

# 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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#### TO THE DOUBTING.

**Doubting one!** sunshine is hidden above thee,  
The clouds will disperse when thy vision is clear;  
Pray! God is willing, is waiting to love thee,  
Prayer is the spy-glass that brings Heaven near.  
Ere led from the garden to Calvary's tree,  
Jesus, thy Saviour, was praying for thee.

**Tempted one!** Jesus has measured thy sorrows,  
Strength shall be thine as thy day to endure;  
A way of escape he will surely provide thee,  
Cling to the Rock, and thy conquest is sure.  
Ere led from the garden to Calvary's tree,  
Jesus, thy Saviour, was praying for thee.

**Mourning one!** seeking the gift of the Spirit,  
Thou through the truth shalt sanctified be;  
Perfection of love, even thou may'st inherit,  
Love in its fullness is offered to thee.  
Ere led from the garden to Calvary's tree,  
Jesus, thy Saviour, was praying for thee.

#### FORTY ANSWERS

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

BY ELD. D. T. BOURDEAU.

(Continued.)

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

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

WHEN Paul says, "Do we then make void the law through faith? God forbid, yea, we establish the law," Rom. 3:31, we affirm that the Sabbath is not made void, but established, through faith. When Paul concludes that "the law is holy, and the commandment holy, and just, and good," Rom. 12, we conclude the same of the fourth commandment. When he says, "I delight in the law of God," verse 22, we infer that he delighted to keep the Sabbath. When the beloved apostle defines sin as "the transgression of the law," John 3:4, we scripturally and logically assert that it is sin to transgress the fourth commandment. Again, when he says, "This is the love of God, that we keep his commandments," 1 John 5:3, we believe that we show our love to God by keeping the Sabbath. When, of the law that says, "Do not commit adultery" and "Do not kill," James says, "So speak, and so do, as they that shall be judged by the law of liberty," James 2:11, 12, we infer that we shall meet the Sabbath in the Judgment.

To say that Christ and the apostles were authors of a new moral law would be to represent that there are at least thirteen law-givers for this dispensation; but James says, "There is one Law-giver, who is able to save and to destroy," James 4:12. The Scriptures represent Christ as being a mediator and advocate between God, whose law has been transgressed, and man, the transgressor of God's law. 1 Tim. 2:5; 1 John 2:1. But if Christ be our law-giver, who is our advocate?

If the law of ten commandments was abrogated at the cross, and if Christ, by quoting and teaching some of the commandments, made them a part of his law, then Christ abolished a part of his own law. Again, if the apostles, by the very act of quoting the commandments, made them a part of a new law, as some of them were quoted years after the crucifixion, it would follow that some of the commandments were not binding for years!

In human affairs, a change of circumstances may make it necessary to abolish certain laws to enforce principles of justice. But no change of circumstances can affect the law of eternal justice. Human legislators may err for want of wisdom, and shamefully yield to the wicked desires of lawless subjects, in changing righteous laws. But

the God of Heaven is too wise to err, and too good to be tempted by evil.

**OBJECTION 11.** The Sabbath has been changed from the seventh to the first day to commemorate the resurrection of Christ.

**ANSWER.** If such a change has been effected by divine authority, we should expect to find it as clearly revealed in the Scriptures as the law enforcing the seventh day was. But the facts in the case are simply these: (1) It is not once stated in the entire Bible that God, Christ, or the apostles, ever changed the Sabbath to the first day; or, (2) that they ever blessed or sanctified that day; or, (3) that they ever commanded to observe it; or, (4) that they or the apostolic church ever kept it holy or even made it a rest-day; or, (5) that they ever called it the Sabbath, Christian Sabbath, or Lord's day; or, (6) that they ever pronounced blessings for keeping it, or threatenings against its profanation.

The first day of the week is mentioned but eight times in the New Testament. Matt. 28:1; Mark 16:2, 9; Luke 23:54; 24:1; John 20:1, 19; Acts 20:7; 1 Cor. 16:2. The eight texts mentioning that day simply call it "the first day of the week," while three of them call the day before the first day "the Sabbath." Six of these texts, written by four evangelists, show that Christ rose on the first day, and that on the evening of the resurrection day, when Christ appeared to the disciples as they "sat at meat," or were eating their supper, to convince them that he was risen, "he upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen." Mark 16:9-14; John 20:19.

How then could they commemorate his resurrection? It was just as necessary to have it recorded that Christ rose on the first day, as it was that he was crucified the day before the Sabbath, Mark 15:42; Luke 23:54; John 20:31, to prove his prediction true that he should rise the third day. Matt. 16:21; 20:19; 1 Cor. 15:4.

One of the two remaining texts that speak of the first day, Acts 20:7-14, gives an account of a farewell meeting held at Troas during the night part of that day, verse 8, corresponding with our Saturday night; for, according to the Bible manner of reckoning time, the day commences with the evening (night), or at sunset. Gen. 1:5; Lev. 23:32; 22:6, 7; Josh. 10:26, 27; Mark 4:32, 21. "The disciples came together to break bread, and Paul preached to them, ready to depart on the morrow." While Paul was preaching, Luke and others were sailing a ship around a point of land from Troas to Assos. Verse 13. And, Sunday morning, Paul traveled on foot across the point of land from Troas to Assos, where they all set sail for Jerusalem. We have seen that it was the manner of Paul to hold meetings on the Sabbath; but we are not told to keep the day on which the disciples at Troas met once to break bread, improving their last opportunity of seeing and hearing Paul. This text is not only silent on the Sabbath question; but it presents the best of evidence that the first day was not observed by the apostles.

The eighth and last text mentioning the first day, 1 Cor. 16:1-3, sets forth a system of finance for the support of the gospel, Rom. 15:25-28, by which each Christian at Corinth and elsewhere was to "lay by him," or at home, Greek, etc., on the first day of the week, which Seventh-day Adventists are wont to do; and we have seen that the church at Corinth was raised by meeting with Paul and hearing him preach "every Sabbath." Acts, 18:4-11.

Would God change the Sabbath and thereby originate a new and important obligation without saying one word about it? We commemorate the resurrection of Christ by the ordinance of baptism, Rom. 6:4, 5; Col. 2:12.

**OBJECTION 12.** All the days of the week are alike. Rom. 4:5.

**ANSWER.** Not only does this objection squarely contradict the one we have just noticed, but it militates against the Bible. Though the expression, "every day alike," in Rom. 4:5, signifies every day that is embraced in Paul's subject, yet it cannot comprise every day in the week; for, (1) John distinguishes one day from the rest in this dispensation, by calling it "the Lord's day," Rev. 1:10. (2) The fourth commandment, which is a part of the law that is to remain in force "fill heaven and earth pass," Matt. 5:18, makes a difference between the seventh day and the others of the week. (3) Christ and early Christians showed by their example that the day pointed out and enforced in the fourth commandment was not like the other days. Luke 4:16; 23:56; Acts 17:2; 16:13; 18:3, 4, 11; 13:42, 44. The expression, "every day," in this passage, must, therefore, be limited in its meaning, as it is in "every day clothes," and in Ex. 16:4, where God told the Israelites to gather a certain rate of manna "every day," while on the Sabbath there was to be none; and as the expression, "all things," is in the following texts: "One believeth that he may eat all things," Rom. 14:2, "All things are lawful to me; but all things are not expedient," 1 Cor. 6:12. Charity "believeth all things, hopeth all things." 1 Cor. 13:7.

Some at Rome were weak in the faith, and still observed the days of the typical system; while others, who were stronger, esteemed every day within the range of that system alike. To say that Paul refers to the law of ten commandments, which must stand or fall together, would be to represent him as calling those weak who kept that law, and those strong who violate it.

**OBJECTION 13.** Paul feared he had bestowed labor in vain on those of the Galatians who observed days and months and times and years. Gal. 3:10, 11.

**ANSWER.** It would not be fatal to the Sabbath cause even to admit that the days mentioned in this text were days that the Jews were required to keep; for we find several annual Sabbaths and feast days ordained by the typical system "besides the Sabbaths of the Lord." Lev. 23:38, etc. But some claim, with a good degree of plausibility, that as the Galatians once "knew not God, but did service unto them which by nature are no Gods," verse 8, they must have been idolatrous Gentiles, and the days Paul here alludes to were days observed by the heathen, corresponding, perhaps, with what some now call lucky days. In adopting either of these interpretations the Sabbath cause remains unshaken.

**OBJECTION 14.** If the Sabbath is still in force, why was it not mentioned in the gospel commission, Matt. 28:19, or in Christ's reply to the young man, Matt. 19:17-27, or in the decision of the council at Jerusalem, Acts 15, or on the day of Pentecost? Acts 2.

**ANSWER.** (1) In the gospel commission, not one of the ten commandments is mentioned. Shall we therefore break them all? This commission was to preach the gospel, which is good news of salvation from sin, and sin is the transgression of that law of which the Sabbath is a part. (2) Christ, in his reply to the young man, did not mention the first four commandments, nor the tenth commandment. Could the young man go to Heaven full of idolatry, profanity, Sabbath-breaking, and covetousness? Christ told the young man unqualifiedly to "keep the commandments." The young man claimed that he had kept them, but the test to which Christ subjected him evinced that he was not perfect, but was a covetous and idolatrous young man, and did not love God supremely, or his neighbor as himself. (3) The topic up for discussion in the council at Jerusalem was circumcision and the law of Moses. Acts 15:15. In the decision of that council only one of the ten commandments is alluded to. May we then violate the rest? (4) On the day of Pentecost, the Jews were commanded to

repent of having killed Jesus. This was their great sin at that time. But all this vast multitude, assembled from sixteen different countries, and composed of Jews, and proselytes from the Gentiles, kept the seventh-day Sabbath. What a mighty influence they must have exerted in favor of the Sabbath! and how providential it was that the Jews should thus be scattered in about every nation under heaven.

It is unreasonable to select an isolated scripture that does not mention the Sabbath, and conclude therefrom that the Sabbath is not binding. By this mode of reasoning, men can disprove all the doctrines of the Bible. For instance, baptism is not mentioned in the decision of the council, in Acts 15. Shall we then reject baptism? Again, the book of Esther does not mention the name of God. Is there, therefore, no God? Again, the book of Genesis contains no precept to love God or our neighbor. We should take positions in harmony with the general tenor of the Scriptures.

**OBJECTION 15.** The sin of Sabbath-breaking is not condemned in the New Testament.

**ANSWER.** The law of the Sabbath, which is acknowledged and enforced in the New Testament, Matt. 12:12; 5:17-19; 19:17, as strongly reprobates sin as it did when Jehovah proclaimed it from Sinai. Hence the example of the Saviour and primitive Christians in keeping the Sabbath, Luke 4:16; 23:54-56, etc., is a standing rebuke against those who knowingly profane the Sabbath; and we should learn from the threatenings of the Lord against Sabbath-breaking in the Old Testament as though they were uttered against the violations of the Sabbath in our day.

The fact that no special mention is made in the New Testament of the sin of Sabbath-breaking in the times in which it was written, is good evidence that those preaching and writing in those times were not under the painful necessity of saying as much upon this subject as we are. In other words, the Sabbath was observed by the Christians of those times. The early Christians were largely made up of Jews and pious Gentiles who already kept the Sabbath, and who were confirmed in their practice by the example of Christ and the apostles; and as they observed but one and the same day, they presented a united front to the Gentile world; and those Gentiles who received the gospel would also receive the Sabbath without contestation. Hence we see them at Antioch inviting Paul to preach to them on the next Sabbath day. Acts 13:44. This request was made on the seventh-day Sabbath with reference to the next seventh-day Sabbath, showing that there was no first-day Sabbath between. We also see the Gentiles in the popular city of Corinth joining themselves to Paul and other Jews in the worship of God, "every Sabbath." Acts 18:4.

But it is a remarkable fact that when we come to prophecies relating to our times, we not only see the Sabbath enforced as the seal, sign, or mark of the living God, and a Sabbath reform pointed out, Rev. 7:2; Ex. 31:17; Eze. 20:12, 20; Isa. 58:12, 13; but we also have a solemn warning against deliberately receiving the mark of the beast, papacy, as opposed to the commandments of God and the true Sabbath. Rev. 14:9-12; 7:1, 2; 13:16, 17. Here again we see the sin of knowingly profaning the Sabbath, reprobated.

**OBJECTION 16.** Those who pretend to keep the Sabbath, should not go out of their houses, kindle fires in their dwellings, or travel more than a Sabbath day's journey on that day. Ex. 16:29; 35:13.

**ANSWER.** These prohibitions form no part of the fourth commandment. (1) The first relates to the Israelites' not going out of their dwellings to gather manna on the Sabbath, as they were to do this the day before the Sabbath. (2) The second was a temporary prohibition binding on the children of Israel only in the warm climate of

Arabia when "there was not one feeble person among their tribes." Ps. 105: 37, and when they had their food cooked on Friday. To kindle fires under those circumstances would have been a violation of the fourth commandment. But when the Jews reached the land of Palestine, where there sometimes falls a foot of snow, and the cold is so intense at times as to freeze man and beast, Ps. 147: 16-19; Jer. 36: 22; John 18: 18; Matt. 24: 20, it became an act of mercy for them to kindle fires on the Sabbath. (3.) The idea of a Sabbath day's journey (about one mile, or as some say, two miles and a half) does not come to us as a command. It would be lawful to travel more than that distance in performing acts of mercy; while it would be sinful to travel any distance for secular purposes on that day. But how can the objector permit us to travel a Sabbath day's journey on the Sabbath, and yet confine us to our houses on that day? The Jews went to and returned from their synagogues, lead their beasts to water, took the sheep out of the pit, etc., on the Sabbath day.

OBJECTION 17. The first covenant, or law of ten commandments, waxed old and vanished away. Deut. 4: 13; Heb. 8: 7.

