

THE ADVENT REVIEW

And Herald of the Sabbath.

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

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HOW LONG?

SHALL the reign of love and glory
Never follow earth's sad story?
Earth is groaning for redemption, seas are weeping
on their shores.

Shall the peaceful, flowing river
Bear a moan of pain forever,
And the tide of sin and woe increase forever ever-
more?

Oh! our friends in weakness languish,
And their lips grow white with anguish;
And we bow in bitter weeping as we see them pass
away.

Oh! we sorrow when we lose them,
When is hushed the heaving bosom;
And our hearts with pain seem breaking as we lay
them in the clay.

Darkly brooding is the heaven,
E'en as shadows fall at even,
But we prostrate fall before thee, and we raise our
saddened cry,
May our evils be forgiven,
O, receive us into Heaven,
Be our refuge and salvation, blessed Jesus, or we die.

The years are passing slowly,
And thy saints are bowing lowly,
And to thee they raise their pleading, Come, Lord
Jesus, quickly come.
Bleeding feet and eyes of weeping,
Past the dear ones calmly sleeping—
Heavenly Father, guard thy children, come and take
thy ransomed home.

Patience, pilgrim, O, be stronger,
Bear thy cross a little longer;
Soon you'll rest so sweet and joyful on the loving
Saviour's breast.

We shall enter joys immortal,
When we reach the shining portal,
Where the wicked cease from troubling, and the
weary are at rest.

L. D. SANTEE.

Dixon, Mo.

THE MERCHANT'S SERMON.

"Oh! wad some power the giftie gie us
To see oursel's as others see us."

MR. WISEMAN spoke in a loud, fat, rich voice, that savored of stocks and funds, with a dash of compound interest, and a strong essence of the most intense respectability:

"My dear sir, you preached that sermon at me. I took it to myself. I'm in the habit of taking things to myself. I know you were thinking of me. Occupying my position, it's impossible you should not frequently be considering my benefit.

"Now, when you preach upon pride, I say to myself, 'Wiseman, that's you.' Thoughtlessness, 'You too.' Hasty temper, 'You.' Imprudence, 'Ah, you again.' But when it's all the other way, you know, when your subjects are all favorable to the character, then I say to myself again, 'that's for you,' meaning, 'that's against you.' You understand? A good habit, sir—eh? A good habit—"

Mr. Butler said nothing, but went home and sat down to prepare his sermon for next Sunday.

When he mounted the pulpit and the text was given out, it was found that the subject he had chosen was "Egotism."

Now, I am happy in knowing that I am not bound to give the text of this sermon, because I freely confess I couldn't do it; but that Mr. Butler did find in some portion of the Holy Scripture a countenance to his discourse—and indeed there is one hidden in every page—is certain, otherwise, as everybody knows, the sermon could not have been preached.

"There, Mary," said he to his wife as he threw himself back in his arm-chair after service, "I hope Mr. Wiseman will take that to himself. For once in my life I have done what he fancies I do regularly. For once in my life I have thought of him, and

preached against him alone, with a view to no one else in the church—specially, I mean, you know."

"It would be a sad mortification if he knew that," said she.

"No, I don't know that at all. He is so eaten up with egotism that I really believe he would be more flattered if he guessed that I had composed and delivered a long discourse for his sole benefit, than vexed at the reason of it."

This he said, not the least intending to tell him, you understand.

Next day the merchant and clergyman met.

"Come along with me," cried Wiseman; "it's the shortest cut the way you're going. Ah, Mr. Butler" (tucking his arm inside his companion's), "you forgot all about me yesterday morning."

This was a view of the subject Mr. Butler was not prepared for. Fortunately a long line of stone carts, passing with deafening noise, gave him time to think before replying.

"I hope I remember all my flock," he said vaguely.

"Ah, I dare say. Some of them. Quite right, too. Still you passed me by."

"No, indeed," began the clergyman, embarrassed.

"You did. I noticed it. And yet I must say I did think I was entitled to some advantages from your ministry. I am a constant attender and occupy a front seat, besides subscribing very handsomely. I did not think you would have looked me over, my dear sir, I must say." And he looked really hurt.

A light to guide him out of his perplexity here dawned upon the clergyman's mind, and he eagerly made use of it.

"If you will allow me to say so, my dear friend, I was about to reply, that so far from forgetting you in preparing my yesterday's discourse, I thought of you many times throughout."

"Indeed," said the merchant. "Is that possible?"

"More than that," continued Mr. Butler; "you were one of the first that came into my mind on choosing the subject."

"No! you do not say so?" Wiseman brightened up amazingly.

"If I were to confess the whole truth, you were the very first."

"Nonsense!" cried Wiseman, still more delighted: "nonsense!"

"The very first," repeated his companion, "and very last too. That text was chosen and the sermon composed and delivered for you alone."

"What!" cried the merchant, "Mr. Butler, my dear sir! What's that you say? You sit down, take the trouble to look out the subject, study it and deliver it on a Sunday from the pulpit, and all on my account alone? That is a compliment. That's the most friendly thing I ever heard of. That is gratifying!"

"May I ask if you found it instructive, as you are in the habit of making personal applications?" inquired the clergyman.

"Why, to tell you the truth," replied his parishioner, confidently, "I did not listen very closely. When I saw what the drift of the whole was going to be, I said to myself, 'Wiseman, this is not the sort of thing for you at all. It does not apply, you know.' Now, if it had been pride or hasty temper—I'm rather hot and peppery sometimes—or imprudence—ah, we should all look more to what is prudent—then—; but that sort of thing yesterday. You see, my dear sir, it did not seem to hit. About the only failing I'm not guilty of. If I had had the least idea that you had done such an uncommonly genteel thing as to make it up on purpose for me, why I should have felt bound to give it the closest attention. Of course I should, you know. So exceedingly polite. If it were not asking too much now—I dare say that sermon's all written down—could you let me have a look at it?"

"With the greatest pleasure," replied

Mr. Butler. "I will send it along to-night."

And, with a warm shake of the hand, the two separated.

"A famous fellow, that Butler," thought Wiseman; or rather, as was his habit, said it half aloud. "An able man. He shall choose his own day to dine with me, and get the finest dinner I can procure by hook or by crook. In my opinion," continued Mr. Wiseman—"in my opinion, there's nothing like a hearty meal for setting up a man and making him fit for his work. Luxury is the soul of study in my opinion."

This was a great deal to say, for, in Mr. Wiseman's opinion, his opinion was worth the opinion of the best part of the world.

Some people, having private opinions, hold them as others do contraband articles, to be smuggled through the world, seeing the light as little as possible.

Not so Mr. William Wiseman. He felt he could afford opinions, and he liked them. A loud voice and a long step were also within the limits of Mr. Wiseman's purse. He was no man's debtor, not he, to need a meek tongue or a modest face. His name was great on 'Change, and heard with respect beyond the seas. Perhaps with a little more than it was at home. But was he not a governor of hospitals? a director of railways? above all, a pillar of the church and upholder of the clergy, who, he always declared, "ought to be encouraged?" Mr. Butler was his prime favorite. In Mr. Butler's church he exhibited his devotion, his family, and himself, every Sunday morning and afternoon, and many a pleasant nap had the soft velvet cushions yielded him.

Now, as he walked along, his eye wandered to the right and left over the fins of turbot and along the game departments of poulterer's shops in search of what was most delicate and savory for the clergyman's dinner.

Mr. Butler went home and took out his sermon. The last few pages were blank. He took up a pen, and not without a good deal of thought and a short prayer, filled them up. Then he rolled the paper up carefully, wrote the direction, and told his wife he should send it along in the evening, to which she replied, somewhat expressively, that she "hoped Mr. Wiseman would read it."

"There is a great deal of good about him, more than has ever been brought out," said her husband, warmly. "It is that one fault that, like a drop of poison in the veins, pollutes the whole system."

Mrs. Butler shook her head a little doubtfully, but, like a wise wife, she said no more.

Mr. Wiseman sat in his study after his seven o'clock dinner. It was the most delightful place to sit in that could possibly be imagined. The soft, dark green of the curtains and carpet, the carved oak ceiling, the carved bookshelves, the carved chairs, great and small; the shaded lamps upon writing tables of the most convenient and enticing shape; the small, choice pictures on the walls; the books—a fine collection of ancient and modern authors—altogether formed a combination of comfort and elegance most pleasing to every sense. But why it was called a "study" was a mystery, or perhaps it was a slight mistake.

It was a place for Mr. Wiseman to sit in after dinner, as I said, and perhaps should have been more correct in saying, "to sleep in after dinner." A place for his friends to seek an interview on business occasionally; a place where letters awaited Mr. Wiseman's return from the office; where a handsome clock ticked away the time with wonderful regularity; where a large fire was always kept burning; where the windows were closed when the master was in, and opened as soon as he went out; in short, a place where everything was handsome and well appointed, and things were done "decently and in order."

But this is not what men usually call a study. Perhaps Mr. Wiseman now and

then had an idea of it too; for sometimes he did attempt to study—the newspaper.

I fear, however, that a new prime minister and government did not so greatly interest him as "shirtings up a farthing in the pound," for he always begun at that part of the column, and very seldom got beyond it.

Mr. Wiseman was sitting very happily this night, without even that occupation. He jerked his watch-chain up and down, hummed snatches of tunes, and stretched himself at full length in the soft, arm chair, smiling all the time.

By-and-by the door opened, and a pompous footman presented a pamphlet on a silver tray. His master looked at the direction:

"Butler! Ah, yes, the very thing! I sha'n't forget Butler for that dinner. Woodcock, certainly! Those were fine birds at Buist's to-day. I dare say, now, that worthy fellow would hardly know one from a jacksnipe. More's the pity. The clergy are poor observers of a table, but, I shall take care Butler gets a chance this time; let me alone for that. And now, that I think of it," continued Mr. Wiseman, reflectively, "Mrs. Wiseman must take care that those birds do not do more than 'fly through the kitchen;' they were ruined last time—positively ruined—dried up. Mrs. Wiseman must see to it. Yes, yes." So-liloquizing thus, our merchant unfastened the parcel. "This is pleasant," he murmured, as he drew a shaded lamp to his elbow. How refreshing a little study is after a day of business and worry!"

"Business and worry" being the very marrow of Mr. Wiseman's bones, and the refreshment of study not being too frequently resorted to, it may be thought that the latter would probably terminate on this occasion in a sound nap. But such was not the case! His ruling passion kept Mr. Wiseman's curiosity awake, and kept himself, too; moreover, when he was awake, Mr. Wiseman's abilities were quite beyond the average, as they would have told you at his office. Mr. Butler was right; he was capable of more than his life had shown. With simple curiosity Mr. Wiseman began, but curiosity began gradually to give place to interest. Mr. Wiseman did not feel as if he were reading a sermon. It seemed to him that he had come to look at a picture of himself, which the painter declared was a faithful likeness.

Oblivious of former recollections of it, not flattering, he expects on the whole to be well pleased. A few defects there must be, of course; but they shall not be very prominent, perhaps not visible but to his own keen observation. Well, well, every man has his failings, and he was not perfect; still the portrait, take it all in all, will be gratifying. What, then, are his feelings on beholding a deformity such as he had never dreamed of? Every feature is out of proportion; every little scar or wrinkle is enlarged and dwelt upon, and there are others introduced, besides, which he had never seen before. It is not the ugliness of the picture that enchains his attention for a moment, but he is riveted to the spot when he is told this frightful monster is himself.

Hour after hour passed away, and the merchant still sat in his easy chair with the shaded lamp by his side. Had he read straight through, the sermon must have been ended long ago; but Mr. Wiseman had been reading backward and forward, and up and down, keeping his finger in one place and turning down the leaf at another; sometimes, too, he paused a long time, leaning his head upon his hand with a look of grave and anxious thought. The great bronze clock ticked away, and, in the silent apartment, sounded like a solemn, monotonous voice. The fire grew lower and lower, but the mirror still reflected that motionless figure with his head bent down.

"That fellow Butler has the strangest notions," he said, at length rousing himself; the most extraordinary notions. If

any one had told me that this now"—tapping the paper with his finger—"was aimed at me, of course I should never have thought of believing it. But Butler's a man of his word, and he told me so himself. Well, well, in that case I'm bound to believe it; and I do, hum! well, I do believe it—in a way—most extraordinary, all the same—must think it over." At another place Mr. Wiseman's finger rested still longer. "Why, if this be true," said he, "it is the strangest thing about the whole. Butler quotes Scripture; I shall refer to Scripture."

He rose, and mounting the mahogany steps beside the book-case, took down a magnificent volume, bound in red and gold. It opened stiffly—had evidently seldom been opened before. Alas! it was a Bible. "Word for word," murmured the merchant with an involuntary sigh as he with difficulty found the place. "Not likely Butler would mistake; yet I could have sworn it was exaggerated folly—a piece of Methodistical nonsense, fit only for women and parsons. Somehow it is n't; I should have read my Bible better, perhaps. Perhaps—perhaps if I had, I might have been a better man."

One passage led to another. Mr. Wiseman could not lay the heavy volume down, or, if he did, it was only to take it up again the next minute; and the sermon accompanied him through all his researches in this unknown land.

It was not until nearly midnight that he quitted the study.

The party in the drawing-room was just breaking up.

"Slept too long to-night, papa. We are going now to follow your example," said a daughter, playfully. "We have missed you, my dear," said his wife. "You generally come and tell us all about yourself."

Mr. Wiseman winced under the gentle remark as if it stung him.

"I have been reading," he answered hastily, and, somehow, at the moment wished he need not have said "I."

Nobody said that was a new thing, or raised their eyebrows, or smiled; but they were all secretly astonished, notwithstanding. It was altogether a new thing, almost unheard of.

"Mr. Wiseman," announced the servant, as she threw open the door of Mr. Butler's little study (a real study this time), the next morning, soon after breakfast.

The clergyman rose, not without embarrassment. But Mr. Wiseman was quite unconcerned. He was a frank man by nature, and having talked perpetually about himself and his projects for nearly fifty years, he had grown very frank indeed.

