

# The Advent Review

## AND SABBATH HERALD.

"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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### ETERNITY.

vast Eternity! how little understood!  
creation's deep, unbounded sea, the lifetime of our  
God!

Year after year shall bring its seasons, one by one;  
thousand thousand fleeting years—the scene is just  
begun!

The centuries shall roll their stately numbers on,  
million million centuries, Eternity's fresh dawn!

Millenniums shall wheel with solemn jubilee,  
their vigintillion cycles run—noon of eternity!

Periods like these all steadily shall pass,  
many as earth's forest trees or tiny blades of grass;

These ages past our thoughts may now be multiplied  
what would be the drops if all the sea were dried;

When by such number high, whose figures would o'er-  
spread  
swell the orbs beyond the sky as this on which we  
tread.

His wondrous lapse of time now multiply once more  
what the seconds represent in cycles named before.

Think ye whose minds can grasp these thoughts with  
steady brain,  
that this eternity is filled with sin, and woe, and pain?

That He who worlds can frame, whose skill divine we  
trace,  
holds this creation to a stain which he cannot erase?

That God whose heart is love—supreme his praises be—  
besides millions from his throne above writhing eternally?

Will the chaff be burned, God's ground from tares  
made free,  
the earth to paradise be turned, a joy eternally?

Shall eternity with gladsome hope be bright;  
God's deep love no change shall be: his ways are  
true and right.

N. W. VINCENT.

Thayer, Kansas.

### General Articles.

#### BENEFICENCE.

BY MRS. E. G. WHITE.

"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."

"There is that scattereth, and yet in-  
crease; and there is that withholdeth  
more than is meet, but it tendeth to pov-  
erty. The liberal soul shall be made fat;  
and he that watereth shall be watered also  
himself."

"The liberal deviseth liberal things, and  
by liberal things shall he stand."

"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  
ye 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. And all the na-  
tions shall call you blessed."

God is abundantly able to fulfill his  
promises. Every earthly good comes from  
his hand. The resources of the Lord are  
infinite, and he employs them all in ac-  
complishing his purposes. Faithful stew-  
ards, who wisely use the goods which God  
has intrusted to them to advance the truth  
and bless suffering humanity, will be re-  
warded for so doing. God will pour into  
their hands while they dispense to others.

He is advancing his cause in the earth  
through stewards intrusted with his capital.  
Some there are who, notwithstanding they  
greatly desire wealth, would be ruined by  
its possession. God has tested individuals  
by lending them talents of means. It was  
in their power to abuse the gift or use it  
to the glory of God. If they have hoarded or  
wasted the Lord's money, the Master finally  
says to them, "Thou mayest be no longer  
steward." They have been tested and  
proved, and found unfaithful in using that  
which was another man's as though it was  
their own. God will not intrust such with  
the eternal riches.

Those who make a judicious and unself-  
ish disposition of the Lord's goods, thus  
identifying their interest with that of suf-  
fering humanity, will be advanced; for  
they act the part which God designed they  
should in his own system of beneficence.  
The first great principle contained in the  
moral law is supreme love to God. The  
second is this: "Thou shalt love thy neigh-  
bor as thyself." On these two command-  
ments hang all the law and the prophets."

Every good thing upon the earth was  
given to man as an expression of the love  
of God. He makes man his steward, and  
gives him talents of influence and means  
to use for the accomplishment of his work  
in the earth. Our Heavenly Father pro-  
poses to connect finite man with himself.  
As laborers they may be his instruments in  
the salvation of souls. He has accepted  
those who have consecrated themselves to  
his service to preach the word to those who  
have not a knowledge of the truth. But  
these are not the only ones whom he uses  
to advance his work in the earth. Every  
man who professes to be illuminated by the  
Spirit of God in this time will be required  
to enlighten others. "No man liveth to  
himself," and yet loves God with all his  
heart and his neighbor as himself. Every  
one has his station of duty adapted to his  
capacity in the accomplishment of this  
great work. Those who walk in the light  
of truth will emit light to those around  
them. They are living witnesses for Christ.  
They will not be like the world, living  
in moral darkness, loving themselves and  
the things of the world, and seeking for  
earthly treasures. They will be "a pecu-  
liar people, zealous of good works."

It will cost much self-denial and self-sac-  
rifice to imitate the pattern, Christ Jesus.  
In order to become like him, we must cul-  
tivate a benevolent disposition. Those who  
have the most of this world's goods often  
manifest a selfish penuriousness in giving  
to the cause of God. The most liberal do-  
nations frequently come from the poor man's  
purse, while those with whom God has in-  
trusted an abundance, for the very purpose  
of supplying the wants of the cause, fail to  
see where means are most needed, and do  
not regard the cries of the needy who are  
in their very midst. These cries go up to  
Heaven, and are a powerful testimony in  
condemnation of the unjust, selfish course  
of the unfaithful stewards. The offerings  
of the poor, given through self-denial to aid  
in extending the precious light of saving  
truth, will not only be a sweet-smelling sa-  
vor to God, and wholly acceptable to him  
as a consecrated gift, but the very act of  
giving expands the heart of the giver, and  
unites him more fully to the Redeemer of  
the world. He was rich; but for our sakes  
he became poor, that we through his pov-  
erty might be made rich. The smallest  
sums given cheerfully by those who are in  
limited circumstances are fully as accepta-  
ble to God, and even of more value in his  
sight, than the offerings of the rich who  
can bestow their thousands, and yet exer-  
cise no self-denial, and feel no lack.

The poor widow manifested love, faith,  
and benevolence combined, in contributing  
her two mites; for she gave all that she  
had, without questionings or doubts in re-  
gard to her uncertain future. Christ rep-  
resents her little offering as the greatest

gift of all that had been cast into the treas-  
ury that day. The rich gave of their abund-  
ance. They did not need to exercise faith,  
for they had means enough left to supply  
all their wants. It was not the value of the  
coin that was regarded by Christ, but the  
devoted purity of the motive which prompt-  
ed the sacrifice. This small gift, with God's  
blessing upon it, could become instrumental  
in accomplishing important results. The  
widow's mite, cast into the treasury with  
thousands of other coins, would appear in-  
significant, and be lost to human vision,  
but not to the eye of God. The Source of  
all riches, the great Benefactor, would make  
this sincere, genuine offering of the highest  
value for good. The widow's mite has  
been like a stream, small at the source, but  
continuing to flow through all time, until it  
has widened, and deepened, and run in a  
thousand channels, contributing to the ex-  
tension of the truth, and supplying the  
wants of the needy. The influence of this  
small gift has acted and reacted upon hu-  
manity in every age of the world, and in  
every country upon the globe. The tiny  
rills which have flowed into the treasury of  
the Lord from the liberal, self-denying poor,  
have formed a living fountain, and its  
streams flow forth refreshing the needy,  
and resulting in the salvation of thousands  
of souls.

Again, the example of the widow's mite  
cannot be estimated in its influence upon  
the hearts of those who are inclined to self-  
ishly withhold from God the goods he has  
intrusted to them. Her liberality, her faith  
and sincerity, are a standing rebuke to the  
ease-loving, selfish, doubting ones who have  
means with which they might do good if  
they would. They are provoked to good  
works by the unselfish gifts of the poorer  
brethren. That little deed of benevolence  
manifested by the widow was but a small  
light in the beginning; but it has been  
steadily burning brighter and brighter, and  
shedding its rays farther and with more in-  
tense radiance, and it will still continue to  
shine brighter and stronger, reaching to all  
countries and climes. The poor as well as  
the rich may enjoy the blessed privilege of  
knowing that they are God's stewards, and  
may identify their interests with Jesus  
Christ, and with suffering humanity, who  
are the purchase of his blood.

But God would not have rich or poor en-  
tertain the idea for a moment that he is de-  
pendent upon them, nor that their liberali-  
ties can in any case supply defects of  
Christian character. Liberality is but one  
of the traits which are characteristic of a  
Christian. The inspired apostle says,  
"And though I bestow all my goods to  
feed the poor, and though I give my body  
to be burned, and have not charity [love],  
it profiteth me nothing." Charity is thus  
defined: "Charity suffereth long, and is  
kind; charity envieth not; charity vaunteth  
not itself, is not puffed up, doth not behave  
itself unseemly, seeketh not her own, is not  
easily provoked, thinketh no evil; rejoiceth  
not in iniquity, but rejoiceth in the truth;  
beareth all things, believeth all things,  
endureth all things. Charity never fail-  
eth." The character of a tree bearing  
all these fruits may be readily discerned.  
For "by their fruits ye shall know them."  
As followers of Jesus Christ, we must be  
wide awake to discern with heavenly eye-  
sight the devices of Satan. God has  
given us his word as a chart to mark  
out our way to the eternal shore. With  
the Bible for our guide, aided by our own  
reason kept clear by strictly temperate  
habits, we may be able to acquit ourselves  
like servants of the Master who have duties  
to perform and eternal interests to secure.

Benevolence is one precious trait of char-  
acter which needs to be cultivated and  
strengthened by continual exercise. God  
is not dependent upon us. He could speak  
the word, and every mountain would be  
turned into gold. "For every beast of the  
forest is mine, and the cattle upon a thou-

sand hills. I know all the fowls of the  
mountains; and the wild beasts of the field  
are mine. If I were hungry I would not  
tell thee; for the world is mine, and the  
fullness thereof." These words were  
spoken as a reproof to Israel, whose hearts  
were not right with God. They were mul-  
tiplying their sacrifices, as though to make  
a compromise with God, while they were  
separating from him by wicked works.  
While they multiplied their victims upon  
the altar of sacrifice, they did not cultivate  
pure and vital godliness in the heart, which  
would move them to act constantly in ref-  
erence to the two great principles of the  
moral law, love to God and love to man.

Gifts and offerings will not purchase sal-  
vation for any of us. The religion of the  
Bible is that development of our moral na-  
tures in which the soul holds converse with  
God, loves that which God loves, and hates  
that which God hates. God will not ac-  
cept your offerings if you withhold yourself.  
He asks not only for that which is his own  
in the means intrusted to you, but for his  
own property in your body, soul, and spirit,  
purchased at the infinite price of the blood  
of the Son of God.

God might have made angels the am-  
bassadors of his truth. He might have  
proclaimed the law from Sinai with his  
own voice. But he has chosen to take  
man into his counsel, and connect him  
with himself, that through the instrumen-  
tality of man the mysteries of the cross of  
Christ might be fully explained in an audi-  
ble voice. Man has a work to do. And  
in this work, life will prove a blessing.  
The real value of life to him is indicated  
by the character of the work which employs  
his powers. If the powers which angels  
possess were given to man they would be  
of no use unless some new work was given  
him in which to engage them. All the  
riches intrusted to man are only a curse  
unless he employs them to relieve his own  
daily wants and those of the needy around  
him, and to glorify his Maker by advanc-  
ing his cause in the earth. Objects which  
shall call benevolence into action must be  
placed before him, or he cannot imitate the  
character of the Great Exemplar. Man  
would have no gifts to bestow were they  
not first given to him. But our Heavenly  
Father has made every provision for man,  
that he may be fully tested and proved,  
and through the merits of Christ perfect a  
righteous character.

God has made man his brother's keeper,  
and will hold him responsible for this great  
trust. God has taken man into union with  
himself, and he has planned that men shall  
work in harmony with him. He has pro-  
vided the system of beneficence, that man  
whom he has made in his image may be  
self-denying in character, like Him whose  
infinite nature is love. He has appointed  
man as his almoner to distribute the bless-  
ings he has given him. "Ye know the  
grace of our Lord Jesus Christ, that, though  
he was rich, yet for your sakes he became  
poor, that ye through his poverty might be  
rich." God has done for our good all that  
a kind Heavenly Father could do. He ap-  
peals to humanity whether he has failed in  
a single instance to do all that he could do  
for the highest interest of man. "Judge, I  
pray you, betwixt me and my vineyard.  
What could have been done more to my  
vineyard, that I have not done in it?"

God has reposed confidence in us in  
making us stewards of means and of his  
rich grace. How shall we show our appre-  
ciation of his care and love and unparalleled  
mercy, except in grateful returns to him of  
our talents of means and ability with faith-  
fulness and integrity. We cannot possibly  
enrich the Lord by bestowing any favor di-  
rectly upon him, for he is the giver of all  
our bounties. But he points us to the poor  
and suffering and oppressed, and to souls  
bound in chains of superstition and error,  
and assures us that if we do good to these  
he accepts the deed as though done to him-

self. Christ identifies himself with suffering humanity. "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

#### SOON.

Soon shall we be beyond earth's wasting fever,  
Soon, soon repose in endless joy and rest;  
Our wandering done, our warfare ceased forever,  
Resting in peace upon the Saviour's breast.