ANSWER. The word covenant, as well as the term law, is variously used in the Bible. Gen. 9: 8; 17: 1-11; Deut. 29: 1, etc.; and though the ten commandments are sometimes called covenant in the Scriptures, yet they are not the first covenant. A covenant, in the common acceptation of that term, is a contract or "agreement between two or more parties, embracing mutual conditions and mutual promises." The first covenant was an agreement respecting the ten commandments, but was not those commandments. Its object was to produce obedience to those commandments. God's part of this covenant was, "Obey my voice, and keep my covenant, then ye shall be a peculiar treasure unto me." Ex. 19: 5. Read also Jer. 11: 3, 4. On the part of the people, the stipulation was, "All that the Lord hath spoken we will do." Ex. 19: 8; 24: 3, 7. This covenant had a mediator, and was dedicated with blood, verse 8; Heb. 9: 18-20. "The first covenant," says Paul, "had also ordinances of divine service, and a worldly sanctuary." Heb. 9: 1.

The children of Israel broke God's commandments and forfeited their rights to the blessings of the covenant. God found fault with them (not with the law) and in mercy made a second covenant with them, based, not on better moral principles, but on "better promises," Heb. 8: 6, three of which are: (1.) "I will put my law into their inward parts, and write it in their hearts." (2.) "I will forgive their iniquity." (3.) "I will remember their sin no more." Jer. 31: 31-34; Heb. 8: 7-12. Christ, as mediator of this covenant, confirmed it with many. Dan. 9: 27, teaching it in all its branches. Having the law of God written in his heart, Ps. 40: 8, he taught it thoroughly, pointing out the rich blessings resulting from obeying it. He also taught the real means of pardon, Matt. 20: 28, and instituted the Christian ordinances to keep them in remembrance, Matt. 26: 26-29; 28: 19; 1 Cor. 11: 23-26; Rom. 6: 3-5, etc.; and finally sealed the covenant with his own blood.

Under the new covenant, instead of having sacrifices that cannot take away sin, and in which "there is a remembrance again made of sins every year," Heb. 10: 3, we have a perfect sacrifice, that brings pardon in the fullest sense, so that our sins will be remembered no more. Instead of the law being written on tables of stone, we have it written by the Spirit of God in the fleshly tables of the heart. 2 Cor. 3: 3. The law of God existed before the first covenant was made; the object of both covenants was to secure obedience to it; and it is "the covenant commanded to a thousand generations." Deut. 4: 13; 1 Chron. 16: 15.

With the following extract from Eld. Andrews concerning the allegory in Isa. 54, and Gal. 4: 21-31, we conclude our answer to this objection:—

"(1.) The two women, Hagar and Sarah, represent, not the law and the gospel, but old Jerusalem and Jerusalem above. For the mothers of the two families are not the covenants, but the Jerusalems. See verses 25-31. (2.) The two covenants whereby God in his worship is connected with these two Jerusalems, are represented by the relation which Abraham sustained to these two women. (3.) The children of old Jerusalem are the natural descendants of Abraham. (4.) Those of the New Jerusalem are those who are his children by

faith and obedience. John 8: 39. (5.) The bondage of old Jerusalem was not caused by the law of God, but by sin. John 8: 32-36. (6.) The freedom of the children of the heavenly Jerusalem is not their liberty to violate the law of God, but their freedom from sin. Rom. 8: 1-7. (7.) Those who are not under the law, but under grace, have been pardoned in consequence of faith and repentance. Rom. 3: 19-31. (8.) Finally, our heirship is under the new covenant, not under the old. We have deliverance from sin through the blood of Christ, but not permission to violate the law of God. The design of the new covenant is to rescue us from the condemnation of the law, and not leave us till the law of God is made a part of our very being, and its righteousness is fulfilled in our lives. The old Jerusalem, with its sanctuary, its ark, and its priesthood, has passed away. But Jerusalem which is above is our mother; and in its sanctuary is found, not alone our High Priest with his atoning blood, but also the ark of God, wherein is that law which the new covenant writes in our hearts. Rev. 11: 19."

OBJECTION 18. We are not under the law, but under grace. Rom. 6: 14.

ANSWER. As all have transgressed the law, Rom. 3: 19, to be under the law is to be under its curse or penalty; or, according to the first clause of Rom. 6: 14, it is to be under the dominion of sin, the wages of which is death. Verse 23. To be under grace, is to be under the favor of Christ, who died to redeem us from the curse of the law, having been made a curse for us. Gal. 3: 13. But does being under grace release us from keeping the law, and therefore give us license to sin? Let the next verse answer: "What then? shall we sin [transgress the law, 1 John 3: 4], because we are not under the law, but under grace? God forbid." Verse 15. To thus take the liberty of sinning would evince the basest ingratitude and bring us under the law again.

OBJECTION 19. The law and the prophets were until John. Luke 16: 16.

ANSWER. If this language proves that the law ceased when John appeared, then it was not abolished at the cross. Which position will the objector take? Again, if this text shows that the law ceased at the advent of John, it proves the same in regard to the prophets. Then we have no prophecies that relate to Christ; and who can tell that he was the Messiah? More than this: we have no prophecies of the Old Testament that reach into this dispensation. Matt. 11: 13, reads, "The law and the prophets prophesied until John." Then, the law and the prophets prophesied, or were preached, until John. "Since that time the kingdom of God is preached;" *i. e.*, in addition to the law and the prophets. If Christ, in this passage, designed to teach that the law had passed away, we should expect him thenceforward to speak of it disparagingly, if he mentioned it at all. But in the very next verse and onward he says, "And it is easier for heaven and earth to pass, than one tittle of the law to fail. Whosoever putteth away his wife, and marrieth another, committeth adultery."

OBJECTION 20. We cannot be justified by the works of the law. Rom. 3: 20.

ANSWER. Paul tells us, in Rom. 3: 20, why we cannot be justified by the deeds of the law: "Therefore," he says, "by the deeds of the law shall no flesh be justified in his sight; for by the law is the knowledge of sin." It is because the law condemns us as sinners that it cannot justify us. If it condemned and justified us at the same time, it would contradict itself and be unjust. This would be true of the law of our own land. The law cannot justify us, because none of our good works can be better than what the law requires, so that our present and future obedience cannot offset against our past sins. Hence, the importance of believing on Christ, who died for our sins, for justification. But in order to be thus justified, we must repent of our transgressions; and then we remain, by faith, in a state of justification, only just so long as we endeavor to render obedience to God's holy law.

None of our good works can cancel our past sins and justify us, not even baptism; and we are justified by faith, not because of its intrinsic value as a mental action, but because of what it takes hold of and appropriates, *viz.*, the merits of Christ's death.

But can we be justified while presumptuously discarding good works? Nay, verily. Faith without works is dead, and a dead faith cannot save us. James 2: 26.

Christians are created unto good works, Eph. 2: 10, and all are to be judged and rewarded according to their works. Rev. 20: 12; 22: 12.

OBJECTION 21. In Rom. 7: 1-7, Paul, by the figure of marriage, teaches that we are "dead to the law," "delivered from the law," that the law is dead.

ANSWER. The proper way to seize the true bearing which Paul's figure has on the law, is to look at the conclusion that he has drawn therefrom relative to the law. This we find in verses 7-12: "What shall we say, then? Is the law sin? God forbid. Nay, I had not known sin, but by the law: for I had not known lust except the law had said, Thou shalt not covet. But sin taking occasion by the commandment wrought in me all manner of concupiscence. For without the law sin was dead. For I was alive without the law once; but when the commandment came, sin revived, and I died. And the commandment, which was ordained unto life, I found to be unto death. For sin, taking occasion by the commandment, deceived me, and by it slew me. Wherefore the law is holy, and the commandment holy, and just, and good." How different is Paul's conclusion from that of the objector! Instead of conveying the idea that the law is dead, it teaches that the law showed Paul that he was a sinner, and slew him, and that for this reason he speaks of it in the highest terms.

Paul, by the figure of marriage, illustrates the subject of conversion. In this figure are four objects: a woman, her first husband, her second husband, and the law of marriage. The first husband dies, and the woman is at liberty to be married to the second husband. The law that bound her to her first husband, binds her to her second husband. In the application, there are also four objects: the sinner, the "old man," "body of sin," or "the carnal mind." Eph. 4: 22; Col. 3: 9, "the new man," "Lord Jesus Christ," or "Christ in you the hope of glory," Col. 1: 27, and the law of God. The old man is "crucified," or "put off," then the individual can be married to Christ, or the new man can be "put on." And the law of God, which showed the sinner his relations to the old man, binding him to sin and death, now approves the convert as a righteous man, and thus unites him to Christ, unto eternal life.

Says Paul, "Wherefore, my brethren, ye also are become dead to the law by the body of Christ, that ye should be married to another," etc., Verse 4. We are dead, not the law. This death takes place in repentance, in which the old man dies. But what kills us in repentance? It was the law that slew Paul, verses 10, 11, who also was crucified with Christ. Gal. 2: 19, 20. The same law that condemned Paul as a sinner, slew Christ in Paul's stead. Therefore Christ, by his sacrifice for sin, in the strongest conceivable manner, "condemned Paul in the flesh." Rom. 8: 3.

We are dead to the law *by the body of Christ*. The penalty that we deserved for our transgressions of God's law is met in the body of Christ, that was offered for us; and the law is satisfied. We are thus delivered from it as a condemning rule. "That being dead wherein we were held" is not the law, but sin and condemnation. It was because the law of God could not be revoked that Christ met its penalty for us by his death. And shall we not avoid those transgressions of God's law which made it necessary for Christ to pay so dear a ransom for us? And can we show that we are converted or changed except by a life of conformity to the law of God?

From the fact that in conversion, Paul by "the law of the Spirit of life" was "made free from the law of sin and death," Rom. 8: 2, it is claimed by some that under the gospel a new law takes the place of the law of God. But the law of sin and death is not the law of ten commandments, but is a law that is squarely opposed to that law, and which leads to its transgression; for "sin is the transgression of the law." 1 John 3: 4. To obey the law of sin is to transgress God's law, and brings condemnation and death. To be made free from the law of sin, is to be brought into obedience to the law of God. But in Rom. 7: 22, 23, Paul makes a clear distinction between the law of sin and the law of God: "For I delight in the law of God after the inward man: But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members." This was Paul's experience while struggling

to break away from sin in conversion. See verses 24, 25. By the law of the Spirit of life, which is but another form of expression to denote the gospel, Paul obtained freedom from sin and condemnation, and not license to transgress God's law.

OBJECTION 22. "Christ is the end of the law for righteousness to every one that believeth." Rom. 10: 4.

ANSWER. If Christ being the end of the law means that the law is done away, then the law is abolished to the believer only, while it is still binding on the unbeliever; for Christ is the end of the law "for righteousness to every one that believeth." End here signifies object or design, as in the following scriptures: "Ye have seen the end of the Lord." James 5: 11. "The end of the commandment is charity." 1 Tim. 1: 5. The object of the law was to make us righteous and give us life, but man transgressed the law and it could not accomplish this object for us. Christ fulfills this object for the repenting believer, who by faith in him puts on his imputed righteousness, lives a life of obedience, and secures eternal life.

The folly of rejecting the law because it does not pronounce us righteous or justify us, is illustrated by a carpenter who would throw away his square and his line because they condemn every object to which they are applied. Let the law remain as a reprover of sin to the sinner, that he may go to Christ for salvation, and as a rule of life to the Christian; and let faith in the merits of Christ's death, accompanied by genuine repentance, remove our sins and defects of character pointed out by the law. The ultimate object of the death of Christ was "that the righteousness [or right doing] of the law might be fulfilled in us," and that we might overcome the carnal mind which "is not subject to the law of God." Rom. 8: 4, 7, 13.

OBJECTION 23. That which was "written and engraven in stones" was "done away" and "abolished." 2 Cor. 3: 7, 11, 13, 14.

ANSWER. 1. That which was done away was "the ministration of death," or of the law of ten commandments "written and engraven in stones." The ministration of a thing is not the thing itself. "The ministration of the Spirit," or of "the Lord," verses 8, 17, is not the Spirit or the Lord; and the ministration of the ten commandments is not those commandments.

2. Ministration comes from a "Greek word which signifies the service performed by a minister" (Greenfield), or an administration. 2 Cor. 9: 12. Under the old ministration, death without mercy was administered to the willful transgressor of God's law. This typical death penalty, forming a part of the civil code of the Jews, was done away; but the law remains the same. And if nine of the commandments can exist without the temporal penalty of death, the fourth can.

3. The ministration of death, or condemnation, was glorious, because it extolled the justice of God's law and shadowed forth the work of Christ. The ministration of the Spirit is more glorious, because that under it we behold the Lord, as it were, with open face; mercy and truth meet together, and the penalty is not immediately inflicted; for we have a better sacrifice than those that prefigured it.

4. The ten commandments are here called death according to a figure of speech by which the cause is put for the effect, as in the expressions, "There is death in the pot." 2 Kings 4: 40. "The words that I speak unto you . . . they are life." John 6: 63, etc., etc. The ten commandments were ordained to give life to the obedient, but men, by breaking them, have found them to be death.

5. Moses was the leading minister under the old ministration; hence, that which was abolished is said to be the glory of Moses' countenance. Verses 7, 13. This glory represented the glory of the typical system, and was covered by the veil when Moses came down from the mount. But the law was not covered by the veil. Moses held it in his hands. Ex. 34: 29-35.

6. That which was done away did not exist when Paul wrote this passage, A. D. 60; for he says, "that which is done away," and "that which is abolished;" and not that which was done away, and that which was abolished, but a part of which has come to life again. And who dares say that not one of the ten commandments was then in existence?