"Shan't keep you many minutes, my dear sir; I know you're busy, of course—of course," glancing at the piles of papers on the table. "But I want a word—a single word. That sermon of yours kept me awake all night, and I do n't expect to forget it the rest of my life. It was a wonderful sermon. If you had not expressly said it was aimed at me, I should never have believed it—never. Now, tell me, is it possible that you have intended to describe me there exactly as I am, without any sermonizing or exaggeration?"

Mr. Butler felt very awkward. It was an awkward question. When you have been portraying a character in its blackest colors, and a man comes and asks you in a friendly way, with no resentment, if you meant it for him, it is very hard indeed to look him in the face and say you did.

Yet the moment might never return, as a golden opportunity, once neglected, seldom does. The iron was hot and must be struck, or the impression pass, for the merchant spoke with an earnestness quite unusual with him.

"I told you," said Mr. Butler, gently, "that I composed that sermon expressly for you. It is your part to discover its personal application."

A gleam of pleasure just shot from his parishioner's eyes, and he instantly grew grave.

"I am then the man," he said, "who body and soul, is devoted to the worship of himself; who talks incessantly of his own doings, his own feelings, and his own opinions—nay, who would rather talk of his own faults and losses than not be talked of at all; who has interest in nothing unless it has reference to him; who fancies each word in conversation alludes either openly or covertly to him; who, in fact, lives for himself."

"But who," said the clergyman, earnestly, "intended from henceforth to live not unto himself, but unto Him who died for

his sake, and rose again for his salvation."

The words appeared not to reach his companion's ear, who pursued his own train of thought:

"I am proud, ill-natured, avaricious, narrow-minded, suspicious, unkind, unjust—" "No, no," ejaculated, Mr. Butler, involuntarily.

His visitor smiled, and drew from his pocket a roll of paper, from which he read aloud:

"He is proud, because he thinks highly of himself; ill-natured, because he cannot endure the smallest slight upon himself; avaricious, because he must hoard up for himself; narrow-minded, for his thoughts seldom wander beyond himself; suspicious, he trusts only himself; unkind, he cannot be troubled except for himself; unjust, for he views everything in life from the point only where he himself stands." This, said the merchant, pausing and addressing his companion, "is my character?"

"True, but"—the clergyman hesitated.

"Allow me to finish the sentence. 'He is self-willed, because he must have his way; positive, his opinions must be inflexible; vain of his possessions, because they aggrandize him, and discontented if he has not, because he will be neglected.' This is me?" continued the merchant, pausing again.

His companion bowed.

"Yet," continued the merchant, reading, "will he do a liberal or a kindly action if it reflects honor upon himself, or if it is unavoidable. The unjust judge could right a helpless widow, lest by her continued coming she wearied him. But, prompted by this engrossing motive, what action will not be found wanting when weighed in the last balance?"

Once more the merchant ceased to read, and fixing his eye upon his companion with a searching look, said: "I am the man."

Mr. Butler felt that the time was come for him to speak. With all imaginable tenderness, yet never for a moment swerving from the truth, he acknowledged the light in which the past life of the prosperous man of the world had appeared to him; spread that light before the merchant's own eyes; hinted what even his own friends thought of his character; and concluded by earnestly directing his attention to that divine Saviour whose blood was shed for his pardon, and to that divine source from which alone strength could be given to overcome his powerful enemy.

Home influence, influence in the house of business, influence among many friends, over many servants; the influence of wealth, abilities, and position, were the talents given to Mr. Wiseman's charge. Verily, they were more than five if less than ten.

And he had not hidden them in a napkin. Oh, no. But he had done infinitely worse. He had turned them into base coin, stamped them with his own image, written on them his superscription, and traded with them on his own account.

How had the speculation turned out? If you had asked that question of Mr. Wiseman yesterday evening, sitting in his luxurious board with his gentle wife and amiable daughters, waited on by liveried servants, and surrounded by every comfort, he would probably have answered you, "Very well, very well, indeed."

Had you asked him the same question on the following morning, as he sat in the little dingy study, a humbled, softened man, he might have replied with the words uppermost in his mind, "Oh! what shall it profit a man if he gain the whole world and lose his own soul?"

For all through the long hours of last night his heated pillow had been a bed of thorns, torturing him with painful and cruel recollections. They were not of things the world could take hold of—Mr. Wiseman had taken good care of that. There was nothing "dishonorable," nothing "discreditable;" only some little bitter private memories; ties of nature that he could have bound together by the simple links of gold and silver from his well-filled purse; unforgotten injuries, perhaps very trivial, but which had rankled and festered into a wound from which grew the hinted slander that by-and-by brought ruin on its object; neglect of kindred; oppression of the defenceless; the sheltering hand withdrawn that might have screened a first crime, and saved a brother from degradation and a course of vice; on that last occasion Mr. Wiseman had remarked that "he foretold it, and was thankful he had done his duty by making him an example from the first."

Now it was the sharpest thorn that galled him.

"My beginning of repentance," he said over and over again; "my first beginning, must be to seek out poor N——"

And Mr. Butler said so, too.

"Then, as to my clerks," said he, "I've been a hard man to them; there must be a reform there, sir."

"Certainly there must," replied the clergyman, with but a misty idea what reform was meant or needed, however.

"And our old book-keeper," continued Mr. Wiseman, meditating, "he has worked and slaved for me twenty years; he must be looked to. There is Smith's invalid sister, too—the cripple; and Wilson's mother, who lives on next to nothing. Ah, Mr. Butler," continued he, a little ruefully, "if I'm to go all lengths, there'll be many a long score to be paid off, I doubt."

"There was one long score paid for you more than eighteen hundred years ago," remarked the clergyman.

"Ay," responded the merchant, catching his meaning, "and if there had n't been, I should be a bankrupt forever. And now," he continued in a lighter tone, "About this sermon—is it yours or mine?"

"Why, both; or rather, it was mine, and is yours—that is, if you will accept it."

"I've not half done with it yet—not half," replied Wiseman, rolling the paper carefully up, and patting in the corners; "there's many a lesson in here for me yet. Oh, dear! 'Me' and 'I' at every turn. I shall cut myself out of my vocabulary."

It sounded so very like it that Mr. Butler could not help smiling. Nobody knew that, however, for Mr. Wiseman, with the gravest face imaginable, was quite unconsciously rolling up his pamphlet, and tucking it away in his bosom.

"There," he said, when it was safely disposed of, "I sha'n't lose sight of that in a hurry."

It was high noon when the friends separated. Had you seen the well-known, respectable merchant, Mr. William Wiseman, coming down the doorsteps, you might, and probably would, have recognized the coat, hat, and stick, of the self-important personage who had so long frequented the city thoroughfares; nay, his hair and his whiskers looked pretty much as usual, but the cold, light eye was dim, and the eyelid flickered in such an uncertain way, and the smile was so broad and kindly, that you would most likely have said as you came near, "I thought it was that pompous old fool, Wiseman, but I see it is only very like him."

And you would have been quite right. It was not that "pompous old fool Wiseman" that came down Mr. Butler's doorsteps that sunny morning, or the old nature had begun to disappear, and the new life to spring up within.

When our merchant reached the foot of the steps, he turned suddenly and ran back: "My dear sir, I had forgotten—ahem! Mrs. Wiseman will be happy if you and Mrs. Butler will join our dinner-party some day this week—say to-night. Come to-night."

"With great pleasure," replied Mr. Butler.

"Seven o'clock—family party, no one but yourselves. I shall—hum, ah!—Mrs. Wiseman will be delighted to see you."

So she would, poor little kept-down wife that she was, but her delight had never before been prominent in an invitation, Mr. Wiseman's formula being, "Come and dine with me; I shall be happy to see you."

"Now for the office," said our merchant, as he walked along. "What a mess it will be in without me! I should have recollected Davis can't get on at all without me. Oh! dear, dear! what am I saying? of course he can. He can, and he does as well without as with."

To the office, however, Mr. Wiseman went, but not to business.

"Kerr," said he, addressing a clerk, "it's a long time since you've been home to see your friends. So, as business is slack just now, you may take a week. You had better be off on Saturday night, and return Monday week, and I hope" (internally: "all right.")—"I hope," he proceeded, in a firmer tone, "you'll find all well and enjoy yourself. Graham, as soon as Kerr returns, you'll get your week, and the rest in rotation, unless things get suddenly brisk, of course. I wish it to be understood in future," continued Mr. Wiseman, in conclusion, "that the clerks in my—ahem!—this office get a month's holiday in the year, in-

stead of the fortnight they have usually had."

"What an extraordinary chap the governor is," said one of the young men, as soon as he could shut his mouth sufficiently to speak, for it had been wide open with astonishment before. "Offers us all a week round, and then goes away stuffing his papers into his pocket without ever looking at them."

"But I say, is n't it jolly, though, and won't my old dad feel grand when he hears about the month!" said another. "He's a brick, after all, old Wiseacre. I always hated him before. Do you know what Stephen called him when he was here? 'Old I.' Not bad, was it? He never has it out of his mouth, you know."

They did know, every one of them. Who did n't know that peculiarity of Mr. William Wiseman, merchant?

As Mr. Wiseman walked along, he met a friend.

"Hallo, Wiseman, heard the news!"

"No," replied Wiseman, "does it concern me?—hum, ah! I hope it will benefit you."

"It does, indeed, and you as well." ("Catch me expecting sympathy from a man like you if it had n't," said the friend internally.)

He then explained the news.

"Accept congratulations," cried Wiseman, heartily, abbreviating the "my."

"You deserve success, I'm sure."

The friend went away amazed.

"Get Wiseman off himself he's not a bad fellow, after all. To-day, now, it was really singular."

A turbot of elephantine proportions here caught Mr. Wiseman's eye.

"I shall have him for my dinner—tuts! I mean the very thing for Butler's dinner," said the merchant; and the turbot forthwith set off on a long journey in the direction of—Square, clasped in the affectionate embrace of a lobster.

Upon the couple's reappearance at the dinner table, Mr. Wiseman was uneasy, for everybody present, led on by Mr. Butler, pronounced it the largest turbot they had ever seen.

"I have seen larger—ahem! I mean there are larger," said the host, correcting himself; for he had only intended to show that he was not vain of his turbot, which anybody might have been.

But the way the merchant went on all through the evening was a most extraordinary thing. He talked incessantly, disturbing his sentences, breaking off short, and stopping altogether in the middle, sometimes: the nonsense he had made of it was surprising; and yet somehow no one liked him the worse, but rather the better.

How hard it was! He was quite astonished to find the way in which that great "I" had intruded itself into all his sentences. If not leading off, which was its most frequent position, it was somewhere in the middle, or you might be positively certain of finding it at the end. The conversation would have been utterly incomplete, without head or tail, if big "I" had not been the subject.

Mr. Wiseman, looking back, saw it now, and manfully began his campaign against himself. He stepped about from fireplace to piano, and from the piano back to the tea table, looking after every one, praising this, and noticing that.

"My dear," said the meek little wife, "pray sit down and rest a little."

"My dear," said her husband, kindly, "I have had nothing to tire me—ahem! walking is not tiring."

"Is business still dull?" inquired she. She was always interested in his affairs; if she had not been, it would have gone hard with her.

"Rather. I have allowed—hum! Kerr is going to get a week's holiday, and some of the rest afterward."

"Kerr got a week!" Mrs. Wiseman paused. "Will you let me send a little parcel to his mother? she is poor, and a better creature never lived."

"A very good idea," said the merchant heartily. "A bottle or two of port would do her no harm. Send her a dozen; perhaps not the best; yes, it shall be the very best, for I can afford to give it. Oh dear! I mean there is plenty in the cellar."

Mrs. Wiseman rose joyfully: "I shall say inside it is from you."

"No, no," said her husband, hastily; "say nothing of the sort. Don't mention me. My dear," he added, in a lower and softer tone, "don't be vexed if I say that you have helped me to make the old egotistical fool that I am, and you must help

me to get right again. Now I must n't begin to tell you about it, for that would set me on the tack again. Ask Butler, if you want to know more. There, now, go to your parcel, my dear."

But once, at the end of the evening, the old habit rose beyond control; it was when Mr. Wiseman wished his guest good night. "I have had a happy day," he said, "and to you, my dear friend, I owe it all. My own sermon I hope to remember the rest of my life."

And he did, and profited by it, and it was found among his private papers at his death, with "My Own Sermon" written upon it in the merchant's own hand.—*Sel.*

CONSECRATION.

SAVIOUR, who died for me,
I give myself to thee;
Thy love so full, so free,
Claims all my powers.
Be this my purpose high,
To serve thee till I die,
Whether my path shall lie
'Mid thorns or flowers.

But, Lord, the flesh is weak;
Thy gracious aid I seek,
For thou the word must speak
That makes me strong.
Then, let me hear thy voice,
Thou art my only choice;
O, bid my heart rejoice;
Be thou my song.

May it be joy to me
To follow only thee—
Thy faithful servant be,
Thine to the end.
For thee I'll do and dare,
For thee the cross I'll bear,
To thee direct my prayer,
On thee depend.

Saviour, with me abide;
Be ever near my side;
Support, defend, and guide—
I look to thee.
I lay my hand in thine,
And fleeting joys resign,
If I may call thee mine
Eternally.

—*Sel.*

That One Text.

"Let every man be fully persuaded in his own mind." Rom. 14: 5.

SAID a nominal Adventist preacher, "Were it not for this one text, I would keep the Sabbath." It appears that the evidences sustaining the Sabbath of the Lord were sufficiently clear, the arguments sound, and the duty plain and positive; but the apostle Paul, in direct opposition to the commandment of God, "Remember the Sabbath day, to keep it holy; . . . in it thou shalt not do any work," informs us that we may be fully persuaded in our own mind; that is, we may do as we please, obey or disobey. So our friend interprets it. Some who oppose other points of our peculiar faith give us this exposition, "It is no matter what we believe if we are only sincere; for the Bible says, 'Let every man be fully persuaded in his own mind.'"