Across the rocky waste, o'er hills so dreary,  
We journey on with garments soiled and torn;  
Our sorrows many, and our joys but chary,—  
A rainbow wreathed upon the brow of storm.

Long have we wandered on in gloom and sadness,  
With weary feet we've trod life's devious ways;  
But soon with joyful hearts and full of gladness  
We'll greet the coming King with songs of praise.

Since morning light we've scattered seed with weeping,  
Patient we've toiled beneath the glare of noon;  
But deepening shadows o'er the earth are creeping,  
The night is coming, and the darkness soon.

Soon shall we pass beyond the time of weeping;  
Soon shall we bid adieu to all earth's wrong;  
Soon shall we greet the saints who now are sleeping,  
And tears be followed by the victor's song.

Then let us toil one little moment longer,  
Bring to our careworn features hope's glad smile;  
Oh! let our confidence and hope grow stronger,  
Jesus is coming in a little while.

Welcome, then, pain, and toil, and tribulation,  
Each coming evening brings us nearer home;  
Let each day witness deeper consecration,  
For crowns are given when the Lord shall come.  
L. D. SANTEE.

#### THE TWO HEMISPHERES AND THE SABBATH.—NO. 1.

BY ELD. W. H. LITTLEJOHN.

AMONG the objections commonly presented to the keeping of the definite seventh day of the week as the Sabbath of the Lord, is one which has for its basis the facts that the earth is round and revolves on its axis, thus rendering the identification of the day impossible in any given locality.

It would be difficult to determine where the effects of this doctrine would end, if it could be substantiated.

Those who employ it generally do so because it furnishes a convenient retreat when they find themselves unable to answer the cogent arguments which are brought from the word of God to prove that the Sabbath of the commandment is a particular day of the week.

They seem to have failed utterly in discovering, first, that the logic which they employ is just as fatal to the Sunday as it is to the Sabbath; secondly, that unless they can first show that the letter of the law is susceptible of the latitudinarian construction which they place upon it, they have unwittingly impeached the God of Heaven by proving that he was ignorant of the rotundity and revolution of the earth on its axis; or, thirdly, that the Bible never emanated from him, and, consequently, that there is now no Sabbath at all. Yet these three conclusions are as inevitably drawn from their position as is the law of gravitation from the fact that a substance thrown into the air always returns to the earth again. A word will demonstrate the truthfulness of this statement. Nay, it is too plain to require demonstration; for at a glance we can perceive—

1. That if you cannot find when Saturday will be reached in a given locality, it will be equally impossible to find when Sunday will dawn upon the same region. Both are alike days; they stand in juxtaposition to each other, the one always preceding, and the other always following, and, therefore, they are so inseparably connected that if you can find the one you can also find the other. That is, if you can find the Sunday, or first day of the week, you know that Saturday, or the last day of the previous week, was the day which just preceded it; the converse being also true that if you cannot find the Saturday it would be equally impossible to find the Sunday.

2. If the Sabbath law is so worded, and if the circumstances attending its proclamation were of such a nature, as to force upon the mind of the candid investigator the conviction that its terms, fairly construed, require the observance of a particular day in all parts of the world, whereas reason and science unite in proving that such a requirement could not be carried out because of the peculiar constitution of the earth itself, then, as God himself wrote the law with his own finger, he either deliberately required men to perform an impossibility, or else he blundered egregiously because he knew less about natural law

and the diurnal motion of the earth than does the veriest tyro of the present day. The first of these conclusions would prove God to be a tyrant, and the second would prove him to be grossly ignorant of facts now known to every school-boy. But tyranny and ignorance are alike incompatible with any just conceptions of the character of the Deity. To prove, therefore, (as these men would do) that the Author of the Sabbath law was either tyrannical or ignorant, would be to prove that he was not the God of Heaven.

3. The only escape from the impeachment of the God of nature spoken of under the preceding number, would be found in an utter repudiation of the Scriptures on the ground that they never emanated from him, as proved by the fact that from the standpoint occupied by these individuals they would represent him to be grossly deficient in either virtue or wisdom. When this point shall have been reached, however, we shall be left without any Sabbath whatever; since the only authority which the Sabbath can claim is found in the sacred writings which will have been disposed of in this summary manner.

In view of these considerations, it becomes a matter of no small moment that Christians should move with care and caution in the use of arguments which might be turned with such destructive effects against the whole system of our divine religion.

Even should they find it somewhat difficult from the scientific standpoint to remove all the objections to the definite Sabbath day which are physical in their character and origin, it would be better for them to suspend judgment for a time in order to the acquisition of further light, than it would to hastily adopt a theory which would undermine the very foundations of our faith.

Should they do otherwise, and persist in following the line of argument which we deprecate, they might gain a temporary advantage in debate; but the price which they would pay for it would be larger than either they or the race could afford to give. They might be able to perplex and bewilder by their scientific speculation the humble individual who should insist that the keeping of the first day of the week would not answer the demands of a law which required in express terms the hallowing of the seventh day; but the moment that they should succeed in establishing their lax conceptions of the statute, that moment they would have inaugurated a construction which takes from the Sunday all its claims for special commemoration. In other words, they would have established the seventh-part-of-time theory; *i. e.*, they would have proved that no definite day can be kept the world around, and, as a consequence, that individuals were designedly left by the Author of the law to select for themselves the day which they will hallow. This being true, either Monday, Tuesday, or Wednesday, or any other day of the week, may be selected with perfect propriety by individuals or communities as the day of their worship, and no earthly power could call their action in question.

The result which would follow from the exercise of such a right is at once apparent. Confusion the most utter and deplorable would inevitably ensue.

The Sabbath, which was designed to be a blessing, would immediately become a curse under this theory of its nature and obligation.

When put in operation, the State and the church would alike perish; for the former could not exist without courts, legislative bodies, and schools; and neither of these could be successfully administered while legislators, judges, jurors, clients, witnesses, teachers, and scholars, were allowed to select, according to the caprice of each, the day which they individually would celebrate. The latter also could not continue in its collective capacity for any length of time, since its existence depends so largely upon general union in Sabbath worship that, without it, it would cease to be.

Should it be replied that each State could regulate this for itself, and would be led to do so by the dictates of self-interest, we reply, first, this would relieve the situation somewhat; but as states which possess a complete autonomy of their own lie in close proximity to others equally well supplied for the work of self-government, confusion would necessarily arise in the mutual business intercourse of their citizens unless all should unite in enforcing the observance of the same day of rest; and, therefore, that the only perfect system of regulation upon this subject would be one which would give to the world at large the same

Sabbath day. Secondly, that should we grant—as we do most cheerfully—the existence of a social necessity for a uniform Sabbath of strength so great as to exert a powerful influence upon States and princes in the direction of conformity in the matter in question, then we have found a strongly presumptive argument that the law of God—which undertook to make a Sabbath for mankind—has met the requirements of the case in providing just such a Sabbath as they need. In other words, that it has furnished a Sabbath which men in different parts of the world can celebrate on the same day of the week.

In order, therefore, to decide this question, whether the God of Heaven has displayed that wisdom which should characterize a being of his attributes in providing a Sabbath which accords in every respect alike with the highest good of society and the laws of nature, let us examine the following points: 1. Does the fourth commandment require the commemoration of a definite day of the week? 2. Can such a day be celebrated the world around?

We think that a very few considerations can be offered which are of such a nature as to furnish a satisfactory answer to the first of these queries.

As the more natural and direct source of information, we appeal to the statute itself.

Its phraseology is simple and explicit.

Not only does it enforce the commemoration of a Sabbath, but it also particularizes so far as to make mention of the fact that the one to be kept was the one known as *the Sabbath of the Lord*. If, therefore, we can determine when that occurs, we shall be able to decide what our duty will be.

In this matter, however, we shall experience no difficulty.

Thirty days previous to the promulgation of the commandment, Moses, from the standpoint of the sixth day of the week, said to the people, "To-morrow is the rest of the holy Sabbath unto the Lord." Such a declaration was definitive in its character, and located beyond all question the Sabbath of the Lord as the day which follows the sixth day of the week, and, therefore, as the seventh or last of that cycle.

The commandment, enforcing the same obligation which Moses sought to inculcate, employs the same title, *i. e.*, the Sabbath of the Lord thy God, as well as the secular one employed by him, namely, the seventh day. In doing so, the identification of the day to which both Moses and Jehovah alluded is settled beyond controversy. But the Sabbath law, as if to be even more explicit in particularizing the day which it commanded to be observed, still further identified it by declaring that it is the one upon which God "rested," and which he also "blessed and hallowed." In furnishing this statement it establishes two facts: 1. That we are to keep the Sabbath of the Lord; 2. That when we find it, we shall be able to recognize its true character in the facts that God rested upon, blessed, and hallowed it.

The conclusion, therefore, is unavoidable that we can meet the requirements of the fourth commandment only by setting apart to the purposes of rest and worship a period of time of which all the facts predicated of the Sabbath of the Lord will be true.

Proceeding now in our search for hallowed time, we inquire, first, Will Sunday, Monday, Tuesday, Wednesday, Thursday, or Friday meet the demands of the case?

The answer, obviously, must be in the negative.

Neither one of them can be said to be the Sabbath of the Lord, because it is not nor ever was true of either of them that God ever rested upon, blessed, or hallowed it.

Advancing, therefore, in our search, we scrutinize closely the claims of the seventh or last day of the week, which is Saturday; and we immediately discover that the result of our investigation is to be very different from what it was in the former cases; for by turning to the first, second, and third verses of the second chapter of Genesis, we may learn that God, having completed the work of creation, rested on the seventh day, and blessed and sanctified it, because that in it he had rested from all his work.

As a result of this discovery, we are forced to the conclusion that this day, and this alone, is the one which will meet the demands of the law; since it is the only one which can justly lay claim to the honor which belongs to the Sabbath of the Lord.

Without pausing to elaborate more fully an argument which seems at once to be both simple and conclusive, we pass from

the consideration of the subject from the standpoint of God's word to that of his providence.

#### THEREFORE.

THAT is to say, for this reason. For what reason? For, or in consequence of, something previously stated. A speech, or letter, or any address, can never begin with the word *therefore*; for whenever that word is used there must be a statement of some fact, a premise, before it. And there is always a logical connection between the premise before the *therefore* and the conclusion after it, otherwise the statement involves an absurdity.

For example: The State prohibitory liquor laws are repealed, *therefore* we may sell or use intoxicating liquors without fear of judgment. Here we have a premise before a *therefore*, and the conclusion that follows it is perfectly natural and logical.

Now take one of the other kind: The State law prohibiting trout fishing between October and May is abolished, *therefore* we may sell and drink all the liquor we please without fear of being fined. This is an absurdity; for the premise has no relation to the conclusion.

In speaking on the law of God not long ago, at Springfield, Ohio, I was very forcibly struck with the power of the word *therefore* in Col. 2:16. Here is the premise that precedes it: "Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross." This, say the opponents of God's law, was the ten commandments; they were abolished at the cross.

Not stopping to question this assertion, we look at the conclusion that follows the *therefore*, which is this: "Let no man *therefore* judge you in meat, or in drink, or in respect of a holy day, or of the new moon, or of the sabbath days, which are a shadow of things to come, but the body is of Christ."

Now I inquire, Is there any logical connection between the premise and the conclusion? The no-law advocate says, The ten commandments are abolished, *therefore* let no man judge you in meat or in drink. But pray tell us which one of the ten says anything about meat or drink. Here is the first: "Thou shalt have no other gods before me." That is abolished, says our no-law teacher, *therefore* let no man judge you in meat or in drink. Supposing it is abolished, how does that affect any ceremony relating to meat or drink?

Here is the third commandment: "Thou shalt not take the name of the Lord thy God in vain." That is abolished; *therefore* let no man judge you in meat or in drink. Here is the sixth: "Thou shalt not kill." That is abolished; *therefore* let no man judge you in meat or in drink. "Thou shalt not bear false witness." Oh! that was abolished at the cross; let no man *therefore*, because that precept is abolished, judge you in meat or in drink. Again I ask, What connection is there between the premise and the conclusion? What relation has the law of ten commandments to meats and drinks? None whatever. Try any of the ten, and you will find the result the same. Therefore, unless Paul put language into a form which conveys no meaning, and is illogical, nonsensical, and absurd, he had no reference to the ten commandments.