7. Again, the words "done away" and "abolished" in this passage (verses 7, 11,

13, 14) are translated from the same Greek word which is rendered "make void" in Rom. 3:31: "Do we then make void the law through faith? God forbid; yea, we establish the law." The ministration of death was made void by faith; but the law of God was not.

8. Finally, with the idea that Christ did no sin, but kept the commandments, and that under the ministration of the Spirit, the law of God is to be written by the Spirit of the living God on the fleshy tables of the heart, Jer. 31:33; 2 Cor. 3:3, how deeply interesting is the last verse of this chapter: "But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord."

(To be Concluded.)

The Bible.

UNLIKE books of history or fiction, the Bible never grows monotonous. There is always something fresh and new, often as we may read it. And for pathos, history, poetry, and sublimity, where will we find its equal? Yet to some it is a dull, uninteresting book, used only from compulsion or from a sense of duty. But how important that we study it, and as a matter of choice and pleasure. And the more that we do, will our happiness be increased. But unless we make it our rule of conduct, we study it, not with the right motives, and will have need of inquiring,

"What sheaves have I gathered in the world's great field,  
To be burned at the Judgment day?"

To study merely for a display of our knowledge in any branch, is not surely the motive underlying principle; but how much more a mockery and display of egotism is that study than any other?

"And better had they ne'er been born,  
Than read to doubt, or read to scorn."

And wherever the Bible has been suppressed, we find ignorance, superstition and vice, the result.

Birds at Prayer.

W. C. PRIME, in his "I Go a Fishing," relates the following curious custom of birds:

"A—'s birds yonder have, beyond question, means of exchanging ideas." "You would think so if you saw them at prayers." "Wha-at?" "Yes; at prayers. It isn't anything less. There are birds of every country under the whole heavens, and with voices as various as the languages of men, and you hear what a wild concert of delight they keep up all the day long. But every day this entire group of birds assemble in silence, and if it isn't a prayer meeting, I don't know what it is. There is no forewarning that we can detect. While they are all chattering, singing, playing, here, there, and everywhere, suddenly one of them, sometimes one and sometimes another, utters a peculiar call, totally distinct from his ordinary note. Whatever bird it is, the call is much the same, and instantly every bird stops his play and his noise. They gather in rows on the perches, shorten their necks, so as almost to sink their heads into their feathers, and make no motion of the wing, head, or foot, for a space of thirty minutes, and often longer. It is almost a daily occurrence. Ordinarily, you cannot approach the aviary without frightening some of the birds and producing a sharp commotion; but while this exercise is going on, nothing disturbs them. They are birds of every land and climate, as you see; but this is their custom, and no one fails to attend, or behaves ill in meeting. You may think it something like mesmerism, for the leader keeps up his curious call-note throughout the service. The instant it is ended, they break up with a shout of delight, and rush around, singing and having a jolly time of it, as if thoroughly refreshed."

A CRUST of bread, a pitcher of water, a thatched roof, and love; there is happiness for you, whether the day be rainy or sunny. It is the heart that makes the home, whether the eye rests on a potato patch or a flower garden. Heart makes home precious, and it is the only thing that can.

AN easy way of openness and candor agrees with all humors; and he that is ever solicitous to conceal a defect, often does as much as to make proclamation of it.

EMPTYING of self is but the preparation for being filled with spiritual fullness.

THE LORD WILL PROVIDE.

In some way or other the Lord will provide:

It may not be *my* way,  
It may not be *thy* way;  
And yet in his *own* way,  
"The Lord will provide."

At some time or other the Lord will provide:

It may not be *my* time,  
It may not be *thy* time;  
And yet in his *own* time,  
"The Lord will provide."

Despond, then, no longer, the Lord will provide:

And this be the token—  
No word he hath spoken  
Was ever yet broken—  
"The Lord will provide."

March on, then, right boldly, the sea shall divide:

The pathway made glorious,  
With shoutings victorious,  
We'll join in the chorus,  
"The Lord will provide."

Family Relations.

It is not right for neighbors to quarrel and become so offended with each other that they cannot live in peace; but, when it comes right into the family, how much it must savor of the bottomless pit in the sight of Heaven. We need to watch ourselves on this point and pray much if we would be Christians and exercise due forbearance one toward the other in all the walks of life, lest the root of bitterness spring up in our hearts. If the "Upas" is flourishing in our hearts, let us commence to-day, and dig around it until every root is entirely eradicated; for, if we suffer it to remain, just so surely the atmosphere around us will be poisoned by our presence, and we know not how many may be brought down to death by our influence.

Jesus said that this state of things should exist in the family relation; but is it right for those who profess to be followers of that meek and lowly Jesus to live in this way? Truly, Satan as a roaring lion walketh about seeking whom he may devour, and he will drag us down to perdition if we do not watch our hearts to see what manner of spirit we are of, and resist him, that he may flee from us.

How often a fault-finding and fretful spirit is manifested by us. The little child that is loved by Jesus is not dealt kindly and patiently with. It may do wrong, but it has not yet come to the years of our own responsibility. We have had many years allotted us in which we might have obtained grace to control our tempers. If, in the midst of impatience, we should suddenly be stricken down, when called to account would He say to us, "Well done"? I fear not. But his words would be, "Depart from me." He would say, Suffer the little child to come unto me, for of such is the kingdom of Heaven.

When the fretful spirit is allowed, there are evil angels hovering around and we can almost feel the powers of darkness, while hatred, envy, and malice have a dwelling place in our hearts. If we do not agonize before God in secret and overcome this, we shall be lost at last.

We must have love, joy, and peace in our hearts continually if we would have the society of good angels here, and dwell with them hereafter forever in the presence of Jesus.

ANGELIA J. EDMUNDS.

Bedford, Mich.

The Domestic Altar.

Do you pray in your family, brother? No; I have no ability to pray at home, I have no talents or gifts for prayer, and should only expose myself.

Better speak the truth, dear brother or sister, and acknowledge that you have no love for domestic prayer, that the cross is too heavy, that you have not sufficient strength to erect the family altar, and there, through the blood of Jesus, seek a closer walk with God.

A great objection is, the fear of ridicule, or being thought unnecessarily precise and strict. This, though not much brought forward, has frequently great weight with those who neglect this duty. Now, here I say, The irreligion of others is the very reason why you should be faithful to God. Imitate, here, the holy example of Noah, Abraham, Joshua, and all the servants of God. If your religion were genuine, and you stood alone in the world, it might still be said of you, in the striking expressions of Milton,

"—Faithful found

Among the faithless, faithful only he;  
Among innumerable false, unmoved,  
Unshaken, unseduced, unterrified,  
His loyalty he kept, his love, his zeal;  
Nor number nor example with him wrought  
To swerve from truth, or change his constant mind."

Perhaps in this very thing, God is bringing the touchstone to our character. He here tries us, whether we will indeed confess Christ before men. Remember, then, "If we deny him, he will also deny us;" while on the other hand, if we confess Jesus before men, he will confess us before his Father and the holy angels. Some have regular family worship in general, but when they have some friend or relative in their house, unaccustomed to this service, they are induced by Satan and the fear of man, perhaps under the pretense of not giving offense, to neglect it. This conduct is utterly unworthy of a commandment keeping Christian.

There are some who object to family worship under the plea of not having time. They say, "I am engaged in business from morning till night." Is this true? Then surely you who have so much to do, above all men, ought especially to seek the favor and help of God. His blessing maketh rich, and he addeth no sorrow with it; but without it, all our endeavors and labors will profit us nothing. They will never make us happy. The want of time proceeds in most cases from indisposition to do duty.

But you say, "I do pray with my family on the Sabbath." It is doubtless better to collect your family together on the Sabbath than not at all, but our duty does not end with the setting of the sun. We are required to instruct our families, not merely on the seventh day, the Lord's day, but on every day; when we lie down, and when we rise up. Deut. 6:7. Your limited performance of the duty shows that you do not really love and enjoy seasons of prayer. If you did, you would more frequently engage in them.

Dear reader, do you not generally find it a weariness (Mal. 1:13), after the duties of the Sabbath, to be engaged in a service which daily custom and the benefit derived therefrom have not yet made necessary and delightful?

But again, is not the real, though not the avowed, objection this: "I am afraid of too great a restraint upon myself, that too much will be expected from me, that I must be more consistent in my character, and more circumspect in my conduct?" Let us look well into our hearts, and see if this is not the real difficulty. And if it is, consider what a sad mark it is of a man's spiritual condition to be afraid of a restraint on his sins. See Job 21:13-15.

M. WOOD.

Christian Hospitality.

WHEN the Spirit of Christ takes up its abode in the heart of man, it makes a complete revolution of affairs, and continues its regenerating influences until the man himself has actually become a new creature.

Now this is not all done in a minute; it is a slow work, of necessity, for there is so much to be pulled down before His temple can be built up; and the heart of man is so "deceitful," and so "desperately wicked," that it is not an easy matter to get it thoroughly reconstructed.

The heart that is at enmity with God is a very small, mean kind of tenement, with no room in it but for one person—self; but when Christ effects an entrance through the door, how quickly it begins to expand! First our love goes out to our own, to those of our immediate family, or our intimate acquaintances, until the circle widens and includes all humanity.

He that is the most benevolent, the most ready to disburse money for the building up of churches and the spreading of the gospel, is not always the best Christian. The paying of tithes, or the giving of alms, is not the true test of character, any more than long prayers or solemn faces imply an intimate acquaintance with spiritual things. God judges us by little things, and uses the smallest weights in his scales. What we pass over lightly, as unworthy a moment's thought or consideration, may be the very thing required to perfect our Christian character; and a single flaw in the marble may spoil the otherwise beautiful statue.

The man who is kind and thoughtful for those with whom he has business relations, and cold, harsh, and unfeeling to his wife and little ones, cannot be truly a follower of Christ.

A symmetrical development is what we require; and the capacity to make religion so much a part of ourselves that, whatever relations of life we may occupy, we cannot avoid showing that Christ dwelleth in us.

And, if the atmosphere of our homes is

rendered purer and sweeter by reason of his presence, surely his temple, the church in which we worship his name, should be purified from everything that might bring discredit to the Master whom we profess to serve. And it is to the pew-door I would bring the question of Christian hospitality, for those to answer who are "fearful to admit strangers."

Of course you claim the privilege of occupying your own seat, the one you have hired regularly, perhaps bought and paid for, and it is not always convenient to be crowded; but, if such be the case, it is far better to acquaint the sexton with the fact, than to wound by an offensive manner the sensitive soul who timidly solicits the vacant seat in your pew.

It is these little stabs from the hands of professing Christians that make large wounds in the hearts of their brethren; and the reluctant compliance with a request that bears wholly a Christian courtesy, has not only driven away from the church those who might have added to its membership, but has actually turned them away from all thoughts of a better life.

We cannot be too careful of these things. The writer not long since entered one of our fashionable churches, and, with her friend, was directed by one of the ushers to a seat in the side aisle. Presently a lady and her daughter entered, and, the pew being large, there was still room for more. But I soon began to feel crowded in my conscience by the whisperings that ensued, no pains being taken to prevent an occasional word reaching my ear. What should I do? The whispering continued, and so did my discomfort, until I was finally moved to suggest that myself and friend should seek other quarters, taking good care to lay the blame on the usher.

"Oh, no!" said the elder lady, with a graciousness that came too late to be accepted as such, "the family owning the pew in front of us are in Europe, and the girls can sit there."

She knew that, and yet could willingly inflict pain upon two innocent victims of her unchristian-like behavior!

We have been vexed with ourselves ever since, that we did not, without stopping to consider anything, incontinently forsake those inhospitable quarters and leave the party to their own reflections; our comfort having been entirely dissipated by their unnecessary rudeness.

Such instances are being continually multiplied, and are doing much to prevent the gathering in of the multitude. If the pew-doors are so narrow, how must it be with their hearts? It is by such little things as these that Christians are tested by the world's people, and it behooves those who wear the livery of Christ to allow no opportunity to pass for doing his service. Surely for him who has opened Heaven for us, we can open our hearts more generously than we do, and at all times and all seasons, and in every place, "use hospitality one to another."—Josephine Pollard.

Liquor and Tobacco.

It is no wonder that many people are poor, and always continue poor, when they lay out so much money on tobacco and liquors. The cost of them in the United States is enormous.

The New York Commercial Advertiser estimates that \$250,000,000 was spent in this country last year for chewing tobacco, snuff, and cigars, while during the same period about \$200,000,000 was spent for flour. Dr. Edward Young, chief of the Bureau of Statistics, ascertains from official data that, during the year ending June 30th, 1870, our countrymen consumed liquors costing about \$600,000,000. It thus appears that we spend more than four times as much for tobacco and strong drink as we do for bread. There is no doubt that the poor take a proportionate share in these extravagant and unnecessary, if not actually baneful, indulgences. Does not that fact, then, help to explain the pecuniary embarrassments with which some of them are continually struggling?

ONCE give your mind up to a suspicion and fear, and there will be sure to be food enough for it. In the stillest night the air is filled with sounds for the wakeful ear that is resolved to listen.

It takes two to make a quarrel—just remember that. It takes two to get a quarrel fairly going, so hold your tongue the moment a storm is brewing, and you are with out the pale of discord.

## The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, OCT. 21, 1873.

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

### Camp-Meeting Season.

THE past camp-meeting season has been one of the deepest interest to us, although deprived of the privilege of attending these meetings, with the exception of one. The general low state of the cause, the fact that some of our leading men were not, from different causes, in a condition to be of real help in these important meetings, and the work of raising funds for a school, made the camp-meetings of the season a matter of great anxiety and interest to all who had a clear view of the situation of things.