We dissent from the first interpretation from the fact that all of God's commandments are truth, and every one of them will endure forever. Ps. 119; 151; 160; and while it is the right of our great and wise Creator to legislate or enact laws for the government of created intelligences, it is our duty to cheerfully and lovingly obey.

We dissent from the second interpretation; for it is through truth alone that Christians are to be sanctified. John 17: 17. Said the Son of God, "Now ye are clean through the word which I have spoken unto you." John 15: 3. Error cannot cleanse the heart, no matter how sincere or conscientious its votaries. Its fruits are only evil, and the more sincere the more deplorable. The heathen mother, in the sincerity of her idolatrous faith, which is stronger than the ties of natural affection, casts her infant into the dark waters of the Ganges. The worshipers of Moloch, with devout sincerity, caused "their children to pass through the fire" in honor of that terrible god.

But what are we to understand by this scripture? Neither Christ nor his apostles gave any license to sin, or to disobey the truth. Said Jesus, "Go, and sin no more." John 8: 11; 5: 14. Said Paul, "Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof." Rom. 6: 12. Said the beloved John, "My little children, these things write I unto you, that ye sin not." 1 John 2: 1; see also Gal. 3: 1. How is it, then, that we are to be fully persuaded in our own mind?

Is it not to be thoroughly convinced by candid investigation? The margin conveys this idea. Let every man be fully assured in

his own mind. I may be persuaded by my own desires; I can only be assured by evidence. Then may we not claim this text as a call to investigation, honesty, and candor? The church in its early days was troubled with divisions and heresies; the mystery of iniquity was at work; the ceremonial system of the Mosaic dispensation had just expired, and some were but partial converts to the Christian religion. They observed days and months and times and years. Gal. 4: 10.

The era they had entered demanded investigation. The noble Bereans engaged in the work. Acts 17: 11. Nor were they alone. We have a clear intimation in Rom. 14: 1, that others were searching the Scriptures, though not fully convinced. "Him that is weak in the faith receive ye, but not to doubtful disputations [not to judge his doubtful thoughts, margin]." In Rom. 15: 1, we have instructions how those who were strong (sound in the faith) should bear the infirmities of the weak (deport themselves toward those who were investigating). Some would receive the truth more readily than others, and there might not be a proper degree of patience exercised toward the more tardy; therefore the apostle thus exhorts, "Now the God of patience and consolation grant you to be like-minded one toward another according to Christ Jesus, that ye may with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ." Rom. 15: 5, 6. The inspired writers regarded harmony of thought, word and action, extremely desirable. Phil. 2: 2; 3: 15, 16, while divisions and dissensions were evils greatly to be deplored. 1 Cor. 3: 3, 4. They were the fruits of the carnal mind.

The Bible was designed by its great Author to lead us through the darkness of this sinful world up to a world of light and purity. If we understand and obey its teachings, it will surely guide us there. But if we interpret it according to our own prejudices, or accept the perversions of fallible men, our future will not only be quite uncertain, but very doubtful.

S. A. H. LINDSEY.

Are you Christ's?

"THE apostle closes a burning climax with the exulting word, 'For ye are Christ's, and Christ is God's.' Are you Christ's? Who feels that he is his? What is such a feeling? That of entire dispossession by yourself. All unrenewed people have a fancy that they are their own; that they can do what they will with themselves; and that they can employ their affections, their time, their money, their brains, or what they please. If they owe allegiance to any person, it is to those of their own household, or to human beings to whom they are indebted, not to Christ. They may have a blind thought of something due to God, but only in the sense of not violating any voice of conscience in themselves, that is, of not opposing their better self. Any thought of personal allegiance to Christ they do not entertain. Any affection for him, any solicitation of his guidance, any conference with him as to the direction of their affairs, or the bestowment of their means, or time, or words, they do not for a moment entertain. They write books about him, and never ask him to help them in the composition. They prepare sermons, even concerning him, and never implore his help in the preparation. They rush into business without any consciousness that all their success must come from him. They engage in their professions and pleasures, unmindful of him by whom are all things, and for whom are all things.

"Be ye not like unto them. Do not disregard Christ. 'Ye are Christ's.' Do you show it by frequent interviews with him? You consult your partner; consult this Chief Partner. You even ask information of your clerks, workmen, servants; how much more of your Lord and Master. You ask advice of your wife how to spend your gains; how much more of Him who alone has given you any thing to spend.

"Ye are Christ's," implies complete absorption in him. He is all in all. He is your breath, your thought, your love, your other and greater self. You think his thoughts, feel his feelings, live his life. You are not your own. You are dead, and your life is hid with Christ in God. So live. So love. Then will you have perpetual peace and power. Then will nothing trouble you above your ability to bear. Then will you go forward cheerfully in the path of life, absorbing to yourself all that

is good, and repelling all that is bad. All are yours, because 'ye are Christ's, and Christ is God's.' Here and hereafter, life and death, time and eternity, finite and infinity, creature and Creator, man, angel, devil even, to conquer Heaven to dwell in, hell to subdue and shun, all are yours; for 'ye are Christ's, and Christ is God's.'—*Zion's Herald.*

On the Down-Grade.

AN old California stage-driver was on his death-bed. His eyes were closed. His hands were cold. He was rapidly reaching the "station" at the end of his "run" of life. A friend standing by observed that the dying man was moving his right foot with a sort of convulsive jerk, and said to him, "What's the matter?" The dying stage-driver replied, "I am on the down-grade, and I can't reach the brake."

1. Death comes to all. No will-power of man can resist it. After the most faithful effort to reach the heights of middle life; after the steadiest pressure on the "brakes" to ease the descent to death, there comes a moment when the foot refuses to obey the will, when the "brake" slips from our hold, and we glide down to our doom of death. This is invariable and unavoidable.

2. The tendency of sin is downward. It sweeps the soul on a swift current. Sin runs on a down-grade all the way. The descent may be slow, and at first imperceptible, but it is sure, and at every step the downward inclination increases, and the movement becomes more rapid. It is very deceptive, often delightful, but, unarrested, it is damning. How terrible to find one's self on the "down-grade" at the end of life!

3. The hold upon the "brake" lost! How terrible! The frantic steeds press on. The unlightened load pushes upon them. The deep chasm yawns now on this side, and now on that. The stage reels. The passengers shriek out in the agony of fear, and then of despair. Convulsively the driver reaches after the lost brake. It is in vain. Too late! The speed of this chariot of death cannot be checked. The ruin is irretrievable. Habit is master now. Passion is master now. The will is demoralized. Hope is gone. Strength is gone. Time wasted returns no more. Down, down, down! A cry! A leap! Darkness! Silence!—*Sunday-School Journal.*

Rewards and Punishments.

THAT in the great Judgment day we are to be rewarded or punished according to the deeds done in the body, is a doctrine believed and advocated by the majority of professed Christians.

If this be true (and the Scriptures certainly teach it), then there are degrees of rewards and punishments; that is, there are among those who receive the "wages of sin," which the apostle informs us is "death," some who have been great sinners, having committed enormous crimes, and others who have not been so wicked, but who have, to a certain extent, lived moral lives; and the punishment of the former class will be greater than that of the latter. Also, among those who are saved are some who, on account of their spiritual attainments, and their sufferings, toils, and privations, for the cause of Christ, will receive a greater reward than others. That this will be the case is evident, not only from the plainest declarations of holy writ; but justice also requires it; for how can a judgment in which justice is administered, be otherwise?

In our courts of justice, if a person is proved guilty of violating the law, punishment is assigned him by the judge according to the nature of the crime he has committed. If he is guilty of murder, his punishment will be greater than if he had committed theft. If he is guilty of both crimes, his punishment will be still greater.

So it is, or at least should be, in rewarding for labor. If one servant performs twice as much labor as another, justice demands that his reward shall be greater than that of the other. And thus it will certainly be in the great day when the Lord shall sit in judgment; for we are informed by the psalmist that "justice is the habitation of his throne." The Saviour says, "And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be." The apostle Paul also says, "Who will render to every man according to his deeds;" and again, "For he that soweth to the flesh shall of

the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting." Again, "He that soweth sparingly, shall reap also sparingly; and he which soweth bountifully, shall reap also bountifully."

If a man sow forty bushels of grain, he will reap a larger harvest than if he had sowed only twenty. Thus the more he sows, the more he will reap; so it is in spiritual things. The seed no doubt represents good works. The more we sow of this kind of seed, the greater will be our reward in the kingdom of Heaven.

What a consoling thought there is here for the weary and worn pilgrim, who has spent his life in the cause of God. No sufferings, toils, or privations, have been endured in vain; for the Master has said, "Every one . . . shall receive an hundred-fold." No means expended for the relief of the poor and suffering is lost; for it is declared in Holy Writ that "he that hath pity upon the poor lendeth unto the Lord; and that which he hath given will he pay him again."

The manner in which a distinction is made in the reward of the righteous, we may learn from 1 Cor. 15, where the apostle brings to view the resurrection of the righteous dead. After speaking of the glory of the sun, moon, and stars, he says, "For one star differeth from another star in glory." "So also is the resurrection of the dead." As we see a difference in the brilliancy of the stars which glitter in the heavens, some emitting more light than others; so also in the resurrection of the dead, some bodies will be made more glorious than others.

This time of rewards and punishments is just before us. Jesus is soon coming. The sowing time will soon be over. Soon the last seed will fall to the ground. Then let the weary, worn pilgrim toil on; for he is nearing the haven of eternal rest. May those who are asleep be awakened to engage in this work; for "it is high time to awake out of sleep." "The night is far spent; the day is at hand." C. H. B.

Inside of a Convent.

WHEN the savage Reds of Paris pillaged the convents, they brought to light some things which disclose the secrets of those prison-houses. A correspondent of the London Times reports that in the Convent of Picpus were found instruments of torture, and three cages in which three idiot women of advanced years were confined. He says that he himself went into the garden of the convent, where there were three conical huts, side by side, resembling white ants' nests, which have been the prime cause of so much excitement and judicial inquiry. When the convent was occupied by the National Guards, these little huts were tenanted each by an old woman, enclosed in a wooden cage, like a chicken's pen, the three buildings being similar in size and construction, six feet square by seven in height, with a slate roof, through which daylight was visible, while the three old women were all of them hopeless idiots. The Lady Superior has kept her lips resolutely closed up to the present time; but admitted, when first questioned, that the three sufferers had lived in their hideous prison for nine years, in an atmosphere of stifling heat throughout the summer and half frozen with cold throughout the winter; "but," she added, "they were idiots when they came."

At another end of the nuns' garden stands an isolated building, in which were found mattresses furnished with straps and buckles, also two iron corsets, an iron skull-cap, and a species of rack turned by a cog-wheel, evidently intended for bending back the body with force.

These disclosures ought to open the eyes of our people to the nature of these religious prisons. If such things can be done in the city of Paris, under a strong government, and in the midst of a jealous population, how much greater the probability that worse things are done in a country like ours, where no supervision is taken of the establishments secretly conducted by Romish priests, with no responsibility whatever to any authority competent to redress a wrong, rescue a sufferer, or prescribe a regulation for the protection of the inmates.—*Methodist Protestant.*

CALUMNY is like the brands flying from a large fire which will quickly go out if you do not blow them.

The Review and Herald.

"Sanctify them through thy Truth, thy Word is Truth."

BATTLE CREEK, MICH., THIRD-DAY, SEPT. 19, 1871.

ELD. JAMES WHITE, EDITOR.
URIAH SMITH, ASSISTANT.

The Michigan Camp-Meeting.

COMMENCING on the evening of Sept. 13, this meeting was held to the 19th, according to appointment. Fifty-seven tents, including the two large tents, arranged in one grand circle about thirty rods in diameter, furnished temporary homes for nearly eight hundred Sabbath-keepers. The meeting was more numerously attended than the camp-meeting of last year. In this the brethren manifested a commendable zeal. Michigan has been favored with but little ministerial labor, so far in this Conference year, yet there has evidently been a growth of the cause in this State. The large circle of tents, the busy tent companies, the union that prevailed, the cheerful countenances, the cordial greetings, and the interest manifested in the prosperity of the cause, conveyed a very decided impression that the truth was still flourishing in many hearts. In this is seen the power of the truth. What other system, under such circumstances, would have thus held the people? Thank God for a vital truth adapted to the wants of men at this time.

Bro. and sister White, and Brn. Andrews, Waggoner, Littlejohn, Bates, Byington, Van Horn and Lawrence, were among the speakers present. Bro. White spoke five times, sister White three times, and Bro. Littlejohn four times. The preaching was with great freedom and power. This was the case with all the speakers. Bro. White dwelt with much freedom on the subject of the second advent, and the work of reform in its bearing upon the preparation we are to make for that event, and our being overcomers at last. Bro. Littlejohn, Sunday forenoon threw around the Sabbath an impregnable fortification of facts and arguments. Sister White called the attention of the people to the higher objects of life, endeavoring to lead their minds from the low, the vain, the frivolous, to things of eternal interest. The contemplation of the glories of nature as connected with the Sabbath, and the connection between the law and the gospel, the Father and the Son, were beautifully presented. Bro. Andrews spoke with his usual power on the grand conclusion to which all things tend, the Judgment and the eternal issues of the great day.

The social meetings were spirited and free. It was difficult to bring some of them to a conclusion. In the social meeting Sabbath morning at 9 A. M., a call was made for sinners and backsliders. The Spirit of God moved powerfully upon the people. They pressed forward to the number of about two hundred, many of them starting for the first time. It was found impossible to close the meeting at the hour for preaching, and so it was continued till noon. It was good to be there. This scene was repeated Monday forenoon.