But you ask me to try the fourth commandment and to quote the latter part of Paul's conclusion. I will do so. "Remember the Sabbath day, to keep it holy. . . . The seventh day is the Sabbath of the Lord thy God. . . . For in six days the Lord made heaven and earth . . . and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it." You say, "That precept is abolished, *therefore* let no man judge you in meat or in drink or in respect of a holy day, or of the new moon, or of the sabbath days, which are a shadow of things to come, but the body is of Christ." Is there not a logical connection between the reason and the conclusion? No. You state as a *reason*, or premise, that the law for the seventh-day Sabbath of the Lord, the memorial of creation, is abolished; and ask me to accept as Paul's conclusion this: that no man shall judge us in respect of the sabbath days which are a shadow of things to come, but the body is of Christ. Now what has the Sabbath of the Lord to do with these sabbaths? It is just as foreign from them as the Fourth of July is from Washington's birthday. The Sabbath of the Lord points back to creation; but there were numerous



annual sabbaths connected with meats and drinks which pointed forward to Christ. It is to these that Paul refers.

A list of them is found in Lev. 23. In the first and second verses the Lord proposes to enumerate the feasts to be observed by Israel. In the third verse he pauses to put them in remembrance of his holy, weekly Sabbath. Then in the fourth he commences anew, or proposes anew, to enumerate the feast days, and he mentions the passover, the waving of the firstfruits, the memorial of blowing of trumpets (verse 4), which was the first day of the seventh month, the atonement sabbath ten days after (verses 27-32), and the feast of tabernacles five days after that. Verse 34. These were all annual sabbaths,—holy days coming on a different day of the week every year,—and they were connected with meats and drinks. "These are the feasts of the Lord, which ye shall proclaim to be holy convocations, to offer an offering made by fire unto the Lord, a burnt offering, and a meat offering, a sacrifice, and drink offerings, everything upon his day." Verse 37. And to what did these offerings point? To Christ. These annual sabbaths were indeed shadows, the body of which is Christ, and when Christ came, the shadows of course ceased. These sabbaths are clearly distinguished from the weekly Sabbath in the very next verse which continues thus: "Beside the Sabbaths of the Lord." These annual feast days, called sabbaths, were to be observed *beside* the Sabbath of the Lord, with which they had no connection. Hence the law of the weekly Sabbath of the Lord, instituted at creation, before sin, has no relation whatever to the sabbaths instituted centuries after on account of the existence of sin, and connected with meats and drinks pointing to the cross of the Redeemer; and Paul's therefore is entirely out of place if by the "handwriting of ordinances" he means the ten commandments. It would be like using it thus: the laws of our land relating to Sunday are all abolished; therefore let no man judge you in respect to the observance of Thanksgiving day.

The great apostle does not use language in that way. There is no difficulty in understanding Paul's conclusion, and now let us look for a logical explanation of his reason. It is now very evident that "the handwriting of ordinances" does not include a single precept of the decalogue. To say that it does, makes utter nonsense of Paul's words. To what does it refer? Look again at the conclusion, and you will see that it must refer to a law enforcing the observance of meats and drinks, and of shadowy sabbaths connected with them; or because it is abolished, Paul says these things need not be observed. Was there such a law? Yes. Every offering had its law. "This is the law of the burnt offering," Lev. 6:9. "This is the law of the meat offering," Verse 25. "This is the law of the sin offering, of the meat offering, and of the sin offering, and of the trespass offering, and of the consecrations, and of the sacrifice of the peace offerings," Lev. 37. Where were these offerings made? At the sanctuary, where the altar was, and where the priests ministered. In what did the services of that sanctuary consist? Paul says it "stood only in meats and drinks, and divers washings, and carnal ordinances [ceremonies, margin]." Heb. 9:10. Then the law governing those ceremonies was a ceremonial law, and it was imposed on them until the time of reformation," the same verse says; that is, till Christ came. Then it ended. This is what Paul says also in Eph. 2:15: "Abolished in his flesh the enmity, even the law of commandments contained in ordinances."

Now let us try the *therefore*. The handwriting of ordinances, the ceremonial law, which Moses wrote, that law which commanded the observance of several annual sabbaths, and of meat offerings and drink offerings, was abolished at the cross; therefore, for that reason, let no man judge you in meat, or in drink, or in respect of the sabbath days which are a shadow of things to come, but the body is of Christ. That is sensible, logical, truthful. I pity that person whose intellect is too small to grasp the force of this argument; and I have little respect for the honesty of an intelligent man who will try to evade it, or will not see it.

C. W. STONE.

THE Bible contains more sublimity, more pure morality, more important history, and finer strains of eloquence, than can be collected from all other books.—*Sir William Jones.*

## NOTES OF NEWS.

—ON June 3, a fire was raging in the capital of Burmah, and 2000 houses had been destroyed.

—THE largest wholesale dry goods firm in St. Louis, that of Dodd, Brown, & Co., has failed. Liabilities from \$1,250,000 to \$1,500,000.

—A DISPATCH from Paris says that Oct. 21 the River Ligue rose 64 feet, flooding a large portion of the town of Largentiere.

—THE damage done by the inundation on the Damietta branch of the Nile is estimated at \$2,500,000; 250 lives have been lost.

—IT is estimated that the financial loss to that portion of the South which was visited by the yellow fever is \$200,000,000.

—IN view of the serious Indian situation and new controversies in relation to Turkey, as the London Times thinks, the British cabinet was summoned to meet Oct. 25.

—THE American Home Missionary Society is now nearly \$30,000 in arrears to its missionaries. October is bringing in heavy additional claims.

—IN view of the prevalence of hog cholera at the West, the Chicago Tribune advises people to abstain from all forms of swine flesh as the only sure mode of escape.

—BRECHER said Sunday, "The old ten commandments belong to a barbaric state." Some people who have never said so act as if they believed it.

—MEMPHIS rejoices in the deposition of the yellow fiend, and the city is rapidly filling up with returned refugees and strangers. The fever is everywhere disappearing.

—THE St. Petersburg Golos declares that, although England may seek redress from the Ameer, if she be victorious the fate of Afghanistan must not be decided without the consent of Russia.

—IT is thought that England's proposed advance into Afghanistan will be postponed on account of the fever that is steadily increasing among the troops stationed at Jamrood and encamped on the frontier.

—A DISPATCH from London, dated Oct. 22, is to the effect that the Ameer has been induced to take his present course by substantial offers from the Russian envoy.

—REPORTS from Yankton, Dakota, Oct. 7, state that a very destructive prairie fire traversed from fifteen to twenty counties between Jim River and Missouri River. Great damage is done in some of the settlements.

—ACCORDING to a recent statement of Kwang Chang Ling, an educated Chinese statesman, the entire population of China does not now exceed 120,000,000, instead of being 450,000,000, as it has been usually reckoned.

—DECATUR and Edwards counties, in Sappa Valley, Kan., recently raided by the Cheyenne Indians, have been devastated by prairie fires, and nearly everything not destroyed by the Indians consumed. Several persons are said to have perished in the flames.

—THREE volcanoes,—Cotopaxi, in Ecuador, Aetna, in the island of Sicily, and Vesuvius, in Italy,—are now in full blaze together. The simultaneous eruption of three great volcanoes is a rare circumstance, one which does not occur in centuries.

—A BIBLICAL curiosity in the English section of the Paris Exhibition which attracts crowds, is a model of the tabernacle as it rested during the wanderings of the Israelites in the desert. The exterior is constructed in strict accordance with the details given in the Old Testament.

—THE island of Socotra, in the Indian Ocean, 100 miles from Aden another British station at the mouth of the Red Sea, has become an integral portion of the empire on which the sun never sets. Socotra is a bold, picturesque island, equal in area to the State of Rhode Island.

—PRESIDENT WASHBURN, of Robert College, Constantinople, writes to the Independent that thus far the result of the fall of Turkey has been chaos. "Many parts of the country," he says, "are ruins—the towns burned, the inhabitants massacred or scattered. Everywhere the population has been reduced to poverty, and all business has long been at a standstill. In many provinces civil war is still raging between the different nationalities, and all civil government has long since disappeared. The central government at Constantinople is in much the same condition. The sultan trembles for his life, the treasury is empty and bankrupt, the old system of government has come to an end, and those in power do not see what is to take its place."

—THE city of Glasgow merits our pity as the scene of the biggest banking-rascality yet. The conspiracy among the directors of the bank by which a deficit of \$20,000,000 was kept covered beneath a bubble, so long, with, of course, utter disaster close at hand and an unlucky moment, was an astonishing fact. It is painful to think of the wide-reaching ruin and distress occasioned by the failure. Something very like a panic has spread through the commercial circles of Great Britain. Many who thought themselves rich suddenly find themselves poor; thousands are thrown out of employment; other thousands are forced to labor for diminished wages. But it is some satisfaction to learn that Scotch justice is not a nullity or a mockery. The six directors have been arrested, and in "their own place," behind prison bars, are meditating upon the dishonesties and cruelties of which they are guilty.—*Advance.*

—OCT. 23, a fearful storm of wind and rain swept over the East, traveling through Pennsylvania, New York, and New Jersey. There was a wholesale destruction of property in the city of Philadelphia; great church spires were swept down, in their fall carrying everything with them; 40 churches in all were injured; market houses, railway depots, and dwellings were unroofed, and bridges were carried away; nearly

100 warehouses along the river front were wrecked and flooded. At Chester 70 dwellings and stores were unroofed. In the track of the storm, farms were destroyed, cattle killed, and in numerous cases there was loss of human life. Other towns through which the storm passed tell the same story. On the water there was wholesale destruction of property, with appalling loss of human life. The storm was more destructive to life and vessels in the Chesapeake and the Virginia rivers than any that has been known for years, hundreds of sail vessels and steamers being wrecked in them. Along the coast of the Atlantic, an oyster fleet of 100 sail were all lost or badly damaged. Several steamers were wrecked or foundered, with but few survivors, and one ship is known to have taken down every soul on board.

## Sabbath School Department.

### BIBLE LESSONS FOR YOUTH.

#### LESSON XX.—JACOB IN PADAN-ARAM.

##### QUESTIONS.

1. WHAT did Isaac and Rebekah think it best to do with Jacob? Gen. 27:43, 44; 28:5.
2. Why was it necessary to send him so far from home? Gen. 27:41.
3. How did Jacob travel?
4. Where did he rest the first night after he started on his journey? Gen. 28:11, 19.
5. Where did he make his bed?
6. What did he take for a pillow?
7. What did he dream?
8. What promises were made him? Verses 13-15.
9. How did this dream affect Jacob's mind? Verses 16, 17.
10. What solemn vow did he make? Verses 20-22.
11. Whom did Jacob meet at a well, after he had reached the land of the east? Gen. 29:1-9.
12. When Rachel learned that Jacob was a near relative, what did she do?
13. How long did Jacob serve Laban? Gen. 31:41.
14. What was the first agreement between them?
15. How did the Lord prosper Laban while Jacob was serving him?
16. What caused Laban and his sons to feel envious toward Jacob?
17. To what degree had the Lord prospered Jacob?
18. What course had Laban taken in regard to Jacob's wages? Gen. 31:7.
19. What did the Lord finally tell Jacob to do? Gen. 31:3.
20. What words had Jacob heard from Laban's sons? Verse 1.
21. What change had he noticed in Laban? Verse 2.
22. Whom did Jacob consult before starting on his journey? Verses 4-13.
23. What did they say about going away from their father? Verses 14-16.
24. Where was Laban at the time Jacob started on his journey? Verse 19.
25. What did Laban do when he learned that Jacob had gone? Verse 23.
26. Where did he overtake Jacob?
27. How was he prevented from harming Jacob? Verse 29.
28. Describe Laban's parting with Jacob and his family. Verse 55.

##### SYNOPSIS.

Esau's anger was so kindled against Jacob that he threatened to kill him, and Isaac and Rebekah thought it best to send Jacob away immediately. So Jacob started, on foot and alone, for Padan-aram, the country where his Uncle Laban lived.

He must have walked more than sixty miles the first day. At night he lay upon the ground, and took a stone for a pillow. He had a wonderful dream that night. He saw a ladder reaching from earth to Heaven, and the angels of God ascending and descending upon it. The Lord stood above it and repeated to him the promises which had been made to Abraham and Isaac.

This made a very deep impression on Jacob's mind, and he made a solemn vow that if God would be with him and bring him again to his father's house, then the Lord should be his God, and he would give him a tenth of all.