From the very first, it appeared that the responsibility of the meetings, and a large portion of the labor, must come upon one man, Eld. Geo. I. Butler. And we confess that we had fears that he would break down in health and courage before the season should close. We were also aware that there were sensitive matters that would come up at the several State Conferences, which would demand the counsel and decision of the General Conference Committee, and which would bring the president into strait places. Having occupied that place under like circumstances, we were pretty well qualified to judge of the labors and perplexities of that position, and to sympathize with Bro. Butler in the work before him.

But, to the praise of God, who has ever guided and sustained his servants who have trusted wholly in him, and have stood boldly up for the right in every religious crisis, we bear cheerful and decided testimony that we have seen the hand of God guiding Bro. Butler and Haskell in the important matters of the camp-meeting season. The amount of labor which Bro. Butler has done is astonishing. His reports in REVIEW have been rich in just those particulars which the readers of the REVIEW wished to learn. They have also been eminently practical, seizing every opportunity to warn of danger, correct errors, and to give important instructions in the religious life.

And now, that the successful season of camp-meetings is past, we are happy to learn from his own pen that he is coming out with pretty good health.

The president of our General Conference is richly entitled to, and should by all means have, that rest from his arduous labors for a few months which change will give. Having been under the strain of important meetings for so long a time, his brethren should not urge him here and there to hold meetings, for several months. The cause cannot afford to have such men break down.

In the rapid growth of the cause, ever opening new fields of labor, and ever calling for new ways and means, as in the case of the missions to the French, Germans, Danes, and Swedes, and a hundred and one other things, the president of our General Conference will find his hands full, without holding common meetings, or giving courses of lectures. We suggest that he cast off the spirit of labor for the present, and as a counselor, touch here and there in the broad missionary field, and give such instruction and encouragement as may be needed, especially by young missionaries.

Bro. Butler has been drinking deep the past season of true Christian experience under circumstances calculated to make him a safe counselor. Our young men should seek his advice.

And those who have suffered loss from a disposition to dodge responsibilities in unpleasant matters may learn that the Spirit of God is able to take a faithful man through the furnace of fire without suffering a hair of his head to be singed. Oh! for that spirit of true faith that trusts in God ever, and dares to stand for the right.

"Render therefore to all their dues, tribute to whom tribute is due, custom to whom custom, fear to whom fear, honor to whom honor." Rom. 13:7. While we are not disposed to praise, or to worship, any man, we believe it to be scriptural, right, and for the glory of God, to honor those whom God honors with his guiding hand, and who are risking all that is of any value in this life for the precious cause of Jesus Christ.

### Courage in the Lord.

SEVERAL years since, while attending a meeting at Wolcott, Vt., we were suffering great depression of spirits. Our aged brother, Eld. A. Stone, was present, and in the course of remarks, he seemed to warm up somewhat, and several times repeated these words: "Courage in the Lord! Courage in the Lord, brethren! Courage in the Lord!" And every time he repeated these good words, a greater degree of freedom came into the meeting, especially to our depressed feelings.

Now, this is just what is needed by all our people, and especially by all our preachers. Some of our young men have considerable courage, but not fully in the Lord. These will soon faint, unless they learn to put their trust in God.

But there are those who seem almost destitute of that abiding courage necessary to sustain them under trying circumstances. Hence they are inclined to vacillate according to changing circumstances. Sometimes they are up, and much of the time they are down. These need to draw very near to the Lord, and learn, and feel, and know, the source of their strength.

But what is most to be deplored, is a habit of sadly and murmuringly thinking over, and talking over, discouragements. Said John Wesley, "If you would have faith, talk faith." On the other hand, those who cherish and talk doubt and darkness will have enough of both. Those who cherish a grateful, thankful spirit will ever feel that goodness and mercy have followed them all the days of their life, and that the Lord is all about them, with his providential hands full of gracious blessings.

Want of true faith, discouragement and murmuring and complaining is the great temptation and sin of our time. We regret that this spirit obtained a strong hold upon us, though it was at a time when we were nearly forsaken by fellow-laborers while standing under a three-fold burden at head-quarters, until health failed. Our feebleness and grief, we thought a sufficient excuse for yielding to discouragements. What a mistake! What a trick of Satan! God would have sustained in a cheerful performance of duty. Or it would have been better to have quit, if the Office had been closed, the crisis come sooner, and our people been aroused to come to our help. Whatever might have occurred, a spirit of despondent complaining was a sin in the sight of Heaven.

Sometimes we have felt that our brethren did not appreciate our past labors, which have brought prosperity and increase to our institutions at Battle Creek, and that they were not disposed to cheerfully remunerate us in a proper way for those efforts made at the sacrifice of health. And when these feelings have taken strong hold of us, they have made us very unhappy. But God is giving us the victory over these thoughts and feelings. We are done, and have closed up everything of this kind, and are becoming very happy and hopeful in God.

And we have become alarmed at what we have seen in some of our young ministers. Their state of mind has led us to search closely, and we have become thoroughly disgusted with anything like the martyr spirit, and a childish complaining and murmuring while professing to be the adopted children of God, and the called and chosen servants of Jesus Christ.

When young men, in comparatively good health, whom the cause of present truth, only half a score of years since, took from poverty and obscurity, and has guided them, and has nourished and cherished them, until they have a good ministerial education and reputation, a good library, and one, or two, or more, thousand dollars of property which they have saved from their yearly payments from the S. B. treasury, begin to think that the Lord and his cause are indebted to them, turn martyrs and talk of their labors, privations, and sacrifices, and all this while professing to preach the last merciful message to sinful man, and that they are soon to exchange the Christian warrior's cross for the crown of glory, it is time for alarm for the honor and cause of God.

Unless those of us who have been more or less in this way of thinking and feeling can get over it, and bring our minds to the happy point of consecration enjoyed by the apostles, we had better quit, and not bring the blessed Lord and his dear cause any more in debt to us. Paul says, "I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord; for

whom I have suffered the loss of all things, and do count them but dung, that I may win Christ." "That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death; it by any means I might attain unto the resurrection of the dead." Phil. 3:8, 10, 11.

Happy Paul! And the servants of God in our time may be as happy when they bring their minds to that state of consecration set forth in the lives and teachings of Christ's first ministers. Then they will have courage in the Lord, and power in presenting the truths of God's word for our time. They will then feel and know by happy experience that God is their Father, Christ their elder brother and Saviour, the Holy Spirit their sanctifier, the angels of God their ministering spirits, and the inheritance of the saints in light their eternal reward and home. With these facts before them, and this prize in view, they will "glory in tribulation," Rom. 5:3, and enjoy a constant flow of the "peace of God which passeth all understanding." Phil. 4:7.

Thank God, his servants are not left orphans. He lives and reigns. And Christ holds those soul-inspiring words good in 1873, though part of the great commission uttered eighteen centuries ago. "And, lo, I am with you always, even unto the end of the world." Matt. 28:20. Brethren in the ministry, let us give the Lord room in our hearts, and faith, and lives, and ministry, and take him along with us. He waits to respond to our acts of obedience and faith. The reason why the Lord does no more for his people, is that they do not give him a chance to respond to their acts of faith.

When Fred Douglass was speaking before a crowded house in Boston in a desponding manner about the time of the passing of the fugitive-slave bill, a colored woman, known all over our country as Aunt Sojourner Truth, cried out with a voice still inspired with faith and hope of the emancipation of her race, "Fred! Is God dead?" The effect was electrifying. Both Fred and Sojourner have lived to see the chains fall.

Brethren in the ministry, we can never bring the Lord and his cause in debt to us. Christ has done a thousand times more for us than we can ever do for him in return. Hardly can the most devoted minister pay the debt he owes to a world of sinners, much less to his adorable Redeemer. Says Paul, "I am debtor both to the Greeks, and to the Barbarians; both to the wise, and to the unwise." Rom. 1:14. The gospel of Jesus Christ had been freely given to Paul. It was a priceless gift. It had been committed to him to give to the world. In this way, the Lord had made the apostle a debtor to both Greeks and Barbarians, both to the wise and unwise. Said Christ to the twelve, "Freely ye have received, freely give." And if we are so happy as to reach the home of the redeemed, we shall never think of talking over what we have done and suffered here. Should we try to call our toils and trials up, they would at once be lost sight of as our eyes would behold the glory, and our ears hear, and our tongues join, the universal song of "Worthy is the Lamb that was slain to redeem us."

Brethren, this is our place and time of toil, sacrifice, and to suffer the loss of all things. The reward is over on the immortal shore. But those of us who cannot get above the feeling that we have done so much that the cause of God is badly indebted to us, had better quit. God does not require any one to labor to that degree, and to fill positions, that will ruin health. Neither does he require his servants to labor at any great length of time where their labors are not appreciated. It is their duty to labor where they can do the greatest amount of good. Labor that is not appreciated cannot do the most good. "When they persecute you in one city, flee to another," instead of stopping and complaining over being ill treated.

Hear again triumphant Paul:—  
"We then, as workers together with him, beseech you also that ye receive not the grace of God in vain (for he saith, I have heard thee in a time accepted, and in the day of salvation have I succeeded thee: behold, now is the accepted time; behold, now is the day of salvation); giving no offense in anything, that the ministry be not blamed; but in all things approving ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses, in stripes, in imprisonments, in tumults, in labors, in watchings, in fastings; by pureness, by knowledge, by long-suffering, by kindness, by the Holy Ghost, by love unfeigned, by the word of truth, by the power of God, by

the armor of righteousness on the right hand and on the left, by honor and dishonor, by evil report and good report; as deceivers, and yet true; as unknown, and yet well known; as dying, and, behold, we live; as chastened, and not killed; as sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things." 2 Cor. 6:1-10.

The faint-hearted, childish, complaining minister, who has put on the martyr spirit, should read the above every sixty minutes, until healthy action takes place. And again, hear Paul:—

"What shall we then say to these things? If God be for us, who can be against us? He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" "Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors through Him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." Rom. 8:31, 32, 35-39.

Happy, happy apostle of Jesus Christ! While suffering the loss of all things that he might win Christ, the powers of earth and hell combined could not separate him from the love of God in Christ. In this happy frame of mind, supported and illuminated by that heavenly glory that responds to triumphant faith, Paul viewed all his toils, sorrows, and afflictions light, and the final reward of ponderous weight. Hear him:—

"For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake. For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ. But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us. We are troubled on every side, yet not distressed; we are perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed; always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body. For we which live are always delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh. So then death worketh in us, but life in you. We having the same spirit of faith, according as it is written, I believed, and therefore have I spoken; we also believe, and therefore speak; knowing that he which raised up the Lord Jesus shall raise up us also by Jesus, and shall present us with you. For all things are for your sakes, that the abundant grace might through the thanksgiving of many redound to the glory of God. For which cause, we faint not; but though our outward man perish, yet the inward man is renewed day by day. For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal." 2 Cor. 4:5-18.

Those who feel that they have brought the cause into debt to them, and have mental sufferings over their past successful labors, toils, privations, and sacrifices, should read the last-quoted, all-healing remedy once in thirty minutes, and repent until symptoms are decidedly favorable. What kept the great apostle's spirits in a healthy condition is explained in verse 18 of this all-restoring panacea. "While we look not at the things which are seen, but at the things which are not seen." Those who walk by sight, and look for their reward in this life, and dwell upon their toils and sacrifices, and measure their work by what appears in this world, will probably decide that it hardly pays to be a minister of Jesus Christ. But those who walk by faith will view these matters as Paul viewed them, and will bear cheerful testimony with him that our "light affliction which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." Triumphant gospel faith will reach up through the clouds and darkness, and lay hold of the unseen glories of the eternal world, and bring them, in anticipation, down all around the true servant of Jesus Christ.

It was a life of cheerful obedience, happy sacrifice, and suffering for his Master, and humble boldness for the right, that made Paul's perilous ministry a happy one, and enabled him to say, at its close, "I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness." 2 Tim. 4:7, 8. And whoever may

meet the apostle in the kingdom of glory, wearing his crown of righteousness—a badge of his righteous ministry—and ask him about his sacrifices, labors, and sufferings here, may hear him say that eternity is too short to spend a moment over such trifles, and see him the next moment casting his righteous crown at the feet of his Redeemer, and hear him join the happy victors, shouting, "Worthy is the lamb that was slain to redeem us." "Courage in the Lord, brethren, courage in the Lord." J. W.

#### California Camp-meeting.

THE California Camp-meeting and State Conference were held near Yountville, Sept. 17-23. We have received accounts of this wonderful meeting by letters from several persons, and all agree that the expectations of the people were greatly exceeded.

Having had great interest in the California Mission from the first, and having spent five months in the State, embracing parts of 1872-3, under most discouraging circumstances, the news of this good camp-meeting is most cheering. And as we are invited to do so by Bro. Loughborough, we are very happy to quote largely from these private letters for the REVIEW. They are addressed to us in an easy, familiar style, and are a brief daily report, written under the inspiration of the meeting. Many of our readers will doubtless catch the inspiration, and, as they read, really enjoy the California Camp-meeting by their own firesides.

Bro. Loughborough writes on the camp-ground, Wednesday, Sept. 17, 1873—

"Here we are on the camp-ground, fifty-nine tents erected, and at least four hundred people on the ground. Many were disappointed that there is no help present from the East, yet they all seem to say that they will take hold to seek God for themselves.

"First service at 2 p. m. to-day. I spoke from these words: 'Will He not come to the feast?' The power of God came upon me to that extent that I could hardly speak when I first arose to my feet. After speaking forty-five minutes, I had to sit down, weeping aloud. There was hardly a dry eye in the house.

"We have a lovely spot, well prepared, with abundance of water, shade, straw, &c. All seem to be well satisfied. God will help us."

Bro. Cornell writes, Thursday, the 18th—

"Bro. L. is free and of good courage, and I feel some degree of freedom.