On Sunday there was probably the largest company of people assembled that was ever gathered under the proclamation of the third message. Such assemblages are apt to be overestimated, but the lowest figure put upon this congregation, by any one, was four thousand. We believe it was never before seen on this wise in the history of Seventh-day Adventism. The people listened with good attention; and when the proposition was made at the close of the afternoon service to distribute some half a thousand or more of tracts gratuitously, to those who wished candidly to read upon these subjects, the rush that was made to the stand, and the forest of hands that went up eagerly for the little silent preachers, was a most gratifying sight to those whose chief desire is to see a knowledge of the truth spread among the people.

When the hour arrived for the special meeting of the Publishing Association, which was called for the 18th inst., at 8 A. M., after some discussion it was decided that the purpose for which the meeting was called could not be legitimately carried out except at the regular annual session. The call was therefore withdrawn and no session held. The matter which it was designed to bring before that meeting was referred to a committee composed of all the tent-masters. Their action will be seen in a series of resolutions published in another column.

On Monday, candidates were examined for baptism. Twenty-two presented themselves. Some of these being such as have frequent opportunities to receive this ordinance in the places where they reside, it was thought best that they should attend to this matter with their respective churches. Nineteen were baptized in the afternoon by Bro. Lawrence, who seems well qualified, from experience and otherwise, for the administration of this ordinance. The candidates, some of whom were quite young, followed their Lord in this sacred rite, with the utmost calmness and composure. It was a scene to be enjoyed, not only by the happy participants, but by the numerous throng of believers who lined the banks of the Battle Creek as witnesses. In the evening, Bro. D. H. Lamson, of Olivet, Mich., was ordained to the work of the gospel ministry.

Two thousand and eighty-two dollars were subscribed by those on the ground for shares in the Publishing Association and Health Institute. In all the proposed movements for the further advancement of the cause, there was, though emanating from many heads, only one mind. The cause in Michigan is not torn by schism nor jarred by contention. This State is a most promising field for labor; and while it generously sends a large proportion of its few ministers to other States, it nevertheless pleads mutely through its whitening harvest-fields for earnest workers to enter in with the gospel sickle, and save the golden grain that is ready to perish.

The sixty-foot tent purchased by Bro. White last spring for the Missouri Conference, having come back upon his hands, as the brethren there concluded that a smaller and cheaper one would answer their purpose when they should become able to purchase, he pitched it on the Charlotte Camp-ground, as one of the two Michigan tents could not well be spared from Indiana, where the Brn. Lane have been efficiently laboring with it the past season. This furnished two large tents for this meeting, neither of which could have well been spared. The camp-meeting and State committees thought best to purchase this tent of Bro. White for use in Michigan. This gives the Michigan and Indiana Conference three large tents, one of which is designed to run in Indiana, and two in Michigan, another year.

The President of the Agricultural Society offered the use of the Fair Ground at Charlotte, free of expense, for our camp-meeting next year. A vote of thanks was tendered him for his liberal offer, and the matter was left with the camp-meeting committee for the coming year, composed of the following brethren: Charles Russell, E. W. Whitney, Gardner K. Owen.

We consider this one of the best meetings of this kind that have been held in this State. If we correctly judge, the memory and influence of its pleasant scenes will not soon be effaced from the minds of those who were there. We see not how it can result otherwise than in great good to the cause in this State: while it is easy to imagine that all have arisen from this feast refreshed, and returned to their homes mentally exclaiming, Ho! for another year's labor in the cause of truth, and for a grander rally, if time continue, and God permit, in 1872. U. S.

Visit to the S. D. Baptist General Conference.

THE fifty-seventh annual session of this body was held at Adams Center, Jefferson Co., N. Y., Sept. 6-10, 1871. Our General Conference at its session in February last appointed Elder James White its representative to attend the Conference of the Seventh-day Baptists, empowering him in case of inability to do this, to select some one to act in his place. In consequence of feeble health and of very urgent and responsible duties connected with the interests of the Publishing Association, Elder White was unable to leave Battle Creek to attend any of our eastern camp-meetings, and could not find time to be present at the meeting of the S. D. Baptists which came immediately upon the close of our camp-meeting in Maine. He therefore requested me to visit that meeting in his stead.

To do this, I left the camp-meeting in Maine one day before its close, and reached Adams Center the morning on which the Conference convened. The first service of the Conference was the delivery of a sermon by Eld. S. S. Griswold on 1 Cor. 3:16: "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?" After the sermon, the Conference was called to order by the moderator of the previous year. A nominating committee was appointed to present the names of persons suitable to serve as the new board of officers. Then a recess of one hour and a half was taken.

On assembling for the afternoon session the officers of the Conference were chosen, and, following this, were read letters from all the churches which compose the denomination, excepting a few which failed to report. These letters were generally interesting and gave some idea of the progress of the work of the denomination in the territory occupied by its churches.

After the letters were concluded, communications from corresponding bodies were called for. A minister of the Free Baptist denomination was present as a delegate from a convention of Baptists who oppose restricted communion, and who favor the union of all Baptist bodies. He asked the co-operation of the S. D. Baptists in this movement. The Conference responded through Eld. Wardner, expressing their friendship for these bodies of Baptists, but stating that their participation in this movement could only be to such extent as should not be inconsistent with their conviction of duty toward God. After this action I was introduced to the Conference as the delegate from the S. D. Adventists. I expressed my gratification in meeting so large a number of persons who observe the hallowed memorial of the great Creator, his holy Sabbath; that God had highly honored the S. D. Baptist people in making them for the past two hundred years the depositaries of his truth concerning the Bible Sabbath, but that with this high honor there was also a corresponding responsibility to communicate this truth to those who were in darkness concerning it. I referred to the things which have caused some degree of ill-feeling between themselves and us, and mentioned the effort on our part to correct what has been faulty with us.

I spoke of our sincere pleasure in receiving at our Conference, two years since, their delegate, Prof. Allen, and of the place which our brief acquaintance with him had given him in our hearts. I explained the causes of the failure of a delegate from us to be present at the session of their Conference one year since. Returning again, to the great truth of the fourth commandment, which distinguishes our two bodies from almost all the Christian world, I spoke of the difficulties in the way of direct co-operation. In some important points our views of divine truth are different. We cannot, for the sake of united action surrender any portion of God's precious truth, nor can we ask of the S. D. Baptists that they should on their part do any thing of the kind. But if we cannot act as one people, we can so conduct ourselves, as distinct bodies, that there may be true Christian friendship existing between us. Elder Griswold, in his sermon this forenoon, spoke of one of the gateways of the spiritual temple as grown over with moss, and choked up with rubbish. But he said that inscribed on this arch were these words: "The seventh day is the Sabbath of the Lord thy God." The speaker justly condemned much of the work wrought upon this temple as only the work of man, and of such character that it will not stand the test. But this part of the temple, I am certain, was set up by the Almighty himself, without human intervention, and these words inscribed upon it were written with his own finger. The moss must be removed from this inscription and the rubbish taken away which chokes up the door. This is no sectarian work, but one which should unite the best energies of the loyal people of God. Herein our hearts are as yours, and in this sacred work we desire to be helpers with you.

At the request of the chairman, Eld. L. C. Rogers responded in behalf of the Conference, expressing the good will and the Christian sympathy of the S. D. Baptist people toward ourselves. The afternoon session closed immediately after this.

The Conference convened again at 7:30 P. M. The evening session was devoted to the consideration of the subject of communion. The body as a whole are believers in restricted communion, but some individual members hold to open communion. The subject was very earnestly discussed, and arrangements were made for a thorough examination of the question by a committee, representing both parties, to whom the matter was referred.

In connection with the General Conference the Missionary Society, the Educational Society, and the Tract Society, each held their anniversaries, and one gave place to the other, according to their mutual convenience, the same persons for the most part belonging to all these different bodies. During the session of the Missionary Society, I was requested to state the position of our people on the subject of missions, which I did briefly, setting forth the fact that our preachers are expected to labor almost wholly as missionaries, and hardly at all in the capacity of pastors. The money which is raised in our churches for the support of the gospel is not used to sustain preaching in those churches, but to send our ministers into those fields of labor where the people are yet in darkness concerning the law of God; and those who raise the money are expected to take hold and labor themselves, and thus sustain the worship of God in their own meetings. I was requested to give some information concerning the Sabbath-keepers in Switzerland, which I was happy to do. By request I also explained the subject of Systematic Benevolence as practiced by our people. I answered questions concerning our statistics, and gave some account of sister Preston, the faithful S. D. Baptist sister, who first brought the Sabbath truth to the knowledge of the Advent people.

Upon this a brother arose in the Conference and said he wished to ask Bro. Andrews why he could not be a Seventh-day Baptist. I answered that I could at that moment think of but one point generally held by Seventh-day Baptists which I did not accept as truth, though there were some important doctrines which I held that they did not receive. The one point which I referred to I named as that of the nature and destiny of man. Another member then arose and said that he wished me to state how far and in what manner we tested people concerning our views of the immortality subject when receiving them as members, and also concerning our use of the testimonies of sister White on such occasions. I replied that I would answer with perfect frankness and, with sincere pleasure. In answering the first question I paused a moment to think, and then stated that so far as my memory served me no case had ever arisen where this has been brought to actual test. Wherever our doctrines have been preached, the people have been more ready to accept our views of immortality than to adopt our practice of hallowing the Sabbath. I further stated that although the most of those present held to views of the immortality subject different from my own this was no barrier to my fellowship for them so long as I believed them to be truly seeking to follow the light of truth; but that it was my conviction that whenever they refused to do this in anything great or small because of its unpopularity they would in so doing bring upon themselves the disfavor of God.

To the second part of the question I answered that whenever I had occasion to bring up the matter in the reception of members I generally embraced the whole thing in two questions. (1.) Do you believe the Bible doctrine of spiritual gifts and of their perpetuity in the Christian church as taught in 1 Cor. 12 and in Eph. 4? (2.) Can you treat with candor the Testimonies of sister White, and will you prayerfully examine them?

When I had thus answered another member propounded further questions on the same point which I was about to answer when a brother arose and said that this was wholly out of order and not courteous toward Bro. Andrews. He said that I had not asked them to accept the views of the S. D. Adventists, and that that body had not sent me to them to be catechised in this manner. Others made similar remarks, and so this colloquy ended, after I had made the further statement that I did not object to being questioned, and would be happy at any time to answer with frankness any inquiry which they wished to propound.

On sixth-day, Sept. 8, one of the themes of discussion was that of the celebration during the coming year of the two hundredth anniversary of the organization of the S. D. Baptist Church at Newport, R. I. Many desired that it should be held at Newport itself, and that Sabbath, Dec. 23, which is the exact date of the anniversary, should be observed with appropriate commemorative services. But it was finally decided, much to my regret, that this celebration should be held in connection with the session of the General Conference in Illinois in September, 1872.

The subject of Masonry engaged the attention of the Conference to some extent. Though the great majority of the S. D. Baptists are opposed to Masonry, yet some of the churches do tolerate this anti-Christian institution much to the annoyance of those who regard it as an accursed thing. The Conference finally adopted a strong anti-Masonic resolution. Yet as the action of the Conference is only advisory, the churches not being bound to heed the counsel, it is difficult to see how it can effectually cure the evil with which it grapples. But let our own people remember this lesson: we can control Masonry now, because it has no foothold in our churches. Let us always hold the door against this dangerous intruder.

On the Sabbath at 10:30, Eld. N. V. Hull preached a missionary sermon from 2 Cor. 5:14, 15. It was well adapted to impress the sacredness of the work upon those who heard it, and to call attention to the great motive which constrains the servants of God to act in the work of saving lost men. In the afternoon Eld. James Summerbell preached from Acts 12:24. His discourse was designed to show how the word of God develops itself in the experience of individuals, and in his cause as a whole. He used considerable plainness of speech in some parts of his discourse, strongly reproving some faults which had manifested themselves in the course of business in the Conference.

The first day of the week was devoted principally to the business of the American Sabbath Tract Society. It was very gratifying to me to learn that the agents of this Society had met with marked success during the past year in their efforts to turn men to the keeping of God's commandments. In Southern Illinois eight Baptist ministers have embraced the Sabbath of the Lord during the year just closed, and several churches have been raised up in that region during the same time.

In the afternoon several persons spoke upon the subject of Sabbath reform as presented in the record of the doings of this Society. By request I spoke briefly concerning this sacred work, and the responsibility which devolves upon us in view of the fact that the fourth commandment is everywhere trampled beneath the feet even of professed Christians. God has not

given the light concerning this great truth for our own benefit merely, but that we may cause it to shine upon others. He holds us responsible for their violation of His law, until we have done what is in our power to set the light of truth before them.

The evening of the first day of the week brought to a close the business of the Conference and of the several societies. I should here mention that Eld. N. Wardner was chosen as the delegate to our next General Conference, and Eld. N. V. Hull as his alternate. In many respects the series of meetings thus concluded was of special interest to me, and its incidents and its lessons will never pass from my memory. Here were assembled perhaps nearly 500 persons who acknowledge the authority of the fourth commandment, and who observe as the Sabbath the day which that commandment bids us to remember and to hallow. This body seemed near to me because identified with that ancient and honorable institution, the sacred rest day of the Creator. No observer could pronounce this assembly lacking in mental strength or in business capacity. I was pleased to notice that for the most part the entire body of men, women, and children, remained through the meetings for business, and that they manifested interest in the proceedings of the several bodies which held their sessions.

It is proper, however, that I should name a few things which did not so favorably impress me. 1. I should have been pleased to find that some portion of every day was set apart to devotional exercises in which all should participate. I regretted that such season could not have been found at an early hour each morning. 2. I also express my regret that the apostolic precepts respecting plainness of dress had been forgotten by many. 3. I regretted to observe that tobacco had its votaries in this body, though I hope that they are not numerous. 4. I also regretted the prevalence of a spirit of debate, which sometimes led to the use of sharp language.

I omitted to mention in its place that an interesting social meeting was held at the commencement of the Sabbath, and that the congregation very generally participated in its exercises. I also omitted to state that Prof. Williams preached the anniversary sermon before the Tract Society from 1 Cor. 1:26, 27: "For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called, but God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty." I was much edified by this discourse, which seemed to me to enter into the real spirit of the apostle's words, and to make their meaning very clear to every hearer.