As Jacob journeyed on, he came into the land of the people of the east; and as he was stopping at a well where shepherds watered their flocks, Rachel, the daughter of Laban, his mother's brother, came to the well with her father's sheep. Upon learning that Jacob was a near relative, she conducted him to her father's house. Here Jacob remained, and served Laban twenty years; fourteen years for his two daughters, and six years for his cattle.

At first, Jacob agreed to serve seven years for Rachel; but at the end of that time Laban practiced a cruel deception upon him, and gave him Leah instead of Rachel. Then he was obliged to serve seven years longer for Rachel.

All the time that Jacob served Laban, the Lord prospered Laban in an unusual manner; but after Jacob began to serve for a part of the cattle, Laban and his sons became very envious of the wonderful prosperity that attended Jacob. Laban changed Jacob's wages ten times, yet his prosperity was unabated. The Lord blessed him so abundantly that he had cattle and sheep almost without number.

At last the feeling became so strong against Jacob that the Lord told him to return to Canaan. He consulted Rachel and Leah, and they were willing to go. So when Laban was away three days journey, Jacob gathered up all that he had, and departed.

Laban pursued Jacob, and overtook him in Mount Gilead. He reproved Jacob sharply, but did not harm him; for God had warned him in a dream not to interfere with Jacob's affairs in any way.

After parting with Jacob and his family in the most friendly manner, he returned to his home, and left Jacob to pursue his journey in peace.

### LESSONS FOR BIBLE CLASSES.

#### LESSON XX.—THE SERVICES OF THE WORLDLY SANCTUARY.

##### QUESTIONS.

1. REPEAT Dan. 8:14.
2. When did this cleansing of the sanctuary commence?
3. This must be the cleansing of what sanctuary?
4. Why?
5. What do we now want to ascertain?
6. What will it be necessary to do in order to know what is meant by the cleansing of the heavenly sanctuary?
7. Why? Heb. 8:5.
8. How was the worldly sanctuary consecrated before the services commenced in it? Lev. 8:10.
9. Who conducted the services there? Ex. 29:44.
10. How were the priests set apart for this work? Read Ex. 29.
11. Of what did the services of the sanctuary consist?
12. How may they be classified?
13. Of what did the daily morning service consist?
14. What was the evening service?
15. How did the services on the Sabbath differ from those on other days?
16. What chapter gives a full description of the special services on feast days, new moons, and yearly sabbaths?
17. Where were the sin offerings presented? Lev. 4:4.
18. What did the one who brought a sin offering first do? Lev. 4:4, 24.
19. What did this act signify?
20. After the guilty man had laid his hand upon the head of the victim, what did he next do?
21. What did he show by this?
22. What did the priest do with the blood of the victim? Lev. 4:5-7.
23. Where was the altar of incense?
24. What was the second vow?
25. How was the sanctuary polluted with the sins of the people?
26. How was the guilt of the transgressor figuratively transferred to the victim?
27. How from the victim to the sanctuary?

##### SYNOPSIS.

It has been shown that the cleansing of the sanctuary, referred to in Dan. 8:14, was to commence in the autumn of A. D. 1844. This cleansing must be that of the heavenly sanctuary; for the services of the worldly sanctuary ceased hundreds of years before the expiration of the 2300 days. We now want to ascertain what that cleansing is.

Heb. 8:1-5 tells us that the priests of the worldly sanctuary served unto the example and shadow of heavenly things. It will be necessary, then, to notice the services of the worldly sanctuary in order to understand what is meant by the cleansing of the heavenly.

Before the services commenced in the tabernacle built by Moses, Aaron and his sons were set apart for the priesthood, and consecrated in a most solemn manner by being anointed with holy oil, and sprinkled with the blood of sacrifices. The tabernacle also, and all its holy vessels, were anointed.

The services of the sanctuary consisted mainly of various offerings called burnt offerings, meat offerings, sin offerings, peace offerings, etc. Lev. 7:37.

There were the perpetual daily services; the special services on feast days, new moons, and yearly sabbaths; the sin offerings for individuals; and the services on the great day of atonement.

The daily morning service consisted of a lamb, as a burnt offering; a tenth deal of flour mingled with the fourth part of an hin of oil, as a meat offering; a fourth part of an hin of wine, as a drink offering; and the burning of incense upon the golden altar. The same services were repeated at evening. On the Sabbath, these offerings were doubled; two lambs being offered in the morning, and two in the evening. Ex. 29:38-42; 30:7, 8; Num. 28:9, 10.

The special services on new moons, annual sabbaths, and feast days are fully described in the twenty-third chapter of Leviticus.

The sin offerings for individuals were presented at the door of the tabernacle. The one who presented the offering, first placed his hand upon the head of the victim. By this act he not only confessed that he had broken God's law, but figuratively transferred his guilt to the victim. He next took the life of the victim, thus showing that death is the penalty for violating the law of God.

The priest then took some of the blood of the victim into the holy place. There he dipped his finger in the blood and sprinkled it before the second veil seven times. He also put some of it on the horns of the altar of incense.

Thus, in a figure, the sin of the individual was transferred, first to the victim, and then, through the blood of the victim, into the sanctuary itself. In this way day by day throughout the year, the sanctuary was polluted by the sins of the people.

G. H. BELL.

# The Review and Herald.

"Sanctify them through Thy Truth: Thy Word is Truth."

JAMES WHITE, } Corresponding Editors.  
J. N. ANDREWS, }  
U. SMITH, - - - Local Editor.

## AMBASSADORS FOR CHRIST.

A Sermon delivered before the Church at Battle Creek, Mich., Sabbath Morning, Oct. 26, 1878.

BY ELDER JAMES WHITE.

TEXT: "Now then we are ambassadors for Christ, as though God did beseech you by us; we pray you in Christ's stead, be ye reconciled to God." 2 Cor. 5:20.

THE apostle uses a figure in this text which has been understood by all nations, at least since his day. Ambassadors are sent from one king, emperor, or government to another, to treat with them on important matters of state. But the apostle here no doubt refers to the special ambassadors who are sent in times of war to treat on terms of peace. This well illustrates the rebellion of man, the ruin of the race, and the great plan of reconciliation and redemption through Jesus Christ.

Once man walked and talked with God, Christ, and angels in happy Eden! The happy pair were honored with a beautiful home, with everything "pleasant to the sight and good for food." But man transgressed the law of God, and the race has since been in rebellion against the government of Heaven. An angel once honored in Heaven, rebelled, and fell from his high estate, and has since led his fallen fellow-angels, and the fallen sons of Adam, to take up arms against the government of the God of high Heaven. The question was brought before the court of Heaven, What can be done to reconcile man to God, and God to man? Feeble man had raised his puny arm in rebellion against the government of the Almighty, and must perish in his rebellion and folly, unless means could be instituted for an atonement which would bring repentance, pardon, reconciliation, and peace.

The character of God's moral government is such as to require an atoning sacrifice superior to law. Angels are amenable to the holy law of God, and are inferior to it, and, therefore, the Lawgiver could not accept the death of even one of the sinless angels as an atoning sacrifice for man. But Christ, who thought it not robbery to be equal with God, and was therefore equal with him, laid aside the glory of the law-making and law-administering power and authority, and became a sacrifice and mediator for a race of rebels in arms. And thus our adorable Redeemer became God's ambassador to offer terms of reconciliation, redemption, and eternal life to those who are justly condemned to death.

"Ambassador is a title by which the highest order of diplomatic ministers is distinguished, and the person holding such a high commission may be defined to be an officer sent by one sovereign power to another to treat on affairs of State. The credentials, or letters of credence, of an ambassador are addressed directly by his own sovereign to the sovereign to whom he is sent, and with whom he has the privilege of personal communication. In the performance of all his diplomatic duties, an ambassador is understood to represent, not only the affairs, but the dignity and the power of his master; and by the law of nations he has many important rights and privileges."—*Chambers' Encyclopedia*, vol. 1, p. 189.

Christ, God's ambassador, came to those in rebellion to disarm and subdue them by his love. He proclaimed to a lost world the conditions of reconciliation, died an atoning sacrifice for his enemies, rose from the dead for their justification; and to enjoy that last interview with his first apostles, the Master led them up the Mount of Ascension. Mark well his words addressed to them, to be perpetuated, and alike applicable to the ministry to the end of the Christian age: "All power is given unto me in Heaven and in earth. Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." Matt. 28:18, 19.

It is God's ambassador, in whom was invested the authority of administering the law of the Ruler of the universe and treating in matters of peace with the party in rebellion, who thus speaks. He did not come to legislate, but as a teacher of the divine law and minister from the court of Heaven. He kept his Father's commandments. He magnified the law and made it honorable. All his teachings and acts were in strict conformity to the moral code, the great constitution of the government of Heaven. Ambassadors are not sent to Russia, Great Britain, or to France to make laws. The work

of legislating is left to Congress. Christ came not to legislate, but to do the will of his Father in Heaven.

When Ross Brown went from Oakland, California, as our Minister to China, his mission was not to make laws for the government he represented, but to do the will of the government of this great Republic. And as the acts of the Ministers of our government are conformable to its laws, so the teachings of Christ, God's ambassador, are in harmony with the moral code. So jealous was he of the government he came to represent that he warned his disciples against heretical views which would limit the perpetuity of the moral code in these words:—

"Think not that I am come to destroy the law, or the prophets; I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled."

When one inquired of Christ, "What good thing shall I do that I may inherit eternal life?" he answered, "If thou wilt enter into life, keep the commandments." And the great Teacher immediately quoted five of the precepts of the moral code, which shows what he meant by "the commandments." Again we hear from him by way of Patmos, in that last benediction upon the loyal subjects of the kingdom of grace, who are waiting for the coming and kingdom of their Lord: "And, behold, I come quickly; and my reward is with me, to give every man according as his works shall be. I am Alpha and Omega, the beginning and the end, the first and the last. Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Rev. 22:12-14.

The great commission continues: "And these signs shall follow them that believe: In my name shall they cast out devils. They shall speak with tongues. They shall take up serpents. And if they drink any deadly thing, it shall not hurt them. They shall lay hands on the sick, and they shall recover." Mark 16:17, 18. Christ's first apostles did not then comprehend these words in all their gracious fullness. They did not understand the nature of his kingdom, and inquired, "Lord, wilt thou at this time restore again the kingdom to Israel? And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power. But ye shall receive power, after that the Holy Ghost is come upon you. And ye shall be witnesses unto me, both in Jerusalem, and all Judea, and in Samaria, and unto the uttermost part of the earth." Acts 1:7, 8.

Again he says, "Behold, I send the promise of my Father upon you; but tarry ye in the city of Jerusalem, until ye be endued with power from on high." Luke 24:49. In obedience to this injunction they did tarry, and continued their prayers for the seal of their calling for the period of ten days. "And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing, mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance." Acts 2:1-4.

This endowment from Heaven was necessary to that inspiration which would bring his teaching during his ministry to their minds, and that there might be manifested in them all that was promised in the fulfillment of their mission. "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance whatsoever I have said unto you." John 14:26. With the divine anointing, they went out in the name of their Master, God's first ambassadors, and, in the words of the evangelist, "They went forth, and preached everywhere, the Lord working with them, and confirming the word with signs following." Mark 16:20.

The apostle declares that "all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation; to wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them, and hath committed unto us the word of reconciliation." 2 Cor. 5:18, 19.

"What unparalleled condescension and divinely tender mercies are displayed in these words. Did the judge ever beseech a condemned criminal to accept of pardon? Does the creditor ever beseech a ruined debtor to receive an ac-

quittance in full? Yet our Almighty Lord, our Eternal Judge, not only vouchsafes to offer these blessings, but invites us, entreats us, and with the most tender importunity, solicits us not to reject them."—*John Wesley*, as quoted by Dr. Clarke.

Says the gifted Charles Wesley:—

"God, the offended God, most high,  
Ambassadors to rebels sends;  
His messengers his place supply,  
And Jesus begs us to be friends.

"Us, in the stead of Christ, they pray,  
Us, in the stead of Christ, entreat  
To cast our arms, our sins, away,  
And find forgiveness at his feet.

"Our God, in Christ, our embassy,  
And proffered mercy, we embrace,  
And gladly reconciled to thee,  
Thy condescending mercy praise.

"Poor debtors, by our Lord's request,  
A full acquittance we receive;  
And criminals with pardon blest,  
We at our Judge's instance live."

