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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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HE LEADETH ME.

ALTHOUGH the way is dark, I'll follow on,
My hand within my Father's all the way;
And, though the brightness of the day be gone,
And, though I see no glimmer of the dawn,
I cannot go astray,
While he shall lead me in his own right way.

On through each dismal swamp,
Through thickets dark and damp,
Or, on the highway's long and dangerous road;
Up o'er each rugged hill,
On through each caverned ill,
'Mid pains and trials still,
With joy all paths I tread,
If by the Father led.

The night is chill, and still he guides me through,
Mire on my sandals, on my locks the dew;
And, while I stagger on with weary feet,
The distance shortens to his mercy-seat.

I ask no other help, no guidance crave:
He is my strong right arm, how strong to save!
And when my spirit owns his kind cares,
Fresh roses blossom in the wilderness,
Hope gilds the edge of every cloudy care,
And rainbowed promise paints each dull despair;
Each onward step grows firmer, for I know
Some brighter day shall all his purpose show,
Some happier moment open out to me,
In fullest bloom, my life's long mystery.

Sometimes my steps go haltingly and slow,
And doubt's black waters in my pathway flow;
Yet, when I turn, some easier road to gain,
Love smiles me back, and all the path is plain.

So, though the night be chill, I'll follow on,
My hand within my Father's all the way;
And, till I see the breaking of the dawn,
I know full well I cannot go astray,
For his kind hand will lead me all the way.
—Sel.

DEACON BARKER'S CONVERSION.

OF all the pillars of the church at Pawkin Center, Deacon Barker was by all odds the strongest. His orthodoxy was the admiration of the entire congregation, and the terror of all the ministers within easy driving distance of the Deacon's native village. He it was who had argued the late pastor of Pawkin Center church into that state of disquietude which had carried him, through a few days of delirious fever, into the church triumphant; and it was also Deacon Barker whose questions at the examination of seekers for the ex-pastor's shoes had cast such consternation into divinity schools, far and near, that soon it was very hard to find a candidate for the ministerial honors at Pawkin Center.

Nor was his faith made manifest by words alone. Be the weather what it might, the Deacon was always in his pew, both morning and evening, in time to join in the first hymn, and on every Thursday night, at a quarter past seven in winter, and a quarter before eight in summer, the good Deacon's shoes could be heard coming solemnly down the aisle, bringing to the prayer-meeting the champion of orthodoxy. Nor did the holy air of the prayer-meeting even one single evening fail to vibrate to the voice of the Deacon, in scriptural language, humble confession and tearful pleadings before the throne, or—still strictly scriptural in expression—he warned and exhorted the impenitent. The contribution box always received his sixpence as long as specie payment lasted, and the smallest fractional currency note thereafter; and to each of the regular annual offerings to the missionary cause, the Bible cause, and kindred Christian enterprises, the Deacon regularly contributed his dollar and his prayers.

The Deacon could quote Scripture in a manner which put Biblical professors to the blush, and every principle of his creed so bristled with texts confirmatory, sustentive and aggressive, that doubters were rebuked and freethinkers were reduced to speech-

less humanity or rage. But the unregenerate, and even some who professed righteousness, declared that more fondly than to any other scriptural passage did the good Deacon cling to the injunction, "Make to yourselves friends of the mammon of unrighteousness." Meekly insisting that he was only a steward of the Lord, he put out the Lord's money, that he might receive it again with usury; and so successful had he been that almost all mortgages held on property near Pawkin Center were in the hands of the good Deacon, and few were the foreclosure sales in which he was not the seller.

The new pastor at Pawkin Center, like good pastors everywhere, had tortured himself into many a headache over the perplexing question, "How are we to reach the impenitent in our midst?" The said impenitent were, with few exceptions, industrious, honest, respectable, law-abiding people, and the worthy pastor, as fully impregnated with Yankee thrift as with piety, shuddered to think of the waste of souls that was constantly threatening. At length, like many another pastor, he called a meeting of the brethren to prayerfully consider this momentous question. The Deacon came, of course, and so did all the pillars, and many of them presented their views. Brother Grave thought the final doom of the impenitent should be more forcibly presented; Deacon Struggs had an abiding conviction that it was the man of sin holding dominion in their hearts that kept these people away from the means of grace; Deacon Ponder mildly suggested that the object might perhaps be attained if those within the fold maintained a more godly walk and conversation, but he was promptly, though covertly, rebuked by the good Deacon Barker, who reminded the brethren that "it is the Spirit that quickeneth;" Brother Flite, who had n't any money, thought "the church ought to build a workman's chapel;" but this idea was promptly and vigorously combatted by all men of property in the congregation. By this time, the usual closing hour had arrived, and, after a benediction, the faithful dispersed, each with about the ideas he brought to the meeting.

Early the next morning, the good Deacon Barker, with his mind half full of the state of the unconverted, and half of his unfinished cow-shed, took his stick and hobbled about the village in search of a carpenter to finish the incompleated structure. There was Moggs, but Moggs had been busy all the season, and it would be just like him to want full price for a day's work. Stubb was idle, but Stubb was low. Augur—Augur used liquor, and the Deacon had long ago firmly resolved that not a cent of his money, if he could help it, should ever go for the accursed stuff. But there was Hay—he had n't seen him at work in a long time—perhaps he would be anxious enough for work to do it cheaply.

The Deacon knocked at Hay's door, and Hay himself shouted:

"Come in."

"How are you, George," said the Deacon, looking hastily about the room, and delightedly determining, from the patient face of sad-eyed Mrs. Hay and the scanty furnishing of the yet uncleared breakfast table, that he had been providentially guided to the right spot. "How's times with you?"

"Not very good, Deac'n," replied Hay. "Nothing much doing in town."

"Money's awful scarce," groaned the Deacon.

"Dreadful," responded George, devoutly thanking the Lord that he owed the Deacon nothing.

"Got much to do this winter?" asked the Deacon.

"Not a d—day's job—not a single day," sorrowfully replied Hay.

The Deacon's pious ear had been shocked by the young man's imperfectly concealed profanity, and for an instant he thought of administering a rebuke, but the charms of prospective cheap labor lured the good man from the path of rectitude.

"I'm fixing my cow-shed—might perhaps give you a job on it. S'pose you'd do it cheap, seeing how dull everything is?"

The sad eyes of Mrs. Hay grew bright in an instant. Her husband's heart jumped up, but he knew to whom he was talking, so said, as calmly as possible:

"Three dollars is regular pay."

The Deacon immediately straightened up as if to go.

"Too much," said he; "I guess I'd better hire a common laborer at a dollar'n a half, and boss him myself. It's only a cow-shed, you know."

"Guess, though, you won't want the nails drove on less particular, will you, Deac'n?" inquired Hay. "But I tell you what I'll do—I'll throw off fifty cents a day."

"Two dollars ought to be enough, George," reasoned the Deacon. "Carpentering is pretty work, and takes a sight of head-piece, sometimes; but there's no intellect required to work on a cow-shed. Say two dollars, and come along."

The carpenter thought bitterly of what a little way the usual three dollars went, and of how much would have to be done with what he could get out of the cow-shed, but the idea of losing even that was too horrible to be endured, so he hastily replied:

"Two and a quarter, and I am your man."

"Well," said the Deacon, "it's a powerful price to pay for work on a cow-shed, but I suppose I must stand it. Hurry up; there's the mill whistle blowing seven."

Hay snatched up his tools, kissed a couple of thankful tears out of his wife's eyes, and was soon busy on the cow-shed, with the Deacon looking on.

"George," said the Deacon suddenly, causing the carpenter to stop his hammer in mid-air, "think it over again, and say two dollars."

Hay gave the good Deacon a withering glance, and for a few moments the force of suppressed profanity caused his hammer to bang with unusual vigor, while the owner of the cow-shed rubbed his hands in ecstasy at the industry of his *employee*.

The air was bracing, the winter sun shone brilliantly, the Deacon's breakfast was digesting fairly, and his mind had not freed itself from the influences of the Sabbath. Besides, he had secured a good workman at a low price, and all these influences combined to put the Deacon in a pleasant frame of mind. He rambled through his mind which would piously express his condition, and texts brought back Sunday, and Sunday reminded him of the meeting of the night before. And here was one of those very men before him—a good man in many respects, though he *was* higher-priced than he should be. How was the cause of the Master to be prospered if his servants made no effort? Then there came to the Deacon's mind the passage, "—he that converteth a sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins." What particular sins of his own needed hiding the Deacon did not find it convenient to remember just then, but he meekly admitted to himself and the Lord that he had them, in a general way. Then, with directness and grace which were characteristic of him, the Deacon solemnly said:

"George, what is to be the sinner's doom?"

"I don't," know replied George, his wrath still warm; "pears to me you've left that business till pretty late in life, Deacon?"

"Don't trifle with sacred subjects, George," said the Deacon, still very solemn, and with a suspicion of annoyance in his voice. "The wicked shall be cast into hell with—"

"They can't carry their cow-sheds with them neither," interrupted George, consolingly.

"Come, George," said the good Deacon, in an appealing tone, "remember the apostle says, 'Suffer the word of exhortation.'"

"Excuse me, Deacon, but one suffering at

a time; I ain't through suffering at being beat down yet. How about Deac'n's not being 'given to filthy lucre?'"

The good Deacon was pained, and he was almost out of patience with the apostle for writing things which came so handy to the lips of the unregenerate. He commenced an industrious search for a text which should completely annihilate the impious carpenter, when that individual interrupted him with:

"Out with it, Deacon—you had a meeting last night to see what was to be done with the impenitent. I was there—that is, I sat on a stool just outside the door, and I heard all 't was said. You did n't agree on nothing—may be you've fixed it up since. Any how, you've set me down for one of the impenitent, and you are going for me. Well—"

"Go on nailing," interrupted the economical Deacon, a little testily; "the noise don't disturb me; I can hear you."

"Well, what way am I so much wicked-er than you be—you and t'other folks at the meeting-house?" asked Hay.

"George, I never saw you in God's house in my life," replied the Deacon.

"Well, suppose you haven't—is God so small he can't be anywhere except in your little meeting-house? How about his seeing folks in their closets?"

"George," said the Deacon, "if you are a praying man, why don't you join yourself unto the Lord's people?"

"Why? Because the Lord's people, as you call them, do n't want me. S'pose I was to come to the meeting-house in these clothes—the only ones I've got—d'you s'pose any of the Lord's people would open a pew-door to me? And s'pose my wife and children, dressed no better than I am, but as good's I can afford, were with me, how d'you s'pose I'd feel?"

"Pride goeth before a fall, and a haughty spirit before," groaned the Deacon, when the carpenter again interrupted.

"I'd feel as if the people of God was a gang of insulting hypocrites, and as if I did n't ever want to see them again. If that kind of pride's sinful, the devil's a saint. If there's anything wrong about a man's feeling so about himself and them God give him, God's to blame for it; but seeing its the same feeling that makes folks keep themselves straight in all other matters, I'll keep on thinking it's right."

"But the privileges of the blessed gospel, George," remonstrated the Deacon.

"Don't you s'pose I know what they are worth?" continued the carpenter. "Haven't I hung around in front of the church on summer nights, when the windows was open, just to listen to the singing and what else I could hear? Hasn't my wife been there with me many a time, and haven't both of us prayed and groaned in our hearts, not only because we could n't join in it all ourselves, but because we could n't send the children either, without their learning to hate religion before they fairly knew what 'twas? Haven't I sneaked into the vestibule winter nights, and set just where I did last night, and heard what I would liked my wife and children to have heard, and prayed for the time to come when the self-app'nted elect should n't offend the little ones; and after sitting there last night and coming home and telling my wife how folks was concerned about us, and our rejoicing together in the hope that some day our children could have the chances we're shut out of now, who should come along this morning but one of those same holy people, and Jewed down on pay that the Lord knows is hard enough to live on."

The Deacon *had* a heart, and knew the nature of self-respect as well as men generally. His mind ran entirely outside of texts for a few minutes, and then, with a sigh for the probable expense, he remarked:

"Reckon Flite's notion was right, after all—there ought to be a working man's chapel."

"Ought?" responded Hay; "who d'you

s'pose would go to it? Nobody? You can rent us second-class houses, and sell us second-hand clothing, and the cheapest cuts of meat, but when it comes to cheap religion—nobody knows its value better than we do. We don't want to go into your parlors on carpets and furniture we don't know how to use, and we don't expect to be asked into society where our talk and manners might make some better educated people laugh. But when it comes to religion—God knows nobody needs and deserves the very best article more than *we* do."