I was happy to form acquaintance with a goodly number of both preachers and people and to renew acquaintance with some that I have known in former years. My intercourse with these dear friends was pleasant and profitable. And as I conclude this imperfect sketch, I will do it by expressing the earnest prayer of my heart that when the commandment-keepers shall enter through the gates into the holy city, I may be permitted to meet many of these brethren in the kingdom of God.

J. N. ANDREWS.

Camp-Ground, Charlotte, Mich., Sept. 17, 1871.

The Burdens upon Bro. White.

THE cares, responsibilities, and labors, which have devolved upon Bro. White for many years past, have been very great. No one who has not been directly connected with him in the work, can have a just conception of the burdens which it has been his lot to bear. Seasons of vacation and periods of relief do not come. Were it the case that each heavy burden waited till the one before it was fairly disposed of, it would be far less wearing to him than it has been, even though this should allow no space of rest between. But the fact has been that these have come in throngs, and that they never seem to diminish in numbers.

We cannot censure Bro. White for feeling at times great sadness and depression of spirit as the burdens of the work seem heavier than he can carry, and the labor so urgent and so unremitting that no season of rest ever appears. Of late he has felt that relief was an absolute necessity, and that it could not be much longer postponed. For this reason a meeting of the Publishing Association was called in connection with the Michigan camp-meeting at Charlotte, Sept. 18, that some action might be taken that should afford relief. It was the purpose of Bro. White to resign at this meeting the offices which he holds in the Association. But it was decided by the Association that a special meeting of that body was not competent to elect officers, the power to do this being vested solely in the regular annual meetings. But the meeting took such steps as were in its power to render aid in the work to Bro. White. (See the report of the camp-meeting in another column.) There were no ones to dissent from the resolutions adopted, but each resolution met a sincere and hearty response from all the friends of the cause. The action taken promises some immediate help in the work, and gives Bro. W. encouragement to retain, at least for the present, the offices which he has held in the Association.

We trust that the effort to secure suitable helpers so that some portion of the burden

may be taken from Bro. White and placed upon them will prove a complete success. But besides those already selected, who have accepted the responsibilities assigned them, many others are needed to aid in the work. The brethren at this camp-meeting solemnly pledged themselves to do what was possible toward securing the services of such persons. We believe that they did this in good faith, and that they will not forget this obligation so sacredly pledged.

It is not the intent of our people to be unjust. They do not mean to throw heavy burdens and responsibilities upon those who are already bowed down with them and ready to sink from exhaustion and feeble health. Yet it has seemed thus to Bro. White, and he has felt that his situation was not realized nor his burdens appreciated by his brethren. To some extent this is true. And yet it is certain that every one who is made acquainted with the facts deeply feels that there should be a sufficient number of efficient helpers in the business department so that beyond general oversight of the work, Bro. W. should have entire relief. We believe as the result of long experience, that Bro. White should fill the position of general counselor and business agent in this work. We also deeply feel that with these heavy responsibilities there should not be placed upon him the necessity of unremitting toil in attending to the details of the several departments of the general work. It is our duty to recognize the manifest call of our brother to the position which he occupies. But it is not honoring God, who has thus called him, nor doing justice to his servant, that we should leave him to the discharge of the heavy responsibilities that devolve upon him, and not withal place around him men capable of rendering efficient aid in the work. We should dishonor God to pass by those that we have reason to believe best fitted to bear responsibility in his work. We do not mean to do this. But it would be a great fault on our part to leave them to the discharge of these responsibilities without doing all that lies in our power to furnish efficient helpers to aid in the work.

Let us be true to God in placing responsibility upon those that are manifestly called to bear the leading part in the general oversight of the work, and with this let us be just toward those thus placed in the forefront of the battle, that we strengthen their hands by support from those men best qualified to share the responsibility with them. Are not these words just and right? And will not all the people in the sincerity of their hearts respond, Amen?

J. N. ANDREWS.

Report of the Committee

CHOSEN TO CONSIDER THE SUBJECT OF PROCURING HELP IN THE PUBLISHING WORK AT BATTLE CREEK.

At a meeting of the tent-masters on the Charlotte camp-ground, Sept. 18, L. P. Bailey was elected chairman, and B. Salisbury secretary. The meeting was opened with prayer by Bro. Waggoner. Bro. White remarked that printers were not wanted, but men of business tact, that can be educated in a few weeks or months, "a business agent," a man of talent. Eld. Waggoner suggested that it would be safe to call Bro. H. W. Kellogg of Vt. Bro. White said he had for some time had his mind also on Bro. Charles Russell, of Monterey, to act some part in the work, and he heartily invited these two men to Battle Creek. It was then

Voted, That Brn. H. W. Kellogg and Charles Russell move to Battle Creek to help sustain Bro. White in the work.

Bro. Kellogg remarked that he realized the sacredness of the work, and that all he had and was, was the Lord's, and if the brethren requested, he would make arrangements to move to Battle Creek.

Bro. Russell said if he could do anything for the cause, he would do it. He had promised the Lord that whatever seemed duty he would do, and whatever there was of him should be given to God and his cause. He wanted a small place at first, and would try to do his duty.

Voted, That the meeting approve of the timely aid of Bro. Ira Abbey at the Health Institute, and favor the removal of himself and family to Battle Creek.

Brn. Waggoner, King, and Wick, were appointed a Committee to prepare resolutions, who reported the following:

Whereas, We have heard with deep interest the remarks of Bro. and sister White, and the testimonies from the Lord in regard to the obligation of the church to take some of the heavy burdens so long and so faithfully borne alone by Bro. White. Therefore,

Resolved, 1. That we hereby express our conviction that the success of the work of God among us depends, in some measure, on our heeding these testimonies, and on our taking such steps in this matter as shall honor God and meet the mind of his Spirit.

2. That we believe it is our duty to bear the responsibility of calling help to Battle Creek to assist in the work there; and that, if the worn servants of God still have to go on overworked, or sink in their efforts to bear so many and so great burdens, the blame will rest upon the church at large, and upon us as members of the body.

3. That we hereby take this responsibility,

and make a call, solemnly appealing to those brethren who may feel a burden of the work, or who may be indicated as having a duty in that direction, to consecrate themselves to the cause of God, and be ready to sacrifice some of the things of this world for his sake who sacrificed the joy and glory of Heaven to open a way for their salvation.

4. That we firmly believe that God called Bro. White to this work, and appointed him to the position he occupies; that we cannot approve of his resigning this position until it is evident that the Lord has released him; and that we do not call on any person or persons to take his place, but to assist him by their labor and counsel.

5. That we hereby pledge ourselves to keep the importance of the work, and the coming of the Lord, more in our minds and our hearts, and to take a greater interest in those who labor for us in the Lord, and to more faithfully sustain them by our efforts, our means and our prayers.

The resolutions were subsequently read before the entire congregation. They were voted upon separately, and unanimously adopted.

Voted, That these resolutions be published in the REVIEW.

Voted, That the chairman select a committee of three to confer with such individuals as they, in connection with the General Conference Committee, think should locate in Battle Creek. The following brethren were selected as said Committee: Ira Abbey, John F. Carman, Seneca H. King.

L. P. BAILEY, Chairman.

B. SALISBURY, Secretary.

The Law Given to the Israelites Only.

WHEN God spoke the ten commandments he introduced himself to Israel in these words: "And God spake all these words, saying, I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage." Ex. 20:1, 2. Those who say that this law was given only to the Jews, try to make a strong argument, thus: I am the Lord thy God, which have brought thee out of the land of Egypt. The words *thee* and *thy* refer to those, and those only, who were brought out of Egypt. Then we go on with the commandments: "Thou shalt have no other gods before me. Thou shalt not make unto thee any graven image. Thou shalt not take the name of the Lord thy God in vain. Six days shalt thou labor. The words *thou* and *thee* used in each one of the ten commandments, refer to the same individuals, viz., those brought out of the land of Egypt. Therefore this law was addressed only to the Israelites, and has no reference to other nations.

There are many overwhelming objections to this position; but try their own plan of playing upon the words, *thy*, *thee*, &c. I am the Lord thy God. *Thy* refers only to those brought out of Egypt. Hence God is only the God of the Jews, and is not the God of the Gentiles, because they are not included in this term. It will be seen that it proves this position just as plainly as the other.

We know that this is false. Thus Paul says: "Is he the God of the Jews only? is he not also of the Gentiles? Yes, of the Gentiles also." Rom. 3:29. This one fact shows the falsity of this argument, founded on the use of the words *thee* and *thy* in the ten commandments.

D. M. CANRIGHT.

Decatur City, Iowa.

"It Would Destroy my Influence."

WHAT is it that will destroy your influence? Will it destroy your influence to do right? to do as God would have you?

It will injure one's *popularity* to be a true reformer—to stand up for the right in anything wherein the multitude are in the wrong. To be out of fashion will be found to be unpopular. But what is one's influence worth, who is merely the echo of others' habits? led and controlled entirely by the influence of others? Such people are in slavery to the influence of others, and have none of their own worth speaking of, or the loss of which would be a cause of regret. One cannot be a reformer without having and exerting a positive influence in favor of that which is not the prevailing custom of the times. And shall we have a good influence to *plead* for the right, and *practice* the wrong?

To illustrate: A certain minister admitted that the Sabbath was unchanged—that the seventh-day Sabbath was still binding, that it was the day which God required us to keep. But he thought he would have more influence and could do more good, if he continued to keep the day which it was the custom of the people to keep. This is no fiction, but a real fact.

Now what real influence had the man? None worth retaining—none the loss of which would be a real loss to mankind. How long would it take such men to convert the world to the truth of God's commandments?

Those who would be real reformers, such as would make the world the better by living in it, must practice the right. If God calls upon his people to be a peculiar people, in what he requires, they are to *set* the fashion, instead of following the fashions of a corrupt and corrupting world.

Ruin your influence by doing what God

would have you to do, because it is for your good and the good of others? Let your influence be spoiled, if doing right will spoil it. Let it go; it is not worth retaining. The cost of retaining it is too much. You cannot afford it.

God is calling for reformers. A few have heeded the call, and taken a stand to follow the truth wherever it leads. If you stand shoulder to shoulder with those who have nobly taken a stand to do right and follow truth, you will have an influence that will be worth having, and which will tell for the good of men and for the salvation of souls. But if you follow the careless multitude for fear of losing your influence, you will be like thistle down in the wind, blown about by the gusts of fashion, the creature of influence, but exerting none—except on the wrong side.

Will you walk in the light, and stand by those God has called to lead out in the last work of reform? or will you desert them and the cause of truth, for fear of losing your influence.

Perhaps you say, If I were in the circumstances of some, I would follow the right; but in my circumstances it will not do. The people of my neighborhood or villa are the *elite*, the "upper ten," and to have any influence over them, I must conform to their customs.

Then you yield the right for the sake of an influence over them that are wrong. And all your influence now is to keep them wrong. Rather than to be tauntingly called a judge in Sodom, you choose to say by your practice that they are all in the right way. If the place where you live is really so bad that you cannot obey God and live out the truth, leave it before it sink and you perish with it. You can, if you will, obey God and live out the truth. Then you will have an influence that is worth something.

R. F. COTTRELL.

Demas Hath Forsaken Me. 2 Tim. 4:10.

SAD record. Paul feels that he has lost a friend. No charge against Demas, on account of immorality or incompetence; but he has merely forsaken the devoted apostle. Why? Has he formed some objection to the Christian system? No. Has he become an unbeliever in the truths advocated by Paul? Oh, no! Demas has done none of these things. Why, then, has he forsaken Paul? The reason given is, that he loved the world. "Demas hath forsaken me, having loved this present world."

Ah! this is the secret of this sad affair. This present world has engaged Demas' attention. The future world with all its glorious attractions, has lost its hold upon his mind. His affections are again glued down to the earth. It is evident that Paul feels deeply his loss, and deploras it. Demas had once possessed the esteem and love of the great apostle. No doubt he had abilities for usefulness, and had been a companion and helper of Paul. But it seems that he had lost his spirituality, had become cold in his love and devotion to the cause of God. And as he approached nearer to the world, he receded from God. The world looked more and more enchanting, and Heaven seemed less lovely, or rather, was forgotten. Strange reverse! The baubles of earth now outshine the glorious realities of Heaven, and the once devoted and lovely Demas has become a devotee of mammon.

Perhaps this friend of Paul's had become dissatisfied with his wages. Perhaps his family were destitute, or some new and profitable speculation had opened up, and Demas saw a good opportunity of making money, and he promised himself, perhaps, that, after a time, when he had acquired a fortune, he would return to the work of God.

In some way or other, the world had drawn this man down from the high position of a minister of Christ, to that of a worldling; and as a herald of the cross he was no more. With deep regret Paul briefly records the fact, and leaves him to his fate. All had been done that could be done, and yet the world prevailed.

Oh! how many of the servants of God have been thus forsaken; forsaken, too, by those in whom they were most trusted, and on whom they most relied. Strange power of fascination has the world, upon the minds of men, engrossing their time and attention, and securing their affections. But most strange of all is it, that those who have been once enlightened by the Spirit of God should turn back again to the weak and beggarly elements of this world.

But man is too often grossly sensual, and no appeal can reach his heart from the world above. His mind is chained down to present realities, such as can be seen, or felt, or heard. The tangible realities of life alone are appreciated. His faith in God becomes lifeless and numb. His spiritual powers are blunted or paralyzed, and Satan takes him captive.

Dear reader, shall we have it said of us, that such and such have forsaken the cause, because of love of the world? Shall a Paul or a Peter mourn over the defection of this or that disciple, who has fallen from his first love? Nay; let us all return fully and heartily to the work.

JOS. CLARKE.

BE a friend to thyself and others will befriend thee.

THE world may make a man unfortunate, but not miserable; that is his own doing.

DO THY LITTLE—DO IT WELL.

DO THY little—do it well;
Do what right and reason tell;
Do what wrong and sorrow claim—
Conquer sin and cover shame.

