tills: one at the advent of John, and two in the future. Consequently, it survived the advent and death of Christ. The law was added till the seed should come, when faith comes in, not to set the moral law aside, but to establish it, and to do for us what that law could not do after we had transgressed it. By the law, we are convinced of sin, that we may come to Christ for pardon and justification; and then we are not under the law as a condemning rule, so long as we, by the grace of God, endeavor to live in obedience to it.

OBJECTION 30. Paul asserts "that the law is not made for a righteous man." 1 Tim. 1:9.

ANSWER. Paul immediately adds, "but for the lawless and disobedient, for the ungodly and for sinners," and, after specifying various lawless characters, he embraces every other evil work which the law condemns, in the expression, "and if there be any other thing that is contrary to sound doctrine." Therefore the law is still binding on sinners, and is in harmony with "sound doctrine." But does Paul mean that the righteous are released from keeping the law, while the law retains its binding force on sinners? It would be the height of folly and inconsistency to thus claim. The righteous delight in the law of God as a rule of life, Rom. 7:22; Ps. 1:2, and it is because they are its strict observers that they are righteous. Deut. 6:25; Ps. 119:172. The simple import of Paul's words is that the moral law, as a *condemning rule*, is not made for the righteous, but for the lawless and disobedient. Had the moral law always been kept, there would have been no necessity of God's proclaiming it as he did on Mount Sinai, or writing it on tables of stone, or connecting with it, as a means of correction and reform in the past dispensation, the burdensome ordinances and strong penalties of the typical system.

OBJECTION 31. We are simply required to keep one-seventh part of time, or any one day after six days of labor. This will meet our physical wants.

ANSWER. The fourth commandment (Ex. 20:8, 11) requires us to keep "the Sabbath of the Lord," the day on which God rested, the day that God blessed and sanctified, because that in it he had rested. Sabbath signifies rest; and God never rested on more than one day; he never blessed more than one day; and never commanded the observance of any other day of the week than that on which he rested, and which he set apart to a holy use in the beginning. "The seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work."

The Sabbath was not made simply to grant us physical rest. Its grand design as a memorial was to have our spiritual and moral wants met by commemorating God's rest from his works; and reason as well as Scripture demands that there be a fitness between a memorial and the event it commemorates. Thus the Israelites ate the passover in haste, with unleavened bread, to represent the manner in which they left Egypt. And we Christians, in partaking of the Lord's supper with the juice of the grape, properly bring to mind the broken body and spilt blood of our dear Saviour; and, in being "buried with him by baptism," we show forth his burial and resurrection. So, in resting from our works on the seventh day, we memorialize God's resting from his works on that day. We celebrate our birth on the day on which we were born; and the seventh day is the birth-day of our

world, the day that saw the works of God complete.

The doctrine of keeping any day in seven would give us as many Sabbaths as there are days in the week, and would justify farmers in selecting rainy days for their Sabbaths, and would not only bring confusion in the practices of men, but also in sacred history and in prophecy; for if an indefinite seventh-day is meant, how can we tell when those events transpired that are said to have happened on the Sabbath? To illustrate: The idea that the disciples "rested the Sabbath day" would mean that they rested any day in seven, and when we read that Christ rose the day after the Sabbath, it is as if we should read that he rose on any day in seven, and perhaps, as the infidel claims, did not rise at all! Also, when Christ told his disciples to pray that they should not flee from Judea on the Sabbath, he wanted them to pray that they should not flee at all! And this indefinite seventh-part-of-time theory leads to infidelity.

It is a principle in God's word, that those who put no difference between what God has sanctified and what he has not, will make it a light thing to disobey God, and will hide their eyes from his Sabbaths; while those who do make a difference between the holy and profane will obey God, and hallow his Sabbaths. Eze. 22:26; 44:23, 24. God punished Nadab and Abihu with death for this very sin. Lev. 10. They thought God would accept from their censers incense kindled with common fire, while he had said to offer unto him incense kindled with sacred fire. And God is as jealous of his word as he ever was. Acts 5:1-11. Can you say it makes no difference what day you offer to the Lord when God has, for a wise reason, sanctified and claimed the seventh day?

OBJECTION 32. The seventh day may have been lost, in the change from Old to New Style, or before that change was made.

ANSWER. After Christ's burial, his followers "rested the Sabbath day, according to the commandment," which enjoins the observance of the very day on which God rested at creation, and that he then blessed and sanctified. Since the time of Christ, the Jews and a goodly number of Christians have kept the seventh-day Sabbath; heathens, and, after them, Roman Catholics, and since the Reformation, the majority of Protestants, have kept the first day; and since the seventh century, the Mahometans have kept Friday; and there is no discrepancy in the reckoning of these great denominations, embracing more than one-third of the population of our globe. Now these great bodies could not have been prevailed upon to agree to change their reckoning backward or forward, when each one had so much at stake in keeping his Sabbath, without leaving the fact on record; and this fact is not to be found. The losing of the true seventh day could be accounted for only on the supposition that millions of our race all lost or gained a day at the same time by oversleeping, or otherwise, without knowing anything about it.

The change from Old to New Style was on this wise: According to the Julian Calendar, established by Julius Caesar, about eleven minutes too much were reckoned in the year. This, in the sixteenth century, made the equinoxes, and, consequently, the seasons of the year, come ten days sooner than indicated by the day of the month. To remedy this difficulty, in 1582, Pope Gregory XIII. took ten days out of the month of October, calling the fifth day of the month the fifteenth. In 1751, the Gregorian Calendar was adopted in Great Britain by act of Parliament; and the next year, eleven days were taken out of the month of September, by reckoning the third day of that month as the fourteenth. But this change did not affect the reckoning of the days of the week. Russia still reckons by the Old Style, yet her week corresponds with ours.

About all claim to know when the first day comes, and it is very easy to step back one day and find the Sabbath.

OBJECTION 33. The earth is round, and we cannot keep the seventh day at the same time the world over. When it is noon here it is midnight on the opposite side of the earth.

ANSWER. Is not the world as round on the first day as on the seventh? The fourth commandment enjoins the observance of "the seventh day," and all the inhabitants of our round world have a seventh day to each of their weeks. We are required to keep the seventh day as it comes to us, and is marked

off by God's great time-keeper, the sun. When the sun sets Friday night, we know that the six laboring days are past, and that the Sabbath is commencing.

OBJECTION 34. How can the seventh day be kept near the poles where it is day for several months and then night for the same length of time?

ANSWER. Just as easily as some observe Sunday in those regions. Perhaps Dr. Kane went as near the North Pole as any other navigator, and in the account that he gives of his famous expeditions, he mentions Saturday among other days of the week, and even gives the hour of the day. If Sabbath-keepers had been with him, they could have kept the seventh day. Those living in the polar regions can keep up the reckoning of days by the different positions of the sun when it is above the horizon, and in the absence of the sun, by the twilight at midday, by the different positions of certain constellations with reference to the polar star, etc., etc., as the Arab can tell when it is midnight by the turn of the Dipper.

OBJECTION 35. We are commanded to be subject to the powers that be, and to obey magistrates. Rom. 13:1; Titus 3:1.

ANSWER. We would reverently bow to the law of God, whether we find it in the Bible, or in the statutes of our country. But when civil rulers and the "powers that be" enforce laws that conflict with the law of God, then we would say with apostles, prophets, and martyrs, that it is better to obey God rather than men.

If this objection is valid, it overthrows Christianity and proves the pagan and papal religions genuine; for Christianity has been more than once opposed by civil governments, and paganism and Romanism have been often enforced by civil enactments. According to this objection, in times of heathen and papal persecutions, Christians would have been justified in avoiding persecution and martyrdom by turning pagans or papists.

OBJECTION 36. Why was not the Sabbath found out before?

ANSWER. Large bodies of Christians in Europe, Asia, and Africa, have kept the Sabbath, and there are hundreds of Christian churches in Central Asia who have never come under papal influence, and who observe the Sabbath to this day. (Continental India, vol. 2, etc.) For centuries, Seventh-day Baptists have stood up nobly for this ancient institution; and for a quarter of a century, Seventh-day Adventists have seconded their efforts in response to the last message before the coming of the Son of man, which warns against the work of papacy and develops a people keeping all of God's commandments. Rev. 14:9-12.

God's people were to merge out of papal darkness gradually, and there was to be a burden of reform for every age. The light of truth was to shine more and more as the people could bear it. Prov. 4:18. In the last days, knowledge was to increase. Dan. 12:14. The attention of the people is being called to the Sabbath because a Sabbath reform is now due. It is pointed out in prophecy. Now is the time to "raise up the foundation of many generations," to repair the breach that has been made in God's law. Isa. 58:12, 13, etc. This reform is timely. We need it to meet the strong measures of civil governments in hoisting up and enforcing the rival institution of Sunday, and thereby binding the consciences of many who keep the seventh day. It is time for God and his people to work when men are making void the law of God. Ps. 119:126. The people must be instructed on this subject, that they may see where the truth lies, and have the privilege of preparing for the coming conflict. If the question, why the Sabbath was not found out before, amounts to a real objection against the Sabbath, then was it valid when raised by Roman Catholics against important truths in the time of the reformation? and it is raised by heathen idolaters against the religion of the Bible to this day. An objection that thus stands in the way of all progress and discovery, cannot be a valid one.

OBJECTION 37. Will all those faithful Christians in the past who have not kept the Sabbath be lost?

ANSWER. "And the times of this ignorance God winked at; but now commandeth all men everywhere to repent." Acts 17:30. If God could be thus merciful unto those who had engaged in gross idolatry, will he not much more have mercy on faithful Christians who have not kept the Sabbath for want of knowledge? What God

requires of us now is to be as faithful to the light that shines on our pathway as they were to the light that shone on theirs.

OBJECTION 38. Preaching the Sabbath will cause division.

ANSWER. This objection has been urged against every true reform in the past. Even Christ, the Prince of Peace, said, "Suppose ye that I am come to give peace on earth? I tell you, Nay; but rather division." Luke 12:51. Christ knew that his doctrine would not be received by all, and that division would be the result. God wants all to unite on his truth. But if some will not advance in the light, but fall back, and cry, Division, on whom will the blame of division rest? Says Paul, "Mark them which cause division and offenses contrary to sound doctrine." Rom. 16:17. It yet remains to be shown that the Sabbath is not a sound doctrine.

OBJECTION 39. How could God have blessed his people as he has in the past if they had broken one of his commandments every week?

ANSWER. He could not have blessed them had they knowingly and presumptuously violated the Sabbath. It was for their good intentions and for the good that they performed that God blessed them, and not because of their sins of ignorance; and now that light is shining on our pathway, we should evince our gratitude for past blessings by walking in the light.

OBJECTION 40. It would be better to dwell more on such essential doctrines as repentance and faith.

ANSWER. To convince men of sin is the first step in preaching repentance, and sin is the transgression of the law. Again, to show men the importance of faith in Christ for salvation from sin we must first convince them that they have sins to be saved from; and "by the law is the knowledge of sin." Rom. 3:20. Thus, as the apostle teaches, we establish the law through faith. Rom. 3:31. By faith in Christ we see that God's law could not be changed or abrogated to save man who had broken it and thereby merited its just penalty; therefore Christ died for man, receiving the very blow that man deserved. And remember that the Sabbath was a part of that sacred instrument that slew the Son of God in our stead.

Faith and repentance are essential by virtue of their connection with the law of God. "Where no law is there is no transgression," Rom. 4:15, nothing to heal, and consequently no necessity for faith and repentance. If we taught that the law was abolished, then would there be propriety in charging us with not preaching faith and repentance. The more we convince men of sin by the law, the stronger would we preach repentance, and the more earnestly would we, through faith, point to the Lamb of God that taketh away the sin of the world.

CONCLUSION.

Dear reader: Every objection against the Sabbath that is based on want of information can be answered by prayerful study; but those objections that grow out of a lack of consecration can be removed only by yielding to God in taking up the cross. The cross will appear in the shape of inconvenience; in loss of friends, reputation, and worldly pleasure. But do not speak of inconvenience when Christ has suffered so much to save us; or of loss of friends, when you will lose no true friends, and when, in exchange for those you may lose, you will have God, Christ, and the Spirit of God, as your special friends. Do not mention loss of reputation; for that is a dear and shameful reputation that is retained at the sacrifice of truth, and at the loss of honor that comes from God. Oh! do not talk of worldly pleasure. The pleasures of sin are vain, deceitful, and fleeting, and end in sorrow and woe. No pleasures can compare with the pleasures of a life of holiness and obedience.

You may be tempted to think that you cannot get along in your business, and may lose in point of means. But God, who numbers the hairs of your head, will not suffer you to come to want. If you obey him and trust in him, you are on the way to true prosperity. And should you even lose pecuniarily, your example in your loss would be a gain to the truth.

Yield not to the temptation to wait for others to lead out in obeying. The truth has come to you, and God wants you to respond to it now, not because others do, but because it is right, and will glorify God. Lean on God and on the merits of

truth, and you will stand. It is only in obeying that you can lead others to obey, and the heavier the cross, the greater the reward. When we see the binding force of the Sabbath, it is as sinful to break it as it is to violate any other precept of the law. How can you meet God over his broken law? Oh! take up the cross, and cheerfully engage in the closing work of reform. Receive the commandments of God and the faith of Jesus. Look to Christ for pardon and help. Obey and live.

The Sabbath in Missouri.

THE Salisbury Press, a local paper published at Salisbury, Mo., by J. M. Gallemore, keeps the standing announcement at the head of its columns: "Office closed on the seventh day (Saturday)." In the issue of Sept. 18th, we find the following:—

"Gallemore, of the Salisbury Press, closes his office on Saturday and spends the day at home in fasting and prayer! We don't know whether he works on Sunday or not! He's a Second Adventist, or a Millerite, or a Mormon, or an Ascensionist, or something of that kind, and that accounts for it."—Glasgow Journal.

"Yes, we close our office on the seventh day, the day that the Bible recognizes as the Sabbath and enjoins us to keep; the day that our Lord kept, hallowed, blessed, and sanctified in commemoration of his great work of creation; also the day that our Saviour kept, and the one that the holy prophets and the apostles kept.

"Now, we would ask the Journal where it gets its authority to violate the fourth commandment in the decalogue by substituting the first day of the week for the seventh? and what evidence it has that God will accept such substitute? Perhaps the Journal does not think the ten commandments obligatory upon us in this so-called Christian age. If so, we would ask, Which one may be violated without committing sin? 'Sin is the transgression of the law;' 'By the law is the knowledge of sin.' It is very reasonable then, is it not, that just as often as we violate God's moral law, as laid down in the ten commandments, just that often do we commit sin? In harmony with the above, is the teaching of Christ: 'If thou wouldest enter into life, keep the commandments.' To be a Christian people then, and to avoid committing sin, we must keep the ten commandments, one of which reads, 'Remember the Sabbath day, to keep it holy,' &c., and informs us in plain words as to which day is the Sabbath.

"There is not to be found in the revealed will of God, either commandment or example for first-day pre-eminence over the seventh, while there is both commandment and example for keeping the seventh day holy. For this reason do we keep it, and we expect to do so until the editor of the Journal, or some one else, is able to prove us in error. And we feel bold to challenge investigation."—Sab. Recorder.

A CHEERFUL HEART.—I once heard a young lady say to an individual, "Your countenance to me is like the rising sun; for it always gladdens me with a cheerful look." A merry or cheerful countenance was always one of the things which Jeremy Taylor said his enemies and persecutors could not take from him. There are some persons who spend their lives in this world as they would spend their lives if shut up in a dungeon. Every thing is made gloomy and forbidding. They go mourning and complaining from day to day that they have so little, and are constantly anxious lest what little they have will escape out of their hands. They look always upon the dark side, and can never enjoy the good that is present for the evil that is to come. That is no religion. Religion maketh the heart cheerful; and when its large and benevolent principles are exercised, men will be happy in spite of themselves. The industrious bee does not complain that there are so many poisonous flowers and thorny branches in his road, but buzzes on, selecting the honey where he can find it, and passes quietly by the places where it is not. There is enough in this world to complain about and find fault with, if men have the disposition. We often travel on a hard and uneven road; but with a cheerful spirit we may walk therein with comfort, and come to the end of our journey in peace.—Dewey.

PONDER the path of thy feet, and let all thy ways be established.

THE VOICE IN THE TWILIGHT.

I WAS sitting alone toward the twilight,
With spirit troubled and vexed,
With thoughts that were morbid and gloomy,
And faith that was sadly perplexed.

Some homely work I was doing
For the child of my love and my care,
Some stitches half wearily setting
In the endless need of repair.

But my thoughts were about the "building,"
The work some day to be tried;
And that only the gold, and the silver,
And the precious stones should abide.

And remembering my own poor efforts,
The wretched work I had done,
And, even when trying most truly,
The meager success I had won,

"It is nothing but wood, hay and stubble,"
I said; "it will all be burned—
This useless fruit of the talents
One day to be returned.

"And I have so longed to serve Him,
And sometimes I know I have tried;
But I'm sure when he sees such building,
He will never let it abide."

Just then, as I turned the garment,
That no rent should be left behind,
My eye caught an odd little bungle
Of mending and patchwork combined.

My heart grew suddenly tender,
And something blinded my eyes
With one of those sweet intuitions
That sometimes makes us so wise.

Dear child, she wanted to help me;
I knew 'twas the best she could do;
But oh! what a botch she had made it—
The gray mismatching the blue!

And yet—can you understand it?—
With a tender smile and a tear,
And a half compassionate yearning,
I felt her grown more dear.

Then a sweet voice broke the silence,
And the dear Lord said to me,
"Art thou tenderer for the little child
Than I am tender for thee?"

Then straightway I knew his meaning,
So full of compassion and love,
And my faith came back to its Refuge,
Like the glad returning dove.

For I thought when the Master Builder
Comes down his temple to view,
To see what rents must be mended,
And what must be builded anew;

Perhaps, as he looks o'er the building,
He will bring my work to the light,
And seeing the marring and bungling,
And how far it all is from right,—

He will feel as I felt for my darling,
And will say, as I said for her,
"Dear child, she wanted to help me,
And love for me was the spur.

"And for the love that is in it,
The work shall seem perfect as mine;
And because it was willing service,
I will crown it with plaudit divine."

And there in the deepening twilight
I seemed to be clasping a hand,
And to feel a great love constraining me
Stronger than any command.

Then I knew by the thrill of sweetness
'Twas the hand of the Blessed One,
Which would tenderly guide and hold me
Till all the labor is done.

So my thoughts are never more gloomy,
My faith no longer is dim;
But my heart is strong and restful,
And mine eyes are unto Him.

—Woman's Work for Women.

Cool Formality.

ARE we not becoming cold and formal like other churches around us when we meet from Sabbath to Sabbath and pass in and out of the meeting house with simply a cold and distant bow; or, perhaps, a fashionable shake of the hand? Do you not remember that when we first loved the Saviour, we loved everybody, and the cheerful, "How do you do," and hearty shake of the hand, indicated this beyond a doubt? Brethren and sisters were encouraged by so doing, and sometimes even sinners were influenced to seek Jesus by witnessing so much love manifested by his followers. When the lonely pilgrims come many miles to meet with those of like precious faith, how cheering to be greeted thus. It kindles anew their love for Jesus and the cause of truth. But when coldness is manifested toward them, they return to their homes in sadness. When we all arise out of a lukewarm state, this icy coldness will be dispelled by bright rays from the throne of grace. Then will the children of God be perfectly united; then will the lonely pilgrim not long be a stranger among us, but will feel that he is at home, and more than welcome to our society.

A. J. EDMUNDS.

"For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him."

The White Stone.

A ROUND pebble lay by the roadside on the bank of a running brook. A little girl washed it in the brook and it was white as the driven snow. Awhile she looked upon its beauty, and admired it in her play, and then left it where she found it. The next day it was again all covered with dust and dirt from the passing wheels. Again she washed it, and again it was white and beautiful as before. Again she left it on the bank by the roadside. The next day again it was polluted and defiled. The third time she washed it, and enjoyed its beauty in her play. But this time she left it lying in the running brook. Wheel after wheel passed by as before. The dust flew thick as ever, but the sweeping water carried it all away as it fell, and the white pebble remained white, and clear and beautiful as when first washed. And day after day as the little girl came, she rejoiced in its beauty which was never tarnished, being always washed in the flowing stream.

Faith takes the heart to Jesus, time after time, day after day, and its pollutions are washed away in the flowing fountain of the water of life. But faith takes back the heart into the busy highways of life, and leaves it there to contract defilement, to be washed off again when faith finds opportunity to put it into the stream. Suppose faith should leave our purified heart in the flowing stream?—J. B. Thompson, D. D.

Weighed, and Found Wanting.

[While at Ipswich, Mass., the other day, sister R— placed in my hand the following, written by Charles H. Spurgeon, and printed in a paper some fifteen years ago, and carefully preserved by her. It is worthy of perusal. J. B. GOODRICH.]

"TEKEL: Thou art weighed in the balances and art found wanting.—DANIEL 5:27."

"ONE of the scales into which I would have every man put himself, at least once in his life—I say at least once, because, if not, Heaven is to him a place, the gates of which are shut forever—I would have every man put himself into the scales of the divine law. There stands the law of God. This law is a balance which will turn, even were there but a grain of sand in it. It is true to a hair. It moves upon the diamond of God's eternal, immutable truth. I put but one weight into the scale; it is this: "Thou shalt love the Lord thy God with all thy heart, with all thy mind, with all thy soul, and with all thy strength," and I invite any man who thinks himself to be of the right stamp, and flatters himself that he has no need of mercy, no need of washing in the blood of Jesus Christ, no need of any atonement—I invite him to put himself into the scales, and see whether he be full weight, when there be but so much as this one commandment in the other scale. Oh! my friends, if we did but try ourselves by the very first commandment of the law, we must acknowledge that we are guilty. But when we drop in weight after weight, till the whole sacred ten are there, there is not a man under the cope of heaven who has one grain of wit left, but must confess that he is short of the mark,—that he falls below the standard which the law of God requires. Mrs. Too-good has often declared that she herself has done all her duty, and perhaps a little more; that she has been even more kind to the poor than there was any occasion for; that she has gone to church more frequently than even her religion requireth; that she has been more attentive to the sacraments than the best of her neighbors, and if she does not enter Heaven she does not know who will. "If I have not a portion amongst the saints, who can possibly hope to see God's face in light?" Nay, madam, but I am sorry for thee; thou art light as a feather when thou goest into the scales. In these wooden balances of thine own ceremonies thou mayest, perhaps, be found right enough; but in those eternal scales, with those tremendous weights—the ten commandments of the law—the declaration is suspended over thy poor foolish head, "Thou art weighed in the balances and art found wanting."

"There may, perhaps, in congregations like this, be some extremely respectable body who has from his youth up, as he imagines, kept God's law; his country, family, or associates can bring no charge against him, and so he wraps himself up and considers that he really is the man, and that when he appears at the gate of Heaven, he will be received as a rightful owner and

proprietor of the reward of the righteous. Ah! my friend, if thou wouldst take the trouble just to sit down and weigh thyself in the scales of the law—if thou wouldst take but one command, the one in which thou thinkest thyself least guilty, the one thou imaginest thou hast kept best, and really look at its intent and spirit, and view it in all its length and breadth, in truth I know thou wouldst keep out of the scale and say, 'Alas! when I hoped to have gone down with a sound of congratulation, I find myself hurled up, light as the dust of the balance, while the tremendous law of God comes sounding down and shakes the house.' Let each man do this, and every one of us must retire from this place saying, 'I am weighed in the balances and am found wanting.'

"Ah! how many people are really afraid to look their religion in the face! They know it to be so bad, they dare not examine it. They are like bankrupts that keep no books. They would be very glad for a fire to consume their books, if they ever kept any, for they know the balance is all on the wrong side. They are losing, breaking up, and they would not wish to keep an account of their losses or villainies. A man who is afraid to examine himself may rest assured that his ship is rotten, and that it will not be long before it founders in the sea, to his eternal shipwreck. Call up conscience; put yourself in the scale, and God help you, that the verdict may not be against you—that it may not be said of you, 'Thou art weighed in the balances and art found wanting.'"—Charles H. Spurgeon.

Sins of Omission.

THEOLOGICAL writers usually classify sin into those of commission and those of omission; meaning, by the former, overt acts of transgression, or the doing of what ought not to be done; and by the latter, the not doing what we ought to do, and the not being what we ought to be.

This distinction stands related to a corresponding distinction in the moral law; since this both enjoins and forbids,—requires some things to be done, and forbids the doing of certain other things. Neglect to fulfill its requisitions is a sin of omission; doing what it prohibits is a sin of commission.

Each of these classes of sin includes an internal state of mind, even when it results in no corresponding conduct, as well as our external doings or failures to do. Indeed, the only real sin is in the mind; and it may be manifested externally in natural development, or it may not be. In the latter case, it is none the less sin.

Most, if not all men, commit more sins of omission than of commission; and in many cases the sins of omission are the more aggravated. There cannot be a more grievous sin than not loving God, and there cannot be one more certainly, terribly and justly damning than not to accept Christ as a Saviour.

In Matt. 25, Christ represents the wicked at the final Judgment as doomed to hell because they had not ministered to him in the person of the hungry, the thirsty, the stranger, the naked, and the sick, and the imprisoned.

It was not what they had done that had made and evinced their character, but what they had not done. They had not shown love to him, nor to his loving, suffering friends. They evinced that they neither loved God nor man. Hence their righteous doom among the enemies of all good.

What a lesson the Saviour here presents by his heart-searching representation! Oh! let us examine, and see how our account stands of things not done,—the hungry not fed, the naked not clothed, the sick not visited, and the poor and needy not ministered unto.

There is a vast amount of self-deception among sinners and many professed Christians, the result, in a great measure, of not considering this aspect of sin.

Multitudes, all about us, have no just sense of their moral turpitude. Why? Because they make no account of sins of omission. They do not look at the law of God requiring them to love God supremely, and their fellow-men as themselves; and hence they see not their chief guilt. As to sins of commission, they find themselves by no means among the most scandalous sinners of the race. Hence the ruinous estimate of themselves, which deludes their guilty souls to hell.

Then, what a dense throng of merely nominal Christians, whose outward Chris-

tianity is at least so fair as to subject them to no church discipline or censure; but oh! the things not done,—the fervent prayers not offered; the crosses not borne; the self-denial and sacrifice for Christ not made; the daily efforts to save souls not put forth; the thousand nameless testimonies of love to Christ, which burst forth at countless points where that love really burns within, which are not seen.