The Deacon was a reasonable man, and being old, was beginning to try to look fairly at matters upon which he expected soon to be very thoroughly examined. The indignant protest of the carpenter had, he feared, a great deal of reason, and yet—God's people deserved to hold their position, if, as usual, the argument ended where it began. So he asked, rather triumphantly:

"What is to be done, then?"

"Reform God's people themselves," replied the carpenter, to the horror of the old man. "When the right hand of fellowship is reached out to the front, instead of stuck behind the back, when a poor man comes along, there'll be plenty that'll beglad to take it. Reform your own people, Deacon, before you pick out of our eyes the motes we'll be glad enough to get rid of, you can get a fine lot of heavy lumber out of your own."

Soldiers of the cross, no more than any other soldiers, should stand still and be peppered when unable to reply; at least so thought the Deacon, and he prudently withdrew.

Reform God's people themselves! The Deacon was too old a boy to tell tales out of school, but he knew well enough there was room for reform. Of course there was—weren't we all poor sinners?—when we would do good, wasn't evil ever present with us?—what business had other sinners to complain, when they weren't at least, any better? Besides, suppose he were to try to reform the ways of Brother Graves and Deacon Struggs and others he had in his mind—would they rest until they had attempted to reform *him*? And who was to know just what quantity and quality of reform was necessary? "Be not carried about with divers and strange doctrines." The matter was too great for his comprehension, so he obeyed the injunction, "Commit thy way unto the Lord."

But the Lord regulated the entire matter to the Deacon. They did a full day's work, the Deacon made a neat little sum by recovering on an old judgment he had bought for a mere song, and the Deacon's red cow made an addition to the family in the calf-pen; yet the Deacon was far from comfortable. The idea that certain people must stay away from God's house until God's people were reformed, seemed to the Deacon's really human heart something terrible. If they *would* be so proud—and yet, people would stand outside the meeting-house and listen, and pray, and weep because their children were as badly off as they, could scarcely be very proud. He knew there couldn't be many such, else this out-of-door congregation would be noticed—there certainly wasn't a full congregation of modest mechanics in the vestibule of which Hay spoke, and yet, who could tell how many more were anxious and troubled on the subject of their eternal welfare?

What a pity it was that those working-men who wished to repair to the sanctuary could not have steady work and full pay! If he had only known this early in the morning, he didn't know but he might have hired him at three dollars, though really, is a man to blame for doing his best in the labor market? "Ye cannot serve God and mammon." Gracious! he could almost declare he heard the carpenter's voice delivering that text. What *had* brought that text into his head just now?—he had never thought of it before.

The Deacon rolled and tossed on his bed, and the subject of his conversation with the carpenter tormented him so he could not sleep. Of one thing he was certain, and that was that the reform of the church at Pawkin Center was not to be relied on in an extremity, and was not hungering and thirsting after righteousness an extreme case?—had he ever really known many such? If Hay only had means, the problem would afford its own solution. The good Deacon solemnly declared to himself that if Hay could give good security, he (the Deacon) would try to lend him the money.

But even this (to the Deacon) extraordi-

nary concession was unproductive of sleep. "He that giveth to the poor lendeth to the Lord." There! he could hear that indignant carpenter again. What an unsatisfactory passage that was, to be sure! If it could only read the other way—it didn't seem a bit business-like the way it stood. And yet, as the Deacon questioned himself there in the dark, he was forced to admit that he had a very small balance, even of loans—to his credit in the hands of the Lord. He had never lent to the Lord except in his usual business manner—as small a loan as would be accepted on as extensive collaterals as he could exact. Oh! why did people ever forsake the simple raiment of their forefathers and robe themselves in garments grievous in price, and stumbling-blocks in the paths of their fellow-men?

But sleep failed even to follow the pious reflection. Suppose—only suppose, of course—that he were to give—lend, that is lend Hay money enough to dress his family fit for church—think what a terrible lot of money it would take! A common, neat suit for a man would cost at least thirty dollars; an overcoat, nearly twice as much; a suit, cloak and other necessities for his wife, would amount to as much more; and the children—oh! the thing could not be done for less than two hundred dollars. Of course it was out of the question—he had only wondered what it would cost—that was all.

Still no sleep. He wished he hadn't spoken with Hay about his soul—next time he would mind his own business. He wished he hadn't employed Hay. He wished the meeting for consideration of the needs of the impenitent had never taken place. "No man can come to me except the Father which sent me draw him"—he wished he had remembered that passage, and quoted it at the meeting—it was no light matter to interfere with the Almighty's plans.

"Blessed are the merciful, for they shall obtain mercy." Ha! *Could* that carpenter be in the room, disarranging his train of thought with such tantalizing texts? They had kept him awake, and, at his time of life, a restless night was a serious matter. Suppose—

Very early the next morning, the village doctor, returning from a patient's bedside, met the Deacon with a face which suggested to him (the doctor was pious and imaginative) "Abraham on Mount Moriah." The village butcher, more practical, hailed the good man, and informed him he was in time for a fine steak, but the Deacon shook his head in agony, and passed on. He neared the carpenter's house, stopped, tottered, and looked over his shoulder as if intending to run; at length he made his way behind the house, where Hay was chopping firewood. The carpenter saw him, and turned pale—he feared the Deacon had come to give him warning.

"George," said the Deacon, "I've been doing much thinking about what we talked of yesterday. I've come to say that if you like I'll lend you three hundred dollars for as long as you like, without note, security, or interest; you to spend as much of it as you need to dress you and your whole family in Sunday clothes, and to put the balance in the Savings Bank, at interest, to go on doing the same with when necessary. And all of you go to church when you feel so disposed. And if nobody else's pew-door opens, you are welcome to mine. And may the Lord"—the Deacon finished the sentence to himself—"have mercy on my soul." Then he said, aloud:

"That's all."

The carpenter, at the beginning of the Deacon's speech, had dropped his ax, to the imminent danger of one of his feet. As the Deacon continued, the carpenter dropped his head to one side, raised one eye-brow inquiringly, and awaited the conditions. But when the Deacon said, "That's all," George Hay seized the Deacon's hard old hand, gave it a grasp which brought agonized tears to the eyes of its venerable owner, and exclaimed:—

"Deacon, God's people are reforming!"

The Deacon staggered a little—he had not thought of it in that light before.

"Deacon, that money'll do more good than all the praying you ever done. Excuse me—I must tell Mary," and the carpenter dashed into the house. Had Mrs. Hay respected the dramatic proprieties, she would have made the Deacon a neat speech; but the truth is, she regarded him from behind the window-blind, and wiped her eyes with the corner of her apron, seeing which the Deacon abruptly started for home, making less use of his cane than he had done in any day for years.

It is grievous to relate—but the truth is mighty—that within a fortnight the good Deacon repented of his generous action at least fifty times. He would die in the poor-house if he were so extravagant again. Three hundred dollars was more than the cow-shed—lumber, shingles, nails, labor and all—would cost. Suppose Hay should take the money and go West? Suppose he should take to drinking, and spend it all for liquor? One suspicion after another tortured the poor man until he grew thin and nervous. But on the second Sunday, having satisfied himself that Hay was in town, sober, the day before, that he had been to the city and brought back bundles, and that he (the Deacon) had seldom been in the street without meeting one of Hay's children with a bundle of hooks and eyes or a spool of thread, the Deacon stationed himself in one of his own front windows, and brought his spectacles to bear on Hay's door, a little distance off. The first bell had rung, apparently, hours before, yet no one appeared—could it be that he had basely sneaked to the city at night and pawned everything? No—the door opened—yes, it was—well, he never imagined Hay and his wife were so fine a looking couple. They came nearer, and the Deacon, forgetting his cane, hobbled hurriedly to church, entered his pew and left the door wide open. He waited long, it seemed to him, but they did not come. He looked around impatiently, and there, oh, joy and wonder!—the President of the Pawkin Savings' Institution had invited the whole family into his pew. Just then the congregation rose to sing the hymn commencing

"From all that dwell below the skies
Let the Creator's praise arise;"

and the Deacon, in his excitement, distanced the organ, and the congregation, and almost brought the entire musical service to a standstill.

The Deacon had intended to watch closely for Hay's conversion, but something wonderful prevented—it was reported everywhere that the Deacon himself had been converted, and all who now saw the Deacon fully believed the report. He was even heard to say that as there seemed to be some doubt as to whether faith or works was the saving virtue, he intended thereafter to practice both. He no longer mentions the poor-house as his prospective dwelling, but is heard to say that in his Father's house are many mansions, and that he is laying up his treasure in Heaven as fast as possible, and hopes he may get it all on the way there before his heart is called for. At the post-office, the tin shop, and the rum shop, the Deacon's conversion is constantly discussed, and men of all degrees now express a belief in the mighty power of the Spirit from on high. Other moneyed men have been smitten and changed, and the pastor of the Pawkin Center church daily thanks the Lord for such a revival as he never heard of before.—H. A. Bertcn.

The Great Supper.

A FEAST of fat things has been prepared and promised to all who will accept the gracious invitation. "Eat ye that which is good, and let your soul delight itself in fatness. Come, buy wine and milk, without money and without price."

This supper has been prepared at great cost. All are invited to partake of its bounties. None will be slighted; none will say, in this land of Bibles, when the guests finally come to partake of the sumptuous repast, "I received no invitation."

The rich and noble have been, and are being, invited. The majority of these slight the invitation altogether. They look about them, and feel no need; therefore they slight the generous offer. Other things occupy their attention, and take up their thoughts. The one has purchased a piece of land; he must needs go and see it. Another must prove the oxen of his last purchase, and so ascertain the profits of his investment; he begs to be excused. The third is more taken up with his bride than with this offer of better things, and experiences more happiness in her society than he thinks he can derive from the pleasure of a feast prepared by One altogether lovely and chief among ten thousand. He comes in with a pointed refusal, "I cannot come." The thoughtless and the gay have no inclination, nor time, to consider these things, so they do not come to the feast.

Angry at the refusal and slight shown to his generous offers, the Master sends out for those to come who are poor in this world's goods, of low estimate in themselves. Those who are hungering for righteousness,

who take time to consider the invitation and place a proper estimate upon it, are invited. Those maimed by sin, lame, and halting, not able to go, and not knowing where to go, and those blinded by erroneous doctrines, hear the gracious message, and accept of it gladly. These can appreciate the bounties provided, and in return render to the Master, not only respect for the invitation he has given them by accepting it, but sincere gratitude and unfeigned love and devotion for the rich blessings he has conferred upon them.

But after all these have come, there still is room for more guests at this great supper. While the invitation is still a generous one, it becomes also a compulsory message. Go forth to those of the highways and hedges and compel them to come in, that the room may be filled.

This message is now being given. Who will heed it, and begin to prepare now, so as to participate in the marriage supper of the Lamb? "The Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take of the water of life freely." C. GREEN.

Battle Creek.

The Unchanging Word.

"THE word of the Lord endureth forever."

Our words come and go. We ourselves are always changing, and what was a genuine effusion of our hearts at one period of our history, may be no true index of our feelings afterward. And circumstances vary. We find that we have been deceived in our estimate of character, and people turn out so different from what we took them once to be. The consequence is, that many of our past sayings are now a dead letter; and when reminded of an old promise, we are apt to feel that, were it to be repeated, we should not make that promise now. But not so with the precious word of our Heavenly Father, inviting to repentance and offering pardon; and when he proclaimed the fullest and freest gospel to our world, he did not feel more propitious toward sinners of our race than he is feeling now. No crime has evolved so tremendous as to modify the saying, "The blood of Jesus Christ cleanseth us from all sin;" so no transgressor has arisen so gigantic as to limit the divine forgiveness, or to form an exception in the divine and world-embracing "whosoever." Among all the utterances of the Most High, and all the declarations of that faithful witness, his incarnate Son, there is not one which has faded into inanity or grown a dead letter; but, like the wise, holy, and unchanging Speaker, each is a faithful saying—a lively oracle—vital with divine significance—like God himself, a word that liveth and endureth forever.

If there is one spectacle on earth more melancholy than another, it is the death of a drunkard. Friends turn away from such a scene in despair, not wishing to linger to catch the last whisper of the dying wretch, whose scarcely perceptible breath is impregnated with the fumes of poison that has destroyed both soul and body. When the last spark has expired, and the soul has taken its flight from a rotten carcass, and a few friends, out of duty to kindred humanity, carry the cold, polluted body to its silent hiding place, a voice seems to proclaim, in accents from the eternal world, *Lost! lost! No hope—no hope!* Notwithstanding the awful truth of the above, there are those dear to many who read this, now rushing on to perform a part in this melancholy tragedy. Some of the most promising of friends, a few years ago, have written, while others are now writing, their names upon this pass-book of hell, and it would appear from their acts as though each were striving to be first on the list of victims. How heedlessly they rush on to ruin! We would snatch them from the blood-dripping wheels of this idol, but they will not be saved. If not, great God! deliver coming generations from such a fate.