"An ambassador is a person sent from one sovereign power to another, and is supposed to represent the person of the sovereign by whom he is deputed. Christ, while on earth, represented the person of the Sovereign of the world; his apostles and their successors represent the person of Christ. Christ declared the will of the Father to mankind; apostles declare the will of God to the world. We are ambassadors for Christ."—*Clarke's Commentary*, vol. 6, p. 338.

"Reconciliation is spoken of as our indispensable duty. As God is willing to be reconciled to us, we ought to be reconciled, and it is the great end and design of the gospel, that word of reconciliation, to prevail upon sinners to lay aside their enmity against God. Faithful ministers are Christ's ambassadors sent to treat with sinners on peace and reconciliation. They come in God's name with his entreaties and act in Christ's stead, doing the very thing he did when he was upon this earth, and what he wills to be done, now that he is in Heaven. Wonderful condescension! Though God is no loser by the quarrel, nor gainer by the peace, yet by his ministers he beseeches sinners to lay aside their enmity and accept of the terms he offers, that they would be reconciled to him, to all his attributes, to all his laws."—*Henry's Exposition*, vol. 6, p. 488.

God's ambassadors, Christ's true ministers, by the authority of their great commission, baptize "in the name of the Father, and of the Son, and of the Holy Ghost." This not only shows the importance of baptism, but that both the Father and the Son, and also the Holy Spirit, have a part in the conversion of sinners. The Father is our lawgiver, Christ our mediator, and the Holy Spirit our reprover, comforter and sanctifier. God pity those who are converted by a gospel that has only the Son in it, leaving the Father out altogether, and immersion supplying the place of the Holy Spirit. It is no marvel that ministers of this sort should depart from the language found in the original commission, and baptize their converts in "the name of the Lord Jesus."

Happy thought, indeed, to those who keep the commandments of God, the commandments of Christ, and the commandments of the apostles of our Lord Jesus Christ, and who enjoy the sanctifying peace of the Holy Spirit, that they have been buried with their divine Lord in baptism, "in the name of the Father, and of the Son, and of the Holy Ghost."

The indignity shown to the terms of peace which have been offered to ruined men is illustrated by the parable of the householder who "planted a vineyard, and hedged it round about, and digged a wine-press in it, and built a tower, and let it out to husbandmen, and went into a far country. And when the time of the fruit drew near, he sent his servants to the husbandmen, that they might receive the fruits of it. And the husbandmen took his servants, and beat one, and killed another, and stoned another. Again, he sent other servants more than the first, and they did unto them likewise." Matt. 21:33-36.

This part of the parable shows the manner in which the prophets of God have been treated. God has sent them on messages of warning to his people, and reproofs of threatened wrath upon the ungodly, for which they have suffered death in the most cruel manner men and demons could invent.

"But last of all he sent unto them his son, saying, They will reverence my son. But when the husbandmen saw the son, they said among themselves, This is the heir, come let us kill him, and let us seize on his inheritance. And they caught him and cast him out of the vineyard, and slew him. When the Lord therefore

of the vineyard cometh, what will he do unto these husbandmen? They say unto him, He will miserably destroy those wicked men, and will let out his vineyard unto other husbandmen, which shall render him the fruits in their seasons."

In this last portion of the parable the enmity against Christ, and his death and the rejection of the Jews, are illustrated. In this cruel manner was God's ambassador treated, and the sin of the Jewish people has not gone unpunished. The ambassadors for Christ who have, instead of their Master, offered to sinners the terms of reconciliation, beseeching them to be reconciled to God, have been treated in a similar manner. Even the great apostle uses these words, "Praying always with all prayer and supplication in the spirit, and watching thereto with all perseverance and supplication for all saints. And for me, that utterance may be given unto me that I may open my mouth boldly to make known the mystery of the gospel, for which I am an ambassador in bonds, that therein I may speak boldly as I ought to speak." Eph. 6:18-20.

Here we find God's ambassador in bonds, while offering terms of peace to his persecutors. What an indignity! What an insult to the God of Heaven! As if one of our ministers to a foreign court negotiating matters of State, while conducting himself in the most lawful manner, should be seized and put in irons. No greater insult could be offered to this great nation than such an act.

"This enmity to God began wholly on man's part; but the reconciliation was entirely devised, revealed, and effected by his offended Sovereign. In the person of Emmanuel, in his mediation and atonement, who 'was made sin for us, though he knew no sin, that we might be made the righteousness of God in him,' the foundation of this blessed reconciliation was laid; for 'God was in Christ, reconciling the world unto himself.' When the kings of the earth appoint ambassadors, they generally send them to those who are of their own rank in society; nor would they deign to send a solemn embassy to their own rebellious subjects, when vanquished, disarmed, and condemned. But 'the King of kings and Lord of lords' appoints ambassadors from himself to us poor apostate worms, and helpless, perishing sinners!

"Earthly princes select persons of dignity and eminence, to represent their persons and act by their authority, on these important occasions; but the Lord of glory deputed pardoned rebels, and reconciled enemies, to go to their former associates in rebellion on this embassy of peace! The gracious proposals which they are instructed to make, and the encouraging terms which they are commanded to use, are equally expressive of condescension, compassion, and good-will to men; for the Lord himself, who might justly, and could easily, destroy them forever, is pleased to 'beseech them to be reconciled to him!'

"This language of our God and Saviour, by his ministers, to his feeble but haughty enemies, must appear wonderful beyond conception to the holy inhabitants of Heaven; yet the reception with which it often meets, and the contempt and disdain which it excites, must exceedingly increase their astonishment; and it will assuredly satisfy them concerning the propriety and equity of punishing the irreconcilable haters of God, 'with everlasting destruction from his presence.'

"The 'ambassadors for Christ,' however, must adhere to their instructions, with whatever reception they may meet. They should 'magnify their office,' and endeavor to represent their Lord, by exhibiting his image in their own example, as well as 'declaring his whole counsel.' They must conform to the laws and customs of his kingdom, and not to those of this evil world; neither fearing the contempt or rage of men, while 'in Christ's stead they pray them to be reconciled to God; nor yet seeking to please men, or expecting any recompense, save from their gracious Lord.

"On the other hand, let all who hear the gospel remember that the faithful minister is the ambassador of Christ to them; sent to treat with them concerning 'reconciliation to God; and that his Lord will surely punish every insult and injury offered to him, as if done to himself in person. The refusal of this proffered peace will leave men 'the enemies of God' forever; the removal of faithful ministers, from such as have slighted their message, is the recall of an ambassador of peace, and the forerunner of a declaration of war. Let sinners then hear the voice of God, 'beseeching them to be reconciled to him; let the trembling penitent rejoice



in the assurance, that his application for 'peace with God will not be rejected.'

"Let professed Christians examine their supposed interest in Christ, the great Reconciler, by inquiring whether they are become the friends of God, his cause, and his people: let ministers not only 'warn men by the terror of the Lord,' but beseech them by his abundant mercies, to repent and turn unto him; and let believers consider, whether God can now withhold any good thing from them; or whether they can venture, lose, labor, or suffer too much, for Him who gave his beloved Son to be the sacrifice for their sins, that they might be 'made the righteousness of God in him.'"—*Scott's Bible*, vol. 6, p. 231.

#### EXPERIENCE OF SOME WHO HAVE PAID TITHES FAITHFULLY.

God has repeatedly promised to bless those who will faithfully devote one-tenth of their income to the support of the gospel. He has promised to give them health of body and soundness of mind, to multiply their seed sown, and to prosper them in all that they shall put their hands to. On the other hand, the Lord has threatened to curse those who withhold the tithe from his treasury. For a quarter of a century our people have been proving the truthfulness of these promises, and illustrations on both sides of the subject are numerous among us.

Some have been very faithful in giving to the Lord a tithe of their income. They unanimously testify that when they have done this they have been remarkably prospered in their business. But when through covetousness they have ceased to pay the full tithe, they have met with adversity in some way. I have heard hundreds confess this publicly and privately, and I have wished that some of these testimonies might be printed in the *REVIEW* for the benefit of our people generally. In response to a request made through the *REVIEW*, several have sent me statements of their experience; but most of them are too lengthy for publication, and all of them are on one side,—the side of being prospered for giving. Will some one let us have testimonies on the other side?

A brother living in Hastings, Mich., writes thus:—

"I embraced the truth in 1860, when I was twenty years of age. I learned about the s. b. plan in the *REVIEW*, and resolved that when I became of age, and began to do business for myself, I would give to the Lord one-tenth of all my increase, which I endeavored to do. With industry and the blessing of the Lord, my property steadily increased until I became owner of a forty-acre farm, although it was badly run down.

"At the camp-meeting at Wright, Michigan, the first camp meeting held by our people, as Bro. White presented the wants of the cause, my heart was touched. A love for the truth pervaded my being. I presented one hundred dollars, which was nearly all the money I had, to Bro. White, for him to use where most needed in the cause. He refused to take it; but finally concluded to take fifty dollars, which I gladly paid. The remainder seemed to go a good ways in household expenses.

"Since that time I have missed attending but one annual camp-meeting in Michigan, nearly always taking all the money I could gather up and putting it into the cause before leaving the camp-ground. For the last five or six years I have paid in from one to four hundred dollars a year, being prompted and encouraged by my faithful companion to do so. And the Lord has blessed us in basket and in store. We have a good house and barn well filled with the comforts of life. While sickness prevails among our neighbors and they are taxed with heavy doctor bills, we have been almost entirely exempt. We sometimes think, and it has been remarked by our neighbors, that nearly everything we turn our hands to prospers.

"Once when I was at Battle Creek I told a brother who was then in comfortable circumstances, and was worth much more than I at that time (as he had a comfortable home), that I was out of debt and had some money ahead, and was going to the *Review* Office to pay my s. b. six months or a year in advance. He and his wife advised me not to do it; said that I would be sorry, that I might just as well use my money. Nine or ten years have passed by, and I am not sorry yet. While I pay s. b. on \$4000, that brother's property has run down to almost nothing.

"The homestead was about to be sold, and six hundred dollars was coming to us from that. We consulted over the matter, and as the Lord had prospered us so far, we concluded to donate that to him, to be used as the needs of the cause demanded. Mother also had willed five hundred dollars to the cause. As I was appointed executor of the estate, we were anxious that the farm should be sold while means was so much needed. We had been trying to sell since the camp-meeting last fall. All efforts seemed to fail. An urgent appeal from Bro. White for the European mission stirred us up to more decided action, so we concluded to take the case

to the Lord and earnestly plead with him to send us a buyer. In less than four days a man came and paid our price for the place.

"Our strawberry crop was larger than we expected, so we take \$50.00 of the strawberry money and pay s. b. six months ahead. We feel safe in paying out of the first-fruits; for we have proved the Lord, and have been cramped for room for the bounties bestowed upon us.

"The enemy has sometimes tried to induce me to withhold my means when calls were made. Oh how poor he would make me feel, telling me how hard I have to work and suggesting that my family might be sick, or that my own health might fail. But as soon as I had made an effort and paid over what money I could raise, my despondency would all vanish, and I could see more money coming, and all our wants supplied. To the Lord be all the praise. 'Seek first the kingdom of God and his righteousness, and all these things shall be added unto you.'

We know this brother and know that he states the truth. Who will go and do likewise? Let us hear from others.

D. M. CANRIGHT.

#### THE REIGN OF GOD PERPETUAL.

THE attributes of God, as revealed in nature and in the Bible, are a guarantee of the stability and perpetuity of his throne and kingdom. The principles of the moral law constitute the basis of the divine government, and the power of God is pledged for their perpetual support. The end of sin, and the cessation of pain, sickness, and death, are coming events that may comfort the hearts of the good.

When the last and mightiest effort of the enemies of God to usurp the throne of universal government shall be in the past, it will be triumphantly said to Zion, "Thy God reigneth." The heathen may rage, and the people, instigated by the prince of darkness, may imagine vain things; but their work shall not stand, their counsel will come to naught. The wheels of God's irresistible providence will in due time crush rebellion, and it shall be as though it had not been; and the sinners will perish out of the land.

If men will have eternal life, they must receive it as the gift of God through Christ. Unbelief must yield to faith, through reasonable evidence. The heart must be changed; it must become gentle, meek, and trusting. Those who have an evil heart of unbelief will doubt, and think it adds to nobleness of character to doubt the word of God. God does not compel any to believe. They can believe and be saved, or they can choose to doubt and cavil, and perish. Satan is not an unbeliever. He knows that the word of God and the plan of salvation is the truth. Yet he is the instigator of unbelief in man, who thus becomes the dupe of Satan to his eternal ruin. Why will men thus foolishly become co-workers with Satan to accomplish their ruin? Is everlasting destruction from the presence of the Lord and the glory of his power, worth so great a price? Will God's eternal throne topple and fall before the power of Satan in the day of Judgment? Will rocks and mountains hear the prayer of rebels, in the day of their calamity, and hide them from the presence of Him that sitteth upon the throne, and from the wrath of the Lamb?