Do thy little, though it be
Dreariness and drudgery;
They whom Christ apostles made
"Gathered fragments" when he bade.

Do thy little; never mind
Though thy brethren be unkind,
Though the men who ought to smile
Mock and taunt thee for a while.

Do thy little; never fear
While the Saviour standeth near;
Let the world its javelins throw;
On thy way undaunted go.

Do thy little. God hath made
Million leaves for forest shade;
Smallest stars their glory bring;
God employeth everything.

Do thy little; and when thou
Feelest on thy pallid brow,
Ere has fled the vital breath,
Cold and damp, the sweat of death—

Then the little thou hast done,
Little battles thou hast won,
Little masteries achieved,
Little wants with care relieved,
Little words in love expressed,
Little wrongs at once confessed,
Little favors kindly done,
Little toils thou didst not shun,
Little graces meekly worn,
Little slights with patience borne—

These shall crown thy pillowed head,
Holy light upon thee shed.
These are treasures that shall rise
Far beyond the shining skies.

—Anon.

Progress of the Cause.

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

Business Proceedings

OF THE FIRST ANNUAL SESSION OF THE NEW ENGLAND CONFERENCE OF S. D. ADVENTISTS.

PURSUANT to notice given in REVIEW, the first annual session of the New England Conference was held in Amherst, N. H., Aug. 24, 1871.

President in the chair. Meeting opened with prayer by Eld. J. N. Andrews. Delegates being called for, credentials were presented by the following brethren:—

New Hampshire.—C. W. Comings, of Cornish; John Hurd, of Washington; C. L. Davis, of Amherst; A. W. Smith, of Manchester; L. W. Hastings, of New Ipswich.

Massachusetts.—J. T. Ashley, of North Dartmouth; L. H. Priest, of South Lancaster; D. D. Haines, of Haverhill; M. Wood, of Boston.

Rhode Island.—C. L. Sweet, of Exeter; J. C. Tucker, of Curtis Corner; A. P. Green, of Greenhill; E. W. Bliven, of Westerly.

Elds. J. N. Andrews and W. H. Littlejohn, and others in good standing, were invited to take part in the deliberations of the Conference. Remarks were made by Elds. Haskell and Rodman, also by Brn. Crandall and Prescott, in reference to their labors during the past year. Minutes of last meeting read and accepted.

On motion, the Chair appointed the following Committees:—

Auditing Committee—J. C. Tucker, A. P. Green, M. Wood, C. W. Comings, J. T. Ashley, and J. S. Farnsworth. *Committee on Resolutions*—J. N. Andrews, W. H. Littlejohn, and H. B. Stratton. *Committee on Nominations*—J. N. Andrews, C. W. Comings, and J. C. Tucker.

Adjourned to the call of the Chair.

SECOND SESSION. Aug. 28, 4 P. M.

Committee on Nominations reported the following for the officers of the Conference the coming year: President, S. N. Haskell; Secretary, W. H. Ball; Treasurer, C. K. Farnsworth; Executive Committee, S. N. Haskell, H. B. Stratton, and A. W. Smith. These nominations were thereupon ratified by vote of the Conference.

The Committee on Resolutions reported the following, which were unanimously adopted:

Resolved, That we express our hearty approval of the work of enlarging our institutions at Battle Creek; and that we pledge ourselves to do our full share in meeting the expense of the same.

Resolved, That we will, as a Conference, assume the responsibility of collecting the arrears on our papers within the limits of our body.

Resolved, That we heartily disapprove of the practice of some of our people in coming to our camp-meetings on the second, or third, or fourth,

days of the session; and that we do in like manner deprecate the action of those who leave the meeting before its close.

Resolved, That we earnestly commend to our people the subject of Christian temperance, as embodied in what is known as the Health Reform, and the reform in dress; and that we entreat them to regard the light which God has given upon this matter.

Resolved, That we express our great indebtedness to God for the light which he has given us, as a people, upon the subject of spiritual gifts; and that we exhort all our people to regard the testimonies of his Spirit, with which he has so greatly favored us.

Whereas, Help has been called for at Battle Creek, that there may be suitable and efficient men at that place to aid in bearing the burdens of the work, therefore,

Resolved, That we will do all that lies in our power to encourage and to assist those to remove from this Conference to Battle Creek who are competent to aid in the work.

The following brethren were nominated and duly appointed as a camp-meeting committee the coming year: H. B. Stratton, J. C. Tucker, and J. S. Farnsworth.

The credentials of Elds. Haskell and Rodman were renewed for the coming year, and licenses granted to Brn. Crandall and Prescott.

Voted, That this Conference give to the General Conference the money already loaned it; also that we loan it what we have to spare.

Voted, To appropriate of the surplus of our camp-meeting fund sufficient to meet the arrearages on our periodicals within the limits of this Conference; the balance to be disposed of at our next quarterly meeting.

Voted, To adopt the same arrangement as was adopted by the Conference in New York, in regard to raising funds for the Publishing Association and Health Institute.

Eld. S. N. Haskell was chosen to appoint a committee to act in the matter.

An examination of the standing of the Conference shows the following results: Number of ministers, 2; number of licentiates, 2; number of churches, 16; whole number of members, 271; gain during the year, 23; amount of s. b. pledges for the year, \$3,067.25; amount pledged to the N. E. Conference, \$3,067.25.

Voted, That the doings of this Conference be published in the REVIEW.

Adjourned to the call of the Committee.

S. N. HASKELL, *Chairman*.

W. H. BALL, *Secretary*.

Smith's Creek, Mich.

Soon after Conference, I held a few meetings at the Bartlett school-house, in St. Clair Co.; but in consequence of dark nights and very muddy roads, the meetings were discontinued.

Aug. 13, I commenced meetings in a school-house known as the Pink school-house, four miles south of Smith's Creek station. I found the people very much prejudiced, especially the Methodists, who would not sing from their own book at the opening service of the first meeting. At the third meeting the people voluntarily opened the meeting by singing.

I had held only three meetings when I was taken with the ague, and had to return home. But by a proper application of water, and careful attention to diet, I succeeded in breaking it up, so that I only had one chill after returning home.

Upon returning to my field of labor, I found that the Methodists had concluded to use the stay-away argument as the most effectual, and as they constituted the larger part of the congregation, my audience was small. However, most of those that did attend believed I was presenting them the truth, and accordingly purchased books, that they might examine the subjects presented, at their leisure, and also examine points that I was unable to bring out in the few meetings held there.

May God guide them by his Spirit, that they may discern the truth; and after they have seen the harmonious teaching of God's word, may they unhesitatingly take their stand with those that keep the commandments of God, and faith of Jesus. Rev. 14: 12.

ALBERT WEEKS.

Smith's Creek, Mich.

From Bro. Haines.

DEAR BRETHREN AND SISTERS: I would give my testimony on the side of the truth of the third message. I still rejoice in the blessed hope, in the power and willingness of Christ to save from sin. More and richer blessings than I have deserved has our Heavenly Father in mercy bestowed upon

me. I feel that I owe a debt of gratitude which I can never pay in this world. The way of the Lord as made known to us in these last days is a plain and strait way; and I feel determined, by the grace of God, to walk in this good way. I know all that is required of me in his holy word is right and reasonable. How important that we have decision of character to do the will of God, and live up to the light of present truth. Satan is working in great power to entice God's people from the right path. How important that we are sober-minded and watch unto prayer. I have no disposition to turn back from the path of duty, but mean to press forward and suffer the will of God with his people.

I feel thankful that I was able to attend the New Hampshire Camp-meeting to meet so many of the people of God, and to unite with them in the praise and worship of God, and hear words of truth and life from his tried servants. May we hold fast, that no one take our crown.

Yours in hope of life through Christ.

D. D. HAINES.

Haverhill, Mass.

Opposition of Unreasonable Men.

THE devil has always been engaged in warfare against the law of God, and never in a more determined manner than now. He commenced with our first parents, and will, to the last, continue his warfare against the remnant of the woman's seed who keep the commandments of God. I look with astonishment upon the darkness, especially of those who profess to love the appearing of our Lord, and yet find fault, not only with the law of God, but with every one who keeps it. How do men become so blinded as to confederate with the devil in his work of destroying that law which inspiration has pronounced perfect?

The devil is not particular in regard to the means which may be used against the law, neither are those men who are so willing to become his servants and use his weapons of warfare. They remind one of the unclean spirit that, when cast out of a man, was asked his name; he replied, "Legion, for we are many." However hostile to each other in their views taken against the law of God, if the object is to put it away, all right. Pilate and Herod can agree. So can these men in their object while their theories are as much opposed to each other as they are to the law of God.

What can be done for such a people? If we attempt to show up their false positions and jangling theories, they charge us with having a wrong spirit, taking the judgment-seat, &c. Those termed first-day Adventists, in this vicinity, inspired somewhat by a spirit they find in the *Christian Times*, freely unite with the dragon by various means and positions, railing not excepted, against the law of God. They seem very sure that Miller was a false prophet, yet they claim to be Adventists. Their particular peculiarity is their faith in the unconscious state of the dead and the final destruction of the wicked. Their warfare against the law has seemed to so imbue them with the spirit of war that they succeed in getting up some excitement on their peculiar topics, and thus they keep at work. Leaving out the truth of immortality through Christ alone, their whole advent theory is an empty shell which the day of God will devour, as the flame devours the chaff. The little sprinkling of truth mixed with their theories will prove no excuse for such in the Judgment. They exemplify a darkness which is truly alarming in view of their profession of light. These men seem to forget that all of the many false positions on time are entirely outside of the Seventh-day Adventist ranks, and among themselves. Not one of their many positions on time since Mr. Miller's day has been proved correct. The word of God, which corroborates history, being true, they must meet a disappointment every time. But thinking that in some way Seventh-day Adventists favor Bro. Miller's position on time, they are anxious to prove that he is the false prophet! Consistency is a jewel.

I was told by one that nothing could be taken from the ten commandments. A few days after, he attempted to show before the public that the old covenant which was done away was the ten commandments. When asked by a Methodist if he meant that the commandments were done away, he answered, "I did not say so." What do such men mean? Their positions when traced to their legitimate conclusions say what they deny, when questioned, evidently be-

cause of popular opinion. If these alone were the only ones concerned in such dishonest jangling, we could leave them to take care of themselves. But many are hanging upon their skirts honestly deceived by the free circulation of falsehood and misrepresentation. One of those teachers when accused of not agreeing among themselves, said, "The reason why we do not agree is because we read the Bible for ourselves, and take no man for our leader, and every one will be judged according to his understanding of it." Well, thought I, if there is no law as a rule of judgment, then every man is a law unto himself, every man is right if he only thinks so. When a class of men acknowledge their own confusion, no wonder they find fault with a discourse on the subject of Babylon, and charge us with censuring other denominations. Of course such cannot see any specialty or much importance in the second advent faith.

What kind of work is it that ripens the harvest of the earth? Were those who rejected Noah's message saved in the ark? Were the Sodomites excusable in rejecting the message sent to them? Remember Lot's wife! Was the baptism of John of heavenly birth, and could the rejectors of his message believe on Christ? Yet our Lord said, "How oft would I have gathered you . . . but ye would not." Outside of the work of John and Christ were any safe? Is God less particular in the preparatory work to receive our Lord at his second coming? The little flock are bid not to fear. It is our Father's good pleasure to give them the kingdom. Says Jesus, "If I go away, I will come again." God's especial manifestations have always been preceded by a warning message. Our Lord was very particular to fix the period of warning to precede his second advent. The prophet Joel has also said, "Blow ye the trumpet in Zion, and sound an alarm, . . . Let all the inhabitants of the land tremble, for the day of the Lord cometh, for it is nigh at hand."

Why disturb the people with such a message if they can be saved without it just as well? It is painful to consider the fallen condition of those professing the advent faith and finding fault with the law of God. Here is a specimen of their darkness: I was in a meeting yesterday where about one quarter of the congregation were Seventh-day Adventists. Quite an effort was made to convince somebody that it was wrong to seek justification by the law, and thus fall from faith. I wondered whom he was talking to. I knew it did not apply to Seventh-day Adventists, for there is no people more grossly misrepresented than they are upon this point, and our views in regard to this have been very plainly laid before the public. But not being so well acquainted with their people, and knowing that it was difficult to find two of them agreed, I thought it might be some of them had fallen from grace, and I questioned whether they had looked at the law question long enough, to fall from grace. I finally concluded that the man did not understand his business.

All this commotion is evidence that the third angel's message is working among them, and indeed quite a number here are taking hold of this message in good earnest, and now confess with tears of sorrow that they have been in a dark place, but have now reached a position of light and liberty.

H. S. GURNEY.

Greenwood, Mich.

California Wonders.

NEAR the confines of Fresno, Tulare and Inyo Counties, in the vicinity of the head waters of the Keweah, there exists a remarkable piece of country. The Indians say it is the abiding-place of the Evil Spirit. The country is rugged and rocky—mountains, with deep valleys and precipitous cliffs. Snakes and reptiles of every description abound in untold numbers, and, taken in all, it is a wild and most uninviting region. But, aside from this, a most curious phenomenon exists. The ground trembles and quakes almost continuously, and the abundant rocks grind and grit together as if being urged by some terrible influence. Frequently, deep discharges are heard, muffled and dull, like the distant sound of heavy artillery. At night the sounds seem to be more abundant than in the day time. No Indian can be induced to venture near the locality, regarding it with superstitious horror. No theory is advanced by any one to account for the strange phenomena mentioned. We also learn from William Faymonville that above the head of Crane

Valley, in this county, another place similar to the one mentioned exists. Persons who have visited the last place named describe the sounds mentioned as like muffled thunder.—*San Francisco Bulletin.*

Jesus Wept.

"JESUS wept." At the grave of Lazarus, with those bereaved sisters, even the Son of God could shed tears of sympathy and compassion. Well might his heart be filled with anguish as he stood with those mourning ones beside that lowly grave and witnessed their deep grief, and realized the terrible weight of misery and woe that sin had brought upon a fallen race.