If there is some little thing I can do for Christ, though my minister will not know about it, though the deacons and elders will not know, and nobody will know, and if I leave it undone nobody will suffer any calamity because of it, but if I do it, it will please my Lord, and I shall enjoy the sense of having done it to him, therefore will I attend to it, for it is no slight work if it be for him.—*Spurgeon.*

WHY I LOVE JESUS.

"Why do you love this Jesus?" said a scoffing one to me;
 "And what is the feeling you have for him more than for one like me?
 Do you truly love, as we say we love, when our hearts are full to the brim?
 Do you love," and the voice grew softer, "as though you could die for him?"

"Why do I love, and how do I love?" I said as I took her hand;
 "Oh! if I only might tell you, so that you'd understand!
 I love him because he came below, and suffered and died for me,
 Leaving a home of joy and love, for pain and the bloody tree.

"Yet not alone for what he has done do I love the risen Christ—
 Not only that for my worthless sake he was scoffed at and despised—
 But for what he is in his real self, and for what his beauties are,
 Because he is utterly perfect, and because he is perfectly fair.

"We love our friends, if we really love, for what they are, and can;
 And one who is great, and able, and good, we count a lovely man.
 Now, come and gaze on the face of Christ as he appears to me,
 And how he stands above all such, only look and you will see.

"If one builds houses grand and rare, with spire and arch and dome,
 We count him great, and his name is bright in history's blazoned tome;
 Yet no one has made, as our Christ has made, a plan of sun and star
 Like that which flashes out on our sight from the depths of space afar.

"I have read the works of the masters, and my soul has thrilled to hear
 Their sounding words, through the ages, come out, ringing grand and clear;
 Yet never a poem of earth has filled my soul with such a joy
 As the lofty ecstasy Jesus gives, which time cannot destroy.

"I have looked on faces so strangely fair that my vision could not stay
 From gazing upon their beauty, though I tried to turn away;
 Yet never a face of all I ween, can, in one thing, compare
 With the features of the Master—like the Rose of Sharon fair!"

The Gospel Net.

WHEN Jesus was walking by the sea, he saw Simon called Peter, and Andrew his brother, casting a net into the sea, for they were fishers. He said unto them, "Follow me, and I will make you fishers of men." Matt. 4:18, 20. Strange words! Perhaps they question, What does he mean by the words, fishers of men? Possibly Christ explains; but we only read, "They left their nets, and followed him." The sacred record does not say they waited, or caviled, or queried, or doubted. No; but their simple faith was acted out by their leaving their nets and immediately following Jesus.

And Christ is even now saying these words to each of us. If we follow closely after our Lord and carefully heed his teachings, we shall see the power of God manifested, even as Peter afterward saw multitudes gathered into the church through the effectual preaching of the gospel.

But there is a fact in connection with this that all should give heed to. The Scriptures do not teach that all who are gathered into the gospel net shall finally be saved. "Many are called, but few are chosen," and yet salvation is free for all; then why will not all be saved? Because all will not make the requisite effort. Many seem to look upon the promise of eternal life as though they only half believed, and half doubted. If they fully believed that all the conditions must be complied with, they would surely be more earnest and persevering. According to our faith will our actions be. If we are not willing to agonize with all the powers of our being to enter in at the strait gate, how can we expect to be among the few who will find it?

But says one, "I do not believe that God will destroy all his creatures except a certain few who think they have more light than others." Nor does any one who possesses the true spirit of meekness so believe. But all will have sufficient light to enable them to discern between the right and the wrong path, and none will be left with good excuse for not obeying the truth they might have received.

In these latter days, new light has dawned upon the prophecies, and upon the revelation of Jesus Christ to St. John. The vision, as recorded in Dan. 2, 7 and 8, is made "plain upon tables, that he may run [or make haste] that readeth it." Hab. 2:2. It has hitherto been as a sealed book, "which men deliver to one that is learned, saying, Read this, I pray thee; and he

saith, I cannot; for it is sealed. And the book is delivered to him that is not learned, saying, Read this, I pray thee; and he saith, I am not learned." Isa. 29:11, 12.

Now these prophecies are unsealed; and will any dare to scorn the light so graciously given and yet hope, like the unbelieving Jews, to gain Heaven at last? Many have accepted, and profess to believe, present truth. Multitudes may be gathered into the gospel net. But these are the questions of greatest importance to be answered: Are we daily practicing self-denial? Do we strive earnestly to imitate our Pattern in all things? If so, let us not be weary in well-doing; for in due season we shall reap if we faint not. And may we follow Christ so closely that we may realize his power in defeating the works of Satan, and in accomplishing glorious things for those who are children of the light.

M. E. P.

What Must I Do to Be Saved?

THIS question, I think, does not trouble the great mass of mankind. Other questions, of far less importance, now interest the minds of a large portion of the human family. What shall we eat? what shall we drink? and wherewithal shall we be clothed? are questions that occupy the minds of the multitude. They have great anxiety in reference to these things, but not in regard to the life that is to come. Nor do they feel that it is necessary to inquire in regard to present duty and obligation.

If there ever was a time when the question at the head of this article was appropriate, it is equally so now. We are evidently living in the last days. Everything indicates it. The present condition of the world speaks in trumpet tones that the end is near. Was the world more corrupt in the days of Noah? Peter says: "Seeing that ye look for such things, be diligent, that ye may be found of him in peace, without spot, and blameless."

Is not the inquiry, What must I do to be saved? a pertinent one? Jesus says, "Keep the commandments." Shall we say, like one of old, "Which?" or shall we do as Jesus commanded? He says, "I have kept the commandments of my Father, and abide in his love." Is he not our example? Then it is plain that we are to keep the commandments, including that one for which God gave both a reason and an example—one which he says is to be a sign between him and his people forever.

We cannot disregard these commands except at our peril. Then let us, with all the heart, enter into the work, heeding the words of Scripture: "Fear God, and keep his commandments, for this is the whole duty of man." D. F. QUINBY.

READING THE BIBLE.—Read your Bible slowly. Take time, even if you have but little time. A great mathematician once said, if his life depended upon solving a problem in two minutes, he would spend one of the two in deciding how to do it. So in reading the Scriptures; if you are pressed for time (and this ought to be a rare case), then spend the precious moments on a portion of a chapter. When you feel that the mind and heart begin to drink in the sentiment, even of a single verse, then stop and drain the heavenly chalice, because the divine Spirit is filling the cup. It is a true, solemn, and interesting thought, that we are to wait, to linger, to tarry, for the blessing to come from the word before us.

To search the Scriptures with the clear, unmoted eye of meditation secures treasures of knowledge known only to him who thus coolly, piously, and philosophically, studies the word of God.

Let any man give us the reason why, when the Scriptures are read so much, memory retains so little, the quotations are so blundering and incorrect, if the reason is not found in the fact of hasty reading of the word of God. There, as elsewhere, man must reap as he sows.

WHEN IS MY TIME?—This question was asked by a bright little girl who was fond of talking at the close of the day to a busy father. When is my time? The query will carry its own moral to every parent who reads this. Let fathers and mothers, whatever duties may seem imperative, find "a time for talking with the little ones." Their time! perhaps only fifteen minutes, but their time, exclusively and cheerfully. How many homes would be brighter, and how many children counted saved, if this advice was followed.

Signs of the Times.

THE Scriptures teach "that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils." 1 Tim. 4:1. Is it not even so? Some make a start to serve God, but after a short time lose their love for him. Desirous of earthly gain and popularity, they soon come under Satan's contaminating influence, when they sink deep into sin, and will sink still deeper unless they turn at once and do their first works. "But as the days of Noe were, so shall also the coming of the Son of man be." Matt. 24:37. They laughed at Noah's belief in a flood, as they do now at our faith in Christ's soon coming. Those who do not heed this warning will suffer the wrath of God poured out without any mixture of mercy.

Lot gave the people warning in his day that God was about to destroy the city of Sodom, but they heeded not the warning. "The same day that Lot went out of Sodom, it rained fire and brimstone from heaven, and destroyed them all;" "even thus shall it be in the day when the Son of man is revealed." Luke 17:29, 30. "When they shall say, Peace and safety; then sudden destruction cometh upon them." 1 Thess. 5:3.

Daniel was to seal up the book, even to the time of the end; and as time is drawing to a close, God has prepared a people to give the warning and proclaim the third angel's message to a perishing world.

The church is taught to be ever looking for Christ's appearing, then they that are ready will go in to the marriage, and the door will be shut. Matt. 25:10. Christians ought always to be watching, for we know not when the time is. The Master may come at even, at midnight, or in the morning. Watch, "lest coming suddenly, he find you sleeping." Mark 13:36.

Sinners are commanded to repent, and be converted, that their sins may be blotted out when the times of refreshing shall come. Acts 3:19. How slow we are to believe, and how few of us will be saved unless we seek that godly sorrow which "worketh repentance to salvation not to be repented of;" that our sins may go beforehand to judgment. May the Lord help us to take our stand on the side of truth, and if we meet with trials, take them to the Lord in prayer, believing that, if we cast all our burdens on the "Burden-bearer," he will give us the required strength to overcome this wicked world, and to gain victory over death, and a home in the kingdom prepared from the foundation of the world for those who love and fear his holy name.

SARAH A. DUNBAR.

A Matter of Conscience.

THE following furnishes a hint that ought to be of use in many places:—

Once the pastor of a church in England was requested to go up to London, and try to raise funds to meet a pressing debt. Before starting, he called together the leading men of his church, and said:—

"Now, I shall be asked whether we have conscientiously done all that we could for the removal of the debt; what answer am I to give? Brother So-and-so, can you in conscience say that you have given all you can?"

"Why, sir," he replied, "if you come to conscience, I don't know that I can."

The same question was put to a second, and a third, and so on, and similar answers were returned, until the whole sum required was subscribed, and there was no need to send the pastor to London at all.

A Hard Hit.

It is a pity that the wives of loafers and spendthrifts cannot all teach their husbands as practical a lesson as a wife at Cape Girardeau a few days since.

A character, noted somewhat for loafing around bar-rooms, was sitting in his usual place of resort, with several compatriots about a card-table, killing time with the cards. Suddenly his wife entered the room, bearing a large covered dish, which she deposited on the table with the remark, "Presuming, husband, that you were too busy to come home to dinner, I have brought yours to you," and then departed. The husband invited his companions to share his meal, and removed the lid from the dish, revealing no smoking roast, but, instead, a slip of paper, only this and nothing more, on which was written, "I hope you will enjoy your dinner. It is of the same kind your family has at home."

Keep it Before the People.

[THE following I clip from a Sunday-school paper published at Dayton, Ohio. Thinking it might benefit many of the readers of the REVIEW, I have thought proper to send it for publication. T. RAMSEY.]

"That the Roman Catholics are multiplying on the right hand and the left, by immigration and by natural increase, at the North, the South, the East, and especially at the West; that their growing power is shown by the costly edifices which they are erecting in every city and town; that they are building an immense cathedral on grounds and with funds given them by the city of New York, the walls of which, although only fifteen feet high, have cost already a million of dollars; that under the name of Fenians they receive the assistance of the press and the patronage of the government; that if Mexico and Cuba are ever annexed to this country, the Roman Catholic delegation in Congress will hold the balance of power in that body; that their blood-thirsty and persecuting proclivities grow with their growth; that money spent freely at the present time in erecting houses of worship and supporting pastors will checkmate all these dismal tendencies; but that if money is withheld, and the Home Mission Society is not liberally sustained, the time will come when our best blood, freely shed, will hardly cure what money and missionary labor will now avert."

GAMBLING FOR CHURCH PURPOSES.—The character of the plea for lotteries in behalf of good objects has been illustrated as follows:—

Our Christian people, and especially our Christian ladies, say, "Our object is to do good, and there can be no harm in a lottery for a benevolent purpose." This reminds us of a little story. A doctor was called to see a patient whose native land was Ireland, and whose native drink was whisky. Water was prescribed as the only cure. Pat said it was out of the question; he never could drink it. Then milk was proposed, and Pat agreed to get well on milk. The doctor was soon summoned again. Near the bed on which the sick man lay was a table, and on the table a large bowl, and in the bowl was milk, but strongly flavored with whisky.

"What have you here?" said the doctor.

"Milk, doctor; just what you ordered."

But there's whisky in it; I smell it."

"Well, doctor," sighed the patient, "there may be whisky in it, but milk's my object."

There may be sin in gambling, but the object is good!