"Our ground is laid out in city style. We have Santa Rosa street, Petaluma avenue, &c. Woodland occupies one entire street, one side, and San Francisco opposite side of Present Truth street. Then comes Healdsburg, ten tents in a row, and Napa, sixteen tents. Opposite is Law and Order street, then comes St. Helena, Green Valley and Bloomfield streets, and Miscellaneous, Mendocino Co., Tehama Co., Sacramento Co., &c.

"There is perfect union and order and a will to do.

"Bro. Stickney and his partner, Coombs, and two other families are here. They brought their preacher with them to be converted. He is interested, and appears to be of good spirit, and says he wants to know the truth.

"Thursday, 11 A. M. We are having a glorious beginning. I wish you could have heard the seventy-five persons speak at the 9 o'clock social meeting. Many of them were our new converts. Many are getting the burden. The throne is besieged, and help has come. The Lord has come to the feast! I believe this will be our Jerusalem, nay, it is already.

"Dear Bro. and sister White, from this on, I trust I shall be ever ready to help and cheer you on whenever it is my privilege to meet you. I trust I shall stand forth victorious, after so many stumblings. Bro. L. is now speaking with freedom on "murmuring," and some feel the rod. God is blessing."

Bro. Cornell writes, Friday, the 19th—

"Yesterday was a good day with us. Everybody satisfied, and more. Bro. L. is burdened with Conference business and general oversight, and I have the principal charge of the meetings. And so far God has given me unusual freedom.

"Outsiders come on to the ground and gaze in astonishment. It is wonderful what scores of willing hands have done toward transforming this wilderness into a city of tents. I never saw more willing hands. They do everything in their power to help."

Bro. Loughborough writes, Sabbath morning, the 20th—

"Glory to God in the highest, and on earth peace, good will toward men." This seems to be the sentiment of every heart on this solemn camp-ground this morning. How dreadfully solemn is this place, for 'God is here.' No mirth nor trifling is upon the ground, but all a holy calm, solemn cheerfulness. Oh! what a meeting we are having!

"Perfect freedom has been in every meeting, whether social or preaching, since the powerful

season we experienced upon the first day of our assembling, of which mention has been made in a former letter. Sometimes, already, as many as six or seven have been upon their feet at once, waiting an opportunity to speak. I do not think five minutes, all told, have been wasted in waiting for testimonies. Most meetings have closed with from two to five getting up to speak.

"The preaching is close, searching, practical, as well as instructive. The brethren love plain talk, and wish to be set right where they are wrong. The brethren have nobly taken hold to help. They are willing to do, and I let them do. I am only superintending the ground. But there is much care in relation to many matters.

"The brethren are awake to take hold, and second your suggestions relative to a Health Institute and branch Publishing Office upon this coast. We have a printing press and Office, already converted, with its editor, foreman, and hands, all ready to commence operations, when, in the judgment of the General Conference, we should move."

Bro. Cornell writes, Monday, the 22d—

"God is with us. This meeting is a decided success. Yesterday, we had great liberty, both of us, though all weary and worn and hoarse. There were between 1500 and 2000 on the ground. The order was perfect. At 5 p. m., we have meetings in eight different places. In several of them, there have been from one to five converted. There is deep feeling here. We never saw such order anywhere. Everybody is pleased.

"Men of means are converted, soul and body. God is working for the Stickney Company. The Baptist preacher they brought with them is about converted.

"I go there as soon as I can finish the work at St. Helena. Leading men of the county come on the ground, and are delighted.

"Reporters were here yesterday, and will give facts favorable to our cause.

"We cannot now give you particulars, but we believe that there never has been a more telling meeting among our people, here, or anywhere."

Bro. Cornell writes, Tuesday, the 23d—

"In one hour we have our parting meeting. Oh! I wish I could give you an idea of the victory here. We both agree that we never saw such a meeting. It exceeded all in our experience.

"1. There was PERFECT ORDER in and around the camp.

"2. There was perfect UNITY.

"3. The power of God rested down mightily from the first.

"Yesterday, Bro. L. and I stood in our Jordan and baptized twenty-nine. There are more to go forward this week.

"In one meeting, there were 117 testimonies in 55 minutes. And it seemed that all were right to the point. But last evening, we could not stop the meeting to preach, and we had to let it run. They would not give it up. Strong men were in tears.

"We have had many conversions, among them five Danes. We had testimonies also in French, German, and Swedish.

Bro. Stickney brought three families to the meeting with him, and they are all pleased, and most of them converted. The Baptist preacher and his wife among them, are about decided. He gave excellent testimony, appears humble and clear-headed.

"There are now important openings for us. A merchant and his wife in Oakland have come out. We expect to double our number of campers before next fall.

"We had a vote of the Conference, then of the audience, on the following resolutions: (1.) Resolved, That we hereby express our fullest sympathy with the General Conference in its endeavors to extend the cause of truth. (2.) Resolved, That this Conference request anew that Bro. and sister White come to this coast and spend the coming winter, and as long as it may be their duty to remain with us; and we hereby instruct and empower our Conference Committee to confer with them, and make such arrangements in this matter as shall be most congenial for their health, comfort, and duties.

"These were adopted by unanimous rising votes, many outsiders entering into the spirit of it, and voting with us.

"Well, the angels of God have been here, and though we are so exhausted that we can scarcely hold up our heads, yet we were never more encouraged than now. We shall take a little rest, and then go at it again. Bro. Loughborough will continue here on this ground for a week, and I will go to St. Helena, then to Mendocino County. Bro. L. will follow up here, and start the meeting-house at Napa City.

"There are very important openings now all around, which we propose to enter as fast as possible. But Bro. L. will have all he can do to follow up and set in order. We have a mind to work, WORK, WORK. There's resting by-and-by."

Bro. Loughborough writes, Wednesday night, the 24th—

"Our camp-meeting is over, and most of the people are gone. I remain on the ground to get a period of rest after the excessive labor, and I enjoy it finely. Our big tent is left up, with seats in it. I preach in it next Sabbath and Sunday. The Napa church expect to come

up, and several more design to be baptized on Sabbath."

Bro. Loughborough writes the 29th—

"Here I am still in my cloth tent, with my family, on the camp-ground. I have been resting and recruiting. Not in entire inactivity, however, but taking matters a little more leisurely than in former years after our Conference sessions. Our tent was taken down to-day and shipped to Woodland to be put up for the winter. Bro. Cornell is following up the work in St. Helena, in the Presbyterian church. I had meetings here on the camp-ground Sabbath and first-day; baptized two more yesterday. A Baptist deacon living at Yountville, the third and last deacon of the Baptist church at Napa, has taken his stand with us since the camp-meeting."

Bro. John Judson, one of the California Conference Committee, writes from his home at Bloomfield, Sept. 27—

"My apology for writing is to tell you what a good camp-meeting we have just had. Bro. L. and C. have written you all the news I suppose, but I want to bear my testimony with the rest.

"During the first service, the Spirit of God came down with great power, and from first to last of the meetings I never saw or heard of such a manifestation of God's Spirit as was there, except on the day of Pentecost. I sincerely thank God that I was there and that so many were on the ground. I feel that I have, by God's goodness, received a blessing that I will not forget while God spares my life.

"There was a solemn awe that struck all who remained on the ground. Many who came from curiosity, and intended to leave the next day, were constrained to remain until the last moment; and during our social meetings would get up and ask with astonishment what it all meant? and what was the secret of our meetings? Bro. L. told them that God and holy angels were there, and they were constrained to confess it before they left the camp-ground.

"I think if God is with the tent next season in connection with the influence of the present camp-meeting, that there will be one of the greatest gatherings at our next camp-meeting that has ever been in the United States. I look (with God's blessing) for at least one hundred tents next year. We had sixty-three tents beside the large one this year. Many who came to see and hear, went away saying that they would be on hand next year with tent and family. The way seems to be opening up for a mighty work to be done on this coast. We want your help and advice.

"Hoping to see you soon, I remain yours in hope of the soon coming of Christ."

The *Yolo* [county, Cal.] *Democrat*, for Sept. 26, 1873, says of this meeting—

"This great gathering took place in a beautiful grove upon the bank of Napa Creek, near Yountville, from the 17th to the 23d of September, inclusive, and was very largely attended. There were upward of sixty tents on the ground. Through the week, there were somewhere about five hundred persons in attendance, and on Saturday and Sunday, about fifteen hundred, who listened to eloquent and forcible preaching by Elders Loughborough and Cornell, both of whom are well known to most of our readers. The most perfect order and harmony prevailed throughout, and we are compelled to say that we never saw so large a crowd of such happy and devoted people before. There was no excitement, but a great degree of earnest zeal was manifested throughout the meetings. On Sunday, twenty-nine persons were baptized.

"The cause is continually gaining strength and prosperity. A resolution passed the Conference unanimously favoring the establishment of a Health Institute and a branch printing Office on this coast in the near future. And here is something for the people of Woodland to consider. Let us make an effort to secure the location of this Health Institute in Woodland. In point of health and accessibility, this place will compare favorably with any town in the State, and that such an institution would be of vast benefit to the town, no one can doubt. Think of it, friends. Let us secure it if we can. We have no doubt that such an institution will be established in this State before very long."

The brethren of all our State Conferences, who have enjoyed good camp-meetings the past season, will joyfully congratulate happy sister California on hearing of her blessed annual meeting in camp.

A great change has taken place in the condition of the cause in that State during the past year. Then, a bad state of things existed, and a general gloom pervaded the minds of the brethren. We were then in a poor condition to help things, in consequence of suffering from feebleness and discouragements. But God greatly blessed the labors of Mrs. W. And most of the brethren have religion and good sense enough to bear with us, and not misjudge our motives, in our efforts to relieve the cause from difficulties.

Our dear brethren, Loughborough and Cornell,

and many others, appreciated our efforts, and made our visit and labors among them a great blessing to themselves and to the cause. The invitation to visit them again, and their warm words of sympathy and care for Bro. and sister White, touch our feelings, and wonderfully strengthen the ties of Christian affection we have ever felt for our brethren and sisters in California.

There is, however, one thing that casts a shade of doubt relative to our duty to visit California in the present prosperous, happy state of things. It is this: In the providence of God, Mrs. W. has labored by our side from State to State, and from church to church, for more than twenty years, correcting errors, and removing difficulties that might arise among our people. A Mr. Ford, of New Bedford, Mass., at whose house the brethren held their meetings, agreeably to the feelings of his believing wife, once said that he always knew when to look for Bro. and sister White. It was when the church got into some difficulty. But, after laboring in this way for a quarter of a century, it may please our gracious God that we visit California to enjoy some of the blessings of union and prosperity with them.

But we here express the strong wish, and may we not say earnest entreaty? that all the brethren and sisters who attended the late Yountville Camp-meeting seek to make it a lasting benefit to them.

God greatly blessed his people at that meeting for wise purposes, which all may not now fully understand. If any of the brethren suppose that his gracious blessing came upon them because they are better than others, and that God designs to exalt them above others, they make a sad mistake, and turn God's blessing into a bitter curse.

From numerous letters received from Bro. Loughborough and Cornell, we understood that these servants of God had been humbly seeking the Lord, and praying for help, especially at the coming camp-meeting. From the tenor of their letters, we see that they were casting themselves upon the Lord for help, and we felt assured that help would come. Instead of this good meeting, then, having a tendency to lift any one up above the simplicity of the work, all who shared it should learn a new lesson of humility, and ever seek to walk in the meek, solemn, heavenly spirit manifested on the Yountville Camp-ground.

Brethren in California, rejoice with humility. May be that one reason why God has sent his great blessing upon you is to prepare you for great trials. Of this, all may be assured that he designs by his great blessing to encourage you to labor on in hope, still sacrifice to his cause cheerfully, and if you humbly and faithfully do the duties of this urgent time, he will be with you, and let you see his cause triumph in your hands. J. W.

#### Conference Address.

Delivered by Eld. J. N. Loughborough before the California State Conference, at the Yountville Camp-meeting, Sept. 22, 1873.

DEAR BRETHREN AND SISTERS:—There are some important thoughts relative to our duties as followers of Christ which I am constrained to present before you. We are living in an eventful and important age of the world's history, even in the "time of the end." The great and terrible day of God is right upon us. Signs there is no mistaking "proclaim Messiah near."

This is the generation addressed in Matt. 24, who have seen the signs fulfilled by which we may "know that He is near, even at the door." "This generation shall not pass till all be fulfilled." All what? Till probation's hour shall close; till the last warning to poor sinners shall be given; till Christ shall cease to plead for men; till the final deliverance of God's people shall come; till the morning of joy to the saints, and the long, dark night to the wicked, shall come; till the world's distress and the churches' rest shall come; till our last opportunity to right our own wrongs, or to warn poor sinners, shall have passed, and the final end shall close the conflict, and the faithful shall be safely housed in the city of God.

God has committed to us most glorious and important truths relative to these things; truths which are necessary to be heard, understood, loved, and practiced, in order that we may stand amid the perils of the last days and meet Jesus in peace at his coming. We read of those who, "because they received not the love of the truth that they might be saved. . . . God shall send them strong delusion that they should believe a lie; that they all might be damned who believed not the truth, but had pleasure in unrighteousness." 2 Thess. 2:10-12. In order then to be saved, the truth for the times must be heard, understood, and practiced.

In the case of a man having to pass over a road beset with pitfalls and dangers, he will not be on his guard, seeking to shun those dangers unless he knows of them. And we do not hold him guiltless who, knowing of the dangers, does not faithfully and earnestly warn the unwary traveler of his perils. The people of the world are rapidly passing over what seems to them a pleasant and easy road; but the truth of God reveals the fact that eternal destruction is in their path. We have light concerning these dangers. We have that truth that presents a way of escape. If we slothfully seek our ease, and neglect to warn them of their dangers, great will be our guilt. According to God's word, if we do not arouse to a solemn sense of the times and engage faithfully in the work of warning, entreating, and, if need be, pulling souls out of the fire, we shall be styled, "slothful servants," to be "cast into outer darkness."