Verily the throne of God is established in righteousness and peace forever. "Let the children of Zion be joyful in their King."

ALBERT STONE.

#### WHO SHALL STAND?

THE perils of the last days are upon us. Iniquity and iniquity abound. War threatens, and famine and pestilence are abroad in the earth. Crimes and casualties are on the increase; and discontent and disorder are threatening the social system. Earthquakes, storms, floods, and tornadoes are also frequently doing their work of devastation, and are a prelude of woes to come.

The prophecies of Scripture show that the last days are here; and the last warning of the gospel is being proclaimed. The hour of God's judgment is come; the inhabitants of the earth are being tested, and very soon will the cases of all living be decided; the filthy will be filthy still, and the holy will be confirmed in holiness and sealed for immortality; then Jesus will come quickly to reward every one according to his deeds. Rev. 22:12.

The last message is calling the attention of the people to the law of God, by which they are to be judged, and multitudes are being called upon to decide whether they will be found loyal to the King of Heaven. We may borrow the expression of the prophet Joel, "Multitudes, multitudes, in the valley of decision;" though that doubtless applies to the valley of cutting off or of the slaughter of the wicked in

the "valley of Jehoshaphat," where the wicked will be gathered and slain in the battle of the great day.

The people are being stirred; many are being convinced of their duty, and are almost persuaded to obey God; but still they halt between two courses of action. Some embrace the truth but to backslide and apostatize. Some who have long professed obedience will be tested out and will turn back. Many will experience the truth of the saying, "Almost saved is wholly lost."

Now is the time to inquire, "Is it I?" now to inquire, "Who shall be able to stand?" while a preparation is possible. My brothers and sisters, my friends, crucify self; let go of earth and lay hold on Heaven. Be determined to win eternal glory at the expense of all things. We cannot afford to lose eternal life. Earth and earthly possessions will soon look very small to us; they will look like things not worth striving so hard for. Let us strive for life in the world to come.

We are under obligation, not to ourselves alone, but to our fellow-men. The world is to be warned; and all who have a knowledge of the truth are called upon to labor to enlighten and save others. This is God's great plan; he makes those to whom the gospel comes the channels through which he conveys it to others, and thus gives us the unspeakable honor of being co-laborers with God. And those who neglect this work, and refuse to engage in it, cannot have it said to them, "Thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord."

Reader, think of these things, and let your thoughts lead you to action. The things here suggested will prove true, whether the writer is saved or lost. All desire and mean to be saved; but some will be self-deceived, and so disappointed when it will be too late for remedy. I do not mean to be of that number, you do not. Now is the time to make our calling and election sure. There is danger to many who do not realize it; but let not the timid despair. The Lord loves us; and by his help, which he has promised and is willing to give, we may be saved.

R. F. COTTELL.

#### THE DEBATE AT HALF ROCK, MO.

THE debate between Eld. Joab Podget of the Christian (Campbellite) church and myself, closed Oct. 22. We claim a triumphant victory for the truth. So far as I know, all of our people who heard the debate, and a goodly number not of our faith, claim this. The debate covered six propositions on the subjects of the Sabbath, Sunday, consciousness in death, destiny of the wicked, and the kingdom. Sixteen sessions were held of two hours each.

The truth was preached at Half Rock several years ago, and a small church was raised up. A year ago last summer, Bro. Chaffee lectured there, and quite a number came out on the truth. He was crowded into a discussion with Eld. Hedrick. Eld. H.'s friends were not satisfied with the result, and determined to try it over.

Last spring, when I was visiting the church, they came to me with their propositions, and, though I was averse to debating, I could see no way to avoid it, unless I flatly refused. I accepted, and the debate was appointed for Oct. 14. It aroused considerable local interest. Eld. Podget is a young man of fair ability, quite ambitious, and with a large share of self-assurance. Six or seven of his ministerial brethren were present to assist him, more or less, and he made a determined effort. He had been specially preparing himself for months, had his Bible cut up and proof-texts pasted into a blank book; and near difficult verses which he supposed I would quote, he had written explanations pasted into his Bible, so as not to be taken by surprise. But all was of no avail. I never expect to be better satisfied with the result of any debate in which I may participate than I am with this. How clear the truth looks when laid side by side with error! Many of the elder's friends, who came out in force at first, evidently got sick of it, for they staid away after a few sessions; and several of his ministerial friends looked to me anything but pleased. I felt that God greatly blessed me in presenting the truth, and gave me special clearness of mind.

I think we shall hear no more of debates at Half Rock. On the kingdom question I felt we gained a special victory. I had never heard this question debated, and knew little of the positions he would take. He made a desperate effort to maintain the position that the kingdom

of God was set up during the lifetime of the apostles, but signally failed. Our position on the kingdom of grace admits all they can possibly prove, while the great fact that the glorious and everlasting kingdom of God will be set up in connection with Christ's second coming stands out as clear and full as a mountain lighted up by the blazing sun.

Debates are generally unprofitable, and hence to be avoided; but there are cases where it seems hard to avoid them, without conveying the impression that we fear to meet our opponents in open discussion. A debate is quite a school for the person conducting it; it calls out thoughts that might otherwise never occur to him, and gives one boldness in the face of opposition. But their prevalence is anything but desirable under ordinary circumstances, and all reasonable ways should be used to avoid them.

GEO. I. BUTLER.

#### THE WORK IN ENGLAND.

[Translated from *LES SIGNES DES TEMPS* by D. T. B.]

DURING my stay of sixteen weeks in England, I have been able to ascertain the measure of interest Christians would be likely to manifest in present truth. Wherever I have been, I have found the same eagerness to read our publications; and, being so far from our publishing house, I could scarcely satisfy the wants of my readers. Wherever I distributed tracts, they became the principal topic of conversation, and many persons were astonished that these things had not been found out before.

We believe that the people are ready to receive the message, and it seems that the providence of God has gone before us to prepare minds to receive the truth. They are benevolent, friendly, and desirous to hear preaching on the prophecies.

As the result of my efforts in the missionary work, ten persons have received the truths of the third angel's message. Among these is an evangelist who will certainly communicate to others the light of truth he has received. Others are convinced, some of whom, I am confident, will embrace the Sabbath.

England, by her position and relations with other nations, has many advantages that will facilitate the propagation of the message. During my stay in that country, I sent publications to the island of Cyprus, to Portugal, and to the Bermudas; I have also distributed some on vessels starting for the Red Sea, for Scotland, and for the East Indies, and have scattered our works in different parts of England.

Thousands of persons who a few months ago knew nothing of these great truths, now read our publications; and we hope that much good will be accomplished by this means. We are certainly on the eve of great events, and if all those who have received the light of present truth are disposed to do the work God has assigned them, we shall soon see the truth spread in all parts of the world, uniting a people on the commandments of God and the faith of Jesus.

WM. INGS.

#### HELLUM, DENMARK.

FROM Sjælland I went to Uhe and held three meetings with the brethren there. They still love the truth. We administered the ordinances. After traveling all night through a rain-storm, in the dark, and part of the time on foot, and riding all day on the cars in a perfect cloud of tobacco-smoke until I was well-nigh sick, I arrived late in the evening at Tylstrup. Here I preached three times on the Sabbath and administered the ordinances.

Early the next morning I was on my way to Hellum. Here I preached three times, and then went to Alstrup on Monday. Bro. K. Brorsen has labored some in Hellum and vicinity. Four good souls were keeping the Sabbath before he came, and eight more are now rejoicing in the truth.

JOHN G. MATTESON.

Oct. 8.

EARTH'S joys and sorrows are alike fleeting. Its beauties and blemishes will soon be among the things of the past; and, as Dr. Cummings says, "some few years hence it will matter very little what we have suffered if we find this, that we have washed our robes in the Lamb's precious blood, and that our righteousness is the righteousness of our Lord."

To form a correct judgment concerning the tendency of any doctrine, we should rather look at the fruit it bears in the disciples than in the teacher. For he only made it; they are made by it.

**"THROUGH A GLASS DARKLY."**

Our eyes now look on beauty  
All soiled by curse and sin;  
We see as through a vista  
A light all faint and dim.

The face of earth around us  
Is clothed with verdure green;  
But rills, and vales, and mountains,  
All through a glass are seen.

But soon our eyes will see them  
In beauty dressed for aye,  
And clothed with living glory  
That will not fade away.

The sky will soon be opened  
Before our eager gaze;  
The veil will be uplifted,  
And cleared the tangled maze.

The dark and thorny pathway  
Will glow with dazzling light;  
The road that leads "up higher"  
Will burst upon our sight.

God's ways will then be fathomed,  
His purpose all be known;  
The seed will yield rich harvest  
In weakness that was sown.

No more a "glass all darkly"  
Will hide the radiant throng;  
No more the gates eternal  
Shut in the angel's song;

But face to face we'll see them,  
And hand in hand we'll stand,  
With all the loved of ages  
In "Canaan's happy land."

ELIZA H. MORTON.

**Progress of the Cause.**

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

At the quarterly meeting at Salem, Oregon, Oct. 5, 6, as reported by Bro. A. T. Jones, nearly all the church were present except those unavoidably detained. The meeting was profitable. Pledges to the amount of \$70 were made for the British mission.

**IOWA.**

Olin, Jones Co., Oct. 23.

Closed our meetings at this place, Sunday evening, Oct. 20. Sixteen decided in favor of the commandments of God and the faith of Jesus. They will hold regular Sabbath meetings.

We are building a small church at Clar-  
ence. J. D. PEGG.

**RHODE ISLAND.**

Niantic, Oct. 21.

I COMMENCED meetings in this place, Oct. 3. Have held twenty-two meetings, and have given about twenty discourses. Our meetings have been well attended every evening. The Lord is at work in the place, and quite a good number have started to serve him. The interest is still good; the people say there has not been so great an interest here for many years. There is no opposition yet. S. S. MOONEY.

**TEXAS.**

Plano, Oct. 20.

Our meetings continue nightly. The last two Sundays, the high gulf winds have prevented meetings during the day. Our tent is so rotten that we dare not risk it standing during these gales.

Our congregations are still good, though the cold nights have caused a reduction in numbers. Many are listening attentively to the word; about four hundred were out this Sunday night. About thirty are keeping the Sabbath. Our temporal wants are supplied by the people. We are encouraged to hold on. R. M. KILGORE.

**NEW YORK.**

Tent No. 5, North Lansing, Oct. 23.

OCT. 14, we closed our labors in the tent at this place. Three have committed themselves to the service of the Lord. The truth has gained a reputation in the community for miles around, and we have invitations to hold meetings at three houses of worship in this immediate vicinity. We have commenced meetings at one of these places, and shall go to the others as soon as possible.

During the tent season here, sixteen, who continue faithful, have accepted the truth; three others, children of Sabbath-keeping parents, have come to a full decision to obey the Lord; eight have been baptized, and ten have been received into the Genoa church, some of whom kept the Sabbath

previously. Several others are preparing for baptism by putting away bad habits.

Bro. A. H. Hall spent a little over a week with us and administered the ordinance of baptism. The brethren and sisters have been faithful in aiding the work.

GEO. D. BALLOU.  
J. E. ROBINSON.**MINNESOTA.**

RICELAND.—Two were baptized, and four received into the church.

GOLDEN GATE, SEPT. 26 TO OCT. 8.—The Lord was near to us by his Spirit, especially on the occasion of the quarterly meeting, Oct. 5, 6.

GRANITE FALLS, OCT. 9-14.—It pleased the God of Israel to bless us in our gatherings here. One brother came fourteen miles to attend our meeting; he took a decided stand for the Sabbath. We hope for more. To God be all the praise.  
Remember me in your prayers.  
C. NELSON.

**TENNESSEE.**

SINCE Eld. Osborn returned to Kentucky with the tent, we have continued our labors in Robertson county, Tenn. The Lord has turned the hearts of fifteen more to keep the Sabbath. There are more calls for lectures than we can fill in six months. Have just given two lectures in an adjoining county (Simpson, Ky.), with apparently the best interest we have seen yet. We expect to return here after the Kentucky Conference, for which we start this morning.