UGLINESS LEADING A WOMAN TO BECOME A CHRISTIAN.—My friend, Dr. Budington, told me (Rev. Dr. Newton) that a young woman came to see him once about joining his church. He asked her what made her first think of wanting to be a Christian. She said it was because she found she was growing so ugly. She looked in the glass one day when she was very angry, and was fairly frightened to see how ugly she looked. She found that the bad tempers that she was giving way to were making ugly marks upon her face. She was afraid to think what this would grow to, by-and-by. This led her to think what a dreadful thing sin must be. Then she prayed to Jesus to take away her sin, and make her a Christian. This young woman was right. What she said was true. There is nothing that will help to make us look ugly sooner than giving way to bad temper.—*Evangelist*.

SIGNS OF A TRUE REVIVAL.—1st. The filling up of the seats in the prayer-meeting by the heads of families.

2d. A spirit of devotion and prayer pervading the young men of the church.

3d. An earnest study of the Scriptures, and a desire on the part of all the members of the Sabbath-school.

4th. The revival of family worship among those who have neglected it.

5th. A better attendance on the services of God's house on the Sabbath.

6th and last, but not least. A consecration even of the mites of the widow to the cause of missions.

These, we think, are evidences of no mean revival, when they begin to show themselves in any church. They will soon be followed by a striving on the part of the godless to be like-minded.

The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, DEC. 9, 1873.

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

As the last page of this closing number of the volume is devoted to the Index, look on the 7th page for appointments and business matters.

Wm. M. Tweed, the notorious head of political corruption in New York, and the plunderer of the treasury of that city, has been sentenced to twelve years' imprisonment in the county jail, and a fine of twelve thousand and five hundred dollars for his glaring crimes. The *Christian Statesman* noticing this fact says: "Every such conviction lengthens the life of the Republic, and extends the time of hopeful labor for its thorough reformation." This is true; but what nullifies all attempts to take a very encouraging view of this matter, is the fact that such convictions are far too few to have any long-continued effect in the direction indicated.

The Constitutional Amendment.

THE next annual meeting of the National Convention for securing the Religious Amendment of the Constitution is to be held in Pittsburgh, Pa., on the 4th and 5th of February next. In reference to this movement, the *United Presbyterian* says:

"The movement looking to the amendment of the National Constitution, so as to put our government upon an acknowledged Christian basis, is fast growing in popularity. The pulpit, the press, and the platform—the great engines of every reform—are pushing forward its interests. Meetings for its discussion are multiplying over the land."

The Coming Revolution.

AMID the teeming corruption of the present day, and the bold front and arrogant predictions of skepticism and infidelity, it may seem strange to assert that the next notable phase of society is to be a religious one. Such, however, we expect it will be; and the anomaly finds explanation only in the fact that the religious element is not to be of the pure and holy kind brought to view in the Scriptures of truth, but one that will give free play to, and even stimulate, some of the worst passions of the human heart. An element of this kind is the only one possible, in the present condition and tendency of the moral and religious world. And while a phase even of this kind may appear to some improbable, others clearly see indications of its approach, predicting from signs in the political and religious world, what the student of prophecy predicts from the record of the word. As a case in point, we cite the following: The *Evans (Colorado) Journal* says:—

"There has been considerable stir in St. Louis over the Sabbath question. The religious community is thoroughly discussing the subject, and long meetings continue to be held. This is one of the questions on which Christianity and infidelity will meet in conflict, until one or the other shall go to the wall. The result we predict will be that the Christian sentiment will be thoroughly aroused, and the United States become Christian in a sense and to a degree not hitherto thought of."

Immediate Work.

How frequently is it the case that persons at the conclusion of some important enterprise, or at the passing away of some golden opportunity, look back and see how they might have turned their privileges to almost infinitely better account. A little forethought would have shown them all the possibilities for good, in season for them to improve them all, and saved them the mortification of learning them by experience, and looking back upon them with regret.

We now stand at the threshold of two very important enterprises, calculated to be of immediate advantage to the cause of truth: the trial volume of the REVIEW, designed to spread the clear truths of our position, in the best manner before thousands of new readers, and the publication of the *True Missionary*, designed to furnish a record of missionary work, and present new incentives for more earnest effort in that important field. A little intense thought, now, on these enterprises, prompted by a sincere desire to serve to the best advantage the cause of

truth, will show how these may be the means of great good, the opportunities for which may, without this forethought, pass away forever unimproved.

Do not wait till the trial volume is ended, and then think, I wish I had sent it to such and such of my friends to whom it would have brought light and truth, and perhaps conviction of duty and salvation in the kingdom of God. Think up all such cases now, and send the papers in season.

Do not neglect to put forth efforts for your friends and neighbors, till circumstances shall perhaps so change that it will be difficult or impossible for you to have access to them, and you have to regret that you did not join in missionary work, and encourage the missionary enterprises now on foot, at a time when it might have been effectual for great good.

Be in season. No great enterprise can be accomplished without forethought. Dan. 11: 25. Think and work. Much may be done to-day which perhaps cannot be done to-morrow. Time is short; and these opportunities are precious. Improve them well.

A Paper in the Swedish Tongue.

WE wish to say for the encouragement of the friends of the cause, that a Swedish Advent journal is to be started immediately for the purpose of scattering the seeds of truth among that nationality.

The first number of this monthly will go out the first of January next. It will not be as large as the *Advent Tidende* at first, but will be increased as the demand for it among that people increases. We want to see a large number of names sent in to whom the first number can be sent. We want to see a large circulation of it among the Swedes. We want our people who read this note to send in the names of all the Swedes they can obtain. Here is work also for members of our Tract Societies. The price of the first volume is merely nominal, only twenty-five cents. Friends of the cause, send in the names at once, in time for the first number.

GEO. I. BUTLER, Pres. Gen. Conf.

The First-Day Sabbath vs. the History of the Sabbath.

THE articles in examination of Eld. Preble's "First-day Sabbath" were suspended in consequence of the deep affliction which came upon my family in the death of my wife. I had, however, taken up nearly every one of his Biblical arguments, and I should not think it worth while to pay any further attention to his book were it not that in the part which I had not examined he professes to impeach the veracity of the first edition of my Sabbath History. After my great bereavement, I found myself so far broken in health as to be unable to write to any extent. The new edition of the History of the Sabbath was urgently demanded, and yet a very large amount of labor must be bestowed upon it before it could be given to the press. My duty was therefore clear to suspend other matters and to finish this work as soon as possible. Knowing his accusations of dishonesty to be in every respect unjust, and many of them such that every well-informed reader could see that they were not founded in fact, I have felt that I could afford to wait till other duties were first discharged before giving them attention. I have felt the more willing to act thus, because I wished not merely to repel his charges of personal dishonesty, but at the same time to solve several historical questions involved in his attack. The preparation of my second edition has enabled me to do this, and I now defend, not myself, but the cause of truth and righteousness.

In the examination of Eld. P.'s Biblical argument, I came very unexpectedly upon several remarkable frauds, or blunders that are unaccountable if they are mere blunders. I was the more surprised at these because Eld. P. was attempting to prove me dishonest and untruthful wherever he could detect the accidental omission of anything in my quotations, and even where there was an error that was manifestly typographical.

These frauds were noted as I came to them in my articles in volumes 38 and 39 of the REVIEW. They were serious enough to demand some reply. And as there was only one way in which Eld. P. could be shielded from the charge of deliberate fraud, which was by stating that the blunders were made in the office of the *Ad-*

vent Times, where his "First-day Sabbath" was printed, the editor of that paper came out and took the responsibility upon his office. He stated that it became necessary to abridge Eld. P.'s manuscript, and that with his consent this was done in the *Times* office. He then says:—

"And in cutting down such extracts in our haste, we unintentionally omitted the signs of omission. Hence the omission charged to Eld. P., and the mixing of different authors' writings together, of which Eld. A. complains, occurred after the MS. left Bro. Preble's hand"—*Advent Christian Times*, May 14, 1872.

This is certainly a very remarkable statement, and we cannot pass it without calling attention to its bearing upon the case. The *Advent Christian Times*, in its effort to shield Eld. P. from the charge of deliberate fraud which must stand against him if his book is what he made it, takes upon itself the responsibility of the false statements in that book, by saying that these are mere blunders, committed at that office in their effort to abridge his manuscript. Here are some of these blunders or frauds:—

Dr. Peter Akers is the author of a work entitled "Introduction to Biblical Chronology." This book puts forth the singular theory that the Sabbath was changed from the seventh day back to the sixth, the day that Israel fled out of Egypt. On pages 136-138 of his "First-day Sabbath," Eld. P. quotes, with some changes and omissions which he does not mark, pages 100-105 of Dr. Akers' book. The quotation is a portion of Dr. A.'s argument for the change of the Sabbath from the seventh day back to the sixth on the fifteenth day of Abib, the year of the exodus. This quotation he introduces thus:—

"The late Sylvester Bliss, while editor of the *Advent Herald*, made the following remarks on this subject."—*First-Day Sabbath*, p. 136.

QUERY. Who wrote the sentence just quoted, Eld. P., or the editor of the *Times*? If Eld. P. wrote it, how could it be otherwise than a culpably false statement? But if Eld. P. sent this extract from Dr. Akers to the *Times* office with a correct credit of the same to Dr. A., how could so gross a blunder be made as that the editor should innocently strike out the credit to Dr. Akers, and then pen the statement that this was written by Sylvester Bliss while editor of the *Advent Herald*?

But in Eld. P.'s book, immediately following this quotation from Dr. Akers, he actually quotes Mr. Bliss. And this quotation is thus introduced:—

"For a clear and comprehensive view of the Sabbath, we will once more quote the late Sylvester Bliss."—*First-Day Sabbath*, p. 140.

QUERY. Who wrote this sentence? Was it written as a blunder on the part of the one who abridged Eld. P.'s book at the *Times* office, or was it written by Eld. P. himself, knowing as he must that the former quotation was not taken from Mr. Bliss? But on page 467, the quotation from Dr. Akers is indexed thus:—

S. Bliss' views on the Sabbath, 136-138.

QUERY. Who wrote the index? Was it not the author, Eld. P.? Or if we must suppose that this was written for him in the *Times* office, did not Eld. P. read the proof sheets? Could he have read these three statements in which the words of Dr. Akers are attributed to Mr. Bliss, and never notice one of them? To say nothing of the false statement thrice repeated, did not Eld. P. know that, in attributing the words of Dr. A. to Mr. Bliss, he made the latter responsible for doctrines that he did not believe? Could all this have been a blunder, or was it something worse?

By these three false statements, Mr. Bliss is made responsible for the theory of Dr. Akers that the Sabbath was changed just before the passage of the Red Sea, though Mr. B. had no faith in such a doctrine. The next thing is to make him responsible for the views of Dr. Jennings that the Sabbath was changed just after the passage of that sea. So on pages 140-147, he actually quotes Mr. B., though with some changes of his words, and numerous omissions which he does not mark. In this article, Mr. B. expressly declares that "there are no means of determining" "whether, or no, the day designated [by the fall of the manna] for their observance, coincided with the seventh in regular succession from the Paradisiacal week."—*First-Day Sabbath*, p. 144.

But it happened by chance, or else by a remarkable fraud for which somebody is responsible, that Mr. Bliss is made in this very article to declare that the Sabbath pointed out by the fall of the manna could not be identical with the seventh day from Paradise. And so in the only

place where such an act was possible without the connection indicating the fraud, a sentence taken from Dr. Jennings' *Jewish Antiquities* is boldly interpolated into the middle of the quotation from Mr. Bliss, and made to appear as the words of Mr. B. Here it is:—

"And if this had been the Sabbath in course, according to the Paradisiacal computation, the fifteenth must have been so too, and would have been doubtless kept as a Sabbath, and not have been any part of it spent in marching from Elim to Sin."—*First-Day Sabbath*, p. 143.

QUERY. How did these words of Dr. Jennings find their way into the middle of Mr. Bliss' article? In this place, there is no abridgment of Mr. B., but the sentence from Dr. J. comes in between two connected sentences of Mr. Bliss. How did it get in? The excuse that Eld. P.'s manuscript was abridged at the *Times* office cannot cover this extraordinary act and show it to be a mere blunder, for here there was no abridgment.

To make Mr. Bliss teach that the Sabbath was changed on the west shore of the Red Sea, Dr. Akers is quoted, and Mr. B. is thrice declared to be the author of the words. And that he may be made to teach that it was also changed a few days later on the east shore of that sea, the words of Dr. Jennings are interpolated into the middle of an extract from Mr. Bliss. Neither of these acts would have been committed were it not that Mr. B. sleeps in death. And can any one suggest how that the abridgment of Eld. P.'s manuscript at the office of the *Advent Times* caused Sylvester Bliss to become the author of words taken from Dr. Akers, or how the words of Dr. Jennings came to stand in the middle of an article of Mr. B.'s and between two connected sentences of his? But now we come to an actual abridgment, and it is very worthy of notice.