What a terrible fate for being slothful; for not coming up to our duty. A responsibility rests upon us that we cannot lightly regard nor carelessly throw off. What should we not expect of a people who really had a realizing sense of the times in which we live? Should we not expect them to be fully awake and using all and every lawful means to extend the work of God and save perishing sinners? We should expect them to be laying great plans, prudently, earnestly, and faithfully executing mighty schemes for the advancement of the truth, for the salvation of man; that their plans and work should be proportionate to the importance of the times, and that each and every one, in their proper sphere and to the fullest extent of their ability, should be doing all in their power to save men. If Christ is really coming—and who can doubt it—if the last note of warning is being sounded, there can be nothing that can occupy our attention of more importance than giving our individual energies to the great work of the advancement of the cause of present truth—the work of preparation to meet the day of God.

Do we behold that earnestness in those who profess the truth that the times demand? Alas! instead, we discern but too striking a necessity for the scriptural warning, "Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting and drunkenness, and the cares of this life, and so that day come upon you unawares." The things of this world occupy too large a place in our affections, and we are too easily satisfied with small efforts for God and his cause, while we lavish our time and our strength upon ourselves. My brethren, these things ought not so to be, and they must not be; but we must arouse; we must lay greater plans, and expect and prepare for a great work, fitting ourselves for usefulness; we must deny self and our own ease; we must make it the great theme of our lives to advance the cause of present truth. Is there not with us too close and penurious a spirit in our professed sacrifices to the Lord? God required of ancient Israel a tenth of all their increase, besides their vows and free will offerings and their gifts. Should we not be as generous, who believe we are near the end, and that probation's hours are about to close?

Our dangers in this time are depicted in the Scriptures in the most clear and forcible manner. "And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting and drunkenness, and the cares of this life, and so that day come upon you unawares." Malachi says: "Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse; for ye have robbed me, even this whole nation. Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts." Mal. 3:8-11.

The connection of this text shows its application just before the coming of Christ. It points out the tendency of God's people to excuse themselves from contributing of their substance to sustain the cause of God. It is a warning to us not so to do. Is it not a faithful picture of the times? Does it not describe our real position—our real danger? Are we half awake to what God requires of us? To the claims our fellow-men have upon us to put forth every effort in our power to carry the truth to them? Our time, our strength, our all, we receive from Him—"life, and breath, and all things." What returns are we making for these blessings? But it does not stop here. We have the promise, not only of the life that now is, but also of the life that is to come. Jesus died that we might live. As we sing, he says:

"I gave my life for thee—  
What hast thou given me?"

As a brother said to me not long since, while speaking of the great mercies and blessings of God which we share, and how little we do in return, "I think I have paid very poor rent." Yes, we owe our all to God. Can we not dedicate our lives to his service, and use our ability, our means, and our strength, to save perishing souls around us? Perishing for lack of knowledge; perishing for lack of the bread of life

which God has committed to us, and which bread, alas, we are inclined to selfishly eat, and enjoy ourselves, leaving others to perish for lack of the same—wiping our mouths and saying, "I have been fed." We love the truth, thinking perhaps we have done no harm. Such a course is like that of Meroz in ancient time, when God said, "Curse ye Meroz"—curse him bitterly. What had Meroz done? Nothing; "because he came not up to the help of the Lord."

Malachi presents both sides of this great question. He not only says to the stingy ones, "Ye are cursed with a curse: for ye have robbed me, even this whole nation;" but he says also of those who dedicate themselves to God, and bring in their tithes, "I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground, neither shall your vine cast her fruit before her time in the field."

What? Does God mean that he will prosper our business undertakings in proportion as we use his bounties to glorify him and advance his cause in the earth? This certainly must be the meaning of the text. It agrees with the words of our Saviour: "Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you." That is, if, in all things, we endeavor to act with an eye single to God's glory, with a single purpose to do right, making the kingdom of God of more consequence than everything else, making everything else subservient to the cause of truth, we may expect the Lord to prosper the work of our hands. Says Paul: "God is able to make all grace abound toward you." How? "Now he that ministereth seed to the sower both ministereth bread for your food, and multiply your seed sown, and increase the fruits of your righteousness." 2 Cor. 9:8, 10. Or, as Solomon expresses it, "Honor the Lord with thy substance, and with the first-fruits of all thine increase; so shall thy barns be filled with plenty, and thy presses shall burst out with new wine." Prov. 3:9, 10.

From what we read in these testimonies, the man who neglects to give of his substance to advance the cause of truth, not only robs God, but robs himself; for, if he is stingy, it is strongly intimated that God will withhold his temporal blessings; and this manifests that principle which is true every time, that in seeking God's glory we ever obtain good.

But with these threatenings or curses on the one hand, and promises of blessings on the other, we do not dare to trust God; we do not move out by faith as we should; we do not give him a chance to bless us in harmony with his plan and word. I fear some of us are dying—withering in his cause, cursed with the curse of God for our stinginess. Shall it longer be so? or shall we all arouse to a sense of our true position and work?

Not only have we these plain statements of God's promises and threatenings, as above, but many striking examples might be quoted, showing the exact fulfillment of these words. I might fill these pages with a simple record of cases I have witnessed, but I shall take time for only two, and these, cases of persons upon this coast. A brother of ability and means embraced this truth. At first, he was moved out to contribute quite largely of his means to erect a house of worship. He could then sacrifice his time, if need be, at a loss to his business, to help the cause of God. When I asked him, at one time, to leave his business for several days to assist in an important discussion, he said, "Yes, I am willing to do anything I can to advance the cause." He told me that same year that he was never more prosperous, and that even those who sought to oppose him in his business failed in their schemes to injure him, while his own plans all seemed to be successful. God blessed him in his substance.

Unfortunately, this brother became disaffected—concluded that he had done about his share in the work. He soon began to meet with reverses, and to think he was too poor to do much in the cause. His plans in business began to fail. Meantime himself and family were afflicted, and his business became so complicated that indeed he could do but little if he would. I recommend to such to manifest that same spirit of sacrifice and devotion they had when they first embraced the truth, and they will find the same God working for them.

Another case of opposite character I will mention. It is that of a brother who, when he embraced the truth, was perplexed with debts, and, by going security for others, was liable, and even expected to be more entangled with debts. Although so involved, he decided to come up to the plan of s. v. as carried out by Seventh-day Adventists. He did so. Where is he to-day? He has walked steadily and surely out of his debts and business perplexities, sacredly keeping his Systematic Benevolence square; and in addition, he has invested several hundred dollars in various enterprises of the cause, and even in this tent has a noble share—\$175. He surely has his tithe in here, and during this meeting he has shared quite freely in God's blessing. Multitudes in the ranks of Seventh-day Adventists can testify to just such cases.

The auditing committee appointed by this Conference have had under advisement the matter of ways and means to advance this cause, and they earnestly recommend all to come up to the true figures of Systematic Benevolence, and then promptly meet their pledges, that, as the cause

moves out here on a larger scale, there may be no lack in the treasury. And we would suggest, in addition to this, that the Missionary Society, under the supervision of their president, as suggested in the REVIEW, make this the important part of their work; to see that all are encouraged to come up to their duty and privilege in this respect.

Our object in this address is to stir you up to the magnitude and importance of the work before us. First, I will notice that nearest at hand—*Camp-meetings*. None of us, it seems to me, after our experience here, can doubt the utility and practicability of good camp-meetings. They are almost indispensable to the advance of our cause. If rightly conducted, they can be made a means of still greater profit to the cause and truth of God. Some may think that too much pains have been taken in transforming this wilderness of brush and dirt into its present level, carpeted with its golden straw, its yellow luster at least faintly reminding one of the golden streets where the saints shall meet at last.

It does not, certainly, seem that God frowns upon us, or our labor and pains. He has given us showers of blessings, freedom in every meeting. And I perceive also that those who have labored and toiled in preparing the way have not been left out, by any means.

It is certainly right to make the place where we meet to worship God, neat and attractive, without gaudy display. Great pains are taken to beautify the places where those come whose steps take hold on hell. I heard a minister say, a few months since, "If whisky was sold in pig-pens, to the sound of Chinese music, much less of it would be sold than now." In San Francisco, on Kerney street, is one of the finest furnished rooms in the city. What is it? A place in which to attract the unwary, and sell them the contents of the maddening bowl.

Shall we not use all lawful means to bring men and women where they may hear the truth of God? Many of you, doubtless, read the remarks of the editor of the *San Francisco Call*, a few weeks since, in response to what Elder Noble said about Sabbath-breaking in San Francisco. The minister was bewailing that so many spent Sunday over the Bay and in Woodward's Gardens, and other places of resort, instead of attending church. The editor quite sensibly replied that these men were all the week confined in the din and dust of shops, and that they went out on Sunday with their families where they could view, and be brought in contact with nature. Said he, "If, instead of confining yourselves with your meetings within the walls of churches, you would fit up a place in a neat manner in some grove, and call the people out to view nature, to be brought in contact with nature, and be instructed with stirring ideas, you would not lack for an audience." The report of this quiet and orderly camp-meeting will go out, and others will desire to see and know for themselves what it is that is raising this interest. We should make ample preparation another year on a still larger scale than we have this. That meeting should be of at least ten day's duration, and be most thoroughly advertised. If we all make reasonable preparations, and come to the meeting solely to seek God, it will be a service of still greater good to ourselves, and be a means of bringing many to the truth.

This camp-ground, although greatly in advance of what we had last year, is not up to my idea of what a camp-ground should be. But there is every facility, so far as nature is concerned, to make this, with proper labor, a most lovely and attractive spot. But it requires means to run a camp-meeting; and I would recommend to the Conference that they immediately take steps to raise, by subscription, a Camp-meeting Fund of two hundred dollars, and out of it purchase such materials as are upon this ground and can be made available in case we should camp next year upon this same ground. In case we do not, they could be sold as well after such decision as now.

But we have a year of labor before us, before the camp-meeting comes, and we must plan some for that, and with reference to the spread of these solemn truths. We may as well stir up our minds at once to a sense of the magnitude and importance of the great work before us, and lay our plans to move in harmony with the General Conference. God is evidently leading out in these matters.

Next, let us consider that branch called the Missionary Society, which is the right arm of strength to the cause in any State when and where it is thoroughly organized. The real value of that society to the cause has been neither understood nor appreciated by our people. The interest in this enterprise during the last year has been decreasing in some respects, especially in point of means.

The secretary's report of last year, compared with this, shows that last year we raised from all sources—memberships, book-sales, and donations,—only \$129.86, while there was raised the previous year, \$316.86. This has been in the face of our own Conference resolution that we give more earnest attention to missionary labor, and the resolution passed in the missionary society: "Resolved, That all those members, who are able to do so, be requested to donate one dollar or more, each, annually, to increase the funds." Let it be distinctly understood that one branch of the labor of the missionary society is to see that all

our churches adopt and come up to the true plan of Systematic Benevolence, and that we do not rob God any more in our tithes; to secure subscribers to our periodicals; to collect delinquencies; to circulate tracts and books on present truth; to have a tender care for the destitute widows and orphans among us, as well as to assist those who are cast out for their faith, and help them to places of employment. This work, as yet, is not carried out by establishing hospitals, but in interesting ourselves to secure homes for the homeless and dependent, and in helping all to help themselves as far as possible. And this is all, in many cases, that is necessary.

One of our churches, at least, not understanding these things, has struck out in rather an awkward manner to do, on their own hook, what is the real work of the State Missionary Society. The work of the society must be more fully understood and appreciated by our people. This society, as well as our Conference, must have officers competent for their duties as officers; men of such devotion that they will give their attention to the interests of the work if worldly interests do suffer; and God is able to crown with his signal blessing more largely what efforts they do make in their temporal pursuits because of their devotion to his work. This society, through its officers, can exert a mighty influence in securing the necessary means to carry on the various enterprises of the cause in the State.

We need to be constantly stirred up to these things; to be stirred up to our financial duties that we do not get so covetous as to rob God of his due. And somebody must have responsibilities in this work. In the summer of 1872, you recollect we raised nearly \$2000 for various enterprises in the cause. God's blessing came in. This year many have felt like excusing themselves because they did something last year. We need a greater spirit of sacrifice, that God may come in and bless us.

I would recommend to the missionary society to raise at once, pledges—payments down as far as possible, the rest to be paid before January first, 1874—the sum of \$500, as a State Missionary Fund, to be used in carrying on the missionary labors in this State. The treasury, as you will see by the report of the treasurer, is nearly empty, and we have an exceedingly small stock of books and tracts on hand. This society should take into their own hands the tract business, and do all their business with the Publication Office at Battle Creek through one man here, making less confusion with them, and also making it easier to keep matters straight here. Let the subscriptions to the REVIEW be made through your president or some proper officer. This is by direct request also of the secretary of the Association in a letter just received.

The secretary of your missionary society should know each quarter, not only what each division has done in its missionary labor for the quarter, but also just what tracts and books it has on hand at the end of the quarter, and what it needs, so that he may supply them from the stock on hand in his hands, and thus the work be kept moving.

Again, we would urge upon you the importance and magnitude of the great work before us. I would request your careful attention to Bro. White's article in REVIEW, No. 11, of present volume, in which he fully introduces the progress of the cause. Especially would I call your attention to what he says of "broader plans."

#### "BROADER PLANS OF OPERATION."

"The fields are all white. There should be those to preach the truth, and circulate our works in the great thoroughfares of travel, in our principal cities, such as Boston, New York, Chicago, and San Francisco. These larger cities, and smaller ones also, must be entered, and tons of our publications in the different languages circulated. When one of our larger cities shall be entered with a tent, a daily paper must be established in connection, as an advertising medium of the meetings in the tent, and of our publications, and to give the substance of each day's lectures for the instruction of the reading masses. We have altogether too long made child's play of the message which God has committed to us to give to the people. Let us from this time have our efforts correspond with the magnitude and importance of the work, or let us abandon our profession."