"Jesus wept." Ah! methinks those tears are transformed to glittering pearls, flashing their brightness through all coming time to comfort and strengthen his bereaved and mourning ones in all their deep afflictions. Oh! the magic power of the Saviour's sympathy. How it cheers the heart in hours of deepest sadness, while faith points from that solemn scene at Bethany, forward to the time when the voice of the Son of God will wake his sleeping saints, and raise them up to life and immortality.

I thought of that scene a few weeks ago as I stood overwhelmed in grief beside the confined form of a darling sister, when the tender sympathies of kind friends were all unheeded; and for a time my mind was enveloped in gloom which no ray of light could penetrate; but after a time those tears seemed to fall gently like soothing balm upon my aching heart, bringing light and peace such as no earthly power could bestow. Oh! it is sweet in all our afflictions to know that He careth for us, and that his compassionate heart is moved in sympathy with our sorrows.

But not only by his tears has our dear Saviour expressed his love for us, but he has given his own precious life to redeem us and to give eternal life to all who believe in him. And our loved ones who are sleeping in Jesus he will bring again, not in sorrow, as when they went down into the grave, but clothed in immortality, they shall return with joy and gladness, and sorrow and sighing shall flee away.

"How long, dear Saviour, oh! how long
Shall the glad hour delay?
Fly swifter round, ye wheels of time,
And bring the welcome day."

F. J. BIDELEK.

A Minister's View of Donation Parties.

In a work entitled *Views of Donations*, by Rev. T. Spiers, p. 74, I find the following:—

1. "I think it is a difficult matter to have such a general gathering of professors and non-professors, without making it an occasion for a great deal of sport and nonsense, if not real sin. I have witnessed several such occasions, when my heart has been much pained in observing what was transacted. I have known many preachers deeply affected that their houses should be made a place of plays and vain amusement for young people. They felt that the dignity of the Christian ministry had been thereby really lowered, and religion disgraced, by such transactions under their roof.

2. "There is a great inconsistency in this mode of raising the preacher's support. It is called a *donation*, for which, of course, the preacher must return thanks to his friends, when, in fact, it is but paying him what is justly his due, and for what he has toiled hard.

3. "In the absence of balls and theatrical amusements, such parties are very agreeable. They answer as substitutes. A dollar donated on such an occasion will obtain half its value in food, and the other half in fun. The latter will be considered very valuable; the more so for being enjoyed at the minister's house, and under the sanction of the church.

4. "Such donation visits often operate unjustly on some preachers; they will generally be made only to the people's favorite.

5. "It operates generally to the injury of the cause of God and the prosperity of the church. . . . Who among us will dare, under such circumstances, to preach the whole truth, and attack men's vices, when such a course may rob them of their bread?"

If the elder could see the present manner of raising means, he would realize that his fears were too true for the spirituality of the church. In one place where I la-

bored, after the usual grab-bag, fish-pond, postoffice, and ring-cake, manner of raising means failed, they introduced a new invention to raise means. They called it the sleeping beauty. A corner being curtained off, the most beautiful young lady was robed for the night, and put to bed, the gentlemen having the privilege of taking a view for twenty-five cents apiece. The world would revolt at such a practice, if it were not sanctioned by the church. And this they call innocent amusement.

A few years ago, while speaking on the second message in the village of Matherton, Eld. M. arose and said that I misrepresented the professors, and that they were not guilty of such things. I then referred him to one held that winter in his behalf, where the most of these games were played. He said, to justify himself before the people, that they did not have the grab-bag, but they had a fish-pond, and a right glorious good time fishing too.

This appeared to be his highest view of glory, to fish with a pin hook for worthless objects. Christ said, "Feed my sheep." John 21:15. "I will make you fishers of men." P. STRONG.

Too Much Reading.

It is quite certain that many youthful minds in our age are made effeminate, and torpid, and incapable of strong, original thought, by too much reading. They read simply for amusement, to pass away weary hours, and there is no mental stimulus of growth and no discipline of memory. Rev. F. W. Robertson says in one of his letters:

By E—'s letter to you, I see she is reading Southey's "Peninsular War," and meditating one or two other great works. At Oxford, Southey's "Peninsular War" would take six months to study, pen in hand, getting up the details of policy, battles, laws, geography. It is better not to read at all, than to run through such a book.

I have got a small, popular work on Chemistry, which I am reading now, of 160 pages. I have read little else for a fortnight; but then, I could bear an examination on every law and principle it lays down. Town's "Manual of Chemistry," a small octavo, will take me six months, I calculate, but then, as a medical man said to me to-day, if you study it in the way you are doing, you will know by that time more chemistry than nine out of ten of the medical men in this town.

I never knew but one or two fast readers, and readers of many books, whose knowledge was worth anything. Miss Martineau says of herself, that she is the slowest of readers, sometimes a page in an hour; but then, what she reads she makes her own. Do impress this on E—. Girls read too much and think too little. I will answer for it that there are few girls of eighteen who have not read more books than I have; and as to religious books, I can count upon my fingers in two minutes all I ever read, but then they are mine.

Sir Erskine Perry said the other day that, a fortnight ago, in a conversation with Comte—one of the most profound thinkers in Europe—Comte told him that he had read an incredibly small number of books these last twenty years—I forget how many—and scarcely ever a review; but then, what Comte reads lies there fructifying, and comes out a living tree with leaves and fruit.

Multifarious reading weakens the mind more than doing nothing, for it becomes a necessity at last, like smoking, and is an excuse for the mind to lie dormant, whilst thought is poured in, and runs through, a clear stream, over unproductive gravel, on which not even mosses grow. It is the idlest of all idleness, and leaves more of impotency than any other. I do not give myself as a specimen, for my nervous energies are shattered by stump oratory, its excitements and reaction; but I know what reading is, for I could read, once, and did. I read hard, or not at all—never skimming, never turning aside to merely inviting books: and Plato, Aristotle, Butler, Thucydides, Sterne, Jonathan Edwards, have passed like the iron atoms of the blood into my mental constitution.

CHRISTIAN SOCIABILITY.—This is a great want in all our churches. Few are aware how many individuals and families are lost to our churches, or whose usefulness is almost wholly lost through neglect of that Christian sympathy and friendliness which

is enjoined upon believers by precept and example in the word of God. Instead of the *communion* of saints, we have the *strangerhood* of believers. Where there should be Christian recognition, and hearty welcomes, and invitations to fellowship, in that society where benevolence rules, too often there is a cold indifference, very difficult to break through in order to reach the church's heart.

God's Mercy.

MERCY is "the disposition that tempers justice, and induces an injured person to . . . inflict less than law or justice will warrant."—*Web.* It is undeserved favor. Mercy is a distinguishing attribute of God. "The Lord is longsuffering, and of great mercy, forgiving iniquity and transgression, and by no means clearing the guilty." Num. 14:18.

God's great mercy toward our race is manifested in the sending of his Son into the world as its Saviour, Luke 1:78; in conversion, Titus 3:5; in longsuffering, when we transgress, Lam. 3:22; Dan. 9:9.

It is the source of Israel's hope, Ps. 130:7; 147:11; it is their ground of trust. See Ps. 52:8.

The mercy of the Lord is over all his works, Ps. 145:9; and in this rich attribute he takes delight. Micah. 7:18.

We should earnestly seek the Lord's mercy, in behalf of ourselves, Luke 18:13; and for others, Gal. 6:16. We should magnify the name of the Lord in our prayers, because of his "undeserved favor." 1 Chron. 16:34; Ps. 107.

God's precious word brings to view the fact that his people are merciful, Isa. 57:1; and this, too, by following the example of God. Luke 6:36. Hence, it is to be kept, Hosea 12:6; to be shown with cheerfulness, Rom. 12:8; to our brethren, Zech. 7:9; to the poor, Prov. 14:31; and to the dumb brutes. Prov. 12:10.

A merciful man bringeth benefits to his own soul. Prov. 11:17; 14:21. "Blessed are the merciful; for they shall obtain mercy" from God, both in this world, and in that which is to come. Matt. 5:7. God's plan of redemption is broad; it will save all that will be saved. But, if we neglect so great salvation, if we slight his tender mercy, where, oh! where shall we appear in the coming day? God says that he will laugh at the calamity of the wicked; and mock when their fear cometh—when mercy's sweet voice is heard no more! Prov. 1:26. Rouse, then, my soul! stretch every nerve; and press with vigor on. Seek pardon. Ask for strength to be obedient, and live for God. Dear reader, turn to the passages cited, read, and "walk in the light." G. W. COLCORD.

A Good Minister.

WHEN a minister walks conscientiously and exemplary before his flock, his doctrine gains a mighty advantage to work upon them by his life. This is building up the church of Christ with both hands, showing them both the equity and the easiness of that holiness which he persuades them to, by his own practice. When he reproves, his reproofs break in upon the consciences of his hearers with conviction and authority; and if they do not reform, yet at least daunt and terrify them, and make them self-accused, and self-condemned. Here is one reproves me for sin, who believes it to be as evil as he represents it, by his own eschewing it. Here is one that denounces wrath if I repent not, who doubtless believes it to be as terrible as he declares it, by his own carefulness to escape it. Certainly, preaching never comes with such power and energy into the conscience as when the minister preacheth as well by his works as by his words; and to induce the people to it, is first obedient himself to the truths which he teacheth them. Men are easier led by examples than by precepts; for though precepts are more exact, yet examples are the more easy way of teaching. And he is a perfect workman who joineth both together, neither teaching what he will not do, nor doing what he dares not teach; and therefore it is observed of our Lord Jesus Christ, the great teacher of his church, that he began both to do and teach. Acts 1:1.—*Bishop Hopkins of Londonderry.*

WHEN a man is not liked, whatever he does is amiss.

WEALTH is not his who gets it, but his who enjoys it.

The Blessing of the Lord.

THE psalmist says, "Thy blessing is upon thy people." What a comforting thought, that, if we keep the commandments of the Lord, his blessing will ever rest upon us, whether at home or abroad, in sickness or in health, in life or in death! How it cheers the heart of the weary pilgrim! How it buoys him up amid the toils and cares which he may be called to encounter here. I have thought much upon it of late. I would not exchange this blessing for pearls or rubies, or all the gold and silver of earth. We can never prize it too highly. And yet how many will exchange it for things of little worth. But how bitter will be their reflections in that day when every earthly hope shall fail them. Now they can insure the Lord's blessing. But they must keep all his commandments, the fourth as well as the rest; for all stand fast forever and ever.

How consoling the thought that we may, when brought into ever so strait or tried a situation, carry our troubles to our Heavenly Father with the blessed assurance that he will not turn us away; that his promises cannot fail; that his grace is sufficient for us; and that ere long we shall bid adieu to this world of sin and sorrow and reach that better land where all will be one continued sunshine, where we shall experience amid all the glories of Heaven that happiness which will never end. SUSAN ELMER. *Ashfield, Mass.*

The Lord not Slack.

THE Lord will have his house filled. His work must and will be done; and it must and will be done in time. There is no haphazard as to when it will be done. The signs are fulfilling. God will not delay the consummation. There is a fixed day and hour in which the elements shall melt with fervent heat. There is an appointed time wherein the vials of wrath will be poured upon the ungodly. There is a special period in which the mark will be given. Probation still holds out; but God's work will be finished in time. That we do not know the time is no evidence that the work is not being hurried up. A remnant shall be saved; for he will finish the work and cut it short in righteousness; because a short work will the Lord make upon the earth. Rom. 9:27, 28.

H. S. ZOLLER.

Kilbourn City, Wis.

Obituary Notices.

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

DIED, in Monterey, Allegan Co., Mich., Sept. 9, 1871, of brain fever, at the age of four years, six months, and eighteen days, Freddie W., only child of Charles A. and Julia A. Russell. Funeral discourse by the writer.

W. H. LITTLEJOHN.

DIED, in Huntington, Ind., Aug. 31, 1871, Ada E. McGuire, daughter of T. M. and Martha C. Morris, aged five months and fifteen days. Funeral services by Eld. Greenman, pastor of the M. E. church. We lay our little Ada away, without any fears of her future welfare.

T. M. MORRIS.

DIED, of congestion of the lungs and brain, May 13, 1871, near Mannsville, N. Y., my beloved father aged fifty-nine years and seven months. He leaves a companion, one son, four daughters, and many other friends, to mourn his loss. We believe he has gone to his rest to rise again when Jesus, the life-giver, shall appear.

ELLEN R. W. BRIGHAM.

DIED, in South Sutton, N. H., Aug. 20, 1871, sister Etta C., wife of Bro. Albert F. Ball, aged twenty years and eleven months.

Her husband and friends deeply mourn their loss, yet sorrow not as those without hope.

Discourse to a large circle of friends from 1 Thess. 4:13-19. S. N. HASKELL.

DIED, in Earvin township, Howard Co., Ind., July 29, 1871, of sore throat, my dear nephew, James Henry, son of John W. and Ellen N. Uitts, aged five years, eleven months and twenty-seven days. We believe he sleeps in Jesus.

SUSAN A. HARRELL.

DIED, in Lake Belt, Martin Co., Minn., sister Lucy F., wife of Bro. R. S. Johnson, aged thirty-five years and three months. Sister Johnson has been a consistent Sabbath-keeper for about twenty years, and died in the full consolation of having a part in the first resurrection. As a faithful wife and mother, she labored to bring up her children in the nurture and admonition of the Lord. A husband, five children, and a large circle of friends, mourn her loss. Words of consolation were spoken from Rev. 14:13.

F. W. MORSE.

The Review and Herald.

Battle Creek, Mich., Third-day, Sept. 19, 1871.

A press of other duties, occasioned by the camp-meeting, has hindered the preparation of the Business Department for this week. It will appear in our next.

A Natural Question and a Singular Answer.

In a column headed "Questions and Answers" in the *Christian Union*, of Sept. 13, 1871, we find the following:—

Is this continent or our country anywhere referred to in the Bible?