Our address, for the present, is Black Jack, Robertson county, Tenn.  
Oct. 22. G. K. OWEN.

**NEW ENGLAND.**

THE past three weeks I have spent in holding meetings with the churches and companies at Westmoreland, N. H., So. Amherst, Mass., Norfolk, Conn., and last Sabbath and first-day, Oct. 12, 13, with the church at Curtis Corner, R. I., it being the time for their district quarterly meeting.

The friends at Westmoreland have been quite prompt in meeting their pledges, which is commendable, but they need to become more thoroughly imbued with the missionary spirit, and to become real workers in this cause. At South Amherst six were baptized and added to the church. God has blessed them, and there are others who will unite with them soon. They should have here before long a small house of worship. This they could build themselves if they had the spirit of it. God helps those who help themselves. Some of the brethren here need to drink in more largely of a sacrificing spirit. Angels are soon to be sent to gather from the earth a people possessing this very trait of character. This is shown by the following words: "Gather my saints together unto me, those that have made a covenant with me by sacrifice." Some of us will have to cultivate this trait before we ever enter the portals of glory.

At Norfolk I baptized seven and organized a church of the scattered friends there and in Western Massachusetts. One brother and his wife who embraced the truth some twenty-five years ago under the labors of Eld. A. S. Hutchins, with their daughter, were baptized at this meeting.

The district quarterly meeting at Curtis Corner, R. I., was almost a failure, so far as the presence of those of other churches was concerned. This would not have been the case had the brethren and sisters had as much interest as one sister who walked ten miles to attend the meeting on Sunday morning. Several of our brethren and sisters in this district, unless they take advance steps and move forward with the work of God, will soon find that they are far behind.

What is done in this district in the missionary work is done by a very few. "My brethren, these things ought not so to be." We say, God bless the faithful few; but what about those who do nothing? I read in my Bible that the Lord cursed Meroz at one time—for what? For doing more than they ought to have done? No. For wrong acts? No. Well, what had they done? Nothing. And they were cursed for it? Yes; cursed for doing nothing. Your secretary sends out blanks every quarter to each of you, yet but few of these are returned. Send in your reports, brethren. If you have done nothing, notify us of that fact by signing your name

to the blank and sending it in. But you can all do something. There are about sixty members in your district. Suppose you should scatter two hundred pages of reading matter each for the next quarter, that would amount to twelve thousand pages. Again, suppose you each send with your report a personal donation of 25 cts. (and many could do much more than that), this would place \$15 in your treasury at the end of every quarter. In this way the money would be raised without any especial effort, and nobody would feel it either.

Our opportunities for working in this cause will soon be gone. Somebody will soon hear the "Well done, thou good and faithful servant." We shall hear it if we have been faithful in the work assigned us.  
D. A. ROBINSON.

**ILLINOIS.**

THE third quarterly meeting for Dist. No. 9 was held at Onarga, Oct. 13, Bro. Pot-  
tenger chairman.

The report of labor showed the following: No. of families visited, 112; letters written, 56; No. of new subscribers for our periodicals 23; No. of pages tracts and pamphlets loaned and given away, 40,579; periodicals distributed, 156; Annuals given away, 27. Money received from donations and book sales, \$17.57.

Remarks were made on visiting and the distribution of tracts; also on the advantage of using tracts to aid in the study of the Bible.  
SARAH F. OWEN, Sec.

**KANSAS CAMP-MEETING.**

THIS meeting was held Oct. 16-21, as per appointment in REVIEW, in a sheltered nook familiarly known as "Ash Thicket," within about half a mile of Bethany. Owing to delays occasioned by the wrecking of a freight train near Bushnell, Ill., I did not reach the camp till about the going down of the sun on Friday. Bro. Sharp, Bagby, Thorp, and Enoch were present. There were fourteen tents and eighteen covered wagons on the ground. It was estimated that there were about two hundred Sabbath-keepers in attendance. This was a much larger number than we expected to see in this new country.

There was no effort made to tickle the ear with flowery speeches and well-rounded periods. We cried to God for help, realizing, in some measure, our dependence upon him, and, blessed be his name, we did not call upon him in vain. The Lord, by his Holy Spirit, met with us, and set the truth home to the hearts of his people. After the sermon on Sabbath afternoon, a call was made for the unconverted and back-slidden. More than sixty came forward for prayers. The Lord came very near, and hard hearts were melted to tenderness before him. Praise his holy name. The effort in the evening was especially for the benefit of those who were seeking the Lord.

The early morning meeting on first-day was devoted to a consideration of our work and duty as believers in the "third angel's message." The good Spirit of God was present, and when we called for pledges for the English mission, and Kansas State Conference Tract Society the sum of \$1527.00 was pledged to the former and \$400.00 to the latter, and this was done without urging. If the brethren in the other parts of the State do as well, Kansas will have done nobly.

We did not have a very large outside attendance on Sunday. The country is very new here. At the close of the afternoon service, Bro. Sharp baptized twenty-one persons. God grant that they may walk in newness of life. Sunday evening good attention was given to a discourse on the prophecies, showing the work of the papacy in mutilating the law of God, and proving the restoration of the Lord's Sabbath before the second advent of Christ.

Monday morning we held our last meeting, and it was a precious season. One hundred testimonies were borne in thirty-five minutes, and many of them were well wet down with tears. The brethren all seemed encouraged, and determined to take hold anew. The following resolution was unanimously adopted:—

Resolved, That we hereby pledge ourselves to come up to the Bible standard of giving, to sustain the cause of God in our Conference, and that we will commence immediately to pay what we have already pledged on s. s.

The weather was very fine for the season. May the Lord bless this dear people, and may he help us all to live as in his sight.  
R. F. ANDREWS.

Beloit, Kansas, Oct. 22.

**WHAT THEY SAY.**

BRO. LEWIS MARTIN, of Hillsborough county, N. H., who is over seventy years of age, and has looked for the consummation of the Christian's hope, the second appearing of our Saviour, for thirty-five years, says:—

My heart is cheered from week to week as I read the REVIEW and SIGNS. How encouraging it is to read what God is now doing for the human family. I commenced keeping the Sabbath of the Lord in the spring of 1845, and to-day the language of my heart is: Blessed be God, who giveth us the victory through our Lord Jesus Christ.

The following testimony to the truth is from Chas. Zeliff, one who does not keep the Sabbath. He does not give his residence. Mr. Zeliff says:—

I am very much interested in your paper [the REVIEW], and prize its weekly visits. I believe you have the truth. I think the seventh day is the Bible Sabbath, and believe it will be kept by the people of God when the earth is restored to its Eden beauty. I believe the truth will gain the victory over sin and Satan, and that the Saviour will reign king over his people.

**ENCOURAGEMENT.**

I GIVE a few extracts from letters received in the missionary work, thinking they may encourage others. For a time I received no answers from those to whom I sent papers, but some have written kind words which amply repay me for the little trouble and expense it has been to send them.

A lady in Western Virginia writes: "I feel under many obligations to you for your kindness in sending the journals [HEALTH REFORMER]. I thank you for the interest you have shown in my welfare, and wish you could know the pleasure it gave me to read your kind words and receive the papers." "I like your papers very much, and my mother has been reading them and is much pleased."

Surely words like these are encouraging to us who can only write a few letters and send the SIGNS and other papers. We can have a part, though a small one, in this work, and God will bless our endeavors.

Another lady writes from California: "I receive the SIGNS regularly, for which accept many thanks. I know very little of your religion, and would like to understand it better. In these days of so many changes in religion, I hardly know what to believe. When I was a girl I attended church and Sabbath-school regularly. When I became older, the more I thought on these things, the less I understood them."

Later she says, "From what I have read, I am convinced that yours is the true religion."  
T. H. GOODSSELL.

"As."—That little word "as" has cost me more trouble than the whole vocabulary of the English language. It often makes me tremble from head to foot, and not unfrequently brings tears to my eyes. It is not the two letters of which it is formed, or just the word itself, but the place which it occupies in one of the petitions of that imitable prayer Jesus Christ taught to his disciples: "Forgive us our debts, as we forgive our debtors." There it stands as the deciding index on the beam of the balance while in one scale is placed my prayer for forgiveness, and in the other the exact weight of my pardon. As I forgive, so, Lord, forgive me. We repeat the Lord's prayer from earliest infancy to our dying day; yet if we indulge in an unforgiving spirit we unconsciously plead for punishment instead of mercy. The question is: Can I conscientiously use the argument, "for I also forgive every one?" And, if not, can I expect my sin-darkened soul to be washed and made whiter than snow?

If our leisure moments are employed in planning and working for the advancement of the truth, we shall find no time for idle gossiping, backbiting, and the like.

If, in the social meeting, we cannot bear a new and better testimony each week, are we not losing ground in the Christian race?

FAITH ever says, If thou wilt; not, if thou canst.—Luther.



## WHAT WE NEED IS COURAGE NOW.

WHILE we're toiling in God's harvest,  
Weary, worn, and sore oppressed,  
Watching for our Saviour's coming,  
Longing for that day of rest,  
Often does the tempter linger  
(While beneath the cross we bow)  
Seeking to beguile our footsteps,—  
What we need is courage now.

Those whose hearts are now preparing  
To receive their Father's word,  
And obey those golden precepts  
Taught by Jesus Christ our Lord,  
Hear the words that he has spoken:  
"Put thy hand upon the plough,  
Look not back lest thou shouldst perish"—  
What they need is courage now.

As the end of time draws nearer,  
Darker gloom o'er earth is spread,  
And the troubles that surround us  
Fill our anxious hearts with dread;  
But our God, through our petitions,  
Will our hearts with hope endow:  
While we're onward, upward struggling,  
He will give us courage now.  
S. ISADORE SUTHERLAND.

## WHAT IS THE TROUBLE?

Bro. A.—Good morning, Bro. B., I am happy to meet you. I have been wanting to ask you about the prosperity of your church. How is the church getting along?

Bro. B.—I am sorry to tell you, but our church is all out of joint.

Bro. A.—How does this come, Bro. B?

Bro. B.—The members are continually hurting one another's feelings, and all seem so very sensitive that there is no getting along with them.

Bro. A.—That is very bad. There must be some cause for it.

Bro. B.—Perhaps there is; but I cannot tell just what the cause is.

Bro. A.—Shall we look it up?

Bro. B.—I will render all the assistance I can.

Bro. A.—Then I would ask first, How many families in your church are taking your papers?

Bro. B.—I do not know exactly, but less than half. Times are very close, and retrenchment seems necessary. We can scarcely take our own county paper.

Bro. A.—What are you doing in the tract work this quarter?

Bro. B.—Indeed, I hardly know what is being done, I went home after preaching. Our young folks were visiting, and I could not stay to the tract and business meetings. I learned, however, from Bro. T., that the report was not very encouraging. People are very much prejudiced against the Adventists in this vicinity, and our members are not doing much.

Bro. A.—How is your elder's courage in the work?

Bro. B.—Not very good. Our elder and deacon have spent much time in trying to settle church difficulties of late, and I cannot see that any real good has been accomplished.

Bro. A.—Were there any accessions to your church at the last quarterly meeting?

Bro. B.—No; there are several that might have been reached but for the troubles in the church. A large share of the minister's time was taken up in investigating these troubles.

Bro. A.—When I was here two years ago, your son and daughter, and members of other families in the church, were much interested upon the subject of religion. How is it with them now?

Bro. B.—Not so favorable as it was.

Bro. A.—That is strange, when there is so much interest at new points where the truth is being presented.

Bro. B.—Well, as I have told you, the troubles in our church are hard things to meet, and then we have been so busy of late that I have neglected to interest myself about these things as I should.

Bro. A.—I cannot understand why you should be so burdened with business as that; your farm is cozy, and I suppose you are out of debt.

Bro. B.—I was one year ago; but I bought forty acres over the way for \$1000, and I had to borrow \$500 to pay for it. I would not have done this, but there was a bargain of \$500 in it. The man could not pay for his land, and I thought that if I could get it, I could then do something for the cause by-and-by.

Bro. A.—What did the brethren advise about it?

Bro. B.—I did not ask them. They are too ready to remark about other people's business any way. My feelings have been hurt over some remarks that have been made about the matter.

Bro. A.—My dear brother, I think I can tell you what is the trouble in your church.

The world is getting between you and the kingdom of God. I have learned by our conversation this morning that the members are not hunting for something useful to do in the Lord's cause, and when this is the case, the devil always sets them to work. You tell me that many families are neglecting to take our own papers, yet they take the county papers; your tract society meeting was a failure, first, because you had but few reports to bring in; and, secondly, some of the members left the meeting to let their children visit.