"There are scores of men in the ranks of Seventh-day Adventists who have become literally rich since they embraced the message. And when our ministers take hold of the work in a manner to inspire hope in our people that something is to be done, and the General Conference Committee, in a judicious manner, lay plans broad enough, our wealthy brethren, and our brethren in more moderate circumstances, will back up the work with their means."

"We have recently been looking over the broad field relative to our publishing interests. We think the time has come to stereotype our standard books, pamphlets, and tracts, and at the same time take two sets of plates, one for a branch office on the Pacific coast, and one for the Atlantic. This would reduce the cost of our publications, and also the need of capital and office room at Battle Creek. Probably, when the third building, now being erected, shall be completed, and can be spared for the business of the Association, the three will furnish all the room that our Association will need at Battle Creek."

"Paper is but a trifle higher in San Francisco than in Battle Creek. It is made on the coast of

Maine, and shipped to the Pacific. And on the Atlantic, stock is cheaper than in Michigan.

"The day is not far distant when our publications will be printed from duplicate plates, both on the Pacific and Atlantic coasts. This will greatly reduce the labor of type setting, and our heavy freights on publications from the interior to the east and to the west.

"And why may we not expect our periodicals worked from duplicate plates? Five or even seven pages of the REVIEW, filled with the most important matter, and edited with the greatest care, in plates, could be expressed to the branch offices, while the eighth, containing local matters, could be put in type. Thus the cause in the wide field could be better served in point of local news and appointments. And plates containing the most important expositions of our faith and hope could be preserved; and when large cities shall be entered, calling for a daily paper, two of the four pages of each issue could be made from the plates.

"God is ready to do great things for his cause on the Pacific coast. He has shown his willingness to work for his cause and people in California, especially in the year past, in sending them help when they needed it most in the sad crisis of last fall, and in greatly blessing the labors of his servants the present season. The General Conference Committee is disposed to extend the work up the coast, to Oregon and Washington Territory, and may send missionaries to that field soon. The friends of the cause on the Pacific coast should have the cash ready to liberally help establish a Branch Office and Health Institute in 1874.

"We would here state to those who may regard these suggestions as fanciful, that nothing of any amount has ever been accomplished in our cause without laying plans, and persevering efforts to execute them. Those of our people who have neither faith nor interest in the prosperity of the cause, but have been willing to shut themselves up to their own interests in this life, have never been ready to second our plans and efforts to extend and push forward the work. It is no use to appeal to such in reference to laying broader plans.

"But in hope that our own words will be felt, we do appeal to our General Conference Committee, to the State Conference Committees, and to the officers of our Tract and Missionary Societies. The General Conference Committee, seeing the pressing wants of the cause, should lay their plans wisely and well, sufficiently extensive to meet present and future demands.

OUR SCHOOL AT BATTLE CREEK.

"In the matter of the school at Battle Creek, and the enlargement of our Health Institute, the General Conference Committee and the representative men at Battle Creek cannot wait until the means are all raised. They must lay a foundation sufficiently broad, and then go to work with the means already raised. And while the buildings are going up, let the money be raised to complete the work. Should it be necessary, on account of narrow views and the tardiness of our people, a debt could be made, to be reduced, year by year, as the men of this world do successfully in the execution of worldly schemes."

If this article meets your mind, I would recommend to you the passage of a resolution in which we, as a Conference, shall pledge ourselves to raise the necessary means to establish a Publication Office and Health Institute on this coast in 1874, and to pledge ourselves to stand by the General Conference, with Bro. White in our midst as a counselor, in establishing these institutions. Shall we come up to our privilege?

Shall we stand by the servants of God in their endeavors to extend the work of God among us? Shall we take hold in earnest in this work, bring in all our tithes, and share God's blessing? Shall we be of those who scatter their means and yet increase their means, or shall we, with a spirit of stinginess, "withhold more than is meet" and have it "tend to poverty"—poverty both of a temporal and a spiritual character? God's work in the earth cannot be accomplished without means, at least it is God's plan that his people should have an opportunity to make a sacrifice of their means, not only to advance the work, but to show their real appreciation of his truth and goodness. Paul said of such, "Not that I desire a gift, but fruit that may abound to your account." He calls their liberalities to sustain God's cause, "proof of the sincerity of their love."

Who of us have made any great sacrifice in God's cause? True, we have done something, but has it not been, in most cases, a bestowing of what we could spare as well as not, without interfering with our farms, our shops, our stores, or any of our temporal pursuits, or earthly comforts? Shall we talk of such offerings as though we had made great sacrifices? A real sacrifice touches a tender spot and requires some self-denial. Now, let it be understood that neither Bro. White, nor the General Conference, nor your humble servant, in calling for means, are asking it for themselves; but we are simply asking you as faithful stewards to come up to a sense of your duty, to arouse to a knowledge of the times, to the condition of the people, to a sense of the magnitude of the work to be accomplished, like those who would be faithful stewards, act with a realizing sense that a curse is pronounced against those who do the work of the Lord negligently.

Can we not return to our Master a suitable token of our appreciation of his mercies and goodness to us? In all we do, we are giving him but that which is already his own. Shall we leave our Master's business to go to ruin, while we lavish the means upon ourselves which he in love has intrusted us to use for his interest as faithful stewards? I am not asking for means for myself, but for you to come up and nobly act your part, that you may be "fellow-helpers to the truth" upon this coast. But my manner of life you have known, and I need not dwell upon this.

Some of you may excuse yourselves by saying that you are in debt. Being in debt to men does not excuse us from paying our debt—our vows, to God. He told the Israelites that a tenth of all their increase was his. There is principle in that. If what God had done for them made one-tenth of their all especially the Lord's, besides all their vows and free-will offerings, surely in addition to that, the gift of His Son, the counsel of the Comforter, the protection of his angels, the clear light of present truth, the pearly city almost in sight, earth's history almost ended, call for a real sacrifice. Oh! can we be still? can we hold our peace? can we withhold our means? If we do, can we murmur if God does curse us?

If you are in debt, make some allowance for your debts, and plan also in relation to the debt to God. If you were in debt and suffering for the necessities of life you would venture something; you would venture something if you did not know just how it was coming out. Can we not make some venture to save the lives eternal of ourselves and our fellow-men? Can we not run some risk for God, and see his providence open the way before us? Who will arouse to the sense of the times? Who will consecrate themselves and their all to God, and the interest of the cause to man, to spend and be spent as he shall impress us? Who will invest in the great enterprise of God's cause here, and find at last bags in Heaven—a treasure that faileth not; where no thief approacheth, neither moth corrupteth? God is moving out his servants, and is calling upon us to second their efforts. Who will be on the Lord's side? Who?

Yountville, Cal., Sept. 22, 1873.

California State Conference of S. D. Adventists—Business Proceedings.

The second annual session of the California State Conference was held, according to appointment, in connection with the camp-meeting at Yountville. The Conference was called to order at 3 p. m., September 19, by the President, J. N. Loughborough. Prayer by Eld. M. E. Cornell.

Seven churches were represented by twelve delegates. One of these, the Woodland church, was, by their request, voted into the Conference.

Two unorganized companies, Napa, with fifty-two members, and St. Helena, with about twenty members, requested the watch-care of the Conference, until such time as they can be fully organized, and voted into the Conference. The usual invitation was extended to all members in good standing to take part in our deliberations, and to the members of the unorganized companies to sit with us.

Secretary's report of last Conference read and accepted.

Report was made on purchase of tent by J. N. Loughborough, as follows:—

Cost of the new, double-top tent with fixtures,	\$690.13
Receipts to date,	690.13
All square. Report accepted.	

Ministers' reports of labor, receipts, and expenses, made by Elds. Loughborough and Cornell, and accepted. Treasurer's report made and accepted, as follows:—

Amount in Treasury at close of last Conference,	\$687.55
Received since Feb. 15,	813.07

Total,	\$1,500.62
Paid out, as per book,	540.47

Balance in Treasury at date,	\$960.15
T. M. CHAPMAN, Treasurer.	

The President being so authorized, appointed for Committee on Resolutions, M. E. Cornell, Joseph Dimmick, and Wm. Saunders; and Auditing Committee, W. W. Smith, E. A. Stockton, J. W. Bond, W. B. Dennison, T. B. Gourley, and J. W. Casiday. The Executive Committee, being so authorized, appointed for Committee on Nominations, T. M. Chapman, J. W. Bond, T. B. Gourley. This Committee reported for President, J. N. Loughborough; Secretary, Wm. Saunders; one member of the Executive Committee, John Judson, and failing to nominate the Treasurer and the other member of Executive Committee, requested to be discharged; whereupon W. B. Dennison, E. A. Stockton, and W. W. Smith, were appointed to nominate the remaining officers. After a few moments' deliberation, they nominated, for Treasurer, T. M. Chapman; the other member of Executive Committee, J. W. Bond.

SECOND SESSION.

September 20, 3:30 P. M.

A report of the standing of the Conference was made, showing that there are within the bounds of this Conference seven churches organized, and three unorganized. Of the organized churches, the report stands as follows:—

Additions by letter since Feb.,	24
“ “ Baptism “ “	21

Total,	45
Membership Feb. 15,	184

Present total,	229
Besides a loss by death of	3
By apostasy,	6

Total,	9
No. of Sabbath-school scholars,	199
Amount of s. b. per year, in the seven churches,	\$2,622.30.

No. of Sabbath-keepers not in the organized churches, 100.

The Auditing Committee reported that they had effected a settlement of all affairs referred to them, which was accepted.

THIRD SESSION.

September 21, 9 A. M.

The report of Committee on Nominations was read, and the candidates declared elected.

FOURTH SESSION.

September 22, 3 P. M.

After the reading of the address by the President, J. N. Loughborough, the following resolution was adopted by a unanimous vote.

Resolved, That the sentiments embodied in the address of the President of this Conference are fully indorsed, and that we request its publication in connection with the proceedings of this Conference, in the REVIEW AND HERALD, and also that the same be published in pamphlet form for general distribution in our churches, the expense of the same to be paid from our State funds. The President being authorized, appointed a committee of three to solicit subscriptions to the \$200 Camp-meeting Fund.

The following were offered by the Committee on Resolutions, and unanimously adopted:—

Resolved, That donations of money for the benefit of church or Sabbath-school funds may be received, when made in good faith, and from true sympathy with the cause of Christ which we have espoused, unless such funds shall have been raised in a manner objectionable to the trustees of the church where the money is offered, and of which the said trustees shall be the judges.

Resolved, That we hereby express our fullest sympathy with the General Conference in its endeavors to extend the cause of present truth.

Resolved, That this Conference request anew that Bro. and sister White come to this coast and spend the winter; and we hereby instruct and empower our Conference Committee to confer with them, and to make such arrangements with them in this matter as shall be congenial to their health, comfort, and duties.

This resolution was indorsed, first by a rising vote of the delegates, and then by a rising vote of the congregation.

Resolved, That the minutes of this Conference contain such portions of our last session, and previous State meetings, as it may be important to preserve.

Resolved, That this Conference and camp-meeting express our grateful thanks to Messrs. Lancashire and Linn for granting us the privileges and favors they have upon this camp-ground.

On motion, The credentials of Elds. J. N. Loughborough and M. E. Cornell were renewed.

The Treasurer submitted a final report, showing the standing of the funds at close of Conference.

Cash received during Conference,	\$ 43.35
Paid out by order of Auditing Committee,	181.85
Still to be paid on orders,	116.49

Which will leave a balance in the treasury at close of Conference, \$705.16 Besides which, a quarter's s. b. is due from all our churches, Oct. 1.

It was announced from the chair that \$611.00 were pledged already on the \$500 Mission Fund proposed in the Conference address, and \$240.00 on the \$200 Camp-meeting Fund, and the Conference adjourned sine die.

J. N. LOUGHBOROUGH, Pres.

WM. SAUNDERS, Sec.

California Tract and Missionary Meeting.

The third session of the California Tract and Missionary Society was held in connection with the camp-meeting at Yountville, California, Friday, September 20.

Meeting called to order by the President, John Judson.

Secretary's report of last year's meeting was read and accepted.

Secretary's report of the workings of the society for year read and accepted, as follows:—

No. of families visited,	74.
Money received by Membership,	\$48.00
“ “ by Donations,	25.75
“ “ from Book Sales,	19.60

Total,	\$93.35
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No. of subscribers for REVIEW, 50; Instructor, 46; Reformer, 97.

Given away, Tracts, No. of pages,	62,323
“ “ Pamphlets, No. of pages,	20,000

Total,	82,323
Value,	\$91.72.

No. of books given,	140
Tracts given by tent labor, pages,	50,000

Treasurer's report made and accepted, as follows:—

Cash on hand, Feb. 16, 1873,	\$ 5.08
Amount received up to Sept. 18,	

1873, by Membership,	53.00
By Donations,	38.00
By Book Sales,	32.15
By Books returned,	1.13
Delinquencies on Periodicals,	50

Total amount received,	\$129.86
Total paid for Books,	104.66

Balance on hand Sept. 18, 1873,	\$25.20
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G. D. HAGER, Treasurer.

Treasurer's report accepted.

The following were appointed a Committee on Nominations:—

J. N. Loughborough, W. W. Smith, T. M. Chapman.

On Motion, A committee of three was appointed on resolutions, as follows:—

J. N. Loughborough, E. A. Stockton, and Wm. Saunders.

Adjourned to the call of the President.

SECOND SESSION.

John Judson in the chair.

Committee on Nominations report the following as a board of officers for the ensuing year, who were duly elected:—

President, J. N. Loughborough; Vice President, W. B. Dennison, of Santa Rosa; Secretary, J. W. Bond, Healdsburg; Treasurer, G. D. Hager, of Santa Rosa.