Not that we know of. A very good description of "Young America," restless, dashing, and progressive, may be had from Paul's pen:—

"In the last days perilous times shall come. Men shall be lovers of their own selves; covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy; without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good; traitors, heady, high-minded; lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof."

It is very natural that the question should suggest itself to many minds whether or not our country, occupying so important and prominent a place in the world's history, is a subject of prophecy. But it seems a little strange that the language of Paul in 2 Tim. 3: 1-5 should be taken as descriptive thereof. This application, if seriously made, is an acknowledgment that Paul's prediction is fulfilled in our own day and our own land. Yet the *Union* would not doubtless wish any one to understand that we are now in the last days. Another feature of the extract is worthy of note, and that is the easy, smooth-it-away manner in which the *Union* speaks of this state of things. The picture Paul draws, if carefully considered, will be seen to be a fearful one; but how does this paper speak of it? Oh! as nothing so very bad, only "restless, dashing, and progressive." Nothing very bad in being restless, dashing, and progressive, as the world estimates moral worth; and if this is the estimate put upon the character Paul describes, it is no wonder if the masses readily come to assume that character. The most effectual way to cause sin to spread, is to destroy in the minds of the people the conviction that it is evil. We wonder in what direction the *Union* would consider a man "progressing," when guilty of the sins which Paul enumerates? u. s.

Explanation.

In consequence of the fact that I have been under the necessity of spending the past month in camp-meetings, the duties of which have engrossed my whole time, the articles in examination of Eld. Preble's "First-day Sabbath" have been necessarily delayed. They will be resumed just as soon as I can be relieved from these responsibilities.

J. N. ANDREWS.

Battle Creek, Mich., Sept. 13, 1871.

Special Notice.

On the camp-ground in Amherst, N. H., when the pledges were taken for the Publishing Association and Health Institute, some paid their pledges, but the money received does not correspond with the pledges marked paid. Therefore will all those who paid their pledges to the Health Institute and Publishing Association please write me the amount they paid on the above-mentioned pledges, that I may have it properly credited in REVIEW.

S. N. HASKELL.

South Lancaster, Mass., Sept. 7, 1871.

P. S. C.: Whatever questions you may be disposed to ask, shall be duly considered.

To Bro. COTTELL: We shall be pleased to see the book to which you refer. J. H. W.

Roman Catholic Church Property.

A CASE in a Cleveland Court seems to show that the Roman Church property in the United States is not in a securely transmissible condition. The main features of the case are these: The title to the Church property is in the name of the bishop; not the bishop officially, nor in succession, nor in trust, but in Amadeus Rappe, who was the bishop, but resigned, and the diocese is now ruled by the Rev. Edward Hannin, "administrator" during the vacancy. We infer that the title to all the property of that church is in the same manner in the name of the person who holds the office of bishop. The congregation of the parish of St. Bridget desired to rebuild and enlarge their church. In this they were encouraged by Bishop Rappe (pronounced Rap). They raised about eighteen thousand dollars, appointed a building committee and made a contract involving an expenditure of about twenty-eight thousand dollars, and the contractor began tearing down, when Father Hannin, claiming as administrator to hold the title to the lot, procured a temporary injunction. On a motion to dissolve this, the case was presented and argued at great length. It appears that all that Father Hannin could show for his title was the law of the Roman Church making such a succession to the title. The judge held that he could not recognize a law of the Roman Church as setting aside the laws of Ohio as to the conveyance of real estate. Therefore he dissolved the injunction, on the ground that Father Hannin, who applied for it, had no legal title to the property.

Roman Catholic Church in the United States.

A RECENT number of the *Catholic World* directs attention to the rapid growth of the Roman Catholics in the United States. It says: "Nowhere has the Catholic Church increased so prosperously within the last fifty years as in the United States of America. Two thousand churches and chapels were built, an increase of 1,800 clergymen; 160 schools established for the Catholic training of 18,000 boys and 34,000 girls. Moreover, there existed in 1857, 66 asylums, with 4,968 orphans of both sexes; 26 hospitals, with 3,000 beds; 4 insane asylums, besides many other charitable institutions, all supported by the private charity of Catholics."

On the Other Side of the Water.

SIGNS OF THE TIMES.

DR. JOHN LORD writes to the *New York Observer* under date of July 10, in the following strain. How long can things go on in this fashion? He says:—

It is not the fashion in London to appeal to the intellect. Everything is in the way of amusement. The whole city seems sensualized. Of course, there are grand exceptions; but no man, except in Parliament, or in the court, or universities, rises to fame, in the popular sense, unless he amuses. The novelists are sensational. Music is sensational. Preaching is sensational. Everything is sensational. More and more are all classes assimilating in intellect with no towering men of genius. He who expects to be lifted up by profound thought and lofty, impassioned eloquence, will be disappointed here; as in Antioch, or Carthage, or Rome in the third century, men live for the present hour. An intense epicureanism is the only vitality, aside, of course, from machinery. Society is conventional when not luxurious.

NOT IN EARNEST.

I am, however, amazed at so much honesty, propriety, civility, and decorum, when there appears to be so little of earnest thought or religious life. It is not preaching or reading that keeps the English people so respectable. It is moral machinery—custom, public opinion. Yet I cannot see how public opinion or conventional life can long be sound when there is so little interest in those subjects which pertain to intellectual growth and moral improvement. I anticipate a decline of those virtues in which the strength of man is located. I see no sources of renovation. And when I examine the heart of common life, I am amazed at the extent of demoralizing amusements. The shops shut at 6. Philanthropy—mechanical philanthropy—has effected this. But the clerks spend their evenings at low theaters, still lower saloons of vulgar pleasure, in coffee houses, in drinking and smoking. The gin palaces are still more splendid in gas than ever; the tobacco shops are greatly multiplied, and the streets as ever, disgraced by the class who walk in them till nearly morning with mincing eyes and outstretched necks, and where no stern prophet arises to rebuke the degeneracy. When and how will retribution come?—for come it must, or the God of Moses and David and Isaiah is not the same to-day, yesterday and forever.

GIVEN TO PLEASURE.

There seems to be a greater devotion to pleasure in London than with us. The lower classes, after their day's work, frequent the low places of amusement. With the upper classes, it is a perpetual round of banquets and fetes and operas—after the duties of the day are discharged. The day does not begin till 9 o'clock with scarcely any class, and sometimes much later, even when the sun rises at 4 or 5. At 7 in the morning the streets are deserted, except by hucksters and market people. The gayest hours are from 5 to 12 p. m. The streets are all animation at 12 o'clock. One is hungry in a country town in America at 2 o'clock, in New York at 6, in London not till 7 or 8. The upper classes seldom dine till 7-12. The Queen gave a public breakfast the other day, from 4 to 6 p. m. It is an old story for Parliament to sit till 2 in the morning; but it is not till 11 or 12 that balls or parties begin. Still I suppose there are thousands who do not bow the knee to Baal of fashion, but retire in good season, and commence work at 10 in the morning. The courts open at 10, and lunch at 1.

News and Miscellany.

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

PERسيا.—The *Levant Herald* says the deaths at Tabreez, Persia, still average 240 per day. The Christians and Mussulmans are camped in the mountains, and business is entirely stopped. The Persian army has been disbanded. Storms and inundations have almost entirely destroyed the bazars and gardens in the vicinity of Tabreez.

THE WEST INDIES.—The hurricane of the 21st ult. occasioned immense damage. In the island of Antigua every estate was damaged. In the island of Tortola, five churches were blown down or shattered by the hurricane. In the island of St. Kitts, 800 houses were destroyed, and 40 estates were nearly ruined. In the island of Saba, the growing crops were destroyed.

FROM Rome we learn that the Clerical party are preparing for a demonstration on the 20th inst., and that the "Reds" are resolved to make a counter demonstration. Trouble is anticipated. The Alfer Society threatens to burn the Vatican. Precautions have been taken against the execution of the design; but, in case an attempt should be made and anarchy should ensue, the residence of the pope will be protected by the flags of the foreign ambassadors. . . . The pope has sent a letter to M. Thiers congratulating him upon the continuance of his term of office. . . . The papal journals contain severe criticisms upon Napoleonism.

THE Susquehanna Valley Home, an institution for orphan children at Binghamton, N. Y., has been brought into questionable repute. On Tuesday, August 29, Elijah Castle, a citizen of Binghamton, discovered a boy about nine years old on Oak St., walking slowly along, his motion being impeded by a heavy piece of wood, which was chained to his neck. Inquiry elicited from the boy that his name was Frederick Bowman, and that he was a runaway from the "Home," where he had been carrying the dog about in the manner described for four weeks. The wood was oak, weighing sixteen pounds, and

was chained to his neck. The boy was taken to the city jail, where the rivets were filed away and his neck released. The superintendent of the Home is the Rev. Mr. Van Epps. Two committees, one of nine gentlemen and the other of ten ladies, are now engaged in examining the affairs of the Home. A warrant has been issued for the arrest of Van Epps, who is in Boston. The principal charges are made by a respectable widow, Mrs. Mary Backman, who worked at the Home for a month, and then left because she could not endure to see the inmates abused as they were.

JUDGE BEDFORD, in his charge to the Grand Jury on Wednesday, denounced emphatically the crime of abortion, which recent developments show to be rife in the community, exhorting the jury to deal with it in the most uncompromising way. "Let the warning word this day go forth, and may it be scattered broadcast throughout the land, that from this hour the authorities, one and all, shall put forth every effort and shall strain every nerve until these professional abortionists, these traffickers in human life, shall be exterminated and driven from existence, and the majesty of the law be fully vindicated in all cases of this fiendish character."

GREAT BRITAIN.—A terrible explosion occurred on Wednesday morning in a coal mine near the town of Wigan, in Lancashire. Some fifty persons who were in a seam of the mine at the time of the catastrophe were cut off from communication with the outer world, and suffocated by foul air. A party sent down to ascertain the condition of the men who had been buried alive, also perished.

Mrs. MARGARET FINLEY, living near Wabash, Ind., murdered her three children on the 6th inst. She took her babe by the feet and beat its brains out on a stone, and cut the throats of her two eldest children, aged nine and eight years respectively. The woman was arrested and lodged in jail. She is a widow, her husband having died last winter. She seems perfectly sane, and says she killed the children to get rid of them.

THE northern forts around Paris are about to be evacuated by the German troops, after which the Army of Occupation will be withdrawn from French territory at the rate of 3,000 per day; the Department of the Oise alone remaining in possession of the Germans until the third half milliard francs of indemnity is paid. . . . An interview has been arranged between M. Thiers and Prince Gortschakoff, to take place soon, at Lausanne, in Switzerland. . . . The Assembly has adopted a bill laying the burden of the losses caused by the war on the whole nation, and providing for the immediate distribution of 106,000,000 francs among the sufferers by the insurrection of the Commune. . . . Several of the females engaged in firing buildings in Paris during the last days of the Commune have been sentenced to death, while others have received sentences to solitary imprisonment in a fortress.

THE Tammany Ring of N. Y. city has, at last, broken up and come to grief. Last week Judge Barnard granted a temporary injunction against their further use of the city treasury; and a motion for making the injunction perpetual is now being argued, with a fair prospect that it will be granted. In the meantime, there is dire consternation among the Ring Officials. Some of them are placing their property out of their hands; the mayor has officially called on the comptroller to resign his office; and the amazing announcement is made that the comptroller's office has been robbed of many important vouchers, which were to be used in the pending suits against them.

OUR COMMERCE.—The Bureau of Statistics has compiled tables of the foreign trade of the United States during the year 1870 as compared with former years. An examination of them shows that over seventy-three per cent of our entire foreign trade in 1869 and over seventy-nine per cent in 1870 were carried in foreign bottoms; that the excess in value of imports over exports was, in 1869, \$68,692,422; while last year it was only \$2,214,493; and that the value of foreign commodities remaining in warehouse December 31, 1870, was \$55,620,635, as compared with \$51,763,412 in 1869.

Appointments.

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

PROVIDENCE permitting, we will hold meetings as follows: At Thorn Bottom, Tioga Co., Pa., Thursday evening, Sept. 28; Catlin, Friday evening, Sept. 29; Beaver Dam, Oct. 1. J. LINDSEY, S. A. H. LINDSEY.

QUARTERLY meeting for the church of Avon, Wis., Sept. 16 and 17, 1871. Cannot Bro. Sanborn meet with us? Other churches are invited. GEORGE McDOWELL.

QUARTERLY meeting of the church at Hundred Mile Grove, Wis., Sabbath and first-day, Oct. 7 and 8, Providence permitting. We hope to see a general gathering of the friends of the cause. N. M. JORDON.

MONTHLY meeting at Jackson, Mich., Sabbath, Oct. 7. D. R. PALMER.

HOLLY, Sabbath and first-day, Sept. 30-Oct. 1; Spring Brook, where the brethren there may appoint, Tuesday evening, Oct. 4; Itasca, 7 and 8 Let this be a general meeting for Gratiot. Williams-town, Bay Co., 14 and 15. R. J. LAWRENCE.

CEDAR SPRINGS, Sabbath and Sunday, Sept. 30 and Oct. 1; Greenville, 7, 8; Bushnell, 11, 12; Orleans, 15, 16; Orange, 22, 23. JOSEPH BATES.

THE Lord willing, I will meet with the friends of the cause in Mercer Co., Ill., at the Marsh school-house, west of Aledo, Sabbath and first-day, Sept. 30 and Oct. 1; and continue over Sabbath and first-day, Oct. 7 and 8. There will be a meeting Sabbath evening, and prayer-meeting at nine o'clock A. M. Sabbath morning, preaching 10:30 A. M., and in the evening Sabbaths and first-days.

There will be an opportunity for baptism during the meeting. We sincerely hope that those who should go forward in this ordinance, will not let this opportunity pass.

We want all the friends in this section to attend and bring their friends with them.

Let us all try and draw near to God, and seek his presence and blessing upon our meeting. R. F. ANDREWS.

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