Eld. P. undertakes in his book to prove that the term "Sabbath between" in the margin of Acts 13:42, means the so-called Christian Sabbath. Amongst other authorities cited to prove his position, he has occasion to quote Dr. Whitby, which he does as follows:—

"Whitby: 'In the week between—or in the Sabbath between.'"—*First-Day Sabbath*, p. 99.

The words of Dr. Whitby before being abridged read thus:—

"Verse 42. [*Eis to metaxu Sabbaton.*] This phrase doth not signify the intermediate week, as some conceive, or on the second and fifth day of the week, but on the following Sabbath; for we learn from the 44th verse, that they came not together till the following Sabbath."—*A Paraphrase and Commentary on the New Testament*, by Daniel Whitby, D. D., vol. 1., p. 657, London, 1703.

Whoever took these words of Whitby and abridged them into the sentence which Eld. P. professes to quote from him on this verse cannot clear himself from the charge of deliberate fraud except by the plea of idiocy. Whitby says: "This phrase doth not signify the intermediate week." Eld. P.'s book has it thus: "Whitby: 'In the week between—or in the Sabbath between.'"

Who did this abridging? Was it Eld. P., or was it the editor of the *Times*? If Eld. P. sent the words of Whitby, correctly copied, to be published in his book, then unquestionably the responsibility of so abridging his words as to make them say the opposite of what Dr. W. taught rests upon some one at the *Times* office.

But it is evident that this abridgment was made by Eld. P. himself. For he could not have sent Whitby unabridged, inasmuch as it would be a direct testimony against the point he was attempting to prove. It is only after the "not" has been stricken out that this quotation helps Eld. P. It is manifest, therefore, that he must have made this extraordinary abridgment, and that he must be held responsible for the same. But let the responsibility of this act rest upon whom it may, it is a sin of no trifling magnitude. It could not be a blunder, for integrity and truth must have been deliberately sacrificed in the act.

But how does the editor of the *Times* know that these things were all right in Eld. P.'s manuscript, and that the serious errors above named are mere blunders committed at his office? The manuscript has doubtless long since perished. He can, therefore, only know whereof he affirms by being able to remember that he made such changes in Eld. P.'s language. But if he knew when he abridged it that he made these changes, then they cannot be called blunders on his part, but changes in matters of fact for which he should consider that he is justly censurable. Whether these things are the

acts of Eld. P. or of the editor of the *Times*, they are not blunders except in the sense that every sinful act is a blunder. But the evidence very clearly indicates that they were in the manuscript before it reached the office of the *Times* unless, indeed, the editor of that paper compiled a part of Eld. P.'s book.

A few brief articles will follow this in answer to Eld. P.'s attack upon my Sabbath History.

J. N. A.

The Cause in Wisconsin.

THE Secretary's report of the standing of the Wisconsin Conference, just received, contains the following encouraging statement of the present condition of the cause in that State:—

"It is gratifying to note that notwithstanding there have been but few churches raised up, and but few additions to the older churches, yet there is a marked improvement in the spiritual condition of our Conference.

"Nearly all are coming up on the health reform, and the testimonies. The hearts of the people are softening in view of the great work before us, and the shortness of the time in which that work must be done.

"The people respond liberally to the calls for means to carry on the good work. At a meeting recently held in this place (Monroe), nearly \$500.00 were raised for the Delinquent Fund and Tract Society. Over \$100.00 more were pledged in this district (two churches) than the entire delinquency of the Conference. One other district raised nearly \$300.00. And so the good work goes on.

"I feel happy to state that some of the causes which have weighed us down, as a Conference, are being removed. To God be all the praise."

Miscellaneous Thoughts.

SUPERFLUOUS.

As the fourth commandment enjoins the observance of "the seventh day," and is immutable, a change of the Sabbath from the seventh to the first day is an impossibility. Hence, the only way for the first day to be enforced by divine authority would be to have it enforced as a separate institution, and by another law than the fourth commandment. In this case, we would have two weekly Sabbaths; for the Sabbath law still enjoins the observance of the seventh day. This would be superfluous. Therefore we look in vain to the Bible for divine authority for the first-day Sabbath.

OBJECTION. Paul exhorts us to walk in Christ Jesus the Lord, as we have received him. Col. 2:6. Therefore if we have received Christ keeping the first day, we should continue to keep that day.

ANSWER. If we received Christ aright, we received him with a teachable spirit and with an earnest desire to follow his example. Those whom Paul was addressing, however, had received the pure doctrines of Christianity from his own lips. But those who have not received the truth in its purity, should inquire after the old paths and walk therein. Jer. 6:16. This objection would justify all the doctrines that are held by Romanists.

SECTARIANISM.

Those who contend for Bible truth are often accused of sectarianism. But what is sectarianism? It is building up a sect or party through selfish motives and at the sacrifice of truth. This term cannot therefore be justly applied to those whose great object is to build up God's down-trodden truth to God's glory, and, if need be, at the loss of all things.

A SINGULAR DODGE.

I refer to those who claim that if we only have Jesus in the heart it will make no difference whether we are aroused or not by the coming of Christ when he is near. What would we think of a woman whose husband has been absent for a long time, who, upon hearing of his soon return, would exclaim: O! it makes no difference whether he comes now or in five or ten years, if I only have him in the heart? You would justly conclude that she did not have her husband in the heart, or in her affections. If she did, she would long to see him.

A PLEA FOR TOBACCO.

Some, closing their eyes to plain and unanswerable arguments against the common use of tobacco, will contend that they know from experience that tobacco is good, because it settles the stomach after eating, and keeps the food down, while others will claim that it relieves the head of catarrh, etc. We admit that some may receive temporary relief from tobacco in the above cases; first, because of its benumbing influence on the nerves; and, secondly, because that in the battle gotten up against tobacco to repel it, fluids are expelled, which, for the time being, relieves the stomach, or the head. But this continual battle of abused nature is very exhausting, and terribly racks and deranges the nervous system; and a rank poison is permeating the system, and causing worse difficulties than those that were realized, and which are by no means removed. The best and only remedy would

be to keep the impurities out of the system by proper habits of living, especially by partaking of food that will be easier to digest, and that the stomach will not revolt at.

HAS THE HUSBAND, AS LORD OF HIS WIFE, A RIGHT TO CORRECT HER AS HE WOULD AN ERRING CHILD?

I think he had better leave that business to the Lord and Judge of all, and learn to love and cherish her as he does his own flesh, and as Christ does the church. If he takes the love, pity, meekness, and patience of Christ for a pattern, he will keep his position as head of his family, and yet will not need to use brute force to have his wife yield to his reasonable demands and entreaties.

D. T. BOURDEAU.

No Time to Make Money.

THE great naturalist, Prof. Agassiz, once said, "I cannot afford to waste any time in money making." He felt that the acquirement of knowledge in his profession was so important that he could not have his attention and time taken from it to the making of money. This was a true and noble feeling.

But how much more should the minister of Christ feel so! His calling is infinitely higher than that of any scientist, and the great God has pledged his word that all his necessities shall be provided for. How unworthy of the exalted calling of an ambassador of Christ to spend his time and talents in planning, scheming, and dickering merely to make money! Let him show his faith in God by a little trust in him for support. Our time to work at the longest is very short, and our efforts at the best are very weak. All our efforts should be concentrated upon the one thing if we hope to accomplish much.

D. M. CANRIGHT.

Living Oracles.

"THIS is he, that was in the church in the wilderness with the angel which spake to him in the Mount Sina, and with our fathers; who received the lively oracles to give unto us." Acts 7:38.

At mount Sinai an angel spake to Moses and with the fathers of the Hebrew people, who received the lively oracles, says Stephen, to give unto us. What was spoken to the fathers at Mount Sinai? The ten commandments. The first martyr who sealed his testimony for Christ and his teachings with his blood, so filled with the Holy Spirit that his accusers and enemies "saw his face as it had been the face of an angel," calls the ten commandments lively, or living, oracles.

Oracle is from a Latin word which signifies "to speak, utter, from *os, oris*, the mouth." The term oral is derived from the same, and is defined, "Pertaining to the mouth; uttered by the mouth, or in words; spoken, not written." Now God spoke the ten commandments to the fathers at Mount Sinai, "and he added no more." Hence, these are the lively oracles of the text. How wide of the mark was Alexander Campbell, when he published his translation of the New Testament under the title of "Living Oracles," as though the oracles of the Old Testament were dead!

R. F. COTTRELL.

Doing Evil that Good May Come.

THE above principle is most uncompromisingly condemned by the apostle in Rom. 3:8, where he declares that the condemnation of those adopting it is just; and the inconsistency of those professing godliness in adopting it is shown, in that he considers the report that he and others so sought, as slanderous in its character.

The reason for this condemnation must be obvious to every reflecting mind, and lies in the fact that the tendency of wrong-doing is only evil, and the supposed good arising from doing evil is only apparent; while in itself it may be an evil, in that it hinders the development of real good.

This point is well illustrated by the excuses sometimes offered for not keeping the Sabbath.

Some excuse themselves on the ground that the confusion thus caused will have a tendency to destroy the sanctity of the institution in the minds of some, and thus much harm arise to them. Others, that it will tend to destroy their influence for good over others, and thereby a loss be sustained; while others still, because they and their families may be deprived of religious privileges, and they sustain a loss. And for these reasons respectively, they conclude they had better not change, admitting, at the same time, that the seventh day is the Sabbath, and should be observed. And so the command of God is deliberately broken, because of the supposed good that is to arise from the disobedience.

But what is the real state of the case? Those who would not embrace the Sabbath under any circumstances are not really benefited, but only prevented, for the time being, from developing what is in the heart; while some who would embrace it under right influences, are hindered from so doing, and confirmed in their error; and in the Judgment, not only will they all be lost, but those who have done evil that good may come will be held responsible, in a measure, for

the loss of others. As to being deprived of religious privileges, if this be to some extent true, yet, keeping the Sabbath as God requires, with the Bible, Testimonies, REVIEW, and the face of nature, for teachers, will afford us much more real profit and pleasure than to mingle with those who have the form, but deny the power, of godliness.

Again, on the same principle, some who have embraced the present truth object to adopting some part, or parts, of the reforms introduced among us, because of the supposed injury that may result from hindering others from embracing the truth. There may be times when it is proper to vary somewhat from established principles, where a breach of God's moral law is not involved; but, as a general rule, the apparent good resulting from deviating from the strict rule of right is overbalanced by the harm arising from our inconsistencies.

It is therefore safe, with due regard to the "serpent's wisdom," and the "dove's harmlessness," to adhere strictly to the right and leave the responsibility and consequences of obedience with Him whose right it is to command and govern.

S. B. WHITNEY.

To the T. and M. Members of Indiana.

I WISH to say to the members of the tract and missionary Societies in Indiana that you are now organized, so that you can work successfully by using the means at your command. But it is useless to think of accomplishing anything in this cause without labor. There has been but little done in the missionary cause within this Conference, simply because the efforts have been wanting.

I am satisfied that we have as good a field to labor in as can be found anywhere, and that the Lord is as willing to help the cause in Indiana as he is in New England, Michigan, or California.

But you will find that missionaries should be well acquainted with the doctrines that they wish to promulgate if they would be successful in their work. I do not mean that they should become *debaters*, but all should be able clearly to teach the leading ideas of the message, and to give the reasons of our hope with meekness and fear. Without these essential qualifications, we have but little room to hope for success. If we possess them, properly seasoned with faith and energy, the Lord will certainly bless the enterprise.

We are just now entering upon the best season of the year to accomplish something by getting our best works for the times before the people. Let every member take hold, realizing that the Lord is now in the field, encouraging and instructing the laborers, saying to those of a fearful heart, "*Be Strong*," "*Fear not*;" to him that thinketh he standeth, "*Take heed*," "*Be not high minded, but fear*." To the rich, he is saying, "*Trust not in uncertain riches*," "*Sell that thou hast, and give to the poor*." To the poor, he has these cheering words: "*Rich in faith*," "*heirs of the kingdom*."

You see none are slighted. All can labor in his vineyard. He expects something to be done by every one. Accordingly, when we hold our T. and M. meetings, we shall expect reports of labor from every member; and we do not wish any blank spaces in the reports. I believe each member can judiciously circulate two thousand pages of reading matter each quarter; that one hundred members can circulate eight hundred thousand pages annually. But we will have to lay broader plans of operation if we accomplish all the good that we might. I would be pleased to put "*Life Incidents*," "*U. S. in Prophecy*," and "*The Discussion on the Constitutional Amendment*," in every library and reading room in the State, and keep a missionary stand in the Union Depot in Indianapolis. By taking hold of the work in this way, we could warn all of Indiana, and many more.

If there is as much to this message as we think there is, it requires as much of an effort as is indicated by this article. If there is not as much, then there is just nothing at all, and we had better make the most out of this life that we can—"eat and drink, for to-morrow we die."

But, dear brethren, it is useless to talk of the possibility of our being deceived about the truthfulness of our positions. The deception is all on the other side of the question. We have the mighty truth of God for this last generation of mankind committed to our trust, and we will be held to an account for the way we use it. We are bidden to *GO* into the *highways* and *hedges*, and *compel* them to come in," that the Lord's house may be filled. Luke 14:23. This message must go into the "*highways*" of the nations, and into the hedges (back woods) also. There is a little more room at the wedding table yet; a few more stars to sparkle in the crowns of some of God's servants. Who are the wise servants that will win them?

WM. COVERT.

Sharpsville, Ind., Nov. 13, 1873.

Progress of the Cause.

NOTHING so interests the lover of present truth as the progress of the last message to a fallen world, now on the verge of closing time.

The late articles in the REVIEW, from the pen of Bro. White, showing the duty of the

church in respect to the School, the Health Institute, and other movements now in progress, show an appreciation of the great work to be done; and it is to be fondly hoped that the church will move nobly and unitedly forward, and thus encourage our leaders, and satisfy the calls of the openings of God's good providence, in waking up the public mind here and everywhere to the facts of the case; and a wish on the part of all nations and languages to investigate on all subjects connected with our present and future welfare.

To send out supplies of educated men to proclaim the truth, to fit up men of talent to go out into the world and meet error successfully, and to put down heathenish ideas, in medicine, in theology, and to point out clearly and acceptably proper methods of life, as to dress and diet, as to doctrine and precept, this is the work of this time. Christian, arouse! Have you talent, consecrate it to God, whether it be of wealth, or mind, or of influence; and let the Lord's treasury overflow with men and means.

J. CLARKE.

"Blessings Acknowledged."

THE article from Bro. Waggoner, under the above caption, in REVIEW of November 25, reminded me that I had similar reasons for being very grateful to God. I, too, had the privilege of attending the meetings of the General Conference, in its recent session. Perfect unity of action characterized all the meetings for business, although matters of eternal consequence were under consideration. Of how much importance are all the business meetings in connection with the cause of God under the last message of mercy. We are quite sure that the importance, sacredness, and magnitude, of this work in which we, as a people, are engaged, cannot be overestimated. Many, very many, identified as Seventh-day Adventists but dimly understand the message. As an individual, I see the sacredness and magnitude of the work of God under the third message as I never saw it before.

The preaching was close and eminently practical, designed to move every one who desires to have any part in this glorious work to seek at once for justification by faith and peace with God through the Lord Jesus Christ and a daily, living experience in the things of God. This we must obtain, brethren, individually, each for himself. For we are wretched, and miserable, and poor, and blind, and naked, without this rich experience, and in great danger of being spewed out of the mouth of the Lord.

Truly, this work is not to be done in a corner. With a certain sound and a loud voice this message will penetrate everywhere, and the earth be lightened with its glory. The Lord is in the third angel's message, brethren; do not doubt. Study the life of the blessed Jesus, and take him for your only model of imitation. In so doing, you may both save yourself, and others. It is my anxiety to work for Jesus while the day lasts.

H. A. ST. JOHN.

The School.

WITH Mrs. White, we visited our school the 5th inst., and were much pleased with the school-room; teachers, and the appearance of the school generally.

Things are lighting up very much in Battle Creek, and we can heartily recommend our school to our people everywhere. The next term commences Dec. 15, and offers a rare opportunity for those who are entering the ministry, or who have the work of the ministry in view, to attend.

JAMES WHITE.

Our Periodicals.

THE present is the most favorable season for missionary work, and just the time to seek for new subscribers, as the volumes of our several periodicals commence with, or near, the new year. It is expected that the friends of the cause will not only send our periodicals at half prices to their friends; but that they will also obtain many new subscribers at full price. Now is the time to work, that all new subscribers may commence with the first numbers of the volumes of our several periodicals.

JAMES WHITE, Pres. S. D. A. P. A.

Advance-Pay System.

THE time has arrived, at the close of the volumes of our several periodicals, when many names must be stricken from our lists, and turned over to the T. and M. workers, unless they immediately pay up. Pay up, friends; pay up for the REVIEW, Reformer, and Instructor. Pay up.

J. W.

The Missionary Paper.

THE first number of this paper should be issued immediately, as it will contain matters of great importance to the tract and missionary work, which all the workers should have as soon as possible. We wait, however, for a list of names.

We shall not start this sheet without a full list of names. Brethren, if you want the paper, you must respond immediately. And when you remit the price of the *True Missionary*, if you have not done so, send along one year's subscription for the REVIEW, Reformer, and Instructor.

J. W.

THE next quarterly meeting of the Iowa T. and M. Society, Dist. No. 6, will be held at Afton, Dec. 20, 21, 1873. Will Bro. Caldwell please meet with us?

JACOB SHIPLEY.

OUR MASTER.

IMMORTAL love, forever full,
Forever flowing free,
Forever shared, forever whole,
A never-ebbing sea!

Our outward lips confess the name
All other names above;
Love only knoweth whence it came,
And comprehendeth love.

Blow, winds of God, awake and blow
The mists of earth away!
Shine out, O Light Divine, and show
How wide and far we stray!

Hush every lip, close every book,
The strife of tongues forbear;
Why forward reach, or backward look,
For love that clasps like air?

We may not climb the heavenly steep
To bring the Lord Christ down:
In vain we search the lowest deeps,
For him no depths can drown.

* * * * *

In joy of inward peace, or sense
Of sorrow over sin,
He is his own best evidence,
His witness is within.

No fable old, or mythic lore,
Nor dream of bards and seers,
No dead fact stranded on the shore
Of the oblivious years;

But warm, sweet, tender, even yet
A present help is he:
And faith has still its Olivet,
And love its Galilee.

The healing of his seamless dress
Is by our beds of pain;
We touch him in life's throng and press,
And we are whole again.

Through him the first fond prayers are said,
Our lips of childhood frame;
The last low whispers of our dead
Are burdened with his name.

O Lord and Master of us all,
What'er our name or sign,
We own thy sway, we hear thy call,
We test our lives by thine.

—J. G. Whittier.

Progress of the Cause.

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

Woodland, Cal.

ALL the believers in this place are still of good courage. We are thankful for the light of present truth, and pray daily that we may walk in the light. Since our good camp-meeting, we have made new resolutions to be better Christians than ever before.

Our Sabbath-school and prayer-meetings are interesting, and when we have preaching, we enjoy it the more, as it comes seldom, feeling thankful that we have it as often as we do; for there are others of like faith who are not blessed with the privilege so frequently as we.

Oh! this blessed truth! how precious to the believing soul! May it still sweep on and bring all the honest in heart out of darkness to light, and find us ready to meet our blessed Lord when he comes.

W. E. Wood.

Sandyville, Iowa.

SINCE our meeting at Osceola, I have been at Sandyville holding a series of meetings. The circumstances seemed to demand a course of lectures, which I commenced over four weeks ago, and continued until the present, Nov. 24.

There was some interest manifested on the part of the people to hear, and we hope many of them have a conscience sufficiently tender to obey.

Five or six have already taken their stand for the Sabbath, and some of the youth of our people have made a start. We hope this is the beginning of better days for us in this place. May the Lord speed on his good work.

J. H. MORRISON.

Among the Scandinavians.

I ARRIVED there last Thursday, on my way to Sauk Center, and remained with Bro. Charles Lee over Sabbath and Sunday. He has, by the Lord's help, done a good work there. Last Sabbath, seven souls were buried in baptism. There are now about thirty-three keeping the Sabbath, and they rejoice greatly in the truth. I could not understand their language, but I felt that the Lord's Spirit was in their meetings. Love seemed to flow from heart to heart, and they did not forget the stranger within their gates. I was traveling, mostly on foot, to Sauk Center, about two hundred miles, to try to do something for the Master. Unknown to me, they raised means to help me on my way. I wish to thank them through the REVIEW, as the meeting had broken up before I knew anything about it. I feel very unworthy of so much kindness.

May the Lord bless them a hundred-fold in this world, and in the world to come with eternal life.

W. B. H.

Litchfield, Minn., Oct. 26, 1873.

Nasonville, Wis.

FOR three weeks, have had meetings at Nasonville, partly among the Scandinavians, and partly among the Americans. Six of the Scandinavians expressed their purpose to keep all God's commandments. Have also held some meetings at Maple Works.

O. A. OLSON.

Coral City, Nov. 26, 1873.

Report of Labor.

SEPTEMBER 15, we closed our labors in the tent at Greenup, to prepare for the coming camp-meeting to be held Oct. 1-6. This meeting did not accomplish all that we had hoped; yet we have seen some fruit, for which we are thankful.

Since the camp-meeting, I have held between thirty and forty meetings, and obtained some subscribers for the paper. Between twenty and thirty have signed the covenant at Greenup. A leader has been appointed, and Sabbath-school organized. Meeting every Sabbath at 11 A. M. Preaching every Sabbath and first-day in each month at usual hours.

C. H. BLISS.

Greenup, Cumberland Co., Ill., Nov. 28.

Campton Hollow, N. H.

SEPTEMBER 20, 21, I held meeting in Campton Hollow. Arranged s. b. amounting to about \$42.00 per year. Eight persons have signed a covenant to keep all the commandments of God and the faith of Jesus, all of whom appear strong in the Lord and determined to endure unto the end.

P. C. RODMAN.

Gowen, Mich.

A FEW miles from Greenville, Mich., is a little Danish settlement where I have labored to the best of my ability for one week. As the result, one family have begun to respect the law of God and the faith of Jesus.

AUGUST RASMUSSEN.

Quarterly Report of the Wis. T. and M. Society.

THE Wisconsin T. and M. Society held its first general quarterly meeting at Hundred Mile Grove, Nov. 10. Meeting opened with prayer by Bro. Haskell.

Report of the last annual meeting read and accepted.

The amount of labor reported is as follows:—

No. of districts, 12; No. of districts reported, 7; No. of reports, 44; No. of families visited, 256; No. of letters written, 24; No. of subscribers for the REVIEW, 55; No. of subscribers for *Instructor*, 9.

No. of REVIEWS distributed, 182; *Reformers*, 97; *Instructors*, 28.

Amount received on membership, \$45.18. Tracts and pamphlets distributed, pages 118,040. Value, \$144.93.

Remarks made by Bro. Haskell on the general objects and wants of the cause, after which it was voted that we recommend the adoption of the constitution (at our next annual meeting) now in use by other Conferences.

Voted, That we recommend the raising of a fund to purchase tracts, pamphlets, &c., for missionary purposes, and to pay the present delinquencies, to be paid on or before the first of June, 1874.

The sum of \$784.35 was pledged. The principal part of this was pledged in Districts No. 2 and 9.

Voted, That the next general quarterly meeting be held at Oakland the second Sabbath and Sunday in February, 1874.

MATTIE A. BABCOCK, Sec.

Brodhead, Nov. 12, 1873.

Our Camp-Meeting.

"Not forsaking the assembling of ourselves together as the manner of some is." Heb. 10:25.

We had a press of work on hand, and in addition to this, we were laden with worldly cares and responsibilities; but we left all, packed up, prepared tent, &c., and took up our march for Lexington, one hundred miles away. Some five teams from Bowling Green led the way; and we had a very delightful journey. We camped at night in our tents, ate our dinners in pleasant groves, and slept safely in the woods. We passed through the villages and cities on our route, a religious caravan; not on our route to Mecca, but to a pleasant grove, where were some of the most faithful of our people preparing the grounds, fitting up things for a temporary home.

On the way, people were astonished to see us out on a religious enterprise. Some supposed it must be an excursion of pleasure,

and in this they were not mistaken; for in addition to the feelings of pleasure and devotion inspired by the contemplation of God's handiwork in the beautiful scenery, was the anticipated enjoyment of communion with saints and the blessed Master, who, it was expected, would attend the feast.

The meeting surpassed all our anticipations. Kind, pious people zealously built a cotton city, a voluntary police was soon formed, and all went on profitably. The lukewarm church was faithfully and lovingly warned.

Bro. Butler and Haskell have worked beyond their strength to inspire our people with the spirit of devotion and sacrifice. They accomplished much good here. Even the most hardened were moved to new resolution and feeling. Many hearts overflowed with holy love, and many will always remember this holy feast to the Lord.

But the best and pleasantest meetings in this world must end in separation, and so with this. The time came for our meetings to close and for our little, temporary city to be removed. Sudden partings of friends took the place of religious devotions. The whistle of the locomotive rudely sounded the signal of departure, and soon our little companies were journeying homeward; not, however, with the feelings with which we came, for the meeting had sobered our senses, and worldly grandeur and delightful scenery were eclipsed by the near approach of the advent and the thrilling considerations which attend it.

JOS. CLARKE.

The Testimonies.

I HAVE been reading the Testimonies of late, commencing with the first one, and I find much in them that I would take right home to myself. I had read them before, and believed them, as I thought, but had failed to make them my daily study. I hope to give them more attention in the future, and try more fully to profit by those good admonitions which the Lord in much mercy is giving to his people in these last days.

And now I would ask the prayers of those who find access to the mercy-seat. I would also ask the forgiveness of my brethren and sisters wherein they have seen wrongs in me. I believe we are living in solemn times. It is also a solemn thought that we, as a people, comprise the Laodicean church. But, God be praised! some are having their eyes anointed with the eye-salve. Oh! let us not rest until we fully open the door to the blessed Saviour, that he may come in and sup with us and we with him.

HANNAH CLOUGH.

Washington Co., Neb.

An Acknowledgment.

WHILE reading Testimony No. 23, Bro. White's address, and the remarks of other brethren in relation to the matter contained in them, I have felt very greatly reproved and strongly impressed with a conviction of my deceived condition and dangerous position as presented by the Laodicean message; and I wish, in this manner, to acknowledge that I have failed to heed the light given us as a people, and to myself, as an individual, bearing upon my special faults; and therefore my efficiency as a minister has been very greatly injured, and my own experience has suffered in proportion.

I am not conscious of a decided rebellion in my heart against the reproofs given, but rather, am thankful that God is so long-suffering and gracious; but I am sure I am not aware of the extent of the deception upon my mind, and I greatly fear there may be danger of a rebellious spirit being developed in me by the straight testimony that may be necessary to discover to myself my real condition.

But I am endeavoring to seek God more earnestly, and to be more faithful in the performance of my duties; and hope to make the very important discovery by the aid of the Spirit of God and the light already given. It is with shame and deep regret that I make these acknowledgments, and I desire to so repent and overcome that a repetition of them shall not be necessary.

S. B. WHITNEY.

Testimony No. 23.

I HAVE read Testimony No. 23 with care and great interest, and upon thorough self-examination find that I am poor, lukewarm, blind, and naked. I confess myself to be a poor Laodicean.

I believe God has spoken again to his people in this important and solemn time, and it becomes all who profess to believe in the gift of prophecy, to profit thereby. My prayer is that I may lay its instructions to heart. By the help of God I am determined to cultivate humility, to die wholly to self and sin. I desire to come up to the work of God; to be in harmony with his truth and people. I want to share with my brethren in the trials by the way, as well as in the blessings. I wish to come up to the true

figures on s. b. Brethren, I desire your prayers and counsel.

May God bless the third angel's message. May he bless our leaders, and give all confidence in those who have borne the burdens in the heat of the day, and with the help of the Lord have carried this work forward successfully till it has become a great work indeed.

A. RASMUSSEN.

Trust in God.

A WANDERING, backsliding, double heart can never enjoy peace. To possess the blessings of peace, the mind must be stayed upon God. This is the same as abiding in Christ, being steadfast in the faith, rooted and grounded in love.

This childlike reliance on our Heavenly Father tranquilizes the mind in seasons of darkness, perplexity, trial, and temptation. That soul is the most happy which can most cheerfully acquiesce in the appointments of infinite wisdom. Murmuring and repining grieve the Holy Spirit. Resignation and contentment produce serenity and sweetness of mind. While cultivating these important duties, which are brought into daily exercise by the very nature of Christian experience, the mind is kept in a heavenly frame, holiness is promoted, and God, the author of all good, is glorified.

M. WOOD.

"Put the 'Spiles' Under."

THE REVIEW of Sept. 9, 1873, contains an article under the above heading, showing that the revivals in the churches have not produced reformatory results. The reason is obvious. The profession of the present type of religion is fashionable. It does not require any renunciation of earthly vanity or amusements. It says there is no harm in card playing, or dancing, or billiards, or putting on of gold, or costly apparel. Even the pulpit gives a certain sound in that direction, fulfilling prophecy of the last days, viz., "The diseased have ye not strengthened, neither have ye healed that which was sick, neither have ye bound up that which was broken, neither have ye brought again that which was driven away, neither have ye sought that which was lost." Eze. 34:4.

There is no cross to take up, no burden to bear; but we will live as we list, and do as we please; for our preachers tell us "we have nothing to do." Jesus has done all for us, now we can go on enjoying the world to any extent; for "did not God place us here, and give us these things for this very purpose?" Oh! strong delusion of Satan to turn away the heart from works of righteousness, which God has commanded that we should do.

I think the above characteristics of the churches tell the reason plainly why "there is no depth" to the revivals. "Ye cannot serve God and mammon." The writer of the article under consideration says something is wrong. I think it is easy to see what it is. God's word sheds all needed light on all questions of like import; also what will become of their building if repairs are neglected. It will be sunk like a great millstone with mystic Babylon, to which it belongs.

"Thus saith the Lord, keep ye judgment, and do justice; for my salvation is near to come, and my righteousness to be revealed. Blessed is the man that doeth this, and the son of man that layeth hold on it, that keepeth the Sabbath from polluting it."

MRS. J. LOVEJOY.

Obituary Notices.

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

DIED, in Caloma, Marion Co., Iowa, Nov. 14, 1873, after an illness of about ten months, sister Nancy Parish, aged thirty-three years. She leaves a husband, three children, and a number of friends to mourn their loss, but not without hope. Remarks by the writer from Rev. 14:13, to a large and interested audience.

J. H. MORRISON.

DIED, in Granville, Vermont, Nov. 12, 1873, of lung fever, sister Charlotte Amy aged seventy-one years. Sister Amy was one of the disappointed ones in 1844. She was one of the first in Vermont who embraced the Sabbath under the labors of Eld. Joseph Bates. She always had unshaken confidence in the third angel's message. Funeral discourse by the writer from Matt. 19:27.

D. T. EVANS.

DIED, in Alexander Valley, near Healdsburg, Sonoma Co., Cal., Nov. 7, 1873, after an illness of six days with brain and lung fever, our youngest child, Sarah Ada, aged one year, nine months, and twenty-five days. We deeply mourn the loss of our affectionate and loving child, but not as those who have no hope.

"And if thus fair and lovely here,
Beneath death's icy hand,
Oh! will it not be beautiful there,
'Mid the immortal band?"

WM. & E. I. HARMON.

DIED, near Victory, Vernon Co., Wis., Sept. 24, 1873, of spinal fever, Bertie, son of Thos. D. and Mary N. Waller, aged eight months and seventeen days.

M. N. WALLER.

The Review and Herald.

Battle Creek, Mich., Third-day, Dec. 9, 1873.

The present number of the Review is, "42-26." By comparing with these the figures on your paper you can tell when your subscription will expire.

S. D. A. Publishing Association.

The first session of the late meeting of the S. D. A. Publishing Association, having been adjourned to the call of the President, a second session was called by him Nov. 26, 1873, at 3 p. m. At this session, Eld. J. N. Andrews and U. Smith were elected additional editors of the REVIEW for the ensuing year.

M. S. Merriam having resigned his position as Secretary of the Association, and sister A. M. Driscoll as Auditor, sister V. A. Merriam was chosen Secretary, and M. S. Merriam, Auditor; so that the board of officers for the coming year now stands as follows: President, James White; Vice-president, Harmon Lindsay; Secretary, V. A. Merriam; Treasurer, C. W. Comings; Auditor, M. S. Merriam; Publishing Committee, Jas. White, Geo. J. Butler, S. N. Haskell; and the editorial board consists of Eld. Jas. White, Eld. J. N. Andrews, and U. Smith.

To Correspondents.

M. N. W.: You will find an exposition of 2 Cor. 5: 1-19 in the volume published at this Office entitled, "Man's Nature and Destiny," pp. 183-194; or in the pamphlet entitled, "State of the Dead," pp. 153-163. Price of bound volume \$1 00; of the pamphlet, 25 cents.

QUESTION: Can a person be a true Christian and still belong to the Free Masons?

A SUBSCRIBER.

ANSWER: We do not deny that there may be true Christians connected with the Masons, who have gone into the organization ignorant of its follies and its evils; but we do not think any Christian who becomes enlightened on the subject, will either enter or remain connected with, a secret society of any kind.

Work! Work! Work!

THERE are two kinds of work: Selfish and unselfish. Selfish work is that which springs from selfish motives; and the person who engages in it, labors expecting to receive a reward. Unselfish work is founded on the principle of love, and the laborer does not work for the sake of gaining a reward. Now it is this unselfish work that is pleasing to God, and there is plenty of it to do.

How many farmers who have been laboring hard during the last nine months will spend the next three winter months around the fireside, reading and gossiping with their neighbors over the financial and political troubles of the nation; and thus the long, cold, blue winter will drag heavily along till spring work comes in.

But I am about to suggest a plan by which this cold winter may become a beautiful spring to us, and "December as pleasant as May." It is this: As we have labored the last nine months for self, let us labor the next three months for the Lord—unselfish labor. Let every Seventh-day Adventist in the land take our periodicals, the Review, Instructor, and Reformer, and suitable tracts, and visit every family for miles around, and talk to them about Jesus, the Bible, and Bible truths, especially those truths which have been made void through tradition, and obtain subscribers for our periodicals, and scatter tracts wherever there is an interest to read. Oh! the good we might do if we were only awake to these things. Every one of us might be the means of leading some poor soul into the light of the truth; but we ought not to go about it carelessly, we should live near the Lord. It is a high and holy calling. If we spend the winter thus, our peace may be as a river; and during the heat and toil of the coming summer, we may look back upon it as a bright spot in our history.

C. H. BLISS.

The Only Path of Safety.

BRO. J. A. GREGORY, of Pepin Co., Wis., writes: I have learned by sad and bitter experience that our only hope is in moving forward with the work of the Lord. And I humbly ask forgiveness of all for having, in discouragement, ever turned against the truth and its friends. The Lord's love restrains me to return again to his fold. I beg an interest in the prayers of the Lord's faithful followers, that I may with them share in the immortal inheritance.

News and Miscellany.

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

Terrible Catastrophe.

A SINGULAR and appalling catastrophe lately occurred in mid ocean on the Atlantic. The following are some of the particulars:—

LONDON. December 1.—The ship Trimountain, from New York, arrived at Cardiff early this morning, with intelligence of a dreadful disaster to the steamship Ville du Havre, which left New York November 15 for Havre, in command of Capt. Sarmont. At 2 o'clock on the morning of the 23d, the Ville du Havre came in collision with the British ship Loch Earn from London, for New York, and sunk shortly after. Two hundred and twenty-six of the persons

of the Ville Du Havre were lost. The Trimountain saved 87 passengers and brought them to Cardiff.

Later.—The following additional particulars of the loss of the Ville du Havre have been gathered from the officers and passengers at Cardiff: The Ville du Havre experienced a thick fog until the 20th. At the time of the collision, the weather was clear and little wind blowing, but there was a heavy sea. The captain had just retired, and the second officer was in charge. The lights on the steamer were all right. The collision was wholly unexpected. The Loch Earn struck the steamer amidships, and made a chasm 12 feet deep and from 15 to 20 feet wide. The exact position of the Ville du Havre at the time was—latitude 47 deg. 21 min.; longitude 35 deg. 31 min. A panic took possession of the passengers. Five minutes after the collision, the main and mizzen masts fell across two large boats which were filled with people and ready for launching. The boats were crushed to pieces and many of their occupants killed and injured. In the brief interval between the collision and sinking of the steamer, the crew were able to launch only a whale-boat and the captain's gig. The Loch Earn went a mile before stopping. She then got out four boats to pick up people struggling in the water. Meanwhile the whale-boat, under command of the second lieutenant of the Ville du Havre, picked up one load of those who were clinging to planks, spars, etc., and took them to the Loch Earn. She returned to the scene and rescued another load. Captain Sarmont, who remained on deck to the last, was rescued by this boat three-quarters of an hour after the collision. One of his officers swam a mile to the Loch Earn, and was hauled on board with a rope. The boats continued to search the water in the vicinity of the disaster until there was no hope of saving more lives. The cold was intense. Many of the survivors were immersed two hours and were almost lifeless when rescued. The ship Trimountain sighted the Loch Earn at 8 A. M., six hours after the sinking of the steamer, and received the survivors as before reported. The saved speak in the highest terms of the kindness of Captain Urquhart, her commander. There were six stow-aways on board the Ville du Havre. Later accounts make the date of the collision the 23d instead of the 23d ult. A vessel which arrived at Bristol reports speaking the Loch Earn with ten survivors of the Ville du Havre on board.

Warning to America.

THE Allocation pronounced by Pope Pius IX. on the occasion of the Revocation of the Concordat, and the enactment of liberal laws by the Government of Austria, is a document of too serious importance not to be recorded in full for the eyes of all our readers. We entreat the attention of thoughtful men to the bearing of it upon American institutions and American liberty.

It is a natural temptation, as we mark the calm and defiant contempt with which it is received by the Baron Von Beust and the great, emancipated empire which he represents, to sneer at the impotent malignity with which this brutum fulmen has been flung at the government of Austria, and to reckon it the last spasm of an exhausted and expiring tyranny.

But when we consider that more or less subject to the will of this moribund despot are the confessed majorities that rule the affairs of all the great American cities, and the solid mass of unintelligent and undivided votes which are used as the balance of power to determine the policy of our State and national governments, such utterances as this cease to be the mere scorn and jest of current history, and acquire a practical importance which we are far more in danger of undervaluing than of overvaluing.

This Allocation is not the venting of the idle petulance of one unfortunate, infirm, and cross old man. It was pronounced in the congregation of his seventy sagacious advisers in "secret consistory," and comes to the light only with their well-considered approval. It is the deliberate reaffirming, in the face of all the world, of the policy of the Roman church. Where that church declines and fails, of course the manifestoes of its policy are waste paper. But how is it where it becomes dominant in society and politics? And what is indicated, in this document, with regard to the real designs of those whose plausible professions are set forth amongst us in so many a beguiling tract and volume?

Let it be distinctly understood, then, that the authorities of the Roman church have deliberately declared to be odious and abominable, and flagrantly contradictory to the doctrines, the rights, and the authority of the "Catholic Religion":—

1. "Laws establishing liberty for all opinions, liberty of the press, and liberty of faith."
2. "Laws granting to the members of all denominations the right of establishing schools and colleges into which members of all denominations are allowed to be admitted on the same footing."
3. Laws permitting the intermarriage, on terms of religious equality, of Catholics and Protestants.
4. Laws permitting civil marriage.
5. Laws establishing public schools for secular education, that shall be free from the control of the Romish priesthood.

Let it be understood, furthermore, that the Roman church assume, in this document, the right to declare such laws as these, wherever they may be enacted, to be NULL AND VOID.—*Christian World.*

A FORMAL protest from the Clinton Avenue Church and the Church of the Pilgrims against the dropping of Theodore Tilton's name from the roll of membership without any investigation of the charge which had been made against him of slandering Mr. Beecher has been served upon Plymouth Church. The document inveighs against the lax church discipline involved in the proceedings, and demands that the subject be taken before a convention of Congregational churches for discussion and settlement. Copies have been served upon Mr. Beecher as pastor, and Mr. Halliday as clerk. Although in Congregational government there is no judicial system superior to the individual churches, the custom has been to refer disputed questions to a conference of other churches of the same denomination. In such cases, the church in which the dissension has occurred names the churches which shall form the tribunal. This is the plan which the protest demands shall be adopted, the document being signed by Dr. Storrs and Dr. Budington as pastors. The matter will be laid before the members of Plymouth Church at a meeting not yet called, but which is to be held this week. Informal discussion has already developed sufficient diversity of opinion as to whether Mr. Beecher shall be sustained in the stand he has taken. Should Plymouth Church refuse to accede to the demand of Dr. Storrs' and Dr. Budington's churches, precedent

gives them the right to go on with the investigation in an *ex-parte* way. The tribunal which they would call together could not excommunicate the offending church, but could cut it off from denominational intercourse and fraternity.

WITH its usual discernment of the true issue, the *Index* says:—

The probable reason why Catholics and Protestants are equally hostile to Freemasonry is to be found in the fact that the latter is a purely Theistic institution in which Christianity has no more rights than Judaism, or Mohammedanism, or simple Deism. But Christianity can never be comfortable unless it rules. "Hence those tears."

Exactly so. And the *Index* clearly sees what many religious papers cannot see or dare not say, that membership in such an institution is inconsistent with Christianity.—*Christian Statesman.*

THE SCANDINAVIAN WORK.—Mr. Hans H. Johnson the ship-keeper at the Bethel Ship, is a distributor of the Holy Scriptures among the Scandinavians, and gives the following in his report of his labors:—

"The Scandinavian immigration of the last twelve months (from April, 1872 to April, 1873) has been very large, not less than 22,149 souls having left their native home for America. The greater part of these have gone West. They seem to have chosen the following six States—Illinois, Iowa, Wisconsin, Minnesota, Nebraska, and Kansas—for their homes. The most of these came, as usual, by way of Liverpool, but during last summer we had three steamers which brought 1319 immigrants direct from Norway. I have distributed among them ninety-five Bibles and 2354 Testaments, and received from sales \$130.85. I have visited during the year 479 Scandinavian vessels."—*Methodist.*

INNOCENCE AND VIRTUE.—Innocence is not virtue, and those who fancy that it is make a fatal mistake. Innocence is simply the ignorance of evil; virtue knows it, appreciates it, rejects it. Infancy is lovely in its innocence, but life, with its stern realities, demands the strong, ripened rigor of manly virtue to resist its evil, to protect its good, to build up character, and to bless the world.

THE Religious Herald says the "confessional" is already established in most of the Protestant churches in that neighborhood. They are quite inclined to confess to their ministers the faults of other people, but have not much usually to say about their own."

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.

If nothing in the providence of God prevents, there will be a general quarterly meeting for the New England Conference at South Lancaster, Dec. 27 and 28. Districts 2, 3, and 4, will hold their quarterly meeting in connection with it. We expect to see a general attendance, as this will be the annual meeting of the tract society, and important matters will be considered.

S. N. HASKELL.

Quarterly Meetings in Minnesota.

TENHASSEN, December 20, 21, Blue Earth City and Wells churches, where Bro. Kelsey may appoint, 27, 28 HARRISON GRANT.

QUARTERLY meeting for the church at Poy Sippi the second Sabbath in December. Will Bro. P. S. Thurston please to attend? P. H. CADY.

THE quarterly meeting of the T. and M. Society of Dist. No. 1, Iowa, will be held at West Union, Dec. 20 and 21, in connection with the quarterly meeting of the Waukon and West Union churches. It is expected that Elds. H. Nicola and C. A. Washburn will be at this meeting. Let us seek God as never before, and come prepared to work.

F. H. CHAPMAN, Director.

NO PROVIDENCE preventing, I will meet with the friends of the cause at Fredericksburg, Iowa, Sabbath and first-day, Dec. 20, 21; Bradford, Dec. 27, 28. C. A. WASHBURN.

QUARTERLY meeting first Sabbath and first-day of January next at Mound City, Kansas. The brethren of Centerville and Union Town are requested to be present. Come praying, brethren, that the Lord may meet with us. J. H. COOK.

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 his 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, Treas.

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.

MONTHLY meeting for Cattaraugus Co., N. Y., will be held at Randolph, the third Sabbath and first-day in December. Come, one and all, and let us arouse to duty! Should be glad to have a minister with us. S. THURSTON

NO PROVIDENCE preventing, there will be a monthly meeting held with the church at Deering, Allen's Corner, Me., commencing Friday evening, Jan. 2, 1874, and holding over Sabbath and first-day. We hope to see a general gathering of the friends of the cause in this part of the State, at this meeting.

Come prepared to take hold and labor in the cause of present truth. J. B. GOODRICH.

QUARTERLY meeting of the church at Grant, Clare Co., Mich., the first Sabbath and first-day in January, 1874. Bro. Corliss is requested to attend. JOHN M. SMITH, Clerk.

THE next general quarterly meeting for the Iowa and Neb. Missionary Society will be at Marion, Linn Co., Iowa, Jan. 10, 11, 1874. Let each director see that his district is represented in this meeting either in person or by letter. District quarterly meetings should be held in each district previous to this one, so that a full report may be given. Meeting to commence Friday evening. H. NICOLA.

THE Lord willing, I will meet with the church at West Union, December 20, 21, At Laporte City, " 27, 28. H. NICOLA.

Change of Appointment.

THE appointment that was given in the REVIEW, for a monthly meeting in Cornville, Maine, to be held Dec. 20 and 21, comes on the F. W. Baptists' appointment. Our meeting will therefore be one week later. By request of the church, CHAS. STRATTON.

Business Department.

Not slothful in Business. Rom. 12: 11.

My P. O. address is now Chesaning, Sag., Co., Mich., where I shall be happy to hear from friends. D. W. MILK.

Special Notice to Subscribers.

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

RECEIPTS

For Review and Herald.

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

2 00 EACH. Wm K Loughborough 45-1, J P Jesperson 45-1, Joseph G Smith 44-23, Thomson Lowery 44-26, O F Brockway 44-26, C E P Howe 44-26, D Glunt 44-24, Benjamin Leech 44-24, Eli Wick 45-1 Wm Bowen 45-1, Wm James 45-1, Louisa Willhite 42-1, B Carter 45-1, George D Ballou 44-26, S N Mead 45-1, H G Caboon 44-19, A Pool 44-26, A A Cross 45-1, J Hart 45-1, Mrs Mary Child 44-26, Phebe L Cornell 45-1, Charles Russell 45-1, N Hiddleston 45-1, C O Taylor 45-1, Dela A Smith 44-26, P R Chamberlain 45-1, Mrs C Beach 44-26, M M Nelson 45-1, N G Sanders 45-1, David Long 40-24, Aaron Miller 44-23, Clark Satterlee 45-1, J W Blake 45-1, M Crawford 44-26, Wm McCluskey 44-26, Eliza Stark 45-1, A Fife 45-1, P Z Kinne 45-1, Elizabeth Kinne 45-1, Samuel Winkley 44-25, W A Geer 44-26, A B Stowell 45-1, Samuel Bowen 45-1, Allen D Smith 45-1, W H Riley 45-1, E O Kammond 44-23, Asa Green 45-1, Amelia Nellis 45-1, A Rankin 45-7, Deborah Evans 44-26, Mrs N Orcutt 45-1, Charles A Morrell 45-1, W Bute 45-1, Mrs E Grantham 45-1.

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MISCELLANEOUS. Lewis Semos \$1.75 44-20, R A R 6.00, S F 6.00, Peter Massure 2.50 45-13.

Books Sent by Mail.

A C Hudson \$1.00, Wealthy McNitt 1.00, Mrs Thos Lapham 3.00, Lizzie Hornby 45c, S D Smith 51c, F M Bragg 30c, R K McKune 50c, N Hanson 25c, Mary Roushey 25c, M M Nelson 4.25, Wm James 1.00, Geo Price 20c, Jasper Moore 1.00, Louisa Mann 25c, N V Hall 1.25, A C Wheeler 20c, C Mikkelsen 1.20, A Rudd 25c, A Persing 1.00, A S Osborn 2.00, Mrs Sarah Riley 2.10, Mr J Bates 19c, Mrs Jennie Clarghorn 10c, O W Austin 25c, C H Whitman 4.00, Jacob Hedrick 1.25, F D Kishler 31c, A H Robinson 25c, Annie E Scott 25c, S B Kendall 40c, M M Kendall 40c, Theo F Kendall 20c, Mrs L P Fox 1.10, Maria L Butler 1.25, Jos Bucher 35c, Rebecca Glunt 1.00, P A Gammon 25c, Martha J Price 2.00, James D Bartlett 1.20, Daniel Edwards 10c, Mrs Mary E Cook 50c, R M Pierce 75c, Mrs Wm Daniels 25c, M E Reynolds 2.00, Wm Kuykendall 35c, Wm H Wild 1.00, A H Hall 40c, Elijah Emery 50c, Mrs J Bates 15c, Geo Pearley 10c, Dr F Stringer 35c, Lucy S Hess 25c, James M Colman 1.25, N Dennison 2.00, A Burwell 25c, Egbert Stetson 15c, Minerva Smith 2.00, J F Bahler 25c, M Wood 1.00.

Cash Received on Account.

Elijah Emery 50c.

Michigan Conference Fund.

Received from the Church at Holly \$10 87.

General Conference Fund.

Addie Bowen (s. b.) \$5 00.

Danish Monthly.

Mary N Waller \$4.00.

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G W Colecord, Ashmore, Coles Co., Ill. \$13 49.

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