Can you not see plainly that there is a sad lack of real interest in the cause of present truth? This being the condition of a majority of your members, you are sure to have much trouble and many church trials. Your church must reform or go down, and now I would advise that every one take our papers, and read them. If all do this, I believe they will soon find so many things to interest them that they will forget to talk about one another. They will forget all about what has been said about them; and instead of wasting the time of the church officers and the ministers in trying to ferret out flying scandals, they will be hunting for the best tract to give to this friend, and the most suitable paper for that one, and studying how they may get another to subscribe for the REVIEW, the SIGNS, or the REFORMER; some will be found who should attend our college, and still others who should take treatment at the Sanitarium, etc., etc. Prejudice will then give way, and your neighbors will read what you recommend to them. Your children will see that you are in earnest, and they will be converted; and instead of calling for help, you can be helping others. WM. COVERT.

## EARTH OR HEAVEN, WHICH?

WHAT shall we do that we may have eternal life, share the glories of the promised inheritance, the Heaven of the saints? We can only gain this prize by becoming members of the family of Abraham. "For as many of you as have been baptized into Christ have put on Christ." "And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Gal. 3:27, 29.

Faith is essential,—belief in God, in his love, in his word. We must have faith in Christ, and in the atonement made by him for the transgression of God's law; that perfect law given for the conversion of the soul, our violations of which justly place us under condemnation of eternal death. Real faith produces real love; real love, real obedience. Faith does not dispense with works, but is the incentive. If we love God, it must result in good works. "For this is the love of God, that we keep his commandments; and his commandments are not grievous." 1 John 5:3. Real faith in Christ's atonement insures earnest, self-sacrificing obedience to every command of God. Not the mere flight of feeling—the emotional, rhapsodical utterance, or calling on his name, but doing the will of the Father. Matt. 7:21. Christ's own answer to our question is, "If thou wilt enter into life, keep the commandments." Matt. 19:17.

We desire to share the promised inheritance with Abraham. Can we receive it, unless, like Abraham, we comply with the conditions? Why was the promise made to Abraham? "Because that Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws." Gen. 26:5. God spoke the ten commandments, and he has declared that he will not alter the thing that is gone out of his lips (Ps. 89:34); yet we are sometimes told that God's law was only given to and for the Jews. But Abraham was not a Jew. Jew is a name derived from that of Judah, and it was first applied to one belonging to the tribe or country of Judah, a subject of the separate kingdom of Judah. Not until after the return to Jerusalem from the Babylonish captivity, B. C. 538, was the term Jew applied to all descendants of Abraham.

Abraham believed God, and proved his faith by his works. Abraham offered Isaac; he proved his willingness to obey God at any and every sacrifice. He gave not alone his worldly possessions, but his only son Isaac, his dearest treasure; and this gift included his good name, his hope, his ambition, his happiness, his peace; not alone all that made life dear, but all that made life endurable. Instead of weighing the requirements of God in the cold scales of selfish policy to see if he could afford it, if it was worth while to make so great a

sacrifice, if there was no way to avoid it or offer some substitute,—instead of delaying till some future or more convenient time, Abraham hastened to obey, and God counted it to him for righteousness and blessed him, and Christ has declared that he shall have part in the first resurrection. "Ye see then how that by works a man is justified, and not by faith only." James 2:24.

Let us now turn to another rich and favored one. Mark 10:17-21. He was rich, respected, learned, a devout, worldly religionist, a rigid observer of all outward forms. He desired eternal life; he claimed to believe; he had faith; he did good works; he kept the commandments as far as they brought no actual cross or great sacrifice. He could not receive laudations and stand high in the world's esteem were he guilty of overt violations of the law. He obeyed because it was to his profit, his advantage, his interest; and doubtless he really rejoiced in doing so, really desiring to be on the side of right.

Jesus showed him that he had never obeyed even the first commandment; that he loved the gift far more than the giver; that he loved self, the world, fame, creature comforts, far more than he loved God. Christ put his profession of goodness to the test: "Sell that thou hast, and give to the poor, and thou shalt have treasure in Heaven; and come, take up the cross, and follow me." The young man was sorrowful. He weighed the matter, and concluded it cost too much. Oh, indeed, indeed! he did desire eternal life, but he could not afford it at that price. To resign his high and enviable position in the popular synagogue, and harder yet, to part with his wealth—oh! he was grieved; he was troubled; but he turned away from the blessed Jesus, turned away from the blessing of God, turned away from eternal life. If any one had asked that young man that morning if there was any duty to God required, any cross or burden to bear, or any sacrifice that he would refuse, he would have been insulted at the mere question. No, indeed; had he not done great things for God and his cause? Yet when the Lord made duty plain, he turned away; for he had great possessions.

Abraham showed faith by works; he truly believed, was truly obedient. Isaac was dear to him; but God, the giver of the gift, was dearer still.

The young ruler claimed to have faith and obedience; but, brought to the test, it proved to be only in outward seeming. He could talk for God, have good desires, was full of good intentions; but he was not willing to trust God, not willing to part with his prized wealth, not willing to do what the Lord required. It cost too much.

One was all for God, had no god before God. It was God first, cost what it may, result as it may.

The other clasped to his selfish heart his worldly possessions, and turned again to the hollow plaudits of this world, rather than follow Christ in self-sacrifice, and thus secure eternal life. Jesus loved him, invited him, in tender, pitying love entreated him; but it cost too much. He turned away.

What a noble and glorious example of sublime faith is the one! What a fearful warning of the unutterable infamy and blind folly to which selfishness may lead is the other!

Reader, where do you stand? Soon, very soon, the Lord will leave the sanctuary; and he will say, "Gather my saints together unto me, those that have made a covenant with me by sacrifice." Will you be of that number? The Lord loves you, calls you, in pitying tenderness entreats you. What are you doing for the cause? Are not the calls for means as real, your duty to help as clear and plain, as though the blessed Jesus came in person, and said to you, "My brother, my sister, I know you long for my coming; for the end of sin, misery, sickness, and death; for the establishment of my kingdom of joy, peace, rest, and love. But look around; there are dear, honest hearts who have not yet received the glorious light of the last message. I would that they too should be saved. We cannot have them lost. Won't you help in this work? There is much to be done; the time is short. Do you not wish to share with me the joy of saving these poor souls? Will you help? Will you give of your means? Will you do it now?"

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

Shall we hug our possessions, and turn sorrowfully away? God forbid. God help

us to respond, to act, to sacrifice for Jesus's sake, to do now as we shall wish we had done in the soon-coming Judgment day.

CHAS. B. REYNOLDS.

## Obituary Notices.

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

DIED of quick consumption, in Ravenna, Muskegon county, Mich., Sept. 30, 1878, Edward Stafford, aged 54 years, 8 months and 3 days. Bro. Stafford received the truth under the labors of Bro. Frisbie and Edgar in the winter of 1858, and to the time of his death was a pillar in the church where he lived. For eighteen years he has been an honored citizen of this town and county. His death is a calamity, both to the church and the community. A mother, a companion, and six children mourn his loss. An unusually large congregation followed him, with deep sorrow, to his last resting-place, comforted with the assurance that he will come forth when the Lord shall appear.

Discourse by the writer, from the words: "For what is our hope?" 1 Thess. 2:19.  
E. R. JONES.

DIED, Sept. 17, 1878, Bro. Edwin R. Bancroft, of Bristol, Vt. Bro. B. was on the night express train on his way home from the camp-meeting at Morrisville, and intended to stop at New Haven; but he was informed by the conductor that the train would not stop there, and that he could get off at Vergennes, which would leave him three miles farther from home. He said to the conductor, "If the train will go as slow past New Haven as it has past other stations, I can jump off without its stopping." The conductor said to him, "The superintendent is on the train; I will see him and see what we can do for you." He saw no more of the conductor, and concluded it would be the safest way to walk from there home. Just before the train started, the conductor said to the engineer "Stop at New Haven." Bro. B. having gone a little ways ahead of the train, upon hearing him, turned and ran to get on before the train should start, and in his haste and in the darkness he fell, striking his head against the corner of the baggage car, fracturing his skull, cheek, and nose. He was seen by the baggage man and others and taken on to the train and carried to New Haven, where he died in twenty minutes. He was about forty-three years old, and leaves a wife and two children. Funeral discourse by Eld. D. Bosworth, Evangelical Adventist, from Rev. 21:4: "And there shall be no more death." We expect to meet him soon in the first resurrection.  
THOS. H. PURDON.

FELL asleep, Sept. 5, 1878, in Estolla, Gratiot county, Mich., our dear sister, Mary Ann, wife of Bro. James L. Nichols, aged 54 years and 11 months. Her disease was spinal complaint, terminating in paralysis. She suffered much. Bro. Nichols embraced the faith of S. D. Adventists under the labors of Eld. M. E. Cornell, in Locke, about twenty-five years ago. She loved to talk of the truths we hold so dear, and truly seemed to cherish a deep love for the return of the Master. She was a faithful wife and mother, and as her lonely husband finds the main cord severed that bound him to earth, may God grant him the sweet consolations of the gospel hope; and let him and the bereaved children rejoice, as the words of inspiration give the sweet assurance, "Blessed are the dead which die in the Lord from henceforth." Funeral discourse by Eld. Burt, U. B., from Job 14:13.

"Death, thou mayest sever nature's tenderest ties,  
And to the tomb consign thy shining spoil;  
That form shall rise which now in darkness lies,  
To bloom upon a more congenial soil."

MRS. M. S. AVERY.

ARTHUR BAKER, son of Sr. Caroline Baker, died at Lovington, Ill., Sept. 16, 1878. While mowing the school yard, he picked up a revolver, and commenced scraping off the rust. The revolver discharged, the ball striking him under the breast-bone, and lodging in his back. After two days of intense pain, death released him. His mother is a widow, having three small children to support. He was just beginning to be useful, was a young man of good habits, loved and respected by all who knew him; and his death is a great calamity to his family. He said he was not afraid to die. Funeral services by the writer.  
JACOB NEWLAN.

DIED of typhoid fever, in Nebraska City, Neb., Sept. 26, 1878, Mary Jane, daughter of James and Lydia Lyon, in the eighteenth year of her age.  
N. SHEPHERD.

DIED in West Wilton, N. H., Sept. 13, 1878, Mary Anna, daughter of D. H. and A. W. Gould, aged 27 years and 4 months. Thus is severed one of the tenderest of earth's ties. Soon after hearing present truth, she was awakened to the necessity of becoming a Christian, and she sought the Lord with her whole heart. The Bible and Sr. White's writings were her favorite reading. She ever gained the favor of the people with whom she associated. Her disease was diabetes. In answer to prayer she was strengthened, and her life was prolonged months, which she much enjoyed. She looked forward with bright anticipation to the first resurrection, was happy and would exclaim, "O precious Saviour." Funeral discourse in the Baptist meeting-house, by Eld. D. A. Robinson.  
A. W. GOULD.

DIED of dyspepsia, in Adams, La Salle county, Ill., Oct. 4, 1878, Anna Cotton, daughter of James and Harriet Cotton, aged about 21 years. She leaves many friends to mourn their loss. Funeral services by the writer.  
J. F. BALLENGER.

DIED of cholera infantum, in Muskegon, Mich., Sept. 8, 1878, Clarence C. Stark, only child of Frank and Emma D. Stark, aged one year. Remarks by the writer, from Jer. 31:15-17.  
G. A. CARLSTEDT.

## The Review and Herald.

Battle Creek, Mich., Fifth-Day, Oct. 31, 1878.

### Texas Camp-meeting.

PROVIDENCE permitting, there will be a general camp-meeting at Plano, Texas, Nov. 12-19. We shall be happy to meet all our brethren and sisters in the State at this meeting. Bring your children and friends in the hope and faith that they will be converted to God and his truth.

This meeting is appointed after advising with Eld. R. M. Kilgore. We place the time a few days later, however, than he suggested, as it will better accommodate us.

JAMES WHITE.  
ELLEN G. WHITE.

The paper from sister White, on our first page, was one of those read at our late General Conference, and which by vote she was requested to furnish for publication in the REVIEW. The subject is one of vital importance to our spiritual prosperity. Read the article, and heed it.

An impressive discourse was given by Bro. White, last Sabbath, the 26th, to the church in Battle Creek. His subject was, "The Christian as the Ambassador of God," from the text in 2 Cor. 5:20. