

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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TELL IT TO JESUS.

Go tell it to Jesus, each joy and each woe,
Go tell him each trial, each want and each care;
No home is too humble, no calling too low,
For the love of the Saviour to find its way there.

Go tell it to Jesus, and pray for his aid,
As man speaks to man to the "Son of man" speak;
Why art thou so fearful? Oh! be not afraid,
For strong is thy Helper, though thou art most weak.

Go tell it to Jesus, whatever it be;
He is ready to help, if we trust but his love;
And this sorrow or pain which brings trouble to thee,
Is known to the Friend of the friendless above.

Go tell it to Jesus; he grieves with thy grief;
And if thou art happy, he joys in thy joy;
His comforts alone give thee lasting relief,
And the pleasures of holiness have no alloy.

Go tell it to Jesus; pour out thy full heart;
Pray on—nothing doubting—for Christ bids thee
pray;
And sinful and wayward and poor though thou art,
Refreshed from on high thou shalt go on thy way.
—Sel.

THE JEWISH RABBI AND HIS SCHOLAR.

WHILE musing on the subject of "the glorious appearing of the great God, and our Saviour Jesus Christ, and endeavoring to compare spiritual things with spiritual; thought traveled back to ages past, and the following scene presented itself to the eye of the mind. We realized, while viewing it, some of the wonders of "the sufferings of Christ and of the glory that shall follow," and were deeply impressed with the fact that God's words of prophecy have hitherto been literally fulfilled.

Toward the close of the Jewish dispensation, in the days when Herod was on the throne of Judea, a Jewish rabbi, in the prime of life, and one of his favorite scholars, were slowly walking over the green slope of Olivet, and gazing with proud delight on the stately city and its noble temple. In the courts of the sanctuary many worshippers were assembled, and among them moved several of the sons of Aaron, clad in priestly vestments; while from the altar of burnt offering the smoke of the evening sacrifices rose slowly toward heaven. "Beloved master," said the young Jew, "what mean those words of our great prophet Isaiah, 'Behold, a virgin shall conceive and bear a son, and shall call his name Immanuel, God with us,' and again, 'He is brought as a lamb to the slaughter; and as a sheep before her shearers is dumb, so he openeth not his mouth'? What is the import of that plaintive song of our royal bard, 'They pierced my hands and my feet'; 'In my thirst they gave me vinegar to drink'; 'They shoot out the lip, they shake the head, they look and stare upon me'? Of whom does our sublime prophet Zechariah speak, when he bids the daughter of Jerusalem rejoice, because 'her King cometh, meek and lowly, having salvation, yet riding on an ass's colt'? These, and many like holy texts, are mixed up with other words which we all believe refer to our long-expected King? But our glorious Messiah will not be a poor, afflicted, and despised man, from whom all hide their faces, and whom none esteem, like him of whom Isaiah speaks. Surely, these prophecies do not describe him!"

"They do not," replied the Rabbi; "our Messiah will be a glorious, conquering Prince, whom God will make very high; who will tread down our foes, and exalt Israel to the highest pitch of worldly greatness. The words of Holy Writ you have cited contain bold figures of speech, and must in nowise be interpreted literally."

"So I have thought, honored master, and yet it seemeth to me singular that we should take one part literally, and another part figuratively; but thus, doubtless, it must be, for the teachings of all our learned rabbis agree in this view."

Two years after this conversation, beams of divine glory illumined the fields where David once fed his father's flock; an angel's voice proclaimed that the long-promised Messiah was actually arrived, and a multitude of celestial voices sang the noble anthem, "Glory to God in the highest, on earth peace, good-will toward men." "Let us go to Bethlehem," say the listening, awe-struck shepherds, "and see this thing which is come to pass." Let us go likewise.

All Isaiah foretold is true to the letter; a virgin has conceived and borne a son. This is God's sign in the light and in the depth, and henceforth we should never call anything improbable or impossible which God engages to do. Here is the "new thing in the earth," and in due time he will "make all things new."

Humanity and deity are united in one wondrous person—and that person is before us as an apparently weak and helpless infant. God has done that which is most contrary to nature, most above reason, most beyond all hope and thought of man, and here is a "sign," or a pledge, that all his other words of prophecy connected with the incarnate One shall be as literally and minutely fulfilled as this is.

Thirty-three years more roll away, and a loud sound of rejoicing is heard on the very spot where the rabbi and his scholar had walked thirty-five years before. A mighty procession is moving over Olivet toward Jerusalem, and in the midst of this great host there is one of majestic mien and benignant countenance, seated on an ass. The whole city is moved, saying, "Who is this?" This is Jesus of Nazareth, whom prophets foretold, whom angels worshiped, whom God has anointed. He is come to prove that the Holy Spirit intended that what Zechariah foretold should be understood literally.

A few days after this event, another multitude are gathered together in Jerusalem, and again a loud shout is heard. But how different the behavior and words of this vast assemblage. We are bewildered with their number, their murderous rage, and clamor. There seems no end to the procession.

"Still onward rolls the living flood,
The heavens are rent with shouts of blood!
And in the murderers' furious van,
Who totters on? A weary man!
A cross upon his shoulders bound;
His brow, his frame, one gushing wound."

"He did no sin, neither was guile found in his mouth." "He was a Lamb without spot;" yet, see, "he is brought as a lamb to the slaughter," even as the holy Isaiah predicted. This was no figure, but a fact—the fact, infinite in its nature, and glorious in its results—the principle of literal interpretation is established on Calvary, "Come and see."

There is now silence for a while; the yells are suspended; the innocent Victim has reached Calvary, and all are hushed to see whether He who so often saved others will save himself. No, he will not; he will drink the cup, bitter as it is, to its very dregs. He will travel unflinchingly through "that hour," full of suffering, desertion, and agony, as he knows it to be. Amid that awful stillness, we hear the dull sounds of a mallet, accompanied with pleading tones of tenderness, "Father, forgive them!" "His hands and his feet are pierced; mockers are around him also. Hark! they use the very words which David, a thousand years before, said they would use: 'He trusted in God, let him deliver him!'"

Six weary, wondrous hours pass away—hours fraught with eternal results, teeming with boundless blessings, and then a voice, whose tremulous tones tell of intense agony, is heard, saying, "I thirst." Vinegar is at hand, and they present it to his parched lips; he receives it, just as the

prophet said he would; and now he cries with a loud voice, "It is finished," bows his head, and gives up the ghost. "It is finished." Oh, our wondrous, loving, faithful Saviour! Let Heaven and earth take up the glorious words, and tell how completely, how gloriously, how literally, thou hast finished all! Thou hast "obtained eternal redemption for us!"

Come hither, thou old rabbi, and you, his scholar (if indeed ye be found among that crowd at Calvary); come hither with your holy book; come and study it under the cross. Say, are not the prophecies concerning an incarnate, lowly, dying Saviour true to the very letter? and will not even ye now say with the centurion, "Truly, this was the Son of God"? Come hither, also, ye Christian rabbis, who in these latter days teach the people that "Israel" means "the Church;" that "the Lord's coming" means "providential interferences," or "death," or "the destruction of Jerusalem;" come hither, and learn, among the other great lessons of the cross, how literally God fulfills prophecy. Be ye sure, however you may interpret Scripture, that God will do as he hath said as regards unfulfilled prophecy. How unlikely did it appear to a proud, reasoning Jew, that the words of David, Isaiah, and Zechariah, would be literally fulfilled; there were plenty of human impossibilities in the way according to man's opinion, but there were none with God. Do we well, then, with these facts to instruct us, and with the fearful example of the reasoning Jews to warn us—do we well to stagger at those "true sayings of God" which relate to the coming glory of Messiah, because of their apparent improbability? If God has said it, he will see to it. He is a God doing wonders as well as speaking them.

But we must not suppose that all who lived before the first advent of Christ allegorized the prediction, relating to his birth, character, and sufferings. These wondrous words, though but partially understood, were studied, no doubt, with deep interest by some; and we may conclude that salvation through the vicarious sacrifice of Him whom all types prefigured, was a fact present to the faith of many "who looked for redemption in Jerusalem." There were difficulties around this fact which they could not clearly see through; the events foretold they could not group in their true order; and objections might be raised by any captious mind which the wisest believers were unable to meet; but still believed, searched, waited, and at length He came, whose birth, life, death, and resurrection, threw a flood of light upon these then obscure prophecies, and we now see how very literal they all were. We take the key of the evangelist, and to our great joy find that it exactly fits the most complicated wards of the prophetic lock; we turn that key, enter the temple of truth, and find "Him of whom Moses in the law and the prophets did write." Thus it will be in the future. When the Lord shall come again in his glory, many prophecies which now appear to us confused, and of which we only see (and that dimly) a general outline, and which many Christian teachers assert must be interpreted figuratively, will all appear as plain, and prove to be as literal, as those which were fulfilled at Bethlehem and Calvary. If we, then, as did the ancient Christians, "continue to wait for the Son of God from Heaven," we shall not be ashamed.

In the New Testament, the second coming of Christ is mentioned about sixty times, and the day of the Lord about forty times. A good man recently observed at a public meeting, that he had calculated that for fifty-seven times the atonement was mentioned, the second advent was named sixty-seven times, and then asked, "Did the second advent receive the same place in our thoughts which it had in the New Testament?" How can this be, if Christians believe what some so positively assert, that it is a very far-off event—more than 1000, or as some

say, 365,000, years distant? Before any Christian adopts the opinion of fallible men on this most important subject, we intreat him to search God's word for himself, and that with earnest prayer for divine teaching for a subject so largely and frequently dwelt upon in God's word is evidently not a light matter in God's estimation. The second coming of the Lord Jesus is the center of unfulfilled prophecy, even as his first coming was the center of all that was then accomplished. We firmly believe that to interpret prophecy without including His personal coming is to derange God's order, and throw all into confusion.

We ask especial attention to the fact that the principle of interpretation adopted by those who expect the Lord to come in person and set up a visible, universal kingdom, is the very same as that which God himself has furnished in his past fulfillment of prophecy. They expect unfulfilled predictions to be accomplished in God's time, just as literally as those which God has already fulfilled; making the same allowance for figure and symbol in their interpretations, as God hath already done in his fulfillings.

What can be more scriptural or reasonable than this principle? *Christianity itself is based on the literal fulfillment of prophecy.* Luther has well said, "Let the Christian reader first seek to find out the literal meaning of the word of God; for this, and this alone, is the whole foundation of Christian faith and theology." The figurative mode of interpretation, now so generally applied to the prophecies, may be traced to the "schoolmen" and later "fathers," among whom Origen stands chief. "Origen" (who held many very dangerous errors) "laid down," says Professor Porter, of America, "the broad principle that the Scriptures are of little use to those who understand them as they are written." Surely, this is the very principle which the opponents of Pre-Millennialism now adopt with reference to unfulfilled prophecies. The substance of what they say is, *You must in nowise understand the Jewish prophets to mean what they in such plain words affirm in so many places.*

Reader, look at some specimens of this method of dealing with Scripture, and say, Will such things bear the light of the day that is coming to try every man's work? The Lord Jesus thus predicts his personal coming: "They shall see the Son of man coming in the clouds of heaven with power and great glory." (Matt. 24:30.) This, we are told, is a figurative description of Titus and the Roman armies coming to destroy Jerusalem. His warning words respecting his advent are, "Watch, therefore, for ye know neither the day nor the hour wherein the Son of man cometh." (Matt. 24:13.) These solemn words are commonly applied to death. In describing the overwhelming judgments that are coming on his enemies, the Redeemer says, "Their blood shall be sprinkled on my garments, and I will stain all my raiment, for the day of vengeance is in my heart." (Isa. 63:1-3.) This passage is generally interpreted as a figurative description of the sufferings of Christ in Gethsemane. God's own interpretation is found in Rev. 19:19-21. Again, Rev. 20:4-6, ends with these plain words, "This is the first resurrection." But this divine declaration is unceremoniously pushed aside, and this explanation is asserted to mean that "the principles of the martyrs will be revived." But how can "principles of the martyrs" be revived in a state of victory and holiness, at a time, too, when persecution and temptation from Satan will not exist? The youngest Christian, one would think, would be able to detect and refute such learned perversions, yet "many such like things learned men do."

To those who are just beginning to study the subject, we would say, Let it be well borne in mind that the main point to be first examined (for it is the great difference between Pre-Millennialists and Post-Millenni-

alists) is, *will the personal coming of Christ precede his glorious universal kingdom on earth, or will it be deferred till afterward?* Many texts which in plain words declare the former, are found in God's word; but where are the texts, where is there a single passage, which asserts the latter, or even fairly implies it?

Believers in the Pre-Millennial doctrine are not to be scared from it by any human reasoning, nor even by the ridicule sometimes heaped upon them in consequence of the hastiness or mistakes of its advocates. Their firm conviction is, that the doctrine of the Lord's coming in person to set up his universal kingdom pervades God's word from beginning to end, even as do the deity and atonement of Christ. Therefore, charges of absurdities, improbabilities, and impossibilities, weigh no more with them than the ravings of the skeptic or the reasonings of the neologian weigh with orthodox believers, when the historical parts of God's word, or the foundations of Christianity, are assailed. Yet it seems very strange to believers in the literal fulfillment of prophecy that their brethren should receive, without hesitation, as facts, what Moses the historian has written in Genesis and Exodus, and then treat the unfulfilled prophecies of Isaiah, Daniel, and John, as figurative. Yet Christians do this whose salvation and hopes grow out of the literal fulfillment of prophecy. The judicious Hooker has well observed, "I hold it for a most infallible rule in the exposition of sacred Scripture, that where a literal construction will stand, the farthest from the letter is commonly the worst. There is nothing more dangerous and delusive than that art which changeth the meaning of words, as alchemy doth, or would do, the substance of metals, making of anything what it listeth, and bringing in the end all truth to nothing."—*Rev. J. Cox, England.*

An Emperor on Theology.