How will these deeds and duties not done rise up at last and testify against these professors in that day when God shall judge the world in righteousness by Jesus Christ, and put an end to every hope that is not eternal!

The precious doctrine of entire sanctification by no means overlooks sins of omission. On the contrary, it seeks to set the heart right, and bring it into the permanent attitude of loving God supremely and our fellow-beings impartially.

Perfect love, as required in the Bible, is that very state in which the inner spirit worships God, and loves its neighbor as itself. Such are the principles and such its aims.—Rev. J. A. Wood.

Insincerity in Confessions.

WE are not sincere. We profess all horror at wickedness, but we seem to mean wickedness in general, not anything we have really done in particular and in person. It is sin we deplore, not sins. Our words of self-abasement must not be pressed, nor misunderstood.

In the old legend it was no less a cardinal that once went to confession.

"Oh! I am the very chief of sinners," he murmured in the ear of the priest.

"Too true, too true; God have mercy"—were the words that came back through the grating.

"Surely I have been guilty of every kind of wrong," he continued.

"Alas, my son, it is a solemn fact—have mercy upon him, O Lord."

Thinking that great enormities admitted, would force at least a deprecation, he went on:—

"I have indulged in pride, malice, revenge, and ambition."

Then he sighed in mournful tones; and in tones as mournful the honest monk answered:—

"Yes, alas, some of this I had heard of before; the Lord have mercy."

The exasperated cardinal could stand it no longer.

"Why, you fool," he burst out sharply, "do you imagine I mean all this to the letter?"

"Alas, alas, the good Lord have mercy," said the piteous priest, "for it seems his Eminence is a hypocrite likewise?"—C. S. Robinson.

A Good Mother.

SOMETIMES one hears said of a good wife and mother that "she's a regular home body." The phrase is simple, but what a world of ennobling qualities it indicates, and what a universe of frivolities it excludes. The matronly home body is indeed "Heaven's best gift to man." Dashing ladies, whose mission it is to set the fashions, won't you look in upon your gentle sister as she sits in her well-ordered nursery, making the children happy with her presence? Note how she adjusts their little difficulties, and admonishes, encourages, instructs, amuses them as the case may require. Do you think any nurse-maid could produce such harmony in their little circle? Is she not an enchantress? Verily, yes, and her charm is "love stronger than death" for those sweet young faces, where you may see her smiles and frowns (though she seldom has occasion to frown) reflected in glee and sorrow like sunlight and cloud shadow in a quiet pool. What she is, she will teach her daughters to be; and blessed are the sons that have such a mother.

MERCY among the virtues is like the moon among the stars—not so sparkling and vivid as many, but dispensing a calm radiance that hallows the whole. It is the bow that rests upon the bosom of the cloud when the storm is passed. It is the light that hovers above the Judgment-seat.

A GOOD conscience is to the soul what health is to the body; it preserves a constant ease and serenity within us, and more than that countervails all the calamities and afflictions which can possibly befall us.

The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, OCT. 28, 1873.

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

Self-Deception.

"Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked." Rev. 3:17.

THOSE addressed in this text are self-deceived. They think their condition is very good, when it is very bad. We see the greatest contrast possible between their supposed, and real, state. They say they are rich, and increased with goods, and have need of nothing, because they verily believe this is the case, when in fact they are wretched, and miserable, and poor, and blind, and naked. If it be said they are hypocrites, professing what they are not, we reply that the phrase, "*and knowest not*," vindicates them from the charge of designing hypocrisy. They may possess a good degree of honesty, yet be perfectly deceived. Then it is a well-sustained fact that it is possible for the human mind to be brought under a complete deception in regard to spiritual things, and at the same time the person possess a good degree of sincerity.

Deception has been Satan's specific work ever since he told that artful lie to Eve, and deceived her, and brought ruin upon the race. It has been his object to make fallen men believe that their condition was better than it really was, and lead them to build themselves up on false hopes, and to feel secure while upon the brink of ruin. He has sometimes broken out in wrath, and the millions of the just who have fallen in death in different ages have been the special victims of his ire; but his grand scheme to sink men in perdition has been to lead them to rest upon false hopes, and to murmur against those whom God sent to reprove their wrongs and lead them to walk in the counsels of God. His power to deceive those prone to wander from God has been almost without limitation. We propose to give two examples from the Old Testament.

1. The conduct of the children of Israel while Moses was with God forty days receiving the law. They were acquainted with the fact that God had wrought miracles by the hands of Moses and Aaron to convince their heathen master that he should let his Israelitish slaves go free. They saw the dreadful plagues upon the Egyptians, and knew they were stripes from the God of Heaven to humble their oppressors, and to effect their freedom. They saw the waters of the Red Sea part, and the land appear through it, upon which their mighty host passed over dry shod. They witnessed the drowning of their pursuers, who, in their blindness and desperate thirst for slavery, even ventured to enter the channel of the sea that God had miraculously opened for the escape of his people. All this they witnessed. It would seem that by every cord that Heaven could employ they were bound in allegiance to the living God, the maker of the heavens and the earth. Yet we see them in the absence of their chosen leader but forty days, falling into base idolatry. Aaron yields to their wishes, the golden calf is made, the people worship it, and ascribe the victories of their deliverance to it! Oh! what an insult to God!

But there stands Aaron as calm as Heaven, drifting on the tide of popular opinion into the gulf of infidelity and idolatry. The people must have felt that they had a splendid minister—so mild, so yielding to their wishes—and doubtless it would have given them great satisfaction to have made him a popular donation party. All might have gone on very finely for a while, had it not been for what they must have regarded as the impetuous interference of their absent leader.

Moses appears with the tables of the law in his hands. He beholds the idolatry of the people, and, overwhelmed with a keen sense of their dreadful apostasy, he casts the tables of stone from his hands, and they brake. It is even said of Moses that his "anger waxed hot," and with this impulse he cast the tables of stone from his hands; yet the record does not show that God reproved him for this. He was a mortal man. He had just come from the presence

of God, imbued with the highest sense of that pure worship which he required. In the greatest contrast with every feeling of his being, he beheld the base idolatry of his people, and was overcome. In this, he did not sin, but rather the facts stand out upon the sacred record as a memorial of his keen and exalted sense of the purity of the worship of God. But no doubt the people in their blind idolatry were disgusted with the apparent rashness and impetuosity of Moses, and many an Israelite was ready to cry out, "What a bad spirit he manifests," and turn to the conduct of Aaron to show a commendable contrast.

And is it not astonishing that the people of Israel should apostatize so soon? That in the short period of forty days so complete a revolution should take place with them? We might safely suppose that the manifestations of almighty power in connection with their deliverance were sufficient to stamp upon their memory and their faith the facts of the existence of the God of Heaven, and their duty to worship him, not to be effaced during their lifetime. Such a revolution of sentiment outside of religion, with any people of equal magnitude, could not take place in less than forty years. Then why this fearful revolution in only forty days? It was one which would affect their present prosperity and their eternal interest. Why this rash, sudden, desperate movement toward perdition?

Their experience, though rich in witnessing the manifestations of the power of God, was brief, hence they were ill-prepared to stand trial. And God was about to establish in their midst his law and a system of worship. Satan knew this, and summoned his legions to hover about God's people in the absence of their leader, and turn their minds to idolatry. These facts are a striking illustration of moral weakness, the dangers of inexperience, and of the power of the devil.

2. The rebellion of Korah, Dathan, and Abiram, and their sympathizers. It is said of them, Num. 16; 2, 3, "And they rose up before Moses with certain of the children of Israel, two hundred and fifty princes of the assembly, famous in the congregation, men of renown, and they gathered themselves together against Moses and against Aaron, and said unto them, Ye take too much upon you, seeing all the congregation are holy, every one of them, and the Lord is among them; wherefore then lift ye up yourselves above the congregation of the Lord?"

This rebellion appears to be the result of too low a standard of holiness with a portion of the people, and their being inflamed by the spirit of jealousy toward Moses and Aaron, who were laboring to bring them up to a higher standard. This is very evident from rebel testimony: "Ye take too much upon you," say the rebels, "seeing the congregation is holy, every one of them." They had a low standard. They were deceived, and deceiving one another, and were irritated at the efforts of Moses and Aaron, who wished to improve their condition. They felt confident that they were rich, and increased with goods, and had need of nothing, and knew not that they were, as the sequel proves, wretched, and miserable, and poor, and blind, and naked. The facts are of such peculiar interest to the subject that we quote largely. Verses 4-7: "And when Moses heard it, he fell upon his face: and he spake unto Korah and unto all his company, saying, Even to-morrow the Lord will show who are his, and who is holy; and will cause him to come near unto him: even him whom he hath chosen will he cause to come near unto him. This do: Take you censers, Korah, and all his company, and put fire therein, and put incense in them before the Lord to-morrow: and it shall be that the man whom the Lord doth choose, he shall be holy: ye take too much upon you, ye sons of Levi."

Verses 23-38: "And the Lord spake unto Moses, saying, Speak unto the congregation, saying, Get you up from about the tabernacle of Korah, Dathan, and Abiram. And Moses rose up and went unto Dathan and Abiram: and the elders of Israel followed him. And he spake unto the congregation, saying, Depart I pray you from the tents of these wicked men, and touch nothing of theirs, lest ye be consumed in all their sins. So they gat up from the tabernacle of Korah, Dathan, and Abiram on every side, and Dathan and Abiram came out, and stood in the door of their tents, and their wives, and their sons, and their little children. And Moses said, Hereby shall ye know that the Lord

hath sent me to do all these works; for I have not done them of mine own mind. If these men die the common death of all men, or if they be visited after the visitation of all men: then the Lord hath not sent me. But if the Lord make a new thing, and the earth open her mouth and swallow them up, with all that appertain unto them, and they go down quick into the pit; then ye shall understand that these men have provoked the Lord. And it came to pass as he had made an end of speaking all these words, that the ground clave asunder that was under them. And the earth opened her mouth and swallowed them up, and their houses and all the men that appertained unto Korah and all their goods. They, and all that appertained to them, went down alive into the pit, and the earth closed upon them: and they perished from among the congregation. And all Israel that were round about them, fled at the cry of them: for they said, Lest the earth swallow us up also. And there came out a fire from the Lord, and consumed the two hundred and fifty men that offered incense.

"And the Lord spake unto Moses, saying, Speak unto Eleazar the son of Aaron the priest, that he take up the censers out of the burning, and scatter thou the fire yonder; for they are hallowed. The censers of these sinners against their own souls, let them make them broad plates for the covering of the altar: for they offered them before the Lord, therefore they are hallowed: and they shall be a sign unto the children of Israel."

As we read the above record of God's punishment of jealousy and rebellion against his chosen instruments, and see how he signally approved of them before all the people, and as publicly manifested his anger upon their opponents, we might suppose that this would forever put an end to rebellion, and that the people would humbly honor the men whom God had honored as their leaders. "But," the record reads, verse 41, "on the morrow all the congregation of the children of Israel murmured against Moses and against Aaron, saying, Ye have killed the congregation of the Lord."

Jealousy and rebellion first originated with Satan, and caused his fall from a position among the highest order of intelligences in Heaven.

Legions of sympathizing angels fell with him. But this heavy blow did not cure the rebellion. Next, Satan caused the fall of man; and he and his angels have ever since been carrying on a warfare against God, Christ, holy angels, and the loyal and faithful of earth, by inspiring fallen mortals with jealousy and rebellion against the government of Heaven. This rebellion can be cured only by exterminating the first great rebel, and all his sympathizers, whether they be angels or men. Such is the nature of rebellion, as we trace its history with the professed people of God down to the present time, that it seems incurable. "For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry." 1 Sam. 15:23. Satan inspires men with the spirit of rebellion, and they are more or less insane, and sometimes act like mad men. This insanity and madness is seen in the rebellion of Korah, Dathan, and Abiram, and in Israel's swift departure from the living God, while Moses was absent from them but forty days.

We trace this spirit of rebellion all the way down the sad history of the church, to the perilous times of the last days, when Satan's malice is turned in tenfold fury against those who keep the commandment of God and have the testimony of Jesus Christ. Here we may expect the unconsecrated, self-deceived, to fall under the power of Satan and manifest an insane madness and rebellion against the work of God, which can hardly find a parallel in the past. But God, in the use of the pure testimony and the rod of affliction will purge his people from all this, and they will yet stand forth united and true.

Eze. 20:35, 38. "And I will bring you into the wilderness of the people, and there I will plead with you face to face. Like as I pleaded with your fathers in the wilderness of the land of Egypt, so will I plead with you, saith the Lord God. And I will cause you to pass under the rod, and I will bring you into the bond of the covenant; and I will purge out from among you the rebels."

Let us go forward to the Judgment, and witness in imagination the disappointment and dismay of the masses of self-deceived, when, too late for remedy, they learn from Christ their real condition.

Matt. 7:22, 23: "Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity."

In the previous verse, our Lord utters a most cutting rebuke on the self-deceived.

Verse 21: "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of Heaven; but he that doeth the will of my Father which is in Heaven."

Many are satisfied with a superficial work, and say, Lord, Lord, in full confidence of their acceptance, while neglecting to do the will of God. This terrible deception is often made complete and sure by the power of the devil, insomuch that the unfortunate victim stands unmoved by Scripture testimony, or touching appeals, or even evident judgments from the hand of God. Such generally start wrong, and in blindness pursue their whole Christian course under a deception as to their condition. But, in this very connection, our Lord has given an illustration of how men should commence and pursue the Christian journey, also the fatal results of a wrong course.

Verses 24-27: "Therefore, whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock: and the rain descended, and the floods came, and the winds blew and beat upon that house; and it fell not: for it was founded upon a rock. And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: and the rain descended, and the floods came, and the winds blew and beat upon that house; and it fell: and great was the fall of it."

We see from Rev. 3:17; Matt. 7:21-27, that it is possible for men to be laboring under a state of perfect deception as to their standing before God, and yet possess a good degree of honesty. It is also evident that in our day, under the deceptive power of the devil, and the example of the apostate churches, there is a strong tendency of the human mind to self-deception. Then how important that the minister of Jesus Christ should preach the pointed truth, and hold forth to the people those warnings against self-deception in the same forcible style in which he finds them in the Bible. As a faithful watchman, he should see the dangers to which the flock are exposed, and fearlessly utter those warnings drawn from the sacred Scriptures which these fearful times demand for the safety of God's people. He who fails to do this—who shuns to give unpleasant testimony because it may offend—who fears, and trembles, and avoids the cross in this respect, may expect an unfaithful watchman's reward.

Ministers and people should cherish an undying love for the pure testimony of God's word. In this, there is safety for both ministers and people from the dreadful power of self-deception. Let the dangers to which the people of God are exposed in these last days be faithfully kept before them.

Self-deception, unless removed from the mind, generally results in rebellion. And we are forced to the conclusion, in tracing the Bible history of rebellion, that determined and deliberate rebellion is incurable. Individuals may, through a mistaken view of things, and a perverted sympathy, become imbued with the spirit of rebellion which time and events may wear away, and they again apparently stand in the light; but such transitions of the mind generally impair the judgment, and becloud the discernment in relation to the things of God. Such persons are in greater danger of again drinking in the spirit of rebellion, and need to set a double watch. It is, therefore, seldom safe to trust these unfortunate persons with responsible posts of duty; for it is almost certain that Satan will lead them to turn the influence you may give them against the cause of God.

But deliberate and determined rebellion has no remedy. That first great rebellion is to cease only by the extermination of Satan and those angels who rebelled and fell with him. The spirit of rebellion that fell upon the children of Israel soon after their miraculous deliverance from Egypt held fast to them. God led them round and round in the wilderness forty years, and manifested to them blessings and judgments to remove this unclean spirit from them, but they would not be corrected. The

next morning after the earth opened and swallowed up Korah, Dathan, and Abiram, and those who dared to stand with them, Num. 16: 23-38, those who appeared loyal the night before broke out in bitterest and most insane rebellion against Moses, saying, "Ye have killed the congregation of the Lord."

That rebellion that the Jewish priests inspired in the hearts of the people against Jesus Christ—the most lovely personage that ever visited this globe—that clamored for his blood in the judgment-hall, has followed and clung to the Jews until this day. And as we look over our short history as a people, we may safely say that one-third of those who have from first to last embraced the Sabbath and come among us have fallen under a spirit of rebellion against the work of God in the third message in bringing out and purifying a peculiar people, zealous of good works. Many could not stand the purifying work, and rebelled against it, and the means employed in carrying it forward. When they first rebelled, they had no idea that they would give up the Sabbath; but a few weeks, or a few months, or a few years, have found them Sabbath-breakers. And we have yet to learn that one single case of determined rebellion among us has been fully cured. May God save his people from self-deception and rebellion.

J. W.

The History of the Sabbath.

For months past I have written very little for the REVIEW. This has not been because I have not felt deep interest with respect to its prosperity, but because other urgent duties have taxed my time and strength to the utmost. I have been preparing a new edition of the History of the Sabbath; and I now stand so near the close of the work that for the first time I feel free to make some statement respecting it in the REVIEW. Though I have by no means given all my time to this work, for many other duties have been constantly devolving upon me, yet I can say that the amount of labor bestowed upon the preparation of this book has been very great. I have taken the utmost pains to get at the exact truth. How far I have succeeded, must be determined by others who shall trace my statements to the authorities which I have followed. As far as possible, I have sought information from the original authorities. I have given my references so distinctly that they can be fully traced. I do not claim that I have committed no errors, but I may with the strictest truth say that I have done the best in my power to avoid mistakes of every kind.

It was my design to re-write the Biblical part of the Sabbath History, and I have bestowed much labor on this part of the work, especially upon the six days of creation. But I found that time would not admit of my carrying this to completion. I have therefore laid aside, for the present, what I have partially prepared for the first division of my work, and decided that with some small changes and additions that part should be simply reprinted.

The history of the Sabbath since the time of Christ involves so many important subjects of inquiry that justice cannot be done to them all without much more time for such work than I have been able to command. I have done what I could, giving especial attention to those questions of deepest interest.

I have completed and sent to the Office all but the last chapter of my work. This is so nearly finished that I trust to send it very shortly. I hope the work will be found of interest to the people of God, and of benefit to his cause.

J. N. ANDREWS.

The Camp-Meeting Campaign.

It may not be improper, now that the camp-meetings are all in the past, to take a glance at them as a whole, to see what has been accomplished, and draw such encouragement from them as the circumstances of the case will warrant.

Perhaps there has been no more discouraging commencement for a camp-meeting season, in some respects, since this class of meetings have been held among our people, than this season. All those prominent gifts who have heretofore interested and led on the people, were, for one reason or another, not available this year. Bro. and sister White were unable to attend because of his lack of health. Bro. Andrews was engaged in preparing his Sabbath History. Bro. Littlejohn's health would not admit of his presence, and others were unable to attend, either from poor health, or other duties. Not only was this the case, but in the Western Camp-meetings,

especially, there was a great disappointment to start on. It was a little embarrassing, to say the least, to those who felt their inexperience and inability to do much in camp-meeting labor, when arriving upon the ground, to have scores eagerly inquire if such and such important laborers were not going to be present; and when informed that they were not, to see the marks of great disappointment, as much as to say, Our meeting will be a failure. Not that they were to be blamed at all for thinking so, only as this showed lack of faith in God, who can bless the feeblest instrumentalities when striving to do his will. But it did take quite an effort to raise the people above the disappointment, especially when waiting several days, expecting Bro. and sister White every train. I could not help pitying the people in their disappointment when only one inexperienced laborer came into their midst, when they had been looking for several who were blessed with ability. In the Eastern meetings, where I had the help of Bro. Haskell, and, in one meeting, of Bro. Andrews, it was very much better. Yet, in spite of all this, I cannot think of one single meeting that I should call a failure. And many of them were very powerful seasons, where the people were very much moved. A deep solemnity rested upon the minds of the people which, I trust, followed them to their homes.

The meetings in Kansas, New York, and Vermont, were more than usually good, while the Michigan meeting was a very solemn one, though a time of great labor and anxiety.

One hundred and thirty-six were baptized in all our camp-meetings, and more might have been, had we not thought it better that the ordinance be administered in their own churches.

Many confessions with great apparent penitence have been made in these meetings, and good resolutions expressed to be more faithful in the future than in the past. As far as I can discern, the people had clearer views of the importance of the work, its magnitude, and the duty of sacrificing to carry it forward, than ever before. The plans proposed by Bro. White to place our institutions on a broader basis, we have tried to back up and explain. Nothing is really more important to cause our people to prize the cause, and have faith in it, than for those who occupy leading positions to act as though they really expected the work will be what they profess to believe it is. I fully believe our brethren will respond to appeals for means when these things are presented before them in the proper light. The beginning we have made this season in appealing for our denominational school is encouraging. In round numbers, the State Conferences have subscribed as follows, mostly in response to appeals made at our camp-meetings. I give the figures approximately, being sure they will foot up full as large as I give them:—

Iowa,	\$ 5,000
Wisconsin,	2,000
Minnesota,	2,500
New York,	4,000
Vermont,	4,500
New England,	5,000
Maine,	1,000
Michigan,	21 000
Ohio,	4,700
Indiana,	1,000
Illinois,	2,000
Total,	\$52,000

I should say here, that brethren of Illinois gave some seven hundred of what was subscribed at the Wisconsin meeting, which will bring her figures up to \$2,700, while those of Wisconsin will fall off that difference. Some other States were also affected by brethren's presence whose residence was in other Conferences. Let it be remembered that when the call was made for the school, \$20,000 was all that was asked for. It is gratifying that the friends of the cause, in responding to these appeals, have pledged upwards of \$50,000, to be paid this year and next. Some thought that the first-named sum could not be raised. It is evident that such misjudged our people. Let not any think that the raising of this amount is due to any special ability on the part of those who solicited the pledges. It should rather be ascribed to the intrinsic importance of the project itself. All could readily see that without very much pleading. And further, the influence of Bro. and sister White led out in the matter, so that those who presented the subject before our camp-meetings had a very easy time in presenting the importance of it, our people having confidence in the leadership of those whom experience has proved were worthy of it. It would have been quite different were there any question about the matter; but being thus backed up, it was nothing to get the people to subscribe. And yet, the raising of \$50,000 of pledges for a school, besides several thousand more for the Tract and Missionary Society, in one season, by a people no more numerous than ours, is a matter of encouragement. It shows some faith in this work on their part.

One point of interest occurred within my knowledge which shows some difference between ourselves and others. A few weeks before our camp-meeting was held in Washington, Iowa, one of the popular denominations held a large Conference in that place. There was a regular jam of people. A large number of ministers was present. Everything went on finely. Some important church object came up and a very

strong appeal was made, and they tried to raise \$800, and failed. Our meeting came. There was not a large attendance of our people. We were a far smaller denomination. Not nearly so many rich members were among us. We had no difficulty in raising \$5,000. A number of other circumstances of a similar character occurred this season in other places. Some of the people stood ready to make real sacrifices for the advancement of the cause. In not a single instance did they come short of our expectations, but exceeded it nearly every time.

On the whole, the effect of the camp-meetings upon my own mind has been encouraging; not that everything among us is as it should be; so far from this being the case, there is very much among us to lament. We need educating in the principles of piety, devotion, sacrifice, and in intelligent zeal and consecration. There are some who are earnestly trying to do their duty and to awake out of sleep, while very many are far, very far on the background.

While some good has been accomplished, we mourn that far more was not. Doubtless much more good might have been done had those gifts been present which have led out in this work. I long to see the power of God more manifest in our midst; to see our people rising to a higher plane of action. Our lukewarmness is terribly offensive to God. We must arouse from sleep.

I must, for one, have more of God's Spirit in my heart. I find that a constant round of meetings (we generally held thirty or more every week) has a strong tendency to bring the mind into a dull state, where the freshness and life of religion gives place to a spirit of mechanically plodding wearily through a round of duties. This I found it very necessary to guard against, I hope with some success, though not with all I could desire. I feel to thank God for as much of his blessing as he has bestowed, but I earnestly desire to live where I may have far more. This work will move forward. God is in it. It is certain to succeed. I never felt more sure of this result than the present season. But shall we be faithful enough to triumph with it? Great and fearful responsibilities rest upon us as a people, unless we are terribly deluded. The world is to be warned. We have a message for the people. May the Lord help us to give it. And may our success next season be far greater than this, is my earnest prayer.

GEO. I. BUTLER.

Mt. Pleasant, Iowa, Oct. 18, 1873.

The Meeting at Osceola, Iowa.

THIS large and important meeting was held according to appointment. We were surprised to see so many of the people present from all sections of the State. Many came from one hundred to two hundred miles, and some even more. Not more than three or four of the camp-meetings that we have held the past season have been larger. It was indeed encouraging to see such an interest to attend a quarterly meeting. It was quite a contrast to the interest manifested in some of the States. I hardly know whether to call it a camp-meeting or something else. We had the large sixty-foot tent pitched a few steps back of our meeting-house in Osceola. The brethren brought quite a number of church tents with them and lived in them. Others rented rooms or houses, while others stayed with the brethren. When the weather was warm, we held meetings in the tent, for the meeting-house could hardly contain the people. One evening, when a little too cool for comfort, many could not get into the house. It has been surprising to us how fine the weather has been during the last three meetings held in this State and Illinois. We expected quite likely the cold would interfere greatly with our meetings, the season was so late. But in these three meetings, the weather has been better than during any of the Eastern camp-meetings. Thus the Lord has greatly favored us.

It seemed very pleasant to meet with the old friends of the cause in Iowa, so dear from past associations. It was a blessed privilege to me. And there were very many who have come in since, who are young in the cause, and it was largely for their benefit that this meeting was appointed. Our meetings were solemn, and a good measure of the Spirit of the Lord was with us. Close, searching, practical preaching was the kind that seemed to be in demand, and most appreciated. Another main object of the meeting was the furtherance of the tract and missionary work. The reports showed a commendable increase in the efficiency of the society. Through the efforts of Bro. Haskell, the aims and working of the T. and M. work were quite fully elucidated, and the true spirit of sacrifice, which should characterize it, explained. Some seven or eight hundred dollars were pledged at the meeting on the missionary and tract fund, with the expectation that it would be increased to eleven or twelve hundred when set before the different districts by the directors.

We feel an ardent interest that the tract and missionary work shall succeed in this State, as well as in any other, and we hope our brethren upon whom the responsibility rests will press the work forward with energy in all directions. This fall and winter is just the time to take hold in the circulation of tracts, and especially in procuring subscribers for the REVIEW, Reformer, and Instructor, on the liberal terms offered by the Association. Especially should

the remarks of Bro. White in regard to the trial trip on REVIEW be remembered and acted upon. We must be active in giving the light to the world which God has committed to us. If all members of the Tract and Missionary Society in Iowa take hold in getting subscribers, much can be done. A Conference, numbering seven hundred members, all of whom should belong to this society, might accomplish great good. We hope they will take hold with energy in this great and important enterprise.

We must not forget to mention the presence of Eld. Varnum Hull, of our S. D. Baptist brethren, who came a long distance to meet with us. We formed a very pleasant acquaintance with him at the Milton Junction Camp-meeting in June. That was the first of our general meetings he has ever attended, and, as far as we could ascertain, it left a very pleasant impression upon his mind and heart. At any rate, our meeting again at Osceola was a cordial one. He mingled with us freely, and spoke with great emotion and interest in our meetings, and added to their interest by his timely remarks. We were all much struck with a remark which he told us was made by Eld. Maxon, a devoted S. D. Baptist, which Bro. H. said was made when he himself was a young man, to his Baptist brethren—that if they did not make God's holy Sabbath of more importance, and urge its claims more upon the public mind, God would raise up another people who would.

And Bro. Hull told us this solemn declaration had been much before his mind since he had been at our meeting, and as he spoke, he manifested much emotion. Many eyes filled with tears. We trust God is doing a good work among our Baptist brethren, and that many of them are feeling the importance of making this great question of the obligation of God's law of more importance; even as we ourselves have need of doing. Bro. H. gave one discourse on the law question during our meeting, which was listened to with great interest by a densely packed house of people. We were much pleased with the interest and spirit manifested by Bro. Hull in our meetings, and by his ardent interest in the great Sabbath cause, and while we labor in different spheres of action in the same great reform, we trust our mutual interest in each other's welfare will increase.

This meeting closes our camp-meeting season. Bro. Haskell and I part to go to different fields of labor. We have both enjoyed our labor together very much. Not a single jar or trouble has existed between us. I trust God will bless him as he goes on to labor in the T. and M. work.

GEO. I. BUTLER.

Mt. Pleasant, Iowa, Oct. 15, 1873.

Marks of True and False Inspiration.

SPEAKING of the celebrated Pagan oracle of Apollo at Delphos, Rollin says: "As soon as the divine vapor, like a penetrating fire, had diffused itself through the entrails of the priestess, her hair stood upright upon her head, her looks grew wild and furious, she foamed at the mouth, a sudden and violent trembling seized her whole body, with all the symptoms of distraction and frenzy."

To this the following note is appended:— "Among the various marks which God has given in the Scriptures to distinguish his oracle from those of the devil, the fury of madness attributed by Virgil to the Pythia, *etrate fero cordatum*, is one. It is I, says God, that show the falsehood of the diviner's predictions, and give to such as divine the motions of fury and madness; or, according to Isa. 44: 25, that frustrateth the tokens of the liar, and maketh diviners mad. Instead of which the prophets of the true God constantly gave the divine answers in an equal and calm tone of voice, and with a noble tranquility of behavior. Another distinguishing mark is, the demons giving their oracles in secret places, by-ways, and in the obscurity of caves; whereas, God gave his in open day, and before all the world. I have not spoken in secret in a dark place of the earth. Isa. 45: 19. I have not spoken in secret from the beginning. Isa. 48: 16. So that God did not permit the devil to imitate his oracles without imposing such conditions upon him as might distinguish between the true and false inspiration."

How striking the resemblance between the ancient heathen oracles and modern spirit manifestations! A room from which the light of day is excluded is the chosen place of communication. And the mediums exhibit violent tremblings and distortions and symptoms of frenzy; and this has been known to result in the death of the medium; as was the case sometimes with the Pythia or prophetess of the oracle of Apollo, according to Lucan, as quoted by Rollin.

R. F. COTTRELL.

THE Rev. Mr. Young was one stormy day visiting one of his people, an old man who lived in great poverty in a lonely cottage. He found him sitting with the Bible open on his knees, but in outward circumstances of great discomfort, the snow drifting through the roof and under the door, and scarcely any fire on the hearth.

"What are you about to-day, John?" was Mr. Young's question on entering.

"Ah! sir," said the happy saint, "I'm sitting under His shadow with great delight!"

THE CHRISTIAN PATH.

"I will lead them in paths that they have not known." Isa. 42:16.

FATHER, the way is dark; I cannot see
The narrow path that leadeth up to thee;
I shudder, and my heart is filled with dread;
Is this the path that thou would'st have me tread?

Child, though thy path may seem so dark and drear,
My presence shall that pathway ever cheer;
The night shall turn to day; the shadows flee;
It is the path that I marked out for thee.

Father, the way is rough; 'tis covered o'er
With thorns and briars, and my feet are sore;
I stumble o'er the rocks on either hand;
How shall I ever reach the better land?

I know the way is rough; that rocks abound;
That thorns and briars in that path are found;
But cling thou closely, firmly, to my hand,
I'll bring thee safely to the promised land.

Father, the way is long; I'm weary, too;
Is not my tedious journey almost through?
Have I much longer here on earth to roam?
Am I not nearing now my heavenly home?

Yes, weary one, thy journey's almost o'er,
Thy feet have almost reached the other shore;
Soon shalt thou rest; see yonder's Heav'n's high
dome;
Soon shalt thou enter in that heavenly home.

Then, pilgrim, still press on; still follow me,
Though dark and rough thy path may seem to thee;
I'll guard and guide thee, ever by my hand,
And bring thee safely to the promised land.

Lutheran Observer.

Progress of the Cause.

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

The Cause Among the French, Scotch, and
Americans, in Brown Co., Wis.

I HAVE NOW been laboring in this county three weeks and a half; have spoken fifteen times in French, seventeen times in English, and traveled on foot from twenty to thirty miles a week. I have had three objects in view in making this, my first direct experiment for those of my tongue: first, to raise up the young believers on those points of advance which are regarded as essential to the prosperity of the cause among our American brethren; secondly, to see what could be done at present to push the work still farther among the French; and, thirdly, to enlist, if possible, the influence of some in a small neighborhood of Scotch and Americans, in favor of the truth and cause among the French. And I am thankful for being able to report some progress in these three directions. The brethren generally receive the truth with eagerness, receive the health reform, as far as I am prepared to present it without the assistance of Mrs. Bourdeau, and manifest a spirit of sacrifice in point of means and other efforts to help advance the truth, that I have not seen excelled, if equaled, among our American people.

Yesterday, twelve of our Belgian brethren came together, to see what they could do on Systematic Benevolence. They were all poor or in very moderate circumstances; seven of them were women, one was a widow, and one (a brother) was sick with lung complaint. I must confess that I never took up the subject with more delicacy; but, to my astonishment, \$60 were pledged in less than five minutes; and the whole amount was voted to the Wisconsin Conference Fund; "for," said the brethren, "we want to unite with our American brethren in the work." This spirit of union and true sacrifice starts my tears while I write, and I think it would start the tears of others in pleasant circumstances, if they were permitted to see the destitution of these families in home comforts, etc. A church of twelve members was organized.

On account of prejudice, lack of interest in religious things, and, perhaps, partly because of a disgraceful occurrence between two who professed to keep the Sabbath, our advance on new ground among the French has been slow. But we find a few who are interested; and to-day, with the aid of French notices which we have had printed at our Office, we commence a more thorough effort to see what can be done for the French at this point. But I am aware that the work will require a long, steady pull; and that under certain circumstances the work may have to be postponed at some points until certain influences have worn away.

We are gaining the confidence and affections of the Americans, and take up the Sabbath question to-morrow evening. I am satisfied that in many efforts that are made in new fields, the Sabbath question and other subjects are introduced too soon. More than half of my discourses have been on practical religion in harmony with the coming of the Lord and a preparation to meet it. The neighborhood is small, and we cannot expect great results. But I should feel that the effort was not in vain if none received the truth at present, as the Lord has approved the effort by his Spirit. I am sure that the people would have closed their ears against us if we

had urged our peculiar views upon them too soon.

It is difficult to convince some of our French brethren that they are not neglected in not having works in their own tongue. To illustrate: Sister Capman, of whom I spoke in my last report, has come about one hundred miles, with her youngest son, aged thirteen years, to hear French preaching for the first time. All she had had for her instruction for thirteen years was her Bible and two French tracts which were published sixteen years ago, when our facilities and experience were very limited. She and her son walked fourteen miles, last Friday, to be at our meeting. She was perishing for want of knowledge. Without my suggestions, her little son offers his services to help set French type after receiving some instruction. Sr. C. reports that two Catholics have received the truth through her efforts in connection with the two French tracts she had.

Yes, we need French works, and I earnestly desire that Bro. White's plan to carry on this branch of the work on a large scale, as though we meant to do something, be carried out without delay. All I wish is, to know the place the Lord would have me fill, and I will humbly fill it.

We are in perishing need of one or two small works to serve as stepping-stones between Catholics and Protestants; for I believe that many Catholics in this country, who are partly dissolved from the influence of Romanism, will yet embrace the truth. All our French brethren in this section were Catholics a few years since; and why may not others situated as they were be led to rejoice in the truth that they love? But where are the tracts for our judicious brethren who have the cause at heart and might greatly help as colporteurs to hand out? How can we meet those who, when hearing on interesting and important questions, ask us, "Have you tracts on this subject?" We have doubtless been too anxious for this branch of the work, but what part shall we act? What shall be done with translations of Bro. White's work on the 24th of Matthew, "Which Day do you Keep? and Why?" etc., by my brother and others?

Eight were baptized yesterday; but our way was greatly obstructed. The wind was so high that we could not baptize at Green Bay, two miles from this place. We then decided to baptize in a brook near by, but were refused the privilege. The people had gathered together from various points, and we were obliged to go nearly two miles farther, the candidates and most of the people following us on foot. This circumstance has given us the sympathy of many. Truly God does strengthen, and he will have all the praise.

D. T. BOURDEAU.

Wequico, Brown Co., Wis., Oct. 6, 1873.

Labor in Northern Michigan.

At the earnest request of Bro. Corliss to accompany him to his former field of labor, I met him and Bro. Trim at Owosso, who took me to his house near Fremont, Shiawassee Co., on Wednesday, September 17. We were here six days. Held nine meetings, with good freedom; visited several families, and went to the Shiawassee river, where two willing converts were baptized.

In the evening, met again, and after explanation had been given of a gospel church and gospel order, and the qualifications and duties of officers, a church of six was organized. Bro. Trim was chosen elder, and Bro. Olmstead, clerk.

There are several more here who are much interested, and we hope will soon take their stand with God's people. A bad influence has been left here by one who has labored here. We hope it may not prove fatal to any.

We came from Fremont to Williams, Bay Co., September 24. There was a small church of six members raised up here, a few years since, but they had got into difficulty, and were so divided that for a time they had held no meetings. Bro. Corliss came in here and commenced meetings. Soon their difficulties were removed and union restored. Others became interested, so that now there are sixteen members. We held, in all, seven meetings, three in Williams, three in Kawkawlin—five miles north-east, and one in Jay. Afterward, six were baptized in the Tittabawassee river, witnessed by a large audience.

Thursday, October 1, we came to Vernon, Isabella Co., and held a meeting in the evening.

Friday, Bro. Finissy brought us to Grant, Clair Co. Here some twenty had commenced to keep the Sabbath under Bro. Corliss' labors, but, on account of the straightness of the way and opposition of friends, many of them have given up. We held here five meetings; went to Beaver Creek, two miles distant, dammed up the stream, and six were baptized. We then returned to the school-house, where a church of six was organized, and Bro. Green was chosen elder. Some, who were much opposed when the lectures

were given, are becoming friendly, and are inquiring after the truth. Oh! may their prejudices all give way so that the light can shine into their hearts in all of its beauty, and cause them to obey. Monday, the 6th of October, we returned to Vernon, and held a meeting in the evening. The seventh, we came to Clair, where I took the train for this place, and Bro. and sister Corliss for Grand Traverse. May the Lord be with them and prosper their labors, is my prayer.

R. J. LAWRENCE.

Jay, Saginaw Co.

South Missouri Tent.

This tent was taken down yesterday, and will not be pitched again the present season. The last meeting was held at Nevada City, for three weeks. The nights were generally uncomfortably cool, which prevented as good an attendance as was desired, and which made it necessary also to close sooner than we otherwise should.

At this place, some ten are now rejoicing in the truth. May the Lord shield them as the apple of his eye and grant them grace and strength to persevere to the close. As the result of the labors under this tent, some eighty have embraced present truth; to whom we would say, So run that ye may obtain. Ye are not crowned except ye strive lawfully. The only way to build on the Rock is to hear Christ's sayings, and do them.

T. J. BUTLER.

St. Lawrence Co., N. Y.

I FIRST visited the town of Russell, St. Lawrence Co., about the 15th of last March. Held meetings in the southern part, and in an adjoining district known as Silver Hill. There were three sisters keeping the Sabbath, living about eight miles apart. One of them had kept it nineteen years; the other two, about one. I held meetings in the two neighborhoods each alternate three evenings, for four weeks, and left on account of sickness. At that time, three or four more had decided to obey God, and keep all his commandments. They appointed meetings on the Sabbath at a private house. On returning to them in three weeks, I found twelve or fourteen keeping the Sabbath, holding their Sabbath meeting at the school-house, with a Bible-class and Sabbath-school, all moving on in good order.

Ten have received the ordinance of baptism, and united in church fellowship. We are expecting that others will come and do likewise. During the meetings, and since, they have had opposition from ministers and people; but none of these things move them. They have only to press together, and walk in the truth they have received and will receive from time to time, as it will shine out from the message, to be a strong people in the Lord. This church with all of the churches, and all of our people, must remember that in "union is strength," and that the love of God in the heart will bear, believe, hope, and endure, all things.

I have been speaking the truth to the people of South Colton for little over a week. It has the name of a "hard place," yet as the sound goes out, some become interested, and we look for a small gathering, though they may be scattered. God's truth will certainly find a response in the hearts of his people.

C. O. TAYLOR.

Oct. 9, 1873.

Arcadia, Wisconsin.

My last report closed with May 15. I was then in company with Bro. J. C. Nelson, at Hixton. We held meetings there Sabbath and Sunday. The following week went to Arcadia and commenced meetings in a Norwegian settlement; continued here until June 13. These people are all Lutherans, and nearly all belong to the church. They had never heard on present truth; only a very few had seen some of our tracts. From the first, they manifested an interest to hear. And when we left them, there were quite a number in favor of these things, and some intended to obey. We left them to attend our camp-meeting. It was then thought best to return, which we did, and commenced meetings again, July 5, and continued five weeks, the interest still holding good. But now the opposition commenced very strong and active, and for a time, we feared the result. In general, the people are much attached to the priest. But, with the honest truth-seekers, the opposition tended to expose error and establish truth, and a few began to decide in its favor.

I was then taken sick and unable to labor. I returned home. After improving some in health, I moved my family to Fort Howard, Brown Co., this State, where we are now located. After making some preparations about home, returned to this place Sept. 25. Those that had started, we found growing stronger, and others taking hold with them. There are now eight, I believe, trying to keep the Sabbath, and others favorable. But they have much to learn. It is astonishing to see people grow up in a Christian (?) denomination from childhood to gray hairs never see-

ing or hearing prayer, except such as is performed by the priest standing in the pulpit. But there are honest souls that are desirous to learn the way of God and walk in it. I feel that a great deal of wisdom and grace from God is needed in this work. I desire to be humble and seek the Lord with an earnest purpose, that I may be led and instructed by his Spirit in the ways of wisdom and truth.

O. A. OLSON.

Arcadia, Oct. 8, 1873.

Indiana State T. & M. Society.

FIRST ANNUAL MEETING.

THIS meeting was held in connection with the camp meeting at Railles' Grove, Sept. 21, 1873. Meeting was opened with prayer by Eld. S. N. Haskell.

The reports showed that this Society had distributed about 50,000 pages of reading matter, but it did not carry out the system of reporting missionary labor as is done in other Conferences; consequently, no systematic report was given of the workings of this Society. This matter was explained by the President, after which, Bro. Haskell explained the manner of conducting the Society.

The matter being left for further consideration, the President appointed Bro. Lane, Jones, and Sharp, as a committee to nominate officers for the ensuing year.

SECOND SESSION.

Sept. 22. Remarks from Bro. Haskell and Butler in regard to the importance of systematic labor in the workings of the Society, and an earnest, zealous pushing forward in the work.

The brethren then proceeded to raise money to meet the wants of the Society; \$167 were pledged, and \$67 of it paid.

On motion, it was voted to raise this fund to two hundred dollars as a capital stock to be used in the interest of the Tract and Missionary work in this Conference.

The following report of Committee on Nominations was read and accepted, and nominations ratified by vote of the Society:—

For President, Wm. Covert; Vice President, Charles Seaward; Secretary, J. M. Rees; Treasurer, George White.

Directors: Dist. No. 1, James Harvey; No. 2, Wm. Covert; No. 3, George Shortridge; No. 4, Noah Carahoff.

Adjourned sine die.

WM. COVERT, Pres.

J. M. REES, Sec.

Brown Co., Wis.

Two more were baptized last Sabbath, and joined the church. These were young Sabbath-keepers.

A week ago last Sunday, the Catholic priest told his people that those of them who should attend my meetings would be excommunicated, and I had but one Catholic out to hear me last week. The one who forbade our baptizing on her premises had just returned from hearing the priest, and she insisted that the large amount of rain we had had of late was owing to my coming to the place.

All the influence I can command with French hand bills, etc., will not induce the people to come out to hear. The consistent course of the church will have to be brought into requisition to remove prejudice, caused largely by sad occurrences which would have been averted could I have come to the place last spring. But thank God for what has been done. Our brethren here can take courage. We organized a Bible-class and Sabbath-school last Sabbath. It was rather awkward to start these without books, but, fortunately, one of the brethren can read English some. I shall now have to turn my attention to other points. Pray that God may lead.

D. T. BOURDEAU.

Wequico, Brown Co., Wis.

Wisconsin.

ACCORDING to appointment, I commenced meetings in Burn's Valley, Lacross Co., Sept. 16, 1873. I found the brethren and sisters in this vicinity very much discouraged. They did not believe anything could be accomplished here; but I thought differently. They had given up their Sabbath meetings, and things looked very discouraging. I remained here thirteen days; held eighteen meetings—fifteen preaching and three prayer meetings. The Lord met with us, and blessed the word spoken. The brethren and sisters were revived spiritually, and encouraged to renew their covenant vows, and to put forth greater efforts to be overcomers and to labor for the spread of present truth. We organized a church in this place. Bro. Milo Downer was elected elder; Bro. M. E. Lamphere was chosen deacon; sister Jane A. Wood, treasurer, and sister I. A. Lamphere, secretary. Systematic Benevolence was arranged; amount pledged for the year was thirty-six dollars and forty-four cents.

We believe additions will be made to this church soon. May the Lord bless these dear ones, and help them to be faithful and live out the truth.

We also organized a tract and missionary society. Eight dollars were received for

membership, and sent to Wm. Kerr, Conference Treasurer, with an order to be forwarded to the Publishing Office, to pay for tracts and pamphlets for this district, No. 6.

P. S. THURSTON.

Modena, Buffalo Co., Wis., Oct. 2, 1873.

Greeville, Mich.

I HAVE been in this section nearly two weeks. Some eighty brethren and sisters have attended our meetings each Sabbath, some coming a long distance to meet with us. One sister said she had not heard preaching before for four years. Our social meetings have been indeed encouraging. The first Sabbath I was here, there were seventy-three testimonies given in about that number of minutes.

But there is a more pleasing feature than this, which inspires our hearts with hope and courage of brighter days for this and other churches in this section. The work of God is manifestly settling deeper into the hearts of his dear people. The counsel to the Laodiceans is taking hold of the lukewarm. I trust they will heed it; that they will buy the "gold tried in the fire," and be rich in good works. Old pilgrims, who have been long in the way, can see that there is for them, a higher attainment in the spiritual life. Oh! that this transforming power of the truth and Spirit of God might be experienced by every one of us who has a connection with the present truth. Oh! that we might feel for the salvation of souls around us as we should.

Last week, in company with Bro. Fargo, I spent one night at the Danish settlement. Found the friends in this section, except the sick, convened at the house of Bro. Larsen, to whom I spoke from Acts 10:34, 35. Brotherly love and Christian union unite their believing hearts. They hold the truths of the Bible as presented to them at first, by Bro. John Matteson, as very choice; and appear to be trying to walk in the light as it shines upon their pathway. They spoke with earnestness of their desire to overcome, and to be prepared to meet the Saviour when he comes.

In their devotions, in their own tongue, we could much better understand the Spirit witnessing to God's approval than we could their language. In this, they have decidedly the advantage of us, as they can not only understand quite well our language, but they also know the good Spirit which attends the message we bear.

Last night, we held a meeting for celebrating the ordinances of the Lord's house. One was added to the church, and I think all were benefited as we commemorated the matchless love of Jesus. Next Sabbath, I expect to be at Bushnell.

Old friends here deeply sympathize with Bro. and sister White, in their affliction, and would most gladly welcome them here again. May the Lord bless them with strength to once more fill their place in the work they have ever held so dear, and for which they have suffered so much.

A. S. HUTCHINS.

Oct. 20, 1873.

Darkness for Light.

LEARNING that the Rev. A. J. Frost of the University Place Baptist church, on Douglas Place, had prepared a sermon on the Sabbath for the benefit of a Sr. Steinbauer, whom they had recently received into the church, but whose faith they could not shake on the Sabbath and other points, a few of us repaired to that place of worship on Sunday morning, Oct. 5, well supplied with tracts on the Sabbath question. He handled the subject very ably and craftily, often placing darkness for light. Among the points he made was the assertion that there was no positive command even for the seventh day, as, unlike the rest of the commands, it commenced with "Remember the Sabbath day," referring to it as an existing institution. We ought not, therefore, to demand a positive command for the first day, inasmuch as we have the example set us of resting on that day, as well as the teaching of the Saviour and apostles. Again, there were certain reasons why the Jews should keep the seventh day, because they were brought out of bondage, &c. Again, as the Sabbath was made for man, and consequently man was greater than the Sabbath, therefore the Sabbath is flexible, and if more reasons exist for its change than its observance, man should have the advantage of the change.

He was well posted, having resided, I think, in a Seventh-day Baptist community for a time. He had a large and deeply interested audience. At the close of the sermon I arose and made a few remarks, stating that I was deeply interested in the dissemination of the truth upon this important subject, and had some tracts, one a sermon on the Sabbath by Eld. Littlejohn, and another entitled "Who changed the Sabbath?" which we would like to distribute if there was no objection. He very graciously bowed assent, and we placed them in the hands of nearly

the entire congregation, who generally received them very pleasantly. I learn that his congregation have the reputation of being one of the most devoted and sincere in the city. May the dear Lord help some of them to come to the light and walk in it. I also learned that two professors in the University, one of Greek and the other of Hebrew, were both writing on the subject of the Sabbath, and had said they were going to visit her and convince her of her error. May the Lord use her as an instrument for confounding these great men, and opening their eyes to the truth.

E. G. RUST.

Twenty-four Reasons for Being a Vegetarian,

FROM THE BIBLE, THE LAWS OF HUMANITY, SCIENCE, HEALTH, AND ECONOMY.

1. BECAUSE the primitive injunction of the Almighty to man, when in a state of purity and holiness, was, "Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat." Gen. 1:29.

2. Because neither Scripture nor any other authority shows the mechanism or physical structure of the human body to be in anywise different now from what it was when the Creator pronounced it "good."

3. Because during the time man abstained from the flesh of animals as food (i.e., from the creation to the deluge), the average length of his life was much greater than it has been since.

4. Because although the divine permission was given to man to eat flesh, as divine permission was afterward given to the children of Israel to have a king (1 Sam. 8.), there seemed to have followed a punishment in like manner; for we find that his days gradually shortened from that period.

5. Because the anger of the Almighty was raised against the children of Israel, when they demanded flesh of Moses (see Num. 11:19, 20; also 5:33, where we are told that "while the flesh was yet between their teeth, ere it was chewed, the wrath of the Lord was kindled against the people, and the Lord smote the people with a very great plague").

6. Because the eating of flesh is constantly used in the Old Testament as a symbol of the worst abominations; while the praise of the promised land was, that it yielded grapes, figs, and pomegranates,—a land flowing with milk and honey.

7. Because Daniel and his companions, who ate pulse and drank water, were "fairer and fatter in flesh than all the children which did eat the portion of the king's meat." (Dan. 1:15.)

8. Because those who abstain from animal flesh as food (other habits being correct), live to a good old age. Among others may be cited the early Christians, many of whom lived from one hundred to two hundred years of age, Lewis Cornaro, Old Parr, Henry Jenkins, and a host of others. The "riotous eaters of flesh," on the contrary, seldom attain longevity.

9. Because I find, from the unvarying testimony of vegetarians, that they enjoy a comparative immunity from disease. Many who have lived to old age have scarcely had a day's sickness since adopting the vegetarian practice. Not a single case is known, although a rigorous inquiry has been instituted, of a vegetarian being attacked with cholera, during the late visitation, either in this country or in America, where, especially in New York, they are very numerous, and where the disease was extremely destructive. When the epidemic did enter the house of a vegetarian, it was to take some flesh-eating member of the family. John Howard, the philanthropist, visited, while living on a vegetarian diet, dungeons and other abodes of wretchedness, where fevers and malaria were raging so violently that his guides durst not enter. The most flesh-eating nations are always the most diseased.

10. Because "the brave Spartans, who, for muscular power, physical energy, and ability to endure hardship, perhaps stand unequalled in the history of nations, were vegetarians, as well as the armies of Greece and Rome, in the time of their unparalleled conquests; the departure from their simple habits being soon followed by their decline;" also, because, "in the training for the public games in Greece, where muscular strength was to be exhibited in all its varied forms, vegetable food was adhered to; but when flesh-meat was adopted afterwards, those hitherto athletic men became sluggish and stupid."—See *Vegetarian Messenger*, vol. i. p. 25; also, Preface to Rollin's *Ancient History*.

11. Because many of those bright geniuses who have opened out to the world fresh tracts of thought, and traveled the untrodden paths of knowledge, have, from their own private convictions, become vegetarians. Among others, may be named Pythagoras, Plato, Plutarch, John Wesley, Benjamin Franklin, Emanuel Swedenborg, John Howard, Alphonse de Lamartine, and others.

12. Because those who live on a vegeta-

rian diet are, as a class, heavier, and capable of lifting greater weights than those who live on a mixed diet; as proved by Professor Forbes on experiments on flesh-eating Englishmen, porridge-eating Scotchmen, and potato-and-bread-eating Irishmen; the Scotchmen being superior in height, weight, and strength to the Englishmen, and the Irishman superior to both. (Chamber's Information for the People, sheet on the Physical History of Man.) "The Laplanders, living on flesh, are a diminutive race, while the Finns, who inhabit the same climate, and live chiefly upon the products of the soil, are as fine a race as the Swedes or Norwegians;" the difference, says Dr. Lambe, "must be attributed mainly or entirely to diet."

13. Because vegetarian diet gives a more youthful and beautiful appearance to the "human face divine." Adam Smith, in his *Wealth of Nations*, informs us that the greater part of the most beautiful women in the British dominions are said to be from the lower ranks of the people of Ireland, who are generally fed with potatoes.

14. Because those animals which, for power of endurance and rapidity of motion, are made subservient to the wants of man, derive the whole of their strength and nutriment from the vegetable kingdom: such are the horse, the camel, the elephant, &c., &c.

15. Because my feelings are shocked by the quivering limbs, the horrid moans, and the melancholy whinnings of the poor animals, as they receive from the "butcher" those wounds necessary to end their existence; and because I cannot believe that, if Infinite Wisdom designed me to use flesh as food, he would have implanted in my bosom an instinctive abhorrence of such deeds of blood.

16. Because the matured convictions of the most eminent naturalists known, namely, Linnaeus, Daubenton, Gassendi, Sir Everard Home, Baron Cuvier, Ray, the botanist, Professor Lawrence, Lord Monboddo, Mr. Thomas Bell, and others, are, that the teeth, the stomach, the cellulated colon, and indeed the whole of the internal and external structure of man, clearly indicate his adaptation to a fruit, farinaceous, graminivorous, and vegetable diet.

17. I am a vegetarian, because I find the testimony of the most eminent organic chemists, Liebig, Boussingault, Playfair, and others, is—(1) That, in consuming the flesh of animals, we consume, strictly speaking, only the vegetable productions which have served for their nutriment; and consequently obtain them at "second hand." (2) "That vegetable albumen and animal albumen, and vegetable fibrine and animal fibrine, are identical, scarcely differing even in form." (Liebig's *Familiar Letters on Chemistry*.) I should therefore obtain not the slightest advantage as regards the quality of the article by feeding on flesh. (3) That flesh contains only 36 per cent of solid nutriment, 64 parts being water, while many vegetable productions, such as grain and other farinaceous food, contain from 80 to 90 per cent of solid nutritious matter. (4) That man requires in his food a large proportion of carbonaceous material to keep up the heat of the body. That "butchers' meat" contains much less of this than vegetables, as it consists of flesh-forming principle, with 14 per cent of fat for animal heat; while all vegetable productions used as food contain flesh-forming principle, more heat-forming principle, more ashes for the bones, and a portion of innutritious matter. I am therefore a decided gainer in every point of view by obtaining my food direct from the vegetable kingdom.

18. Because the experiments of Dr. Beaumont on the body of Alexis St. Martin (who was accidentally wounded in the side by a gun-shot, in such a manner as to leave an opening to his stomach, and enable Dr. Beaumont to examine the operation of digestion in the human body), prove that, when flesh is taken into the stomach, it causes an excited and inflamed appearance of the coating of the stomach, somewhat similar to that produced by taking alcoholic drinks; so much so, that Dr. Beaumont calls flesh "heating and stimulating."

19. Because economy being one of the grand distinguishing features of nature, and the productions of the vegetable kingdom four or five hundred per cent cheaper than the same weight derived from the flesh of animals, it is unnatural, as well as unphilosophical and unbusiness-like, to pay so much dearer for an inferior article.

20. Because I find the Almighty has implanted in those animals which feed upon flesh, instincts to seek their food by night; while man's natural instincts lead him to sleep by night, and eat and work by day.

21. Because a large proportion (some say 19 out of every 20) of the animals slaughtered for the public market, are diseased; which is caused by putting the animals into an unnatural condition, *absolutely necessary* to fatten or otherwise prepare them, by bleeding, &c., for the public market. Charles Lane, in his essays on dietetics, says, "There can be no doubt that to the eating of swine is to be attributed the exceeding prevalence of scrofula,

measles, and other cutaneous diseases so common in Great Britain."

22. Because those animals which live on flesh are vicious, savage, and dangerous; while those that live on vegetable productions are mild, docile, and tractable. Even animals naturally savage, by being fed on meal-porridge, bread, milk, &c., seem to lose their natural ferocity and become domesticated, as, for instance, the dog and the domestic cat; while sheep, and other gentle animals, have become savage and dangerous when fed on flesh.

23. Because a vegetarian diet, by contributing to the physical health of man, improves likewise his moral condition, besides conducting in no small degree to the healthy development of the intellectual faculties; since it must naturally follow that, by rendering the instrument clear and pure, the acts of life will be materially influenced, in being identified with that which is clear and pure also.

24. Because the principle contains within itself a protest against slavery, capital punishment, war, intemperance, and other evils of society; also, because the active benevolence of its principles fosters and encourages all movements having for their object the well-being and moral elevation of the human family.—*Published by the Vegetarian Society, Manchester, England.*

SAID Mrs. Jenks, on her return from church, "When I see the shawls of those Johnsons, and then think of what I have to wear, if it was not for the consolations of religion I don't know what I would do."

ALL that is good must be tried, to prevent it from being lost or spoiled. The cross is therefore mere grace and goodness.

Do not dread possible worldly trials; perhaps they will never come; and if they do, God will strengthen you.

Obituary Notices.

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

DIED, in North Liberty, Indiana, Oct. 3, 1873, my beloved wife, Elizabeth Harvey, aged forty-eight years. She was converted in early life and joined the Methodist church, where she maintained an unimpeachable Christian character. Some ten years since she was convinced, by careful examination of the Scriptures, that we are living in the hour of God's judgment, when she withdrew from the Methodist church and embraced the seventh day Sabbath and nearly all the doctrines held by the Seventh-day Adventists. She leaves her husband and one son and a large circle of relatives and friends, who mourn their loss, but not without hope. Very appropriate remarks were made at her funeral by Elder S. H. Lane, from 1 Cor. 15:20, 21. JAMES HARVEY.

DIED, of consumption, near Greenville, Mich., Aug. 26, Abijah Noyes, aged sixty-two years. Bro. N. suffered much, but we hope that his will be the reward of the just. P. STRONG.

DIED, in Chicago, Oct. 7, 1873, Chas. Wegener, aged thirty-eight years. Short discourse by a German Adventist minister, from Job 11:14.

Bro. Wegener had been a sea-faring man and quite a missionary among the sailors, until conviction that the seventh day was the Sabbath of the Lord drove him from his occupation, and he came to Chicago and opened a small store. He was a German by birth, had kept the Sabbath some five years, and held, on most points, with Seventh-day Adventists. He bore a plain testimony wherever he was, and for some time previous to his death had united with us in social worship and Sabbath-school exercises. He had not a relative in this country. Among his last rational words were, "The blood of Christ cleanseth from all sin." I think he was a very upright, conscientious man, and will have part in the first resurrection. E. G. RUST.

DIED, Sept. 25, 1873, at his residence near Uniontown, Bourbon Co., Kansas, Bro. David W. Stuck, aged forty-five years, three months, and twenty-five days.

Bro. Stuck embraced the present truth and united with our little church at Uniontown, which was organized by Brother Cook, April 20, 1872. He lived a consistent Christian until called away. He leaves a wife and three children to mourn, but not as others who have no hope. We miss him from our little band, but we humbly committed him into the hand of the Lord, who doeth all things well. May the Lord comfort the lonely widow and children, and guide them on in the way of truth.

A. W. COXE.

DIED, in Washington Co., Kan., Sept. 10, 1873, of consumption, Elizabeth D. Curl, after suffering severely about ten months. Her loss is deeply felt by the family and friends, but we trust she sleeps in Jesus, who was her only hope. At the funeral, words of comfort were spoken by W. H. Knight, Methodist. A. L. CURL.

DIED, in Caledonia, Boone Co., Ill., Sept. 13, 1873, of cholera infantum, our youngest child, Lydia Isora, aged three months and ten days. Although we greatly miss her, we sorrow not as those without hope, for we do hope, if faithful a little longer, we shall meet the loved ones where

Sickness and death cannot harm them,
Nor tear them again from our side.

J. & E. F. HUNTER.

DIED, in East Saginaw, Mich., Sept. 25, 1873, at the residence of Dr. Hough, of pulmonary consumption, Alman W. Flint, in the twenty-seventh year of his age. He embraced present truth above five months ago. He was a patient sufferer, and died in hope of a part in the first resurrection.

Deceased was formerly a resident of Vermont.
J. G. BENTON.

The Review and Herald.
Battle Creek, Mich., Third-day, Oct. 28, 1873.
THE present number of the REVIEW is, "42-20," by comparing with these the figures on your *paper*, you can tell when your subscription will expire.

General Conference.

SEE call in this paper of General Conference for Nov. 14, and Publishing Association for the 17th.

Testimony No. 23.

THIS number contains a very important message to the church of the Laodiceans, and other matter. Price, 25 cents. Every believer in the Third Angel's Message should have a copy.

The General Conference Committee.

THE efficiency of our system of organization depends very much upon the existence and the action of this committee. During the interval from one Conference to another, the general management of our affairs as a people is in their hands. They constitute an executive board to carry into effect the measures which are determined upon by the Conference. Without their action, much of the Conference business would end in mere talk. By their means we are able to act as a body, and at all times are represented by those who are authorized to act for us.

This committee is selected annually with especial reference to the important and responsible work to be done. It is but just to say that our present committee in the general performance of their responsible duties have acted with great wisdom and prudence. Upon them have devolved very great labors, and these have been performed with diligence and faithfulness. Especially at Battle Creek have fallen many and great responsibilities. I believe that God has helped them in their proper discharge. It is certainly duty for every one to aid in strengthening the hands of those who stand in this place of chief responsibility. I am glad to believe that there is an increasing disposition on the part of our people to do this.

J. N. ANDREWS.

Reports, &c.

AT the commencement of the Tract and Missionary work it seemed to be necessary to publish quite fully the proceedings of meetings, including statistics, as it might lead to unity of design and effort, and sometimes might prove an important means of suggesting methods of action to the uninstructed. But for some time it has been evident that these reports must be had to some other medium of publication than the REVIEW. It is probable that a Missionary Journal will eventually be published. But in the meantime we are obliged to say that *reports of labor* of all kinds must be written in brief, or abridged at the office, if they are published. The best way is for the writers to condense, as it is a very difficult task, and one of much labor, to abridge a writing and fully preserve the ideas of the writer; while it is comparatively easy for the writer to condense in writing.

Many lengthy reports have been received for months past of, perhaps, a two days' meeting, giving minute particulars of each sermon and social meeting. They have been thrown aside. The writers must know, on a little consideration, that if all the laborers should report thus, the REVIEW would not contain their reports. Those who labor constantly and diligently cannot report so; and therefore we are forced to conclude that, when a report is strung out to unnecessary length, the writer is not doing much.

The Progress Department should be kept up with lively interest by frequent, brief reports; and circumstances seem to require that brevity shall be the general rule hereafter.

Answers to Correspondents.

DAVID HONEYWELL: On Acts 7 we refer you to pages 77-79 of the book entitled "Man's Nature and Destiny," published at this Office.

C. O. T.: In the General Conference Address on Organization, page 13, you will find as follows:—"We understand the duties of a deacon to be confined exclusively to the temporal matters of the church." This is the view now generally held; and this is, perhaps, a sufficient answer to your question.

W. M.: In the tract above referred to on Organization, directions for electing officers are as follows:—"Let the minister read the scriptures setting forth the qualifications requisite to the office of elder and deacon, and then let the minister select two brethren of good judgment who with him shall act as a nominating committee to nominate candidates." And their nomination is to be ratified by a three-fourths vote: and provided that no valid objection is offered by those not voting in the affirmative. These directions, are, however, for the organization of a church. In churches already organized it is customary to vote by ballot, both in nomination and election. All elections of officers should either be by ballot or by the course marked out in the Address, to prevent confusion.

H. H.: The texts quoted to prove the "return of the Jews" have often been noticed in the REVIEW. You will find the subject examined more fully in the pamphlet on the "Age to Come," than we could now examine it in the paper. We hold to the doc-

trine of "the restoration of Israel," but only on the gospel plan. If there are any promises of special or temporal benefits to the Jews, we have mistaken the intent of the gospel.

"Is the original word for death ever translated separation?" G. A. K.

Never. No word in either Testament signifying death is ever translated, separation; nor is any word which signifies separation ever translated, death. The words are not kindred, and are perverted if used interchangeably.

The question concerning the keeping of boarders who do not observe the Sabbath, has been before the Literary Society a number of weeks. Several essays on the subject were read, and it was brought up for discussion, in order to give it a full examination. Finally, by a unanimous vote, the following was adopted as the opinion of the Society: "Circumstances are so various that it is impossible to lay down a rule to govern all cases."

J. H. W.

To the S. B. Treasurers of the N. Y. and Pa. Conference.

As the quarter draws to a close, allow me to call your attention to your duty, as we want to start right this year.

Please remember that the time for the first quarterly report is the first of November, and you should see that s. b. dues are paid, and forward them to the Treasurer, so as to have something to report. Let us hear from you promptly. The address of the Treasurer is E. S. Lane, Locke, Cayuga Co., and mine is Pottersville, Warren Co., N. Y.

If any wish blanks or instructions, they can obtain them by applying to me. S. B. WHITNEY, Sec.

News and Miscellany.

"Can ye not discern the signs of the times?"

Financial and Commercial.

ONLY a light business is done in stocks. Foreign exchange is dull and nominal. Money is in better supply, and lent on call loan and on renewal at 7 per cent, gold. A better demand is reported in discounts. Greenbacks command a nominal premium of only $\frac{1}{4}$ to $\frac{1}{2}$ per cent. Government bonds are quiet. The amount of English gold thus far received at New York is about \$7,500,000; the amount on the way, \$8,500,000. Of the sums received, over 5,000,000 have gone into the Assay Office for recoinage.—*The Methodist.*

IN Brooklyn, last week, A. B. Trowbridge, brought an action to recover the amount of a bill for furniture sold to Mrs. Barnum about two years ago. It was shown that T. W. Barnum, husband of the defendant, was insolvent, and that all he had was in his wife's name. He asserted that he purchased the goods, and that his wife had nothing to do with it, but the jury found a verdict for the plaintiff. This is a just judgment. We do not know a meaner act than that of a man who puts his property into his wife's hands, then contracts debts and refuses to pay them on the ground of his poverty. A prison is the proper place for such a man.—*Golden Censer.*

A DISPATCH dated Mexico, Oct. 2, says: "The priests of the Church of St. Loreto and all parishes have excommunicated all who recognize the constitution and reforms instituted by the government. The Jesuits have been ordered to leave the country at the first opportunity. The President issued a decree the day following the publication of the reforms and additions to the constitution proclaimed on the 25th ult., commanding all functionaries and government employees to affirm without reservation the reforms and guard, and cause to be guarded the additions to the constitution under penalty of forfeiture of position. Church and State shall be separated. Congress cannot make laws establishing or prohibiting any religion. Matrimony is to be a civil contract. Religious institutions cannot hold property."

INSTEAD of abating its ravages at the approach of cool weather, the yellow fever is worse than ever at Shreveport, La. We print the following appeal from the Howard Association, as setting forth the state of affairs in following language:—

To our fellow-citizens: Yellow fever, an epidemic that has already swept away more than 400 of the community, is still raging with unabated fury in our midst. We have now at least 700 sick of all ages, sexes, colors, and nationalities, all of whom, from the peculiar character of the disease, require constant and skillful nursing. In addition to this, there are hundreds of people left without a cent and without employment. Among these are many women and little children. All of them must for the present be provided for and fed by the Howard Association, for there is no work to do and no money to be had. The destitution in our midst is as heartrending as the disease itself, and there is a fearful number of deaths. The drain upon the funds of the Association has thus far been enormous, and the liberal aid sent us by our sister cities is nearly exhausted. Under these painful circumstances we are forced to make this general appeal to the country for additional aid. We have people among us suffering, in want, and dying, from all sections of the Union and from all nations, and we feel that the great public heart will respond to this appeal, extorted by the most dire necessity. Our own resources are nearly exhausted. The wealthy are broken down, the poor are threatened with actual starvation, the sick and dying are about to be deprived of the commonest comforts humanity can offer them. We appeal, not to our fellow-countrymen, but to our fellow-men, for aid.

L. E. SIMMONS,
President Howard Association.

THE Committee of Liquidation of Ecclesiastical Property, appointed under the law for the abolition of religious corporations in Italy, yesterday took possession of six convents in Rome. The rectors read protests, which the committee accepted, and then handed to each inmate a certificate for his future income. The United States and Portuguese Consuls also protested against the seizure of certain portions of the Franciscan convent, on the ground that they were the property of citizens of their respective countries.

The General of the Society of Jesuits was officially notified by the Government that the order must immediately vacate the premises now occupied by them in Rome.

A Contrast.

A ROMAN CATHOLIC paper published in New York furnishes the following testimony to the difference between the Methodists and the Roman Catholics as to the intelligence of the people:—

"The sales of the Methodist Book Concern amount to nearly one million dollars per annum—a sum more than equal to the receipts from all the Catholic books published in the United States by the English Catholic publishing houses of Boston, New York, Philadelphia and Baltimore. Then look at the circulation of their Sunday-school papers—304,000 copies of one—while with us the *Young Catholic* has only reached 154,000 copies, and the other two or three papers do not reach 3000 each; yet be it remembered the Catholics number twice as many as the Methodists. Within the last three years, leaving out school books and a few controversial books, one could count on the fingers of one's two hands all the Catholic books within a year after publication, which reached a *bona fide* sale of 1500 copies. After the first year they circulate at the rate of 250 per year, hardly enough to pay interest on the capital invested. The Catholic laity, as a body, buy no books. Those that would buy are too often without money, and those who have the money are too often without taste for reading."

Appointments.

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

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

General Conference.

PROVIDENCE permitting, the twelfth annual meeting of the General Conference of Seventh-day Adventists will be held at Battle Creek, Mich., Friday, Nov. 14, 1873, at 9 o'clock a. m., for the purpose of considering such matters pertaining to the general prosperity of the cause as may properly come before this body.

Gen. I. BUTLER,
S. N. HASKELL, } Conf.
H. LINDSAY, } Com.

S. D. A. P. Association.

THE Seventh-day Adventist Publishing Association will hold its fourteenth Annual Session at Battle Creek, Mich., Monday, Nov. 17, at 9 o'clock a. m., for the election of officers, and for the transaction of any business that may come before the meeting.

JAMES WHITE,
HARMON LINDSAY,
A. P. VAN HORN,
C. W. COMINGS,
M. S. MERRIAM,
Geo. I. BUTLER,
S. N. HASKELL, } Trustees.

QUARTERLY meeting of S. D. Adventists at Mt. Hope, Grant Co., Wis., will be held on Sabbath and first-day, Nov. 15 and 16, 1873. All the brethren and sisters of adjoining churches are cordially invited.

WM. PROCTOR.

THE next monthly meeting for Western New York will be held at Lancaster, Erie Co., Nov. 8 and 9. In connection with this meeting the quarterly meeting for District No. 1 of the N. Y. and Pa. T. and M. Society will be held. Let there be a general gathering, and bring or send in all your reports.

T. H. LINDSAY, Director.

THE next quarterly meeting of the churches of Saginaw Co. will be held at Chesaning, Sabbath, Nov. 8, and T. and M. S. quarterly meeting for District No. 8 will be held the 9th. Come, brethren and sisters, to these meetings prepared to take hold of the work of the Lord in earnest; also prepared to pay your pledges as far as possible.

JOHN MCGREGOR, Director.

PROVIDENCE permitting, there will be meetings in District No. 4, of Michigan T. and M. Society, at Otsego, Nov. 2, 10 a. m.; Allegan, 6.30 p. m.; Leighton, Nov. 9, 10 a. m. Hope all the members will come prepared to report.

The next quarterly meeting for Allegan Co., Mich., will be held at Otsego, Dec. 6 and 7. The quarterly meeting of the T. and M. Society, Dist. No. 4, will be held in connection with this meeting.

J. L. RUMERY, Director.

THE next quarterly meeting of the church in Verona will be held the 8th and 9th of November.

THEO. PHINSEY.

No providence preventing, I will meet with the church at

Richland,	Iowa,	Nov.	1, 2.
Sigourney,	"	"	8.
Soldier Valley,	"	"	15, 16.
Onawa,	"	"	22, 23.
Decatur,	Neb.	"	29, 30.

H. NICOLA.

THERE will be a quarterly meeting of the T. and M. Society for District No. 3, Michigan, in connection with the quarterly meeting to be held at Newton, Nov. 8 and 9. All members are requested to bring their quarterly reports.

I. A. OLMSTEAD, Director.

THE next monthly meeting of the Jackson church will be held at Bro. H. H. Bramhall's in Springport, Mich., Nov. 1.

E. P. GILES.

THE next quarterly meeting for Newton and Burlington will be held in Newton, Nov. 8 and 9—a two day's meeting. The churches of Convis and Dover are invited to meet with us. A minister is expected to attend.

AMBROSE WHITE.

Notice.

THE quarterly meeting for district No. 9, New York, will be held at South Pultney, instead of Wheel-er, as appointed in last REVIEW.

P. Z. KINNE.

Business Department.

Notwithstanding in Business, Rom. 12:11.

Special Notice to Subscribers.

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

RECEIPTS

For Review and Herald.

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

\$2.00 EACH. Mrs L Tarbell 45-1, J P Burroughs 43-17, Joseph Meseraull 44-20, Richard Davis 44-20, Mrs R A Rice 44-14, Mrs Sylvia Wells 44-20, Betsey Healey 44-20, Samantha Lyon 45-1, Albert Avery 44-18, Hannah Warren 44-20, Elvira A Mullen 44-20, E H Teft 44-3, I R Whipple 44-20, Eveline Cole 44-22, H H Dunham 44-20, W M Heaton 44-15, W H Gardner 44-20, A O Thompson 45-1, W P Andrews 45-1, Eliza A Woodruff 44-19, Mrs E C Gardiner 44-20, S Rumery 44-20, L Haynes 41-20, N Hanson 45-17, L M Crawford 44-21, George Benton 44-20, I Edgerton 46-1, W A Pratt 44-20, W H Snook 44-26, Benj Morrison 44-20.

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MISCELLANEOUS. Martha Wilcox 50c 43-14, Elizabeth Sanborn 50c 43-20, Louisa Coomer 50c 43-20, Enos Terry 50c 43-20, John Piepmeyer 50c 43-20, Benj Hostetler 50c 43-20, Mrs Laura Pray 50c 43-20, Mrs Sarah Breed 50c 43-20, Five Points House of In-dustry 50c 43-20, Mrs Ada M Campbell 50c 43-20, A Waite 50c 43-20, Mrs J Tranter \$1.02 43-20, N C Harris 1.02 43-20, J Seymour 1.02 43-20, H Simpson 1.02 43-20, Mr Dean 1.02, 43-20, Mary Williams 1.02 43-20, Mary Winter 1.02 43-20, S Tranter 1.02 43-20, Ogden Barrett 50c 43-20, George Barrett 50c 43-20, Albert Shaw 50c 43-20, Sanford Hammond 50c 43-20, W F Canham 50c 43-20, F Barrett 50c 43-20, John Mavity 50c 43-20, Mary Reinson 50c 43-20, D E Morely 50c 43-20, Alison Miles 50c 43-20, Elijah Os-born 50c 43-20, Sarah Sims 50c 43-20, Louisa S Goode 50c 43-20, James Mill 50c 43-20, Esther Trumbull 1.50 44-1, H A Fraser 50c 43-20, R H Peter 50c 43-20, John M Pollard 50c 43-20, H McKinley 50c 43-20, Wm F Klosternmyer 50c 43-20, Moses Sample 50c 43-20, Robert Sample 50c 43-20, Elizabeth Fields 50c 43-20, L D Carpenter 1.50 44-20, Mrs Irena Love-land 50c 43-20, F A Russ 50 44-1, Joseph Boofal 50c 43-20, Mrs John Tinkey 1.25 44-20, W W Davey 1.25 44-20, M A Bancroft 1 25 44-20, P B Davey 1.25 44-20, Wm Rentfro 50c 43-20, J S Dotson 50c 43-20, A A Place 50c 43-20, R W Bullock 3.00 42-13, Julia A Watson 50c 43-20, Caroline Lowell 50c 43-20, Lucy H Winslow 50c 44-5, Wm Hinkle 50c 43-20, H L Morse 50c 43-20, Rachel Travis 50c 43-20, Betsey Longsdon 50c 43-20, Lewis Hackett 1.50 44-7, Wm Barnes 75c 43-20, Alexander Youngs 50c 43-20, A J Darte 50c 43-20, Mrs S G Barnett 50c 43-20, Ham-ilton Rouse 50c 43 20, Aaron Stanbury 50c 43-20.

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Books Sent by Express.

Adolphus Smith, Jenisonville, Ottawa Co., Mich., \$11.06, S N Haskell, Rochester, Minn., 87.51, L Bean, Enosburg Falls, Vt., 13.50, H Miller, Burling-ton, Mich., 13.73.

Books Sent by Freight.

S N Haskell, So. Lancaster, Mass., \$96.32.

Cash Received on Account.

Mo and Kansas tent \$2.50, C I Boyd 3 82, N Y T & M Society per S N Haskell 30 76, R F Andrews 24.00, S N Haskell 536.14, D T Bourdeau 25c, R Saw-er 1.00, A S Hutchins per H H Bramhall 5.00, G W Colcord 9.00, T M Steward 16.54, Geo I Butler 318.01, E G Rust 14.69, Wm Covert per S H Lane 9.50.

General Conference Fund.

Illinois Conference \$100.00.

Michigan Conference Fund.

Received from church at Ithaca \$22 00, Monroe Center 4.10.

Donations to S. D. A. P. Association.

M E McKee \$3.00.

Michigan T. & M. Society.

Received from District No. 7 \$20.00, District No. 1 58.75.

Foreign Missionary Fund.

M M Buckland \$5 00, A E Buckland 50c.

Donations for the Danish Monthly.

M E McKee \$1.00.

Watches Sent by Mail.

Chas H Huntington, Waterloo, Black Hawk Co., Iowa, \$19.00.

HYGIENIC BOOK FUND.

M E McKee \$3 00.

The Review and Herald.

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