Executive Committee, John Judson, Bloomfield; E. A. Stockton, San Francisco.

Committee on Resolutions reported the following, which were adopted:—

1. Resolved, That the President be authorized and requested to appoint a Committee of three for the purpose of soliciting subscriptions to a missionary fund.

2. That, as there is a delinquency of about \$19.00 for periodicals during the last year, the Missionary Society is hereby authorized to pay the same out of the funds to be raised.

3. That we raise \$500 for a missionary fund.

Papers were immediately circulated and over \$600 pledged as a missionary fund.

4. That the names of the persons subscribing to the missionary fund, together with the amounts paid by them, be published in the Conference minutes.

5. That the minutes of the proceedings of this missionary meeting be published with the Conference minutes, and that with them also be inserted such matters of missionary doings of the past in this State as may be important to preserve.

J. N. LOUGHBOROUGH, Pres.

J. W. BOND, Sec.

Obituary Notices.

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

DIED, in Battle Creek, Mich., Oct. 8, of typhus fever, Emily B. Colvin, aged thirty-one years, three months, and five days.

Emily Ashley was born in North Dartmouth, Mass. Her parents embraced the faith of the third angel's message in its first proclamation in 1845, while she was in her infancy. For a number of years, she has been connected with the church in Battle Creek. At the late camp-meeting her mind was aroused to the necessity of a more thorough preparation to stand in the perils of the last days; and during her sickness she manifested a penitent spirit for failures in her past life. Her last hours of consciousness were calm and peaceful, and her hope was strong. We trust she sleeps in Jesus. Funeral services at the house of worship, Oct. 12. Text, 1's. 116:15.

J. H. W.

DIED, in Union Township, Branch Co., Mich., Oct. 11, 1873, of consumption, Melissa S. Randall, aged twenty-nine years, eight months, and fifteen days.

Sister Randall, whose maiden name was Downs, was born in Carroll County, Ohio. She chose the Lord for her portion in her early youth, and for several years she was a member of the church of Seventh-day Adventists in Burlington. She was endowed with an amiable disposition, which, being sanctified by divine grace, gave her the "adorning of a meek and quiet spirit," which is precious even in the sight of the Lord. Her sickness was protracted and severe, but she manifested great patience and resignation. A large concourse of relatives and friends were gathered at her funeral on Monday, Oct. 13. Services at the Methodist House in Burlington village. Text, 1 Thess. 4:13-18.

J. H. W.

The Review and Herald.

Battle Creek, Mich., Third-day, Oct. 21, 1873.

The present number of the Review is, "42-19." By comparing with these the figures on your paper, you can tell when your subscription will expire.

The P. O. address of Eld W. H. Littlejohn is Allegan, Mich.

THE present number of the REVIEW is issued one day late in order to get in the important articles from Bro. White, and the California matters, which were not received in time to issue in due season.

Works in Other Languages.

ONE year since, we designed to prepare a series of tracts, fifteen or twenty in number, to be submitted to the Committee on Publications, and, if accepted, have them translated into other languages.

We object to the translation of any of our writings until we have revised them, excepting the tract on the Millennium.

The Volume for Fifty Cents.

WE design to commence the trial volume, which we offer to those who send it to their friends for fifty cents, with the subject matter of the revised tract on the Second Advent, and hope to give the matter for a 16 page tract in each number.

It now seems necessary to commence this trial volume, not the first of November, as suggested, but with the commencement of volume forty-three, which will be issued December 10th.

We design that the series of tracts shall cover much of the ground of our faith and hope. We also hope to be able to resume our articles on White Robes, or the plan of salvation through Jesus Christ, from Paradise lost to Paradise restored.

And we take the liberty to invite our brethren who use the pen, to furnish matter for the trial volume on different subjects. Particular arrangements for the benefit of writers, and officers of our T. & M. Societies, of no importance to our readers, are given in a circular, and can be obtained at REVIEW Office.

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

The Hymn Book.

WE are glad to say that the edition of our large hymn book is nearly exhausted. There are but a few dozen of copies unsold. These, and many more, will be called for, and those in use will be pretty well worn out before we can complete a carefully prepared, stereotyped edition, that will admit of no more changes.

One of the most difficult things we have found in the publishing line has been to suit the people on a hymn book. But we shall suit next time, if toil and expense and time will do it.

We propose to first publish a book of hymns only, so that those who have no use for notes may not feel that they are purchasing that which is of no value to them. Then we shall publish a small-sized book with music on every page, with hymns adapted to the music.

Our last edition of hymn book was brought into existence by a committee appointed by the General Conference. The arrangement was controlled by others, and is bad. Our plan of two books for those who use notes will save this everlasting turning from hymn on one page to music on another page, and back again, the appearance of which is unpleasant in the house of worship, especially in those who are utterly ignorant of notes.

And then there has been so much complaint about the binding. It is said that the leaves of the book sometimes fall out in a few months' use. The binding generally, especially that which has been done at our Office, is good. The difficulty is in the paper, which was not ordered and accepted by us.

And while the new books are in preparation, the friends will have to fall upon the small hymn and tune book, entitled, Hymns and Spiritual Songs, for sale at our Office.

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

IN erratum on page 144, REVIEW AND HERALD, page "37" should read "30," as the reference is found on that page in "Thoughts on Daniel," paper cover. Question: Where is the error? in the 10 years, or in the seven pages? Or is the mistake in the erratum? READER.

Thanks for the above. The error is in the date given in the book. It is on page 30, paper cover, and page 37, bound edition. To the latter, we referred.

"Hope of the Gospel."

ELD. J. N. Loughborough has revised, or rather re-written, his pamphlet of the above title, and it is printed and now for sale at this Office. Price, 10 cents; size, 80 pgses.

Special Notice.

THOSE who have paid money on the School Fund should examine the acknowledgments in the REVIEW from week to week, and, if mistakes occur, notify at once the individual they paid it to, that it may be corrected. I make this request specially in reference to myself; as I received considerable money on the school, and was doing much other business at the same time, it would be nothing strange if I should make some mistakes, and in fact it would be more strange if I did not make any, although I tried to be careful.

Testimony No. 23.

BEING pressed with other duties, I have not had time to read carefully Testimony 23 until late. The Testimony contains matters of vital interest for the people of God. We have reached an important crisis in the history of this work.

Correction.

IN REVIEW No. 16, the appointment for the Monroe quarterly meeting reads, "in connection with the quarterly meeting of the T. and M. Society, Oct. 1, and 2." It should read, November 1 and 2.

We invite all to attend this meeting. Come, brethren, one and all, come prepared to stay at least three days. We hope to see Bro. Geo. I. Butler at this meeting; also, brethren Sanborn and Thurston.

A Request.

THE past summer I have been kept very close at home on account of the sickness of my companion; and there is no earthly prospect of her ever getting up again.

I am not earning much; therefore wish to make a request to those that I have labored among. I have purchased books, tracts, Bibles, charts, and papers at our Office, all of which, cost me the money. If it was a help to many of you to have these on time, it now will be a help to me for you to pay up. I ask for no more, only the prayers of all. My address is Orleans, Ionia Co., Mich.

Thanksgiving Day.

By the President of the United States of America: A PROCLAMATION.

THE approaching close of another year brings with it the occasion for renewed thanksgiving and acknowledgment to the Almighty Ruler of the universe for the unnumbered mercies which he has bestowed upon us. Abundant harvests have been among the rewards of industry; with local exceptions, health has been among the blessings enjoyed; tranquility at home and peace with other nations have prevailed; frugal industry is regaining its merited recognition and its merited rewards.

I therefore recommend that on Thursday, the 27th day of November next, the people meet in their respective places of worship to make their acknowledgments to Almighty God for his bounties and his protection, and to offer up to him prayers for their continuance; in witness whereof I have hereunto set my hand and caused the seal of the United States to be affixed.

Done at the city of Washington, the 14th day of October, in the year of our Lord 1873, and of the Independence of the United States, the 57th.

U. S. GRANT. HAMILTON FISH, Secretary of State.

News and Miscellany.

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

THE trial of Marshal Bazaine in Versailles, France, continues, with appearances unfavorable to him.

THE yellow fever has been raging terribly of late in the South, and was still quite severe at last accounts. Some recent frosts give hope of a change for the better.

PARIS, Oct. 6.—The Paris Journal, a monarchical newspaper, says a proposal for the restoration of the monarchy on the basis of the charter of 1814, in a modified form, will be presented in the Assembly on the opening day of the session.

A TORNADO lately passed through Florida. At Key West, it had a velocity of eighty miles an hour, and at Ponto Rosa, of ninety miles an hour. At the latter place, the sea rose fourteen feet above tide level, overflowing the land, leaving the inhabitants without drinking water. Great damage was done in other places.

THE Evangelical Alliance had a large and interesting meeting; its object was mainly to promote union among Christians. The question of Church and State was freely discussed by American members, giving offense to the English delegates; and Ex-President Woolsey, of Yale College, gave an address on the "Constitution and Government in the United States as related to Religion," to the great dissatisfaction of the "Constitutional Amendment Party."

THE stock market in New York has been fluctuating, and stocks have gone down of late, but business seems to be recovering from the recent shock. "The Mail reports [Oct. 14] that merchants are feeling much better than last week; their collections, especially from Chicago, have improved immensely, and orders for dry goods are increasing."

Appointments.

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

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

I WILL hold meetings with the friends in Napoleon, Mich., Sabbath and Sunday, Oct. 25 and 26. First meeting at 10:30 Sabbath morning, where Bro. Eastman may appoint.

THE next quarterly meeting of the church of Victory, Wis., will be held the first Sabbath and first-day of November. We invite brethren and sisters from other churches, and especially would we be glad of the labors of some minister.

THE next quarterly meeting of the T. and M. Society, Dist. No. 3, will be held at Adams Center, N. Y., the first Sabbath and first-day in November, 1, 2. S. N. WALSWORTH, Director.

THERE will be a quarterly meeting of the T. and M. Society for the 7th Michigan district held in connection with the church quarterly meeting, to be held at Ithaca, Sabbath and Sunday, Nov. 8 and 9. Let there be a good representation from all of the churches throughout the district, so as to enable us to get into good working order.

BRO. T. J. Butler writes me that he will begin meetings at Centerville, Kansas, Nov. 6, and continue until the 10th. Let all the friends within a reasonable distance make an effort to attend this meeting.

Appointments.

POTTERVILLE, Eaton Co., Oct. 25. Partello, Calhoun Co., Nov. 1, 2. Armada, Macomb Co., " 8. Romeo, in Christian church, eve " 9. Smith's Creek, St. Clair Co., " 15, 16. Cottrellville, Mark's school-house, eve " 16. Memphis, in quarterly meeting, sister churches are cordially invited to attend, Nov. 22, 23. Almont, Dec. 6, 7. Greenwood, " 20, 21. Opportunity for baptism at nearly all these meetings. D. H. LAMSON.

Quarterly Meetings in Minnesota.

KENYON and Concord churches at Concord, Nov. 1, 2. Pine Island, " 8, 9. Greenwood Prairie, " 15, 16. Maiden Rock, " 22, 23. Sauk Center, where Brn. Richardson and McDonnell may appoint, Nov. 29, 30. HARRISON GRANT.

MONTHLY meeting for Cattaraugus Co., N. Y., at Cottage, the fourth Sabbath and first-day in October. The T. and M. meeting will not be held with this meeting as was expected.

THE Seventh-day Adventists will hold a two days' Meeting at Niles Hill, Oct. 29, and 30. All the members are requested to be present. Brn. Kinne and Edson are expected. D. OVIATT, Clerk.

QUARTERLY meetings of the N. Y. and Pa. T. and M. Society will be held as follows:— Dist. No. 10, Ulysses, Pa., Nov. 1, 2. Dist. No. 9, Wheeler, Steuben Co., N. Y., Nov. 8, 9. During the intervals of these meetings we will visit different parts of these districts as Brn. Coates and Lindsay may arrange.

Appointments for the districts not named and the general meeting will be duly noticed. P. Z. KINNE, Pres.

THE next monthly meeting for Jefferson Co. will be at Adams Center, Nov. 1 and 2. The ordinance of baptism will be administered to those who wish it. As several are going forward, I hope that all who have been convinced of this duty will obey at this meeting. Let there be a general gathering. C. O. TAYLOR.

THE tract and missionary meeting, district No. 2, will be held at Charleston, Vt., or where H. W. Barrows may appoint, Nov. 1, 2. District No. 3, at Wolcott, 8, 9. No. 4, at South Huntington, at Bro. J. Pierce's, 15, 16. No. 5, at Jamaica, 22, 23. District No. 1, at Bordoville, 29, 30. A general quarterly meeting will be held at Bordoville in connection with the district quarterly meeting. We hope to see all the directors present, that measures may be taken to enter into the work unitedly. Will the brethren of the several districts make a special effort to attend these meetings and bring in their reports?

L. BEAN, Pres.

THE next quarterly meeting of the Owen County church will be held at Patricksburg, Owen Co., Ind., Nov. 1, 2. We would also say that the T. and M. Society meeting will be held in connection with this meeting. The president will meet with us for the purpose of more fully organizing this Society. We extend an invitation to all Sabbath-keepers in this district to attend. Let us all make a grand rally and come up to the work of the Lord. Those who are not members of this society will find this a good time to make a start. We will, perhaps, appoint a librarian at Spencer in order to make it convenient for the brethren and sisters in that part of the country; and also appoint another librarian at Patricksburg. This will make it convenient for all to get tracts. We would say again, Let us all come together and have a good meeting. N. CARAHOOF.

Business Department.

Not at all in Business. Rom. 12:11.

Business Note.

J. C. WILLIAMS: No.

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