THE New York Post says: According to a dispatch from Berlin, published in the English papers, the pope of Rome sent in August last a very curious letter to the emperor, William of Germany—a letter in which the venerable pontiff has forgotten to use his customary elegance of epistolary diction. In this letter, the pope complains that the emperor's government has lately adopted measures which aim more and more at the destruction of Catholicism, and he adds:—

"I am informed that your Majesty does not countenance the proceedings of your government, and does not approve the harshness of the measures adopted against the Catholic religion. If, then, it be true that your Majesty does not approve thereof—and the letters which your august Majesty has addressed to me formerly might sufficiently demonstrate that you cannot approve that which is now occurring—if, I say, your Majesty does not approve your government continuing in the path it has chosen of further extending its rigorous measures against the religion of Jesus Christ, whereby the latter is most injuriously affected, will your Majesty, then, not become convinced that these measures have no other object than that of undermining your Majesty's own throne? I speak with frankness, for my banner is truth. I speak in order to fulfill one of my duties, which consists in telling the truth to all, even to those who are not Catholics, for every one who has been baptized belongs in some way or other—which to define more precisely would be here out of place—belongs, I say, to the pope. I cherish the conviction that your Majesty will receive my observations with your usual goodness, and will adopt the measures necessary in the present case.

"While offering to your most gracious Majesty the expression of my devotion and esteem, I pray to God that he may unfold your Majesty and myself in one and the same bond of mercy. Pio."

To this the emperor replies that the pope is misinformed as to the aid and scope of the measures of the German government; complains of the organization within his realm of political intrigues in which Roman Catholic priests are prominent; and though he does not consider it his mission "to investigate the causes by which the clergy and the faithful of one Christian denomination can be induced actively to assist the enemies of all law," he announces his determination to protect eternal peace, and preserve the authority of his government by worldly means. The emperor then

gives utterance to the following singular expressions:—

"I willingly entertain the hope that your Holiness, upon being informed of the true position of affairs, will use your authority to put an end to the agitation carried on amid deplorable distortion of the truth and abuse of priestly authority. The religion of Jesus Christ has, as I attest to your Holiness before God, nothing to do with these intrigues any more than has truth, to whose banner, invoked by your Holiness, I unreservedly subscribe.

"There is one more expression in the letter of your Holiness which I cannot pass over without contradiction, although it is not based upon previous information, but upon the belief of your Holiness—namely, the expression that every one who has received baptism belongs to the pope. The evangelical creed, which, as must be known to your Holiness, I, like my ancestors and the majority of my subjects, profess, does not permit us to accept, in our relations with God, any other mediator than our Lord Jesus Christ. The difference in belief does not prevent me from living in peace with those who do not share mine. And offering your Holiness the expression of my personal devotion and esteem, I, etc. "WILLIAM."

Here, then, is presented the extraordinary spectacle of a Protestant monarch offering theological information to the infallible pope? Where, oh! where are the "thunders of the Vatican"? What a different scene is this from that offered by another German Emperor—in the days of the "Holy Roman Empire"—who was glad to hold the horse of the pontiff, and help him to dismount! Times have changed indeed.

A Mother's Sorrow.

A COMPANY of ladies, assembled in a parlor, were one day talking about their different troubles. Each one had something to say about her own trials. But there was one in the company, pale and sad-looking, who for a while said nothing. Suddenly rousing herself at last, she said:

"My friends, you don't any of you know what trouble is."

"Will you please, Mrs. Gray," said the kind voice of one who knew her story, "tell the ladies what you call trouble?"

"I will, if you desire it; for in the words of the prophet, 'I am the one who hath seen affliction.'"

"My parents were very well off, and my girlhood was surrounded by all the comforts of life. Every wish of my heart was gratified, and I was cheerful and happy.

"At the age of nineteen I married one whom I loved more than all the world besides. Our home was retired, but the sun never shone upon a lovelier spot, or a happier household. Years rolled on peacefully. Five lovely children sat around our table, and a little curly head still nestled in my bosom. One night, about sundown, a fierce, black storm came on. For many hours the rain poured down incessantly. Morning dawned, but still the elements raged. The country around was overflowed. The little stream near our dwelling became a foaming torrent. Before we were aware of it, our house was surrounded by water. I managed, with my babe, to reach a little elevated spot, where the thick foliage of a few spreading trees afforded some protection, while my husband and sons strove to save what they could of our property. At last, a fearful surge swept away my husband, and he never rose again. Ladies, no one ever loved a husband more; but THAT was not trouble.

"Presently my sons saw their danger, and the struggle for life became the only consideration. They were as brave, loving boys as ever blessed a mother's heart, and I watched their efforts to escape with such agony as only mothers can feel. They were so far off that I could not speak to them; but I could see them closing nearer and nearer to each other, as their little island grew smaller and smaller.

"The swollen river raged fearfully around the huge trees. Dead branches, upturned trunks, wrecks of houses, drowning cattle, and masses of rubbish, all went floating past us. My boys waved their hands to me, and then pointed upward. I knew it was their farewell signal, and you, mothers, can imagine my anguish. I saw them perish—all perish.

"I hugged my baby close to my heart; and when the water rose to my feet, I climbed into the low branches of the tree. I was saved.

"My baby was all that I had left on earth. I labored day and night to support him and myself, and sought to train him in the right way; but as he grew older, evil companions won him away from me. He ceased to care for his mother's counsels. He became fond of drinking. And at last, one night, when heated with wine, he took the life of a fellow-creature, and ended his days on the gallows! That was trouble, my friends, such as I hope the Lord in mercy may spare you from ever knowing."

Boys, can you bear to think that you might bring such sorrow on your father or mother? Be on your guard against the giant intemperance. Let wine and intoxicating liquors alone.—*Sel.*

Miseries of Self-Importance.

OBSERVE how self-importance makes a man moody and unhappy. He who is always thinking of his own excellencies renders himself thereby unfit to enjoy the good of others, and is prone to imagine that every token of affection given to another is an insult offered to himself. Hence he is touchy, sensitive, irritable, and envious. He takes offense when none is meant, and even when those around him are not thinking of him at all. He interprets their conduct as if it were studiously discourteous, and goes through the world smarting from wounds which have sprung not so much from neglect of others as from his own overwhelming conceit.

There is no surer way to make ourselves miserable than to think of ourselves more highly than we ought to think. It isolates us from all about us. It cuts us off alike from human sympathy and divine assistance. It makes us very Ishmaels, with our hands against every man and every man's hands apparently against us. It gives a jaundiced hue to the behavior of those who, so far as from meaning to do evil to us, have our best interests at heart, and love us with self-sacrificing affection. The man who has a wound about him, no matter where it may be, feels it to be always in his way. Let him do what he will, or go where he may, he cannot move himself but he is conscious of its pain. In like manner, he who has this feeling of self-importance is continually smarting. Somebody has always been slighting him. He is continually complaining of having been insulted, and when honor is given to another, he feels nothing but that he has been overlooked. Thus he shuts himself out from every festival, and mopes most of all when others are merry. May God deliver us from this idolatry of self, on whose altar all true nobleness and real happiness are completely immolated.—*Rev. W. M. Taylor.*

How to Store Treasures in Heaven.

"BUT lay up for yourselves treasures in Heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal." Matt. 6:20.

We learn from the parable of the hid treasure that the people among whom the Saviour lived, when he was on earth, frequently buried their treasures in the earth to prevent their being stolen by thieves; and the Saviour took advantage of this fact to tell them of a better place to store their treasure, viz.: in Heaven. And he gave them the reason why it was the better place, viz.: that the moth and the rust could not corrupt it, nor thieves break through nor steal it.

But the question at once arises, How can I store my wealth in Heaven? If our readers will turn to the last part of the twenty-fifth chapter of the Gospel by Matthew, they will find one way of doing it clearly presented, viz.: that giving it to the poor is giving it to Christ. His words are: "Inasmuch as ye have done it to one of the least of these my brethren, ye have done it unto me." This explains another declaration, viz.: that "he that hath pity on the poor, lendeth to the Lord, and that which he hath given him will he pay again." An old preacher once preached on this text in behalf of a charitable institution. It is said, instead of waiting to the end of an hour's sermon before taking up the collection, he took it up before he began the discourse, and after he had said: "My friends, here is your duty, 'give to the poor.' 2. Here is your security, 'it is a loan to the Lord.' If you like the security, invest your funds." It is said he got a liberal collection. And now we want to say to you that the security is good. No danger that anything given to the poor for Jesus' sake will ever be lost. It will

always be found safe in the bank of Heaven. Here, banks often break, and those who had stored their wealth in them become poor. One who had this experience said truly, "I have saved nothing but what I gave away to the cause of Christ;" all except that was lost by the failure of the bank.

Much more can we lay up treasure in Heaven by making sacrifices to save the souls of men. A voice from Heaven proclaimed, "Blessed are the dead that die in the Lord. Yea, saith the Spirit, that they may rest from their labors; and their works do follow them." Aye, it is even said of the tears of God's people that they are all put into God's bottle and noted in his book. (Ps. 56:8.) And if their tears are not lost, we do not believe the words of their lips nor the labor of their hands will be lost. A missionary teacher in India was sitting beside the bed of a dying convert. He asked him what he would do when he got to Heaven. He replied: "I shall first wait to see Jesus." "And what next?" "I shall come back and wait at the gate until you come; then I will take you to him and tell him you were the means of leading me to trust in his name." Ah, such a possibility shows how our labors for Christ will reproduce themselves in the kingdom above. The Sabbath-school teacher, who there finds her scholars saved, will have such joy as will enable her to say, "Truly, what I gave to, and what I did for, Christ, is here found with interest."—*Church at Home.*

Only a Minute too Late.

MANY children, and grown people too, have a habit of saying, when anything needs to be done, "In a minute." Often the minute grows to five, ten, or fifteen, and sometimes the duty is quite forgotten.

A traveler was once sailing down the river Nile in Egypt. He was in a small boat, and often landed to look at the old temples on its banks, and gather flowers. In eastern countries, the cities are still inclosed by walls for protection, as they were in olden times. In this happier land no such defense is needed. The gates in the wall are closed at sunset and opened at daylight. A gun is fired as the signal for closing the gates.

The traveler intended to sail next morning, and still had to get his passport; but he thought there was time enough; so he lingered along in this way till the sunset's golden light was reflected on the water. When the bright tints faded, he realized that he might indeed be late, and felt alarmed. The rowers hastened to the boat with all their strength; he sprang on shore and ran toward the city. When within a little distance, he saw the flash and heard the report of a gun, and an instant afterward the gate was closed. He had to take what poor shelter he could find for the night. The ship sailed early next morning, and without him, as he could not get his passport in season. His friends at home, who were expecting him by that vessel, were disappointed, and the delay was a loss and trouble to himself.

"Only a minute too late," is sometimes as bad as an hour.

Be Your Own Executor.

A CORRESPONDENT of the *Methodist* furnishes the following interesting item. Here is something to think of, and an example worthy of imitation:—

I have just had a peep into a good man's will, and to my great delight read therein a provision for the payment of \$1500 annually to the Board of Church Extension, until his executors should pay over to said Board the sum of *twenty-five thousand dollars*. That is grand, but the best part of it remains to be told. This provision is only for security. The maker of the will designs to pay the principal during his lifetime, if he is spared a few years. God grant that he may be spared, and that continued prosperity may attend him. He has given us a good programme, which it would be well for Christian business men as far as possible to adopt. "Make your will, and then as far as possible execute it yourself." Will the Board of Church Extension, or some other mighty enterprise, five, ten, or twenty-five thousand dollars, and pay it while you live. That is capital.

He who can suppress a moment's anger may prevent days of sorrow.

LIFE is a journey, where every one is either looking backward or forward.

CHARITY.

O SPIRIT of charity, so precious, so rare,
In this world of strife, tribulation, and care,
If thou wouldst gently touch the hearts of the
throng
With that pure, tender love which suffereth long,
Which willeth to brother or foeman no wrong,
This beautiful earth might be happy and fair.

If our hearts were but warmed with thy soft'ning
glow,
How quickly the tear of compassion would flow;
And true, noble souls would think it no stain
To seek for the outcast, wandering in shame,
Whose errands need more of our pity than blame,
With their blasted lives of such darkness and woe.

Sweet spirit of charity, be this our prayer,
Help us each with the other's failings to bear;
Help us each with a humble feeling to trace
The fate which has fallen on one in disgrace,
Not knowing what we would have been in his
place,
With the same temptations and trials to share.

—Sel.

Be True.

FEW are so lost to a regard for the opinion of others, to respect for themselves, and obedience to their Maker, as to speak that which is not true. But many who would scorn to speak a falsehood will, when tempted, act one, and wherever, on the highway of life, man meets his fellow-man, he encounters such temptations. The man of business feels their influence, and society fosters their growth.

False acts are out of the groove of nature, and they must be rectified by nature's God. Every dollar made by a betrayal of our fellow-men, every good opinion won by false seeming, carries with it an inevitable curse, since "do right" is the only safe rule of conduct, and every departure from it will receive due punishment. And yet how few of us, even the best and wisest, believe in truth, and are willing to trust it altogether. In our anxiety to appear well before man, we forget that the angels see us.

The world needs true men and women. Society owes to them whatever moral stamina it possesses. We cannot live to self alone. We cannot evade the obligations we are under as members of society. The human race is to us a brother and a friend, and, though we may regard it lightly, we are all the time casting thoughts, words, and deeds, into the broad field of human thought and action, and, sometime, they will reappear, either as a poisonous weed or herb medicinal.

E. J. BURNHAM.

The Genuineness of the Book of Daniel.

IN entering upon the study of lessons in the book of Daniel, it is important to have some definite knowledge in respect to its genuineness, authenticity, and divine authority. The fact that we find a book included in the Sacred Canon, and generally accepted by the church, is strong presumptive evidence of its right to be there, and of its true character. But this fact ought not to be the extent of the teacher's information upon the subject. An inquiring young Bible scholar will naturally wish to know the reasons for counting the book genuine and true.

As there has been some confusion among the earlier writers on the evidences of Christianity, in regard to the use of the words genuineness and authenticity, it will be well to explain them. A book is *genuine*, if it was written when, where, and by whom, it claims to have been penned; it is *authentic*, if its contents are truthful, and can be relied on in matters of which it professes to speak; it is of *divine authority*, if it was written by direction of God, and under his special guidance.

That the book of Daniel was written by the person whose name it bears, and at the time of the long captivity of the Jews in Babylon, was not disputed until about the third century after Christ.

Some of the proofs of its genuineness are: (1) Copies of the book are mentioned in existence several centuries before the beginning of the Christian era. (2) It was included in the Hebrew Sacred Canon. (3) Christ refers to it as a reliable prophecy. (Matt. 24: 15.)

About the third century, Porphyry, a bitter enemy of Christianity, first sought to discredit the book, by maintaining that it was spurious, having been composed at a much later date than the captivity, by some uninspired writer, who falsely assumed the name of the prophet. This objection was answered at the time, but it has been revived again by the German and other skeptical writers. Their supposed proof of this assertion rests chiefly upon the minuteness

and accuracy of the predictions in the book, which correspond so exactly with history that they claim it must have been written after the events had happened.

The particularity and exactness of detail with which the events are mentioned may readily be admitted, and if it can be shown that this account was written *before* they occurred, then, upon the testimony of these writers themselves, the book is proved to be all that it claims.

These writers assert that it was written during the reign of Antiochus Epiphanes, about B. C. 170. But later investigations have quite satisfactorily established the fact that a "Greek version of Daniel was made during the reign of Ptolemy Philadelphus, more than seventy years before the accession of Epiphanes." (2) Passages of the book of Daniel are referred to by Jesus, the son of Sirach, who must have written as early as B. C. 180, or before the time of Epiphanes. (3) Josephus states that Daniel's prophecies were shown to Alexander the Great in B. C. 332, and inclined him to treat the Jews with special favor. These facts are proved by testimony of the most trustworthy character, and never have been successfully called in question.

A weak argument against the genuineness of the book of Daniel has been founded upon the fact that it is written in Hebrew and Chaldee, with an intermingling of Greek words, which it is claimed indicates a later age than the time of the captivity.

But this fact, on the contrary, is one of the strongest incidental proofs that it belongs to that time. Like the books of Ezra and Jeremiah, being written partly in Hebrew and partly in Chaldee, is a peculiarity which could only occur when the two languages were currently spoken by the Jews, and is found only in the writings of about the time of the captivity.

And the changes in the language of the book occur where they might most naturally be expected. The introduction is written in Hebrew; with the answer of the Chaldeans (chap. 2: 4,) the language changes to Aramaic or Chaldee, and it is used until the close of the seventh chapter. The writer then resumes the Hebrew, which is retained to the close of the book.

These changes are such as would be most likely to be made by one who was writing, not for the learned Jews at a later date, but for the common people, during the Babylonian captivity. It would be most natural for the writer to begin such a narrative in his native language, the Hebrew, but when he attempted to give the speeches at court, or to relate the proceedings there, the language spoken at a court, and which was understood by the Jews generally, would be more natural, and hence he uses the Chaldee. Again, when the personal introduction of Daniel as the writer of the text is given, and the restoration of the Jews and the future dealings of God with them, are subjects of record, the native Hebrew is the language best adapted for writing upon these themes, and, therefore, it is selected by the author of this book. The great similarity in the subject of the seventh and of the second chapters, and the writer's formal introduction of himself in the eighth chapter, are sufficient to account for continuing the Chaldee in the seventh chapter.

In regard to the intermingling of Greek words in its composition, it is sufficient to remark that only ten such words have been cited by the objectors, and only four of these are shown to be of Greek origin. These are the names of four musical instruments, said to be in use in Babylon at that time. Nor is the use of these words a fact at all surprising, since the intercourse of the East and the West was such that a Greek, the brother of Alcaeus, had already gained distinction "at the furthest end of the world, aiding the Babylonians."

A learned English writer observes, "It is far more difficult to explain the composition of Daniel in the Maccabean period, than to connect the peculiarities which it exhibits with the exigencies of the return." "The peculiarities of language, the acquaintances with Eastern manners and history, the reception into the canon the phenomena of the Alexandrine version," the Oriental characters and scenes, all point to the genuineness of the book, and prove beyond a doubt that it was written by the author whose name it bears, and at the time of the captivity at Babylon.—S. S. World.

REPROVE your friend privately; commend him publicly.

"Lord, Save Me."

THESE words were spoken by the bold and impetuous Peter when he was about to sink, while walking upon the water to meet Jesus.

And why did he begin to sink? When he saw the wind boisterous, he was afraid; his mind was caught away from his divine Lord who had bid him *come*, and whom he loved, and in whose society he most desired to be.

The angry, tempestuous billows were threatening to engulf him; but with what earnestness and confidence he cried, "Lord, save me."

This is one of the many remarkable incidents that illustrate the character of Peter, and not only does it serve as an illustration of Peter's character, but it may teach us a most useful lesson.

Perhaps with much zeal and confidence we commence the warfare for eternal life, contending against the world, the flesh, and the enemy of our souls. Trials may come, the high-heaving billows and foam-crested waves may seem ready to sweep over our heads. We begin to look at our seeming perilous condition: the wind is boisterous; we are afraid; we begin to sink. We forget that there is One who rules the storm, and who has said, "Come." Oh! how important that we have hope and courage.

There never was any object gained, nor any victories won, without hope, courage, and perseverance, nor will there ever be.

Take from the most audacious warrior his courage, and I ask, What will he do? In his first conflict, he will surely be overcome; he will sink.

We are contending in a warfare, where the contest is unequal. But frail man is not left alone to guide his own fragile bark over the stormy sea of time. Our Captain is a conqueror. He has won victories; he has never been overcome, never.

The same Jesus who stretched forth his hand and caught the sinking Peter is now pleading for us. We can hear the same compassionate Saviour saying, "Be of good cheer; it is I; be not afraid."

MARY F. WELCH.

The One Thing Needful.

"I REMEMBER," says the Rev. George Butler, "a woman whose house was on fire. She was very active in removing her goods, but forgot her child was sleeping quietly in the cradle. At length she remembered her babe, and ran with earnest desire to save it. But alas! it was too late; the suffocating smoke and roaring flames forced her back, and in agony which none but a bereaved mother knows, she exclaimed, Oh, my child! I have saved my goods, but lost my child!"

So it will be with many a one at the last, who, "careful and troubled about many things," has forgotten his soul.

I got a good trade, will one say, but I lost my soul; I got office, will another say, but—lost my soul; I got the world, I am now in hell, too poor, too helpless to obtain a drop of water to cool my parched tongue!

The loss of the soul is a loss irreparable. Other losses may be repaired, but there is no second soul for him that has lost one.

Reader, take care of thy soul first, other matters afterward; for, though you die here, you may live forever, and now, if ever, eternal life must be secured. "Now is," emphatically, "the accepted time, now is the day of salvation."

Illustrating the Doctrine.

DEPRAVED human nature is the same in every age, and will, if the circumstances are the same, manifest itself in the same way. If the doctrine that no faith should be kept with heretics—that they are destroyers of the souls of men, and are more worthy of death than murderers of the body, because the soul is of more value than the body—kindled the fires of Smithfield and unsheathed the sword on St. Bartholomew's day, it will bear the same fruits still, unless there are other surroundings to restrain and make it impolitic. We have just noticed two illustrations of this fact in the public prints within a few days. A mob attacked Rev. Mr. White, a minister of the Cumberland Presbyterian church, in Illinois, because he dared to lecture on Romanism. This is no uncommon thing; probably Mr. White has been mobbed twenty times while engaged in the work of showing the false claims of Romanism. But the most nota-

ble case which has occurred of late is that at Antigonish, 10th of July last. Antigonish is a small town in Nova Scotia, about a hundred miles north-east of Halifax, where Rev. Mr. Chiniquy endeavored to lecture in the Presbyterian church. The Roman Catholics broke up the assembly by ringing the bell of the church, calling out, "Fire!" and making other noises. Even so-called Catholic ladies, usually gentle, clamored for the preacher's blood. One blew a whistle in the church, and cried, "At him, boys!" and others declared that "if the country Catholics were in town, every Protestant in Antigonish would be dead before morning." We are glad to see that the Presbytery to which the church belongs calls on the authorities to vindicate the laws by the prosecution of the rioters. The pastor of the church, Mr. Chiniquy, and several others were more or less hurt by stones thrown by the rioters. What better illustration could we have of the doctrine that all that is needed is power, to make the Roman Catholic church in this country as much a persecutor as she ever was in Italy or Spain?—*Christian Press*.

Giving for Jesus.

CERTAIN Moravian missionaries, in the old times of slavery, went to one of the West India Islands to preach, and they found they could not be permitted to teach there unless they themselves became slaves; and they did so—they sold themselves into bondage, never to return, that they might save slaves' souls. We have heard of another pair of holy men who actually submitted to be confined in a leper-house, that they might save the souls of lepers, knowing as they did that they would never be permitted to come out again. They went there to take the leprosy, and to die if by so doing they might save souls.

I have read of one, Thome de Jesu, who went to Barbary amongst the Christian captives, and there lived and died in banishment and bondage, that he might cheer his brethren and preach Jesus to them. Brethren, we have never reached to such devotion; we fall far short of what Jesus deserves. We give him little, we give him what we are ashamed not to give him. Often we give him our zeal for a day or two, and then grow cool; we wake up on a sudden, and then sleep all the more soundly. We seem to-day as if we would set the world on fire, and to-morrow we scarce keep our own lamp trimmed. We vow at one time that we will push the church before us and drag the world after us, and by-and-by we ourselves are like Pharaoh's chariots with the wheels taken off, and drag along right heavily. Oh! for a spark of the love of Christ in the soul! Oh! for a living flame from off Calvary's altar, to set our whole nature blazing with divine enthusiasm for the Christ who gave himself for us that we might live! Henceforth, take upon yourselves in the solemn intent of your soul this deep resolve: "I will unloose the latches of his shoes; I will seek out the little things, the mean things, the humble things, and I will do them as unto the Lord, and not unto men, and may he accept me even as he has saved me through his precious blood."—*Spurgeon*.

The Famished Indian.

AN aged Indian, half naked and famished, wandered into one of our western settlements, begging for food to keep him from starving. While eagerly devouring the bread bestowed by the hand of charity, a bright-colored ribbon, from which was suspended a small, dirty pouch, was seen around his neck. On being questioned, he said it was a charm, given him in his younger days; and, opening it, displayed a faded, greasy paper, which he handed to the interrogator for inspection. It proved to be a regular discharge from the Federal army, entitling him to a pension for life, and signed by General Washington himself.

Now there was a name which would be honored almost anywhere, and which, if presented in the right place, would have insured him support and plenty for the remainder of his days; and yet he wandered about hungry, helpless, and forlorn, begging, of the charitable, bread to keep him from famishing. What a picture of men, with all the promises of Jesus in their hands—and of Christians too, with the charter of their inheritance in full possession—yet starving in the wilderness!

It is more wise to prevent a quarrel beforehand than to revenge it afterward.

The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, NOV. 25, 1873.

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

The General Conference.

OUR Conference which has just closed has been a very precious and blessed season. From the commencement to the close, it was specially attended with the blessing of God. The preaching has been of a very solemn and heart-searching character. The devotional meetings have been seasons of earnest seeking after God.

First-day morning, Bro. Butler preached a very pointed and instructive discourse from Isa. 58. He set forth our sins as a people, and showed the nature of that repentance which God will accept. The afternoon was devoted to Conference business. The subject of establishing a school as a special auxiliary in our work was very fully considered, but not definitely acted upon. In the evening, Bro. Haskell preached a close, practical discourse concerning the deceitfulness of the human heart.

Second-day was mainly devoted to the business of the Publishing Association. The old board, with some changes, was re-elected. The business proceedings were marked with great unanimity of feeling. The assets, as shown by the auditor's report, are \$82,000 against \$68,000 last year.

Religious services were held during a part of the day, which were of the deepest interest; and these have been continued each afternoon and evening till to-day (Nov. 20) with increasing interest and solemnity, and the most cheering results. These are most precious days in the history of the church in Battle Creek. Business proceedings have been confined to the forenoon of each day, and have continued thus till concluded at noon to-day. The remainder of the time has been devoted to the business of seeking God. We have never had a more precious Conference; in some respects we have never had its equal.

The hearts of the servants of God are more closely united in the bonds of Christian love, and probably there has never been a time when such perfect unanimity of feeling and of judgment has existed as at the present time. It does seem that in an eminent sense the set time to favor Zion has come. We believe that God is about to bless the preaching of his truth as never before; and we solemnly purpose to give ourselves to his work in an unreserved consecration of all to God.

We were disappointed in the non-arrival of Bro. Rogers, the delegate from the S. D. Baptists.

J. N. A.

"Prepare Ye the Way of the Lord,"

DURING the good meetings that have been in progress in Battle Creek, the past week, the prophetic declaration that stands at the head of these lines has been much in mind. In a subordinate sense, this injunction seems to be binding upon the people of God at the present time. The period in our history we believe has fully come to prepare the way for the Lord to work in the advancement of the third angel's message, as never before. The way has not heretofore been prepared on the part of some as it should have been.

Among a people who profess to be keeping the faith of Jesus, that unity mentioned by the apostle in 1 Cor. 1:10; Phil. 2:2, and other places, which is certainly a part of that faith, should by all means exist. And without this, how could God's Spirit have free course, and the work move forward in its full tide of strength?

But there has been on this point a deplorable lack. Not that there has been open dissension and division in our ranks to any great extent. Probably no denomination in the land has been more free from this. All the public deliberations and actions of this people have been to a marked degree harmonious and unanimous. But that true blending of spirit and union of heart, contemplated in the texts above referred to, is what has been wanting. And this, though hidden from all eyes, must impede that free working of God's Spirit which is essential to the full success of this work, as effectually as Achan's golden wedge, though taken to the privacy of his own tent, and then buried deep

in the earth, withered the strength of the armies of Israel.

In the teachings of the Lord with which we, as a people, are favored, this point is not passed by unnoticed; and we are given plainly to understand that not one-twentieth is being done in this cause, of what might and would be accomplished if all who have a part to act were prepared to take hold together with that true spirit of co-operation which the Lord designs that his people should maintain.

This may not be the time or place to enter into particulars as to the causes, manner, or extent, of the failures that have in this respect been made. Suffice it is to say that these are in a measure, at least, seen and felt. And there is seen also the necessity of immediately taking hold to remedy the evil, and there is no lack of determination to do it. And the progress that has been made in this direction is one of the encouraging features of our recent meetings. The work is being done, not as a transient ebullition of feeling which is soon to subside, not as a mere matter of a little pleasant talk, which is to vanish with the sound, but on the basis of new principles, or principles newly seen, which will enable all to act understandingly, and which, therefore, gives cheering promise that it will be real and permanent.

We believe the time has come for a great work to be done in the cause of truth; the time for the nineteen-twentieths of lack to be made up, and for the work to go with twenty-fold more power than at any time in the past. Whittier, in one of his poems, uses the following language:—

"If we have whispered truth,
Whisper no longer;
• Speak as the tempest does,
Stern and stronger."

Can we not make this language applicable to our own case? As the result of the Conference, we are beginning to conceive it to be a possible thing that all that has thus far been done in this work, compared with what is speedily to be, is but as a whisper compared with the roar of the tempest.

Prepare ye the way of the Lord. Take up the stumbling-blocks from the King's highway. Close up the ranks. Throw away self-righteousness. Let our hearts break before the Lord, and become plastic under the molding hands of the Lord of the message, and let him fashion us into his own image. And when we all come into the right position, be assured he will not delay a work, which he has long waited, and is still waiting, to accomplish for his truth and his people.

U. S.

The Conference and the Work at Battle Creek.

OTHERS have written in regard to these, but I wish to say a word also. Our Conference, owing to the shortness of the notice, was quite small, and some might have thought it would be a failure for that reason. But I regard it as one of the most important meetings ever held among S. D. Adventists. The importance of any meeting does not necessarily arise from the numbers of those present, or the amount of discussion and speech-making connected with it, but, rather, upon the weighty matters decided upon, and the spirit of union and love prevailing among those in attendance. The meeting at Jerusalem after the ascension of our Lord was not a large one, yet the consequences growing out of it to the church and the world were mighty. The consultations of the few who considered the declaration of Independence previous to its promulgation on the fourth of July, 1776, might have been considered a small affair at the time by the enemies of American freedom, but probably they changed their minds afterward.

We would not be understood as comparing our recent Conference with these events, yet, if we are not much mistaken, results will grow out of our deliberations of no small consequence to the world. If we have the special message of warning to the world we believe we have, designed to prepare a people for Christ's coming, and to test men on God's law and the faith of Jesus, it is not a small matter. Its importance is not second to any movement the world has seen for ages. These truths are weighty. The consequences of rejecting them are also weighty. The day which is hastening is none other than the great day of God's wrath, foretold by all the prophets, and the grand theme of all who have loved and feared God for six thousand years.

We reason, therefore, that every event which

tends toward greater union among those who have faith in this work, is of no small importance in the world. In union there is strength. It is not astonishing that differences of opinion should arise in such a world as ours and such a work as ours. Any one can see, however, with the peculiar nature of our work, that union is indispensable to us.

Other denominations do not aim particularly for it. Some even claim that it is better to disagree. Not so with us. We believe, as Christ our Lord taught, that we ought to be one even as the Father and the Son are one. We are to be sanctified through God's truth, and truth is always harmonious. It never contradicts itself. God's Spirit never leads people in opposite directions, but always to unity. These are general truths which seem to be lost sight of by our Protestant sects; but they are in the book of God. But now that we have reached the last days, when a people is to be prepared for Christ's coming, who will be translated to glory without tasting death, should we not expect they would be a united people? As their work is one, a movement emanating from one central point, foretold by prophecy as one work, will not there be a close union in all its parts? We should certainly think so. God's Spirit will lead that work which the same Spirit foretold would come in its proper time.

We believe it is leading it. Never were there plainer evidences to show this than at our recent Conference. Never were there such clear evidences that God's Spirit was cementing hearts which have been more or less divided. Never were the principles so plainly seen before, upon which true union must be founded. These things cause our hearts to rejoice. And we have no hesitation in saying they will cause a thrill of joy in the hearts of the true friends of the cause from Maine to California. We expect the time is not far distant when all true believers will stand shoulder to shoulder in union and harmony. Then let all expect to see a great work accomplished.

The many important questions considered by the Conference were also a great source of encouragement. The prosperity of our tract and missionary work, our publishing interests, and the prospect of soon having works to distribute in other languages as well as our own, were issues of great importance. Our organization is being perfected so that it must be effective. With union and love prevailing, and the Spirit of God to impart strength, and an effective organization through which to work, we may expect to see a great work accomplished, because the truth of God is mighty and must accomplish that for which it is sent.

We are happy to state further to the friends of the cause everywhere, that we never before saw so many omens of good for the cause in Battle Creek. Things which have long caused great perplexity and discouragement seem now to be passing away. Our meeting yesterday, in which there was a large movement of the people, so large that the whole center of the house was filled with those who had determined to seek the Lord, was solemn and encouraging. But this is not the main thing that encourages us. There seems to be a clearer understanding of the causes of past difficulty than ever before, and a determination to avoid them for the future.

When the causes of trouble are fully seen, then there is a reasonable hope of escaping it in future. We have hopes that a better state of things will be seen here, around our institutions, than has existed in the past. The visit of Bro. and Sister White among us has been productive of great good to the cause. Never was a visit more opportune than this. Indeed it seemed to be a special providence of God.

In conclusion, I wish to express the profound gratitude of my heart for the goodness of God to us, and for the clear evidence which has been given that the Guiding Hand is leading in this work. We have no cause for discouragement while this is seen in our midst. The work is onward. Let us close up the ranks, take our position on the Lord's side, and move on in our work till victory crowns our efforts.

GEO. I. BUTLER.

Battle Creek, Mich.

THERE is not a grace that can adorn the Christian character, but you will have need to appear in at some time or other; therefore seek the whole, that you may stand perfect and complete in all the will of God.

Blessings Acknowledged.

I wish to add my cheerful testimony to that of others in regard to the blessed and heart-cheering meetings which have been held in Battle Creek. From the first, it was evident that the Lord had been preparing his people to take a more decided stand for union of heart and action in this sacred work. The return of Brother and Sister White from the West was hailed with unusual joy, and these tried servants of the cause of God brought with them a cheering and encouraging testimony. With all the laborers in the cause there appeared a growing confidence that the Lord is preparing us for a more vigorous, united, and successful prosecution of the work.

The business meetings of the Conference were alternated with those more purely devotional, and all were profitable. The utmost harmony prevailed throughout. Those who had doubted were confirmed in the faith, and the distrustful became confident. The preaching was practical and stirring, and the social meetings were marked with deep feeling.

Last Sabbath morning, after a social meeting of nearly one hour and a half, Sister White gave an unusually instructive and impressive discourse on the temptation of Christ, its nature, and its object as related to man in his probation. The Saviour, as a present and efficient help, was brought near to the consciousness and affection of the hearers.

In the afternoon, Bro. White made some close, practical remarks, after which a large number came forward for prayer. It was a time of searching of heart, in which, we have reason to believe, many made a new start for the kingdom.

Individually, I am happy to state that my confidence in the leading hand of God in the third angel's message was never so strong as at present. And as I "call to remembrance the former days," I can see only evidences of his goodness and mercy all through our past experience. Goodness too often unappreciated, and mercy ever ready to help in time of need. And in no one feature of the work is God's care for, and presence in, this work more manifest than in the selection of his own instruments to carry it on, and by guiding them in judgment, and protecting them in trials and dangers. These things are being realized now where there has been only an *assent* to them in the past. And the sweet Spirit of God witnesses to the acknowledging of his own order and appointment, and is uniting hearts as they were never before united in our experience. And we are sure that the real lovers of this cause will hail with great joy this indication of a revival of pure religion in the increase of brotherly love.

But while new hope and new courage are ours to enjoy, and new resolutions have been formed, there has been no spirit of exultation—no "shout in the camp." We realize that the faithful and True Witness testifies of us that we are far from being complete in the sight of God. We have not already attained, but we are reaching forward. The blessings which God has graciously vouchsafed to us during the past few weeks are not so much the evidences of victory gained, as the armor by which we hope to gain victories in the future. When we enjoy the salvation of God; when he lets the hallowed influence of his Spirit rest upon us, and shuts us in with himself, it is not that we may boast of our standing or rejoice in our graces, but that we may serve him to greater acceptance; that we may teach transgressors his way, and bring glory to his holy name.

J. H. W.

Who Will Receive the Refreshing?

THIS is a question of the deepest interest to each individual. The refreshing will come. It is promised in the word of God. The Holy Spirit will be given in greater measure than hitherto. But who will be the glad recipients?

1. It will be those who have faith in God—faith in his word and faith in his work. In other words, it will be believers in present truth; those who believe the prophecies which relate to the present time, and believe their fulfillment as they see them fulfilled. They will believe the special message now being given, feeling the assurance that it is the work of God. The doubting and wavering, the fearful and unbelieving, have no claim to the promise.

2. It will be the courageous, the hopeful, that will receive the blessing. Those who trust in God are the heirs of the promises.

3. It will be the overcomers; those who are victorious over sin, and arise to that state of love required in the word of God. They will love God; and if they love God, they will love their neighbor also. They will ardently desire the salvation of their fellowmen. They will have the missionary spirit. Hence,

4. They will be laborers in the cause and work of God. Their faith and hope and love will lead them to labor for the spread of the truth and the salvation of men, and this in any humble sphere to which God may call them. Their consecration to God and his work will be so perfect and entire that God can accept it, and supply by his Spirit all their need.

5. The refreshing will be given in answer to earnest, agonizing prayer. Those who receive it will pray and labor, labor and pray. God will hear the earnest prayer of those who do what he says. "Why call ye me Lord, Lord, and do not the things that I say?" Those who heed the light on all points already given will have more. Those who open the door will receive the heavenly Guest; He will come in and sup with them.

R. F. COTTRELL.

Trial Volume of Review.

THERE has been forwarded, within the last few days, to the various Directors, and also to others, a circular designing especially to call the attention of our people to sending to their friends the REVIEW AND HERALD on the trial trip of six months, commencing with the new volume, Dec. 16. An active co-operation is expected by all the friends of the cause. Every person receiving the circular should see that each individual member within his vicinity, who is interested in the present truth, has the privilege of sending the paper to at least one. Its cost is but a trifle, only fifty cents. Then there should be a hundred individuals in each Conference who will give five dollars to send the REVIEW to ten, and some should give ten dollars and send it to twenty, and some, twenty-five dollars, and some, fifty. Think up your friends, and enter upon this at once, for we have no time to lose.

The names and the money may be handed to the various Tract and Missionary Society Directors, and they will send the names to the Office; but retain the money until their next general quarterly meeting, when a report will be given, and then the money will be sent to the Office. Then, at the Office, the T. and M. Society will be charged with the money, and proper credit be given. When the names are received at the Office, a statement will be forwarded to the Secretary of the T. and M. Society. A copy of the names should also be forwarded by the Director to the Secretary of the State Tract Society; or, the names may be forwarded at once to the Secretary, and he forward the same to the Office. This will save any money risks, and the trouble of obtaining Post-Office orders or checks; and should any mistake occur, it could at once be detected and remedied.

S. N. HASKELL.

Our Influence.

THE mixed multitude that came up out of Egypt with the Israelite host were those of the Egyptians who were so affected by the terror of the plagues that they, in the excitement of the hour, were compelled to acknowledge the power of God; and they, without due care and deliberation, and without any adequate idea of the character of God, and the purity and strictness of his law, cast in their lot with the people of God. And it was not till they had crossed the Red Sea, and encamped on the barren desert, that they discovered their mistake; but it was too late to return. The die was cast. Without any spiritual discernment, and reckless of the future, their minds reverted to the past. The fertile valley of the Nile arose before their minds in strong contrast with the arid waste before them, and now they keenly felt the apparent loss. A terrible homesickness seized them, and there, in their tents, away on the barren desert, they bewailed their sad lot. This disease, like the plague, spread among the people until nearly all the elect host, which had so recently praised God for his wonderful goodness in defending them from the Egyptian plagues, and in leading them through the Red Sea, joined in the sad wail of sorrow.

Satan and his wicked host were abroad in those tents, and they stirred up the minds of the disaffected, while they were suffering the pangs of homesickness, to complain against their leaders, and they, with one voice, deprecated life itself, and said, Would to God we had died in Egypt.

Destitute of faith in God, who had proved his goodness and love and power and wisdom, they saw nothing but ruin before them. How

could such a host exist upon the desert? Where were the supplies to come from?—not a day's provision in store, no water for man or beast, how could the millions, encamped upon that barren, rocky desert, pursue their march to the goodly land? Surely, they would perish, and their bones would bleach upon the moving sand, and the winds would howl a lonely requiem upon their desert grave. In the sad reminiscences of the past, Satan, with his host, came in, and strongly urged return to the gardens of the Nile, and mutiny and rebellion against the noble man God had chosen and appointed leader.

Hunger and thirst and direful forebodings now are felt by almost all; and still the influence spreads, until many of the best and purest feel its power. Moses, full of faith, withstands the roar of the storm of popular fury and complaint. His eye surveys the whole scene with calmness. Above the mad, senseless tempest of passion, he views the hand of the Almighty, who can still the tumults of the people. He who could part the restless and treacherous waters of the sea, and hold them up in mountain walls while his chosen pass through, can surely feed them and quench their feverish thirst. Serenely he looks to God, who has never failed him.

The mixed multitude are finally quieted for a time. Manna from Heaven, and water from the rock, satisfy the sterner demands of nature, but the carnal heart is yet unsubdued. No deep, thorough, soul-converting power has passed through that mixed throng. They, with carnal eyes, have viewed the miracles performed in their behalf; and everything by them is weighed in the scale of human probabilities. No soul-transforming influence has passed upon the mixed multitude. Often, as new trials arise, the same scene is re-enacted, and Moses is grieved, and God is insulted, until at last Moses becomes impatient, and sins against God; and Aaron, in his weakness and weariness, goes to great lengths in his desire to please the people, and enters into their idolatrous worship. Oh! that good men could always withstand the evil influence of the mixed multitude, that has ever hung upon the rear of God's army.

Everywhere and in all ages, the church on earth has had to contend with the baleful, poisonous influence of unconverted members, who, with unconverted, corrupt hearts—having crept into the church, or having been deceived in regard to themselves, have honestly joined the people of God—have settled down in carnal security, and see no necessity for further progress or for a reconstructing, regenerating power in their cases. They see no particular defect in their title to the heavenly inheritance, nor do they see or care to see the sandy foundation upon which they build; and present cares, employments, and pleasures, so engross their minds that they ignore deep heart work, and sleep when they should watch and pray. Such are the mixed multitude which has ever cursed the church of God upon the earth. The papal church is but a sample of the kind of work such an influence as we have described would naturally create; and the present condition of Protestant churches on this continent, and throughout the enlightened world, is an example of the same kind, clearly showing the influence of worldly professors, who finally drag to perdition their brethren and their ministry.

A pure church, in order to remain pure, must not allow itself to be burdened by a mixed multitude, nor must it invite a promiscuous throng; and an impure church must not only reconstruct its creed, but its membership.

If such a noble man as Moses is thrown off his balance by the influence of a mixed multitude, who is safe from such an influence? Truly, we live in a world of dangers, and as humanity has degenerated since Moses' time, and sin has accumulated strength, dangers increase; and the people of God have need of greater vigilance and care.

Entire separation from the world is the condition of eternal life. A whole, a voluntary, offering, a pure, a clean, heart God requires; and surely, no one is hurt by this principle. On the contrary, it is the only hope of man. Were God less pure, his government would be insecure, and his promises uncertain.

No sane man would wish to enter Heaven unprepared, or with a character spotted in the least. No greater kindness can be shown to mankind than for the church to free itself from the mixed multitude by marching steadily on and leaving the murmurers behind.

JOS. CLARKE.

WHAT MONEY CAN DO.—Money, no doubt, is a power, but a power of well-defined and narrow limits; it will furnish your table with luxuries, but not you with an appetite to enjoy them; it will surround your sick bed with physicians, but not restore health to your sickly frame; it will encompass you with a crowd of flatterers, but never procure you one true friend; it will bribe into silence the tongues of accusing men, but not the voice of an accusing conscience; it will pay some of your debts, but not the least one of all your debts to the law of God; it will relieve many fears, but not those of guilt—the terrors that crown the brows of death.

THE greatest men live unseen to view while thousands are not qualified to express their influence.

"A Standard for the People."

"Go through, go through the gates; prepare ye the way of the people; cast up, cast up the highway; gather out the stones; lift up a standard for the people." Isa. 62: 10.

We believe that, as a people, we are fulfilling this command more nearly than any other people on the earth. All the sins and errors of the last days are, in the name of the Lord, with his word, met and answered. With the truth clothed with power from on high, one can chase a thousand; without this, we are as Samson shorn of his strength. Of what is being done, we have nothing to boast. We have much to fear, lest while we are made the keepers of other vineyards, we neglect to keep our own. Have we gone through the gates and prepared our own way? Have we gathered out the stones? Anger, wrath, malice, envy, jealousy, pride, covetousness, self-love, and self-esteem are impediments that must be removed before God can successfully work with us. While we preach to others the most solemn truths the world ever heard, what manner of persons ought we to be, that we may not only make a plain path, but be careful to walk therein; that the recording angel in our case may make a clean record. We, the same as others, have our own natural hearts to contend with, added to which, the dragon is waging an uncompromising warfare on the remnant, who keep the commandments of God, and have the faith of Jesus. The enemy is strengthening his fortifications, arranging his batteries, and making fearful discharges upon our frontiers. Hence, the warning of the apostle to be vigilant. The hatred of our grand enemy to Bible truth, is only equaled by his efforts to destroy it. In God, we are more than a match; more are they that are for us, than they that are against us. In the name of the Lord, we set up our banner. In the name of the Lord, we are well able to go up and possess the goodly land. God still lives, and his word will rise superior to all opposition. We fight, not as uncertainly. Eternal life, the victor's reward, is worth the effort.

Spiritualism is accommodating itself to every class. The bait is now thrown out by the name of Christian Spiritualist, by a Methodist minister, by the name of Watson. The title of the book is, "The Clock Struck One." What spiritualism in the rough could not accomplish, this bait will be sure to do, dressed in this new garment, though it is the same child still. This is to deceive, if possible, the very elect. The caution to be vigilant is not amiss. Its need is more and more apparent. We must heed it, or all will be lost. We are in the enemy's land, and have not a moment to waste upon ourselves or others, in this conflict with our foe; lest, while we sleep, the enemy will gain the time, and steal the deadly march upon us.

The warning is given, and must be heeded. Who will heed and prepare for the issue? Who will throw themselves into the gap and wrestle against spiritual wickedness in high places, and in the name of the Lord and in his strength go forth to struggle and to conquer. The fields are ripening for the harvest. Soon it will be said to the angel, "Thrust in thy sharp sickle and reap; for the harvest of the earth is fully ripe."

A. P. LAWTON.

West Winfield, N. Y.

Our Obligations.

How dark is the human mind naturally to the demands of duty! And how slow to learn and feel the obligations we are under, even when we have determined to obey. We set out to serve God, because we know that we must in order to be saved. Selfishness may be the main motive to action; but it is well to see our danger, and wise to make an effort to escape. But how little is realized of what it is to follow Christ; to labor and suffer for other's good; and to serve God because of our great obligation for his love and goodness, and a deep desire to please him. It takes a life-time to learn our duties to God and our fellow-men; because we are so slow to learn. Those who begin early in life can hardly learn the lesson. Yet many put off the beginning, as though they thought that but little time was necessary to learn the way, and to secure the priceless boon of eternal life. So they selfishly hope to be pardoned on a death-bed, perhaps, feeling no obligation to God to spend their lives in his service, not knowing that the goodness of God has a demand upon them, leading them to repentance.

"Is this the kind return?
Are these the thanks we owe?
Thus to abuse eternal love,
Whence all our blessings flow?"

Could we but realize our obligation as we should, we should feel that we have no time to waste. And we should feel that to devote all to God is emphatically our "reasonable service." Oh! that I may understand my obligation to God; and not only so, but be able by the aid of the Holy Spirit to fulfill my duties. When I am striving to draw near in the night seasons, I get some glimpse of it, sufficient to fill me with wonder that these obligations are not appreciated more. I would have a clear sense of them, and live to glorify God, and save souls for whom Christ died. I want a place with the saved; and besides this, I wish to know at last that I

have not lived in vain and merely for self; so that the master may be able to say, Well done.

R. F. COTTRELL.

A YOUNG man entered the bar-room of a village tavern and called for a drink. The landlord said, "No, you have had too much already. You have had the delirium tremens once, and I cannot sell you any more." He stepped aside to make room for two young men who had just entered, and the landlord waited upon them very politely. The other had stood by silent, and when the others had finished, he walked up to the landlord, and thus addressed him: "Six years ago, at that age, I stood where those young men are now. I was a man with fair prospects. Now, at the age of twenty-eight, I am a wreck, body and mind. You led me to drink. In this room I formed the habit that has been my ruin. Now give me a few glasses more, and your work is done. I shall soon be out of the way. There's no hope for me. But they can be saved; they may be men again. Do not sell it to them. Sell it to me, and let me die, and the world will be rid of me; but for Heaven's sake sell them no more!" The landlord listened, pale and trembling. Setting down the decanter, he exclaimed: "God helping me, that is the last drop I will ever sell to any one!" And he kept his word.

Home Influence.

If the father chiefly talks "money, money," at home, he generally rears a family in the worship of the almighty dollar. If he talks mainly horses, games, and races, he breeds a batch of sportsmen. If fashion is the family altar, then the children are offered up as victims on that altar. If a man makes his own fireside attractive, he may reasonably hope to anchor his own children around it. My neighbor Q—— makes himself the constant evening companion of his boys. The result is that his boys are never found in bad places. But if the father hears the clock strike eleven in a club house or the play house, he need not be surprised if the boys hear it strike twelve in the gaming room or the drinking saloon. If he puts the bottle on his own table, he need not wonder if a drunken son staggers in by and by at his front door. When the best friend that childhood and youth ought to have, becomes their foe, the home becomes the "starting point" for moral ruin.—*Rev. Mr. Cuyler.*

The Warm Hand of Sympathy.

TILL we have reflected on it, we are scarcely aware how much the sum of human happiness in this world is indebted to this one feeling—sympathy. We get cheerfulness and vigor, we scarcely know how or when, from mere association with our fellow-men, and from the looks reflected on us of gladness and enjoyment. We catch inspiration and power to go on, from human presence and from cheerful looks. The woman works with added energy, having others by. The full family circle has a strength and a life peculiarly its own. The substantial good and the effectual relief which men extend to one another is trifling. It is not by these, but by something far less costly, that the work is done. God has insured it by a much more simple machinery. He has given to the weakest and the poorest power to contribute largely to the common stock of gladness. The child's smile and laugh are mighty powers in this world. When bereavement has left you desolate, what substantial benefit is there which makes condolence acceptable? It can bestow upon you nothing permanent. But a warm hand has touched yours, and its thrill told you that there was a living response there to your emotion. One look, one human sigh, has done more for you than the costliest present could convey.—*Thoughts for Weary Hours.*

TRUE liberty consists in the privilege of enjoying our own rights—not in the destruction of the rights of others.

A SUGAR REVOLUTION.—An invention which threatens to interfere greatly with our commerce is reported from Paris, and if it proves a success, it will probably have the effect of causing an entire revolution among the southern planters.

This new discovery is a method of making sugar by uniting into a compound its constituent atoms of carbon, hydrogen, and oxygen. The inventor, M. Jouglet, says that the cost of production will be 50 cents per cwt., and he has already so far succeeded in establishing the utility of his invention that a company of manufacturers have been persuaded to purchase it from him for the comparatively moderate sum of \$40,000. What the sugar planters and refiners will do if this discovery turns out to be as important as it promises, remains to be seen; but there is no doubt that if it is only partially successful, strange developments may be expected. The invention is said to be very simple, and one easily explained, and endless quantities of saccharine substance can, it is claimed, be manufactured by this new process in so short a time and at so small a cost as to preclude the possibility of competition.—*N. Y. World.*

CHRISTIAN ACTIVITY.

COME, labor on:
Who dares stand idle on the harvest plain,
While all around him waves the golden grain,
And every servant hears the Master say,
"Go, work to-day?"

Come, labor on:
The laborers are few, the field is wide,
New stations must be filled, and blanks supplied;
From voices distant far, or near at home,
The call is, "Come."

Come, labor on:
The enemy is watching, night and day,
To sow the tares, to snatch the seed away;
While we in sleep our duty have forgot,
He slumbereth not.

Come, labor on:
Away with gloomy doubt and faithless fear!
No arm so weak but may do service here;
By feeblest agents can our God fulfill
His righteous will.

Come, labor on:
No time for rest, till glows the western sky,
While the long shadows o'er our pathway lie,
And a glad sound comes with the setting sun,—
"Servants, well done!"

Come, labor on:
The toil is pleasant, the reward is sure;
Blessed are those who to the end endure;
How full their joy, how deep their rest shall be,
O Lord, with thee. —Sel.

Business Proceedings of the Twelfth Annual Meeting of the S. D. A. General Conference.

THE S. D. A. General Conference held its twelfth annual meeting, according to appointment, in Battle Creek, Mich., Nov. 14, 1873. The President, Geo. I. Butler, in the chair. Opening prayer by J. N. Andrews. Delegates being called for, the following responded:—

Eld. R. F. Andrews, Illinois.
P. Z. Kinne, New York.
Jas. Harvey, Indiana.
Eld. S. N. Haskell, New England.
Eld. Jas. White, California.
A. Vuilleumier, Swiss Mission.
Eld. John Matteson, Danish Mission.
Eld. Geo. I. Butler, Iowa.
Oliver Mears, Ohio.

The smallness of the number of delegates present was owing to the shortness of the notice, which did not give all time to appoint delegates in due form. Brethren being present from different parts of the field.

On motion, it was voted that the President appoint from those present, persons to act as delegates from the different Conferences. The following were appointed:—

D. A. Robinson to act for Maine.
A. S. Hutchins, " " Vermont.
C. Comings, " " N. England.
Eld. J. N. Andrews, " " New York.
Eld. J. H. Waggoner, " " Michigan.
Eld. I. D. Van Horn, " " Michigan.
Harmon Kenyon, " " Michigan.
Harmon Lindsay, " " Michigan.
A. W. Maynard, " " Michigan.
Ira Abbey, " " Michigan.
Eld. John Matteson, " " Wisconsin.
Wm. Ings, " " Iowa.

Bro. White made remarks explaining the call for a Conference at the present time. It was for the purpose of arranging matters preparatory to extending the work on the Pacific coast, sending a missionary to Switzerland, &c.

Minutes of last meeting read and accepted.

TREASURER'S REPORT.

Amount on hand at the time of last report, March 3, 1873,	\$4,376.63
Amount received since last report,	4,663.00
Total,	\$9,039.63
Amount paid out since last report,	4,879.88
Balance on hand, Nov. 12, 1873,	\$4,159.75

E. B. GASKILL, Treas.

On motion, it was referred to the Conference Committee to determine at what points in the meeting the annual addresses appointed at last Conference should be presented.

On motion, the President appointed the following committees:—

On Auditing: Oliver Mears, Ira Abbey.
On Nominations: I. D. Van Horn, P. Z. Kinne, Jas. Harvey.
On Resolutions: J. N. Andrews, J. H. Waggoner, John Matteson.

On Preaching: The preachers present. Reports from laborers being called for, responses were made by Bro. Matteson, respecting the work among the Scandinavians. Many items of interest and encouragement were mentioned. Bro. White related many interesting incidents of his sojourn the past summer in Colorado.

Adjourned to 2 P. M.

SECOND SESSION.

Met according to adjournment, and listened to the opening discourse by Eld. Jas. White, based on the 10th chapter of Revelation.

THIRD SESSION.

Sunday, 4. P. M. Prayer by Eld. S. N. Haskell.

Committee on Nominations reported by suggesting the following persons as officers of the Conference the coming year, who were unanimously elected:—

President: Eld. Geo. I. Butler, Mt. Pleasant, Iowa.

Secretary: Sydney Brownsberger, Battle Creek, Mich.

Treasurer: E. B. Gaskill, Battle Creek, Mich.

Conference Committee: Geo. I. Butler, S. N. Haskell, Harmon Lindsay.

The General Conference Committee reported through the Chairman in reference to the matter committed to their hands by the last Conference in reference to inducing proper persons to move to Battle Creek. He reported a number of families brought in, in this manner. Their action was approved by vote of the Conference.

On motion, the committee were requested to continue their action for the year to come.

The Conference Committee, having been intrusted with the matter of raising funds for a denominational school, reported through the Chairman. Fifty-two thousand dollars have been pledged.

Most of the session was taken up with remarks by various persons.

Adjourned to call of the President.

FOURTH SESSION.

The report of the Committee on Resolutions being called for, they reported the following, which were adopted:—

1. *Resolved*, That God has committed to us as a people two great truths which he holds us responsible to set before our fellow men, viz., the doctrine of the near advent of Christ, and that of the commandments of God, and the holy Sabbath.

2. *Resolved*, That while we must ever feel an interest in those who are looking for the return of the Lord, we deeply regret the opposition of many of the Advent people to the Sabbath and the law of God; and we cherish toward them no spirit of contention or of bitterness, but hope that with many of them a more candid spirit toward these great truths may yet prevail.

3. *Resolved*, That we recognize in the S. D. Baptists a people whom God has highly honored in making them in past ages the depositaries of his law and Sabbath, and that we desire, so far as practicable, to co-operate with them in leading men to the conscientious observance of the commandments of God.

4. *Resolved*, That we fully indorse the position taken in the paper read by Eld. Butler on Leadership. And we express our firm conviction, that our failure to appreciate the guiding hand of God in the selection of his instruments to lead out in this work has resulted in serious injury to the prosperity of the cause, and in spiritual loss to ourselves. And we hereby express our full purpose of heart faithfully to regard these principles, and we invite all our brethren to unite with us in this action.

5. *Resolved*, That our confidence is increased in the gift of the Spirit of prophecy which God has so mercifully placed in the third angel's message; and that we will endeavor to maintain an affectionate regard for its presence and its teachings; and we hereby request our Executive Committee to prepare or cause to be prepared a work giving our reasons for believing the testimonies of sister White to be the teachings of the Holy Spirit.

6. *Resolved*, That we behold the wisdom and goodness of God in the reforms which he has introduced among this people. And with deep regret we have noticed a declension from both the health and dress reforms. And we entreat our people to arouse and to make these subjects matters of conscience, and to take that stand which will make us an example to the world, and secure the approbation of God.

7. *Resolved*, That we feel the deepest interest in the work among people of other tongues, and recommend to our Executive Committee to take steps for the speedy publication of tracts and periodicals in other languages; and we heartily indorse the suggestion of Bro. White, not to wait for the cause to grow so strong among them that they can pay for these works, but to move out by faith as was done in the first publication of the REVIEW AND HERALD, believing that the true method of extending the cause in that direction is to furnish them with present truth publications.

8. *Resolved*, That we recommend to the officers of the different State Conferences, who arrange the quarterly meetings and missionary labor among the churches, to see that labor is bestowed upon the churches of other tongues in their State the same as upon those of our own nationality.

9. *Resolved*, That as a Conference we express our sincere approval of the action of our Executive Committee during the past year, involving, as it has, peculiar responsibilities in respect to the advancement of the work of God, and making more definite and plain the principles which should govern our action, as a people, and we believe that in these things they have had the special guidance of the Holy Spirit.

10. *Resolved*, That we consider it for the interests of the Tract and Missionary Soci-

eties to so consolidate their system by some general organization, that at the General Conference each Conference society may be represented, and thus uniformity of action be secured.

Amendment. That the General Conference Committee be requested to prepare a plan to secure the object herein mentioned. Passed as amended.

A letter from the Missouri Conference was read by the President, and referred to the Gen. Conf. Committee for such action as they shall think is demanded.

On motion, the President was authorized to appoint a committee of four to act with the Executive Committee of the Conference, in the formation of an Educational Society preparatory to the establishment of a denominational school. The following persons were appointed: James White, Ira Abbey, J. N. Andrews, and Uriah Smith.

The General Conference Committee were instructed by vote of the Conference to appoint a delegate to the S. D. Baptist General Conference, in season for its next session.

Adjourned. GEO. I. BUTLER, Pres.
U. SMITH, Sec.

Seventh-day Adventist Publishing Association.

FOURTEENTH ANNUAL MEETING.

ACCORDING to notice given in the REVIEW, the fourteenth annual meeting of the Seventh-day Adventist Publishing Association was held at Battle Creek, Mich., on the 17th day of November, 1873, at nine o'clock A. M. The President, Eld. James White, called the meeting to order, and offered the opening prayer. The calling of the roll showed fifty-three stockholders present, representing two hundred and seven votes.

The meeting thus organized,

On motion, adjourned to the call of the President.

SECOND SESSION.

Meeting called by the President, Nov. 17, at three o'clock P. M. Prayer by the President.

The following report of the financial workings of the Association was read and approved:—

Report to the Fourteenth Annual Meeting of the Seventh-day Adventist Publishing Association for the year ending Nov. 12, 1873.

Cash on hand March 3, 1873,	\$14,826.78
Received on REVIEW,	\$7,844.33
“ Youth's Instructor,	1,442.23
“ Accounts and Deposits,	43,191.05
“ Shares,	490.00
“ Donations and Legacies,	658.50
“ Job Work,	3,592.84
“ Sales,	10,578.40
“ Book Fund,	222.98
“ Educational Fund,	7,390.50
“ Mich. Conf. “	4,438.69
“ Gen. “ “	4,663.00
Total,	\$84,512.52

Total,	\$99,339.30
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EXPENDITURES.

Paid out on Acc'ts & Deposits,	\$40,612.53
“ “ for Stock,	9,476.88
“ “ Real Estate,	9,493.77
“ “ Office Labor,	8,804.81
“ “ Wood & Incidentals,	2,464.14
“ “ Type & Office Fixtures,	621.60
“ “ Writing MSS.,	422.06
“ “ On Educational Fund,	242.01
“ “ “ Book,”	1,261.26
“ “ “ Mich. Conf.,”	4,693.81
“ “ “ Gen. Conf.,”	4,879.88
Cash on hand to balance	16,366.55

Total,	\$99,339.30
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INVENTORY.

Total value of the Property of the Association,	\$88,160.25
Association holds Notes to the amount of,	2,505.32
Due on Book Account,	12,675.39
Cash on hand Nov. 12, 1873,	16,366.55

Total,	\$119,707.51
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The Association owes as follows:

On Notes,	\$2,402.00
“ Book Account,	34,917.12

Total,	\$37,319.12
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Assets after all debts are paid,	\$82,388.39
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Assets as given in last report,	68,201.49
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Increase during the year,	\$14,186.90
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C. W. COMINGS, Treasurer.
I hereby certify that I have carefully examined the books and accounts of the S. D. A. P. Association, and find them correctly kept, and that the above report of the Treasurer shows a correct statement of the financial condition of the Association according to my best information and belief.

M. S. MERRIAM, Auditor.

It was moved by a written motion by J. N. Andrews that a committee of three be appointed by the President to present an informal nomination of officers to be balloted for by the Association. Carried.

The following brethren were appointed as said committee: J. N. Andrews, J. H. Waggoner, I. D. Van Horn.

After consultation, this committee presented the following names for officers: President, James White; Vice-President, Harmon Lindsay; Secretary, M. S. Merriam; Treasurer, C. W. Comings; Auditor, Miss A. M. Driscoll; Publishing Committee, James White, Geo. I. Butler, S. N. Haskell.

The stockholders then proceeded to a

formal nomination by ballot, which resulted in the full nomination of the officers presented by the committee in the order given above.

By ballot, the stockholders elected by a unanimous vote the officers nominated.

Moved, By J. H. Waggoner, that Eld. James White be elected Editor of the ADVENT REVIEW AND HERALD OF THE SABBATH. Carried.

Moved, By J. H. Waggoner, that Virginia A. Merriam be elected Editress of the Youth's Instructor. Carried.

On motion, meeting adjourned to the call of the President.

JAMES WHITE, Pres.

A. P. VAN HORN, Sec.

California.

My last report was made at Oakland, Oct. 28. Sabbath and first-day, Nov. 1, 2, I attended the quarterly meeting at Bloomfield. Quite a number of our brethren and sisters came in from other churches, and the meetings were interesting and profitable. In connection with this meeting our State officers of the Conference and Missionary Society came together to counsel on matters vitally affecting the prosperity of the cause in this State.

We desire to so discern the signs of the times as to be moved to earnest action; to so understand our relation to God and our fellow men that we shall understandingly take hold of our labors for others; to so relate ourselves to surrounding circumstances, and so improve openings and opportunities to do good that we may not be cursed for doing "the work of God negligently," Jer. 48:10, margin, but that we may receive the plaudit, "Well done."

It was decided, among many things, that our business agents of the different divisions of the Tract and Missionary Society in California send their business for the REVIEW Office to J. W. Bond, State Miss. Secretary, Healdsburg, Sonoma Co., Cal. and let him do the business direct with the publication Office, to save much confusion and mistakes that might otherwise arise. By writing to Bro. Bond, our agents can make all necessary arrangements with him.

Sabbath and first-day, Nov. 8, 9, I was with the company at St. Helena, and had four interesting meetings. Eight were baptized on first-day. A Sabbath-school and Bible-class were organized, and a leader appointed. There are thirty-four names on the covenant at St. Helena. They have had several meetings by themselves, and report that they are blessed and encouraged to press on.

In passing Napa, I saw that our people have their new meeting house raised, and work is moving briskly on. I saw one of the brethren at the depot, who told me that some \$1250 had already been subscribed toward the house besides the \$400.00 lot donated by an outside friend. This brother stated that they have very interesting and encouraging meetings.

My desire is to see the work still move on in this State. If the three hundred and fifty Sabbath-keepers now in the State are all in earnest, and make it a personal, individual work to serve God; if they are not satisfied with the mere theory of the truth, but earnestly seek God that we may have the power of the truth, and God's love in our hearts, then may we be like "the handful of corn in the top of the mountains, that shall shake like Lebanon." So may it be.

J. N. LOUGHBOROUGH.

San Francisco, Cal., Nov. 12, 1873.

Wisconsin.

I HAVE just closed a series of meetings at Loyal, Clark Co. Twelve decided to keep the Sabbath. Obtained four subscribers for the REVIEW, and two for the INSTRUCTOR. I feel very grateful to the Lord for his blessing and help which I have realized through this meeting.

H. W. DECKER.

Brodhead, Wis.

Letter from Iowa.

DEAR REVIEW: I wrote you once before from Omro, Wisconsin, saying I was not then a subscriber for the REVIEW. Now, I take pleasure in sending the subscription for six months. Its teachings are dearer to me than victuals, drink, or raiment, and I would much rather be stinted in the necessities of life than do without it.

Since I wrote before, we have emigrated to this country, and I don't know that there are any S. D. Adventists near here. I should be glad to know of it, if there are any. There is a church of first-day Adventists at the village of Clear Lake.

I desire to share the inheritance of the righteous, and believe that I may, if I strive as earnestly as I should. I fully realize the dangers which beset one who has started upon the pilgrimage for the celestial city. It seems as if Satan has guarded the

whole pathway with snares of every description.

I desire an interest in the prayers of all, that I may meet you all at the "heavenly meeting," especially those whose writings have been instrumental in teaching me the way of truth. How much I would like to know them personally. Excuse this rambling note. It seems pleasant to think that it will meet the eye of one of like "precious faith." I have not seen one for months with whom to exchange thoughts, but hope that the time is not far distant when some of our ministers will find their way here.

E. M. PIERCE.

Cerro Gordo Co., Iowa.

"Watch the Gaps."

A GAP is "an opening in anything made by breaking or parting; an entrance, a passage." Most children, of farmers especially, understand the meaning of the words in the above heading; for what child has not been instructed by its parents or guardians, at some time, to watch an entrance into a field to prevent cattle, or anything which might do mischief, from going into it while they were gone to secure their crops, expecting soon to return with a load through the gap thus made? Sometimes a number of playmates are left together to do this work, and it occasionally happens that they are so playful they forget the task assigned them, allowing some destructive creature to enter and accomplish a work of ruin before they are aware of it. They then understand the importance of watching. If they had watched, the mischief would have been avoided. Like the good man of the house, if they had watched, the thief would not have entered.

As I was examining my heart a few evenings since, I discovered gaps, or weak places, where the enemy sometimes gets the advantage, and while querying how I could best overcome him, these words came forcibly to my mind: "Watch the gaps." My mind quickly reverted to my childhood days, when I sometimes engaged in this work with neighboring children. I felt that if it was important to watch then, how much more so in the work of overcoming sin.

There are many avenues, or entrances, to the heart, and we have an enemy that employs a large force in the work of seeking possession of that field. He stations his guards and pickets in every available place, while he himself plans the siege. He knows full well the meaning of the word, *watch*, and that his chance for accomplishing his purpose is small, save at times when his opponent is off his guard. He avails himself of every such opportunity, rushes in his forces, and does his work of destruction.

The power of the enemy is very great, and as he is always prowling around to find an unguarded gap, how necessary that we ascertain every place where he can possibly gain admittance, and secure it against his attacks. We certainly should not be less zealous than he, for he desires our eternal ruin; on the contrary, if we are successful in closing all these avenues against him, we shall be among the victors when the warfare is done.

We cannot conquer so powerful a foe in our own strength; but there is One stronger than he, who will help fight our battles if we place implicit confidence in him. Let us seek wisdom from this Source to aid us in discovering all these avenues, and then, instead of making them wider by yielding to temptation, in his strength let us cast impregnable bulwarks about them, thus defeating Satan in his efforts to wound us with his fiery darts.

"Take Jesus for thy trust;
Watch while the foe is near;
Gird well the armor on,
Watch till thy Lord appear."

M. J. CHAPMAN.

Battle Creek, Mich.

Thirty Seconds Too Late.

REV. MR. BELL was always punctual.—Whoever might be late at meeting, at the funeral, or anywhere else, they all knew that Mr. Bell would not. If called to attend a wedding, his foot was on the door-step and his hand on the bell-handle when the clock was striking the hour. It was, at first, quite annoying to his flock to go according to their old habits to a funeral, and meet it on the way to the grave, or go to a wedding, and to find it over before they thought of getting there. So old Mr. Slow waited on the minister to ask him why he "was always in such a hurry, and so afraid of being too late."

"Well, my good friend, I will tell you; and if, after hearing me, you do not think I am right in this thing, I will try to alter."

"That's surely fair," slowly said Mr. Slow, as if afraid to commit himself.

"When I was a young man, and had been preaching only a few months, I was invited to go to a distant town and preach to a destitute people. I went for some weeks, and then returned home for a few days, promis-

ing to be back, without fail, the next Sunday. Well, I had a pleasant week among my kind relatives, and was so engaged that I hardly thought of my solemn duties, till Saturday returned, and then my sister and a beautiful friend of hers persuaded me to go out a little while in the little boat Cinderella, on our beautiful lake. The day was fine, and Cinderella spun and darted under my oars as if a thing of life. When we got ashore, I found it two o'clock, and I knew the cars started in fifteen minutes!

"I left the ladies, and ran home, and caught up my carpet-bag, and ran for the depot. I saw the cars had arrived. I heard the bell ring. With all my strength I ran—I saw them start. I redoubled my efforts, and got within fifteen feet of the cars! Oh, for thirty seconds more! Thirty seconds too late! No more! The next day was a fair, still, sweet Sunday. My mountain people gathering, coming down from the glens and following the rills, filled the house of worship. But there was no minister; and the hungry sheep had no shepherd to feed them! He was thirty seconds too late!

"There was a poor, old blind man, who lived four miles from the church, and seldom could he get to meeting. That day he ate breakfast early, and his little granddaughter led him all the way down the mountain to the church. How weary, sad, and disappointed he was! There was no minister to speak to him. He was thirty seconds too late!

"There was a sick child up one of the glens of the mountain, and she had been inquiring all the week for her minister. She was so anxious to see him, and have him pray with her. How she hailed the day when he would be there! But no! he was not there.

"There was a great gathering of children to the Sunday-school. And their little eyes glistened, for their minister promised to preach them 'a little sermon' to-day; but he was not there. He was thirty seconds too late!

"That poor old blind man never came to the church again. He was too feeble, and never heard another sermon or prayer. The minister was thirty seconds too late!

"That little girl was dead before I got back, and I could only shed tears over her corpse! I had been thirty seconds too late!

"On my bended knees I asked God's forgiveness, and promised him, that if possible, I would never again be thirty seconds too late!

"And now, Mr. Slow, am I right in my punctuality?"

"Well, I guess it don't look quite so unreasonable as it might!"

And if it is not well to put off the things of life, is it safe to put off preparation for eternity?—*Sel.*

The Dress of Civilized Women.

I do declare that I think it would be better to die and get out of torment at once than have to rise every morning for some forty or fifty years, and box one's body up in a sort of compressive armor, hang weights to one's hips, and more weights upon one's head—which last are supported by the roots of the hair; put one's feet into shoes a number too small, and not of the right shape, and with heels like stilts; and then set about doing the whole duty of woman with a cheerful face and a spry air, for from fifteen to seventeen mortal hours out of the twenty-four. That there are so many women who are not frightened into a decline at such a prospect, and that they bravely undertake to do it—nay, more, that they even dream that, under such disadvantages, they can work side by side with an unshackled man, and that they die in trying to do it, certainly says much for their courage, but very little for their common sense.

A man's dress, to a great extent, is fashioned for comfort. He has contrivances for suspending the weight of his clothing from his shoulders. If the east wind blows, he can turn up his coat collar, button himself up snugly, slouch his hat over his eyes, thrust his hands into his pockets, and brave the weather. But imagine a woman removing her hat or bonnet from the angle at which fashion says she must wear it, on account of the weather, or turning any of her "fixtures" up to protect her neck and throat, or buttoning anything that was unbuttoned before, or sticking her hands into her pockets! She would be taken for an improper character out on a mild spree, or for an escaped inmate of a lunatic asylum, should she endeavor, by any imprudent arrangement of her habiliments, to save her health.—*Science of Health.*

THE triumph of wit is to make your good nature subdue your censure; to be quick in seeing faults, and slow in exposing them.

THE reason why more homage is paid to wealth than wisdom, says a Russian poet, is because one can borrow wealth, but not wisdom.

The Small Worries.

THE Christian world has long been guessing what Paul's thorn in the flesh was. We have a book that in ten pages tries to show what Paul's thorn was *not*, and in another ten pages tries to show what it *was*.

Many of the theological doctors have felt Paul's pulse to see what was the matter with him. We suppose the reason he did not tell us what it was, may have been because he did not want us to know. He knew that if he stated what it was, there would have been a great many people from Corinth bothering him with prescriptions as to how he might cure it.

Some say that it was diseased eyes, some that it was a humped back. It may have been neuralgia. Perhaps it was gout, although his active habits and a sparse diet throw doubt on the supposition. Suffice it to say it was a thorn—that is, it stuck him. It was sharp.

It was probably of not much account in the eyes of the world. It was not a trouble that could be compared to a lion, or a boisterous sea. It was like a thorn that you may have in your hand or foot, and no one know it. Thus we see that it becomes a type of those little nettlesome worries of life that exasperate the spirit.

Every one has a thorn sticking him. The housekeeper finds it in unfaithful domestics; or an inmate who keeps things disordered; or a house too small for convenience, or too large to be kept cleanly. The professional man finds it in perpetual interruptions or calls for "more copy." The Sabbath-school teacher finds it in unattentive scholars or neighboring teachers that talk loudly and make a great noise in giving a little instruction. One man has a rheumatic joint, which, when the wind is north-east, lifts the storm signal. Another, a business partner who takes full half the profits, but does not help earn them. These trials are the more nettlesome because like Paul's thorn they are not to be mentioned. Men get sympathy for broken bones, and mashed feet, but not for the end of sharp thorns that have been broken off in the fingers.

Let us start out with the idea that we must have annoyances. It seems to take a certain number of them to keep us humble, wakeful, and prayerful. To Paul, the thorn was disciplinary, as the shipwreck. If it is not one thing, it is another. If the stove does not smoke, the boiler must leak. If the pen is good, the ink must be poor. If the thorn does not pierce the knee, it must take you in the back. Life must have sharp things in it. We cannot make up our robe of Christian character without pins and needles.

We want what Paul got: grace to bear these things. Without it, we become cross, censorious, and irascible. We get in the habit of sticking our thorns into other people's fingers. But, God helping us, we place these annoyances in the category of the "all things work together for good." We see how much shorter thorns are than the spikes that stuck through the palms of Christ's hands, and, remembering that he had on his head a whole crown of thorns, we take to ourselves the consolation that if we suffer with him on earth, we shall be glorified with him in Heaven.

But how could Paul positively rejoice in these infirmities? The school of Christ has three classes of scholars; in the first class, we learn how to be stuck with thorns without losing our patience; in the second class, we learn how to make the sting positively advantageous; in the third class of this school, we learn how even to rejoice in being pierced and wounded: but that is the *senior class*, and when we get to that, we are near graduation into glory.—*Christian at Work.*

Luther's Unselfishness.

DISINTERESTEDNESS was a leading feature in the character of Luther; superior to all selfish considerations, he left the honors and emoluments of this world to those who delighted in them. The poverty of this great man did not arise from wanting the means of acquiring riches, for few men have had it in their power more easily to obtain them. The Elector of Saxony offered him the produce of a mine at Saeberg; but he nobly refused it, "lest," said he, "I should tempt the devil, who is lord of these subterranean treasures, to tempt." The enemies of Luther were no strangers to his contempt for gold. When one of the popes asked a certain cardinal why they did not stop that man's mouth with silver and gold, his Eminence replied, "That German beast regards not money!" It may easily be supposed that the liberality of such a man would often exceed his means. A poor student once telling him of his poverty, he desired his wife to give him a sum of money; and when she informed him they had none left, he immediately seized a cup of some value, which accidentally stood within his reach, and giving it to the poor man, bade him go and sell it, and keep the money to supply his wants. In one of his epistles, Luther says, "I have received one hundred guilders from Tauberein; and Scharlt has given me fifty; so that I begin to fear lest God should reward me in this life. But I will not be satisfied with it. What have I to do with so much money? I gave half of it to P. Priorus, and made the man glad."

Abolishing Wickedness.

THE *Standard*, a Baptist newspaper in Chicago, says—"Whither are we drifting? From all parts of the country, and from all sorts of public officials, legislative, judicial, and executive, come up reports of fraud, corruption, defalcation, breaches of trust, robberies of public funds, and other malfeasances, to an extent never known in our country in any former period of its history. The evil seems to be general, almost a radical element in official life. Investigation by legislative and congressional committees, and by the courts, are the order of the day. The sacredness of the elective franchise is violated; political rights are ignored; usurpations are tolerated in high places; in short, everything appears to be out of joint. We are either coming to the end of this, by a sweeping and all-pervading moral and political reaction, or, we are coming to the end of our liberties and our republican form of government. While we are aware that this country can bear a terrible strain, there is a point beyond which it cannot go and survive; and at the rate of our downward progress for the past ten years in this direction, it would not take long to reach this point.

"Bribery and corruption, beginning at the political fountain-head, are doing their work. The individual sells his vote at the polls; the legislator barter his away for a consideration; and the member of congress, or senator, having expended largely to secure his place, reimburses himself out of the public treasury, by becoming the paid agent of some subsidized enterprise, or a party to a Credit Mobiler—stealing, on a larger or smaller scale. Judges sell their influence, and administrative officers combine to swindle the government to contracts. So we go on until distrust of the honesty of our public servants has crept in everywhere. The haste to be rich, to possess power and place, lie at the bottom of the whole of it.

It is to be hoped that the result of the investigations at Washington, and elsewhere, will be to arouse and quicken the attention of the country to the dangers which threaten, as they reveal the fact that we have already made a fearful plunge into the maelstrom of corruption, and that we exhibit a decadence in public morals fearful to contemplate.—*Signs of Our Times.*

REMEMBER that serenity recommends your faith and religion. If you are serene only when surrounded by the comforts of life, men will say: "It is easy to be happy when one has health, and friends, and wealth." But when a man stands in darkness, and never loses courage, and is sweet-tempered as ever, there is a testimony to his religion which the world cannot mistake.

THE prodigal robs his heir, the miser robs himself.

Obituary Notices.

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

DIED, in Whitewater, Walworth Co., Wis., Oct. 21, 1873, of consumption, after an illness of about ten months, our daughter, Genie Smith, aged twenty-one years, ten months, and seven days.

Genie embraced present truth under the labors of Bro. Sanborn, and united with the Johnstown church about eight years ago. She was a patient sufferer and died in hope of a part in the first resurrection. Funeral discourse by Eld. Wells, Methodist.

L. & E. SMITH.

DIED, Nov. 2, 1873, at his residence in Newton Co., Mo., Bro. J. L. Bland, aged fifty-seven years, nine months, and four days. Bro. Bland was a member of the Christian church for thirty years, and lived in that light until the spring of 1870. He then embraced the whole truth, and has been an ardent lover of God's law and a consistent Christian, and has greatly encouraged the lonely company of Sabbath-keepers who are struggling here to be overcomers.

ANDREW BUCHANAN.

DIED, at her home near Sparta, Monroe Co., Wis., Sept. 18, 1873, sister Betsey M. Smith, in the fifty-second year of her age. Sister Smith died in full hope of a part in the first resurrection when Jesus, who is our life, shall appear. She leaves a husband and three sons to mourn their loss. May they feel the importance of preparing to meet her where sickness and death will never come. She chose as a text for her funeral discourse, 1 Cor. 15:55-58.

PLINY POTTER.

DIED, near El Paso, Ill., at his daughter's house, Oct. 30, 1873, our dear father, J. B. Merritt, in the sixty-second year of his age. Although he suffered much for several months with rheumatism, which terminated in quick consumption, yet he seemed willing to bear all the pain which, in a wise Providence, was his portion, and was resigned to the will of God. Father professed faith in Christ when a young man, and was baptized and united with the Christian church. He taught his family to fear and obey God.

At Gilboa, Ohio, sixteen years ago, he heard the lectures of Elds. Cornell and Holt, in which he was deeply interested. He then gladly received the light, and desired to dedicate himself more fully to God, and walk in obedience to all his commandments. He was baptized, and ever after observed the Sabbath of the Lord.

We deeply feel our loss, but the blessed hope sustains us. We buried him at Princeville, where he will rest till the Redeemer, of whose coming he loved to hear, shall call forth his ransomed.

May we be prepared to meet him in the resurrection.

B. F. MERRITT.

Princeville, Ill.

The Review and Herald.

Battle Creek, Mich., Third-day, Nov. 25, 1873.

The present number of the REVIEW is, "42-24." By comparing with these the figures on your *paster* you can tell when your subscription will expire.

Financial Report of the S. D. A. Publishing Association.

It will be seen by the financial report of the S. D. A. Publishing Association, on another page, that the increase given for the last year is \$14,180 90. This needs some explanation. The time has been eight months only, instead of a full year. Several things make the figures large for this short year.

1. This period of eight months covers the best business portion of the year, when bills for fuel and light have been small. Much daylight and the warm seasons are favorable to publishing. Nearly all the profits of the whole year are realized during the eight months, from March to November.

2. More than a usual amount of bound volumes have been completed during the last eight months. These were taken into the inventory, and helped very much in swelling the figures.

3. The inventory taken eight months since, in our absence, did not embrace all the profits of the Association, it being supposed that certain things belonged to the president, which were the property of the Association. The assets of last year were given nearly \$5,000 too small. This amount added to last year's assets, and the increase for the last short year would be some less than \$10,000.

We have frequently stated that, properly managed, the Association would earn, above all expenses, \$1,000 a month. This statement we made on an especial occasion in California some less than a year since. The figures last year seemed too small, while those of this year seem as much too large. But, taking both years into the account, the facts and figures fully justify the statement.

JAMES WHITE, *Fres. S. D. A. P. A.*

Conference Statistics.

We are not able to present statistics showing the present standing of the General Conference from the fact that some of the State Conference secretaries have failed to report. Ever since organization was adopted, we have labored under this difficulty, that those whose duty it was to make the reports called for by the Conference constitutions, have, from some cause, more or less neglected to make them. This has been a crying evil from the very commencement. It has increased every year, till now it would be difficult to find an epithet that would fitly describe it. Will the secretaries of the following Conferences forward to the REVIEW and HERALD, immediately, the statistics of their respective Conferences, so that the General Conference report can be completed; namely, Maine, New England, Vermont, Wisconsin, Illinois, Kansas, Missouri, and California. The shortness of the notice may be a partial excuse in the present instance; but whatever the cause of the failure, the statistics are wanted forthwith.

GEN. CONF. SECRETARY.

N. B.

In 1858, a call was made for donations to assist me, in erecting a dwelling-house. It is my desire to return them to the donors. I therefore request every one who sent means for that purpose to inform me immediately. Those who consecrated these gifts to the cause of the Lord need not hesitate to comply with this request, as the means can be appropriated to any department of the work they may indicate.

J. H. WAGGONER.

Battle Creek, Mich., Nov. 22, 1873.

The Next Term of School.

It is now time to speak in the paper to those who are anxious to attend the next term of school. As this is the winter term, and as that season of the year is the one when persons can best find time to devote to study, we expect a large number will desire to attend. We are most happy to say that one of our greatest difficulties will now be obviated. Heretofore we have been obliged to convene our school in the meeting-house, a building not well adapted to school purposes, but which was the best we could do under the circumstances. This has been furnished for several terms by the kindness of the church here.

But now that the new Office building has been completed, we can enter much more suitable quarters. We have seated the two main rooms, and we do not see how we could have more pleasant quarters. They will comfortably seat 125 scholars, and there are several smaller rooms, also, which can be used if necessary. Our present term ends Dec. 14, and the next term will commence soon after, we are not prepared to state the exact time in this article. We expect religious lectures will be connected with the next term. Opportunity will be given for the study of the languages as well as for all the branches usually taught in our high schools. We expect to have a first-class school, in which there will be a high tone of moral sentiment, and great opportunities for mental discipline. We are determined it shall be second to none. There are many of our young men who are busy in the summer season who could profitably

spend a few months in school, to prepare them for greater usefulness in the cause of God, as well as the business of this world.

Board will be reasonable. We will give more particulars next week. GEO. I. BUTLER.

Battle Creek, Mich., Nov. 23, 1873.

Testimony No. 23.

I HAVE carefully and prayerfully read this work a second time. It is instructive; and it commends itself to my judgment. It faithfully points out our dangers; and we should be thankful for its admonitions. The only thing to be regretted is that there should exist the necessity of such rebukes and chastenings. But they are for our salvation, if we will heed them. "As many as I love, I rebuke and chasten; be zealous, therefore, and repent." To heed these warnings is my settled purpose. By the help of God, I will be an overcomer.

I would recommend to all to read these reproofs; and if you find them distasteful to you—if you find a disposition in yourself to rebel—then you may be sure that you are out of harmony with the spirit of the work of the Lord, and need a new conversion to the truth for these perilous times. Let us humbly heed the timely admonitions, and engage with renewed zeal in the solemn work of the last message.

R. F. COTTRELL.

News and Miscellany.

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

Cuban Affairs.

A MASS meeting was held in New York, Nov. 17, to give expression to the public feeling in regard to the recent executions in Cuba, in which Hon. Wm. M. Everts and S. S. Cox made speeches. The following preamble and resolutions were adopted:—

"Whereas, The war for the suppression of the Cuban rebellion and the perpetuation of human slavery has been going on for over five years without any visible evidence that it will be successful, and

"Whereas, This war has from the beginning been conducted by the Spanish volunteers by methods abhorrent to humanity and the usages of civilized conflicts, and

"Whereas, The Spanish volunteers have repeatedly outraged the rights and persons of American citizens without any redress or security against future outrages being given, and

"Whereas, For years past the Spanish Government has shown itself impotent to restrain, punish, or prevent, the cruelties and barbarities of its agents in Cuba, or to enforce its own liberal legislation, and

"Whereas, The culminating horrors of the successive executions of the captives taken from the Virginians have shown a deliberate purpose on the part of the Spanish volunteers to disobey or anticipate any orders from Madrid, and a determination to insult and defy our own Government and people, and

"Whereas, The Government of Spain has neither submitted to the assumption that she was prosecuting a war in Cuba, nor tolerated its recognition by our Government, but has acted with unlicensed self-will, both in the conduct of the war and in her treatment of our Government, availing herself of all the irresponsibility of illegitimate warfare, and claiming all the immunities of lawful warfare, and

"Whereas, It has become evident to all the world that Cuba is now a part of the outlying realm of Spain which has so completely lapsed into anarchy and is so entirely uncontrollable by Spain that the nearest civilized power has the right and is in duty bound, in the interests of civilization and humanity, and for the protection of its own citizens, to use forcible means to obtain from the real masters of the situation in Cuba 'indemnity for the past and security for the future,' provided the power of Spain be not immediately put forth successfully to redress past wrongs, and guarantee the world, and the United States especially, against their repetition; therefore, be it

"Resolved, That the people of the United States look to the great soldier who now presides over our Government to take the promptest and most decisive action that is consistent with the dignity and with the past precedents of our Government; that we adopt the language of Thomas Jefferson in 1793, when he, as Secretary of State, wrote to the Spanish representatives in regard to outrages committed by Creek Indians, in the then Spanish territory of Florida, upon American Citizens:—

"If we are disappointed in this appeal, if we are to be forced into a contrary order of things, our mind is made up. We shall meet it with firmness. The necessity of our position will supersede all appeal to calculation now, as it has done heretofore. We confide in our own strength, without boasting of it; we respect that of others without fearing it. If we cannot otherwise prevail on the Creeks to discontinue their depredations, we will attack them in force. If Spain chooses to consider our defense against savage butchery as a cause of war to her, we must meet her also in war, with regret, but without fear."

Great excitement exists in England as well the United States. It is reported that several of the passengers of the Virginian, who were executed, were British subjects. The London *Daily Telegraph* of Nov. 18 says:—

"Considerations of policy and humanity would lead England to view favorably the annexation of Cuba to the United States. That the American Government will wait the assembling of Congress before taking action on the Virginian matter is evidence that its policy will not be governed by popular clamor. We do not despair of a peaceful solution of the question. In view of the difficulty the United States would experience in retaining possession of Cuba if annexed, we would advise the Government of that country to acknowledge the belligerency of the insurgents, and ultimately guarantee the independence of the island, asking in return the abolition of slavery."

PARIS, NOV. 16.—The Italian Parliament was opened yesterday by King Victor Emanuel in person. In his speech from the throne, the king said he hoped "for a continuance of the work of internal organization, that thus Italy might increase her prosperity

amid order and safety, the two indispensable conditions of industry and progress. It had been shown that Rome might become the capital without encroaching upon the independence of the pope or the exercise of the spiritual functions and relations of the Catholic world. We will respect his religious sentiments and his liberty, but will not permit attacks upon the nation and its institutions.

"Our relations with all foreign powers are friendly. Testimonials of the affection of the emperors and peoples of Austria and Germany have been addressed to Italy, which has conquered her rightful place among the nations. Since the causes of war between Austria and Italy have disappeared, there remains nothing but the confidence of mutual interests and a sure friendship, in harmony with those family affections which an imperious duty has made me subdue, but cannot extinguish. We wish to live in harmony with all nations, but we will firmly guard the rights and dignity of our own."

The king asks for bills to perfect the organization of the army and navy, and to improve the finances. In concluding his speech, the king said: "I have confidence in the nation, and feel that the nation has confidence in me." The speech was greeted with frequent and enthusiastic demonstrations of approval.

A LADY who had charge of a young ladies' Bible-class, speaking of defective home training, said that her best pupil, eighteen years of age, had caused her the most acute anxiety. Rain or shine, she was always at her post. The girl's whole soul seemed to be absorbed in the straightening out of intricate theological problems; "and yet," said the teacher, "the girl was so pale and wan that I was afraid every Sabbath would be her last in the class. One day he fainted, and in trying to restore her I loosened her dress, and what do you think I found? Corsets so tightly drawn that a full respiration was impossible. I removed them, and found that her ribs actually lapped! I took her to her mother, a very prominent and useful church member, and stated the case, without reserve." "Well, you see," said the parent, "Fanny never had any figure. I should not be surprised if the lacings were drawn a little too tight. Her waist is naturally so large that it is almost impossible to make anything fit genteelly on her. How is your class prospering, Miss—?" "I hope you are drawing many souls to Christ."

THE Savannah (Ga.) *News* has the following report of the run on the Savannah banks: "A remarkable feature of the occasion—amounting, indeed, to almost a phenomenon—was the strange manner in which men who had been successful in drawing their money were affected. They would wait calmly in the crush and heat, sweating serenely till their turn came, and then, after getting their deposits, they would fall to shaking and trembling as though they had been stricken with the palsy. One man, rather coarsely dressed, who drew out quite a large amount, seemed to be particularly affected. He shook and trembled from head to foot, put his money in his pocket, and then took it out again, and finally tied it up in his handkerchief, his hand shaking all the while as though he had an ague."

Appointments.

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

* Services in Chicago, every Sabbath (seventh day), at 296 West Erie St. All Sabbath-keepers spending a Sabbath in Chicago, are invited to attend.

T. & M. Meetings in Michigan.

I now expect to meet with the friends at the quarterly meeting at Wright, Nov. 29 and 30. At Alameda, Dec. 6 and 7, also at the general quarterly meeting at Battle Creek, Dec. 13 and 14. At this last-mentioned meeting there should be a report from every district in the State, and it is expected that there will not only be a general turnout of the friends in the vicinity of Battle Creek, but that every district and district secretary as far as practicable will be present. Bring your books which contain your tract and missionary business. Come prepared to stay until you can have an opportunity of having every point connected with the system explained that is not now fully understood. This will be a meeting of importance, therefore we speak for a general attendance of those interested in the tract and missionary work. S. N. HASKELL.

The General Quarterly Meeting in Warren County, N. Y., Dec. 6 and 7.

As the President of our T. & M. Society has seen fit to favor us with a meeting of this character in this section, we are anxious that it should be made a profitable occasion to the cause. In order to this, a general attendance of the friends of the cause in this part of the State is requisite; and all should feel the responsibility resting upon them to improve such an opportunity. Let us seek God as never before, and come together with a spirit to receive and obey instruction. Friends from a distance will be more than welcome. Those coming on the cars will take tickets for North Creek, unless notified otherwise by letter. As there is but one train on the Adirondack R. R., and that leaves Saratoga about 9 A. M., it will be necessary to arrive in Saratoga early Friday morning in order to reach the meeting. In behalf of the church, S. B. WHITNEY.

THERE will be a quarterly meeting of the T. and M. Society for Dist. No. 2, Maine, in connection with the quarterly meeting to be held at Allen's Corner, Deering, Sabbath and first-day, Jan. 3 and 4, 1874. Meeting will commence Sabbath eve, Jan. 2. Let there be a general gathering at this meeting, as we hope to enjoy the labors of Eld. S. N. Haskell. Send your reports to me at least one week before the meeting. WILL E. MORTON, *Director*.

THE next quarterly meeting for Little Prairie, Oakland, and Johnston, Wis., will be held at Oakland on Sabbath and Sunday, Dec. 6 and 7, 1873. A. OLSON.

THE quarterly meeting of the T. and M. Society of Dist. No. 7, Wis., will be held in Ordino, at the school-house near W. Farrar's, Dec. 6, 7, in connection with the quarterly meeting of the Fish Lake church. A general attendance is expected at this meeting. Bring your reports of work done in the missionary cause. The Plainfield church is invited. We invite Eld. Cady of Poy Sippi to attend this meeting. P. S. THURSTON, *Pres.*

THE next general quarterly meeting for the Tract and Missionary Society in Ohio, will be held at Clyde, Dec. 20 and 21. We hope there will be a general attendance at this meeting. We expect each director will hold his quarterly meeting Dec. 6 and 7, two weeks previous, so that a report can be sent to the Secretary, Miss. M. E. Reynolds, Mesopotamia, Ohio, or brought to the meeting at Clyde. It is hoped that each member will take an interest in sending the REVIEW on trial to their friends. The money and names can be given to the Director and a report be made at this meeting: Eld. S. N. Haskell is expected to attend.

O. MEARS, *Tres.*

QUINCY, Branch Co., Mich., commencing evening of Nov. 25th, and continuing each evening during the week, and over Sabbath and first-day.

H. M. KENTON.

THERE will be a quarterly meeting of the T. and M. Society at Quincy, Branch Co., Mich., Nov. 30. Will the brethren at Coldwater attend this meeting? At Hastings, Barry Co., Dec. 7, at sister Owen's A general attendance is desired.

I. A. OLMSTEAD, *Director*.

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*.

Business Department.

Not slothful 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.

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MISCELLANEOUS. J B C \$1.36, Mrs L C Shove 50c 43-21, Dan Clay 1.75 44-17, George W Keyes 37c 43-13, John F Welch 25c 42-24, Maryette Gould 50c 45-1, Jerome B Van Ornum 50c 43-24, O S Ferren 50c 44-1.

Michigan T. & M. Society.

District No. 5, by E H Root \$74.50, Dist. No. 5, by Wm Boyington 25 00, Dist. No. 10, 59.40.

Share in the S. D. A. P. Association.

Geo Brown, \$10 00, J P Henderson \$10 00.

Donations for Advent Tidende.

M Catherine Sorenson \$10 00.

Michigan Conference Fund.

Received from the church at Cedar Springs by I A Olmstead \$100.00, Potterville 8.97, Gaines 20.00, Newton 10.00, Hillsdale 37.50.

Cash Received on Account.

M S Burnham \$7.60, R C Winter 50c, Wm Dixon 35c, B H Melindey 5.00, Henry Nicola 5.10, Asa Kelsey 75c.

S. D. A. Educational Society.

\$50 00 EACH. E P Butler.
\$25 00 EACH. Mrs E Y, J B Gregory, L D Cummings.
\$20 00 EACH. D Warren.
\$15 00 EACH. Alfred Nettleingham & wife.
\$10 00 EACH. Wm Potter, Eliza J Potter, R T Payne, L L Cushing, R M Roberts, R Caviness, W W Bate.
\$5 00 EACH. Elizabeth Worcester.

Review to the Poor.

H Keeney \$3 00, Sylvester M Rose 5 00.

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G W Mitchell (S. B.) \$8.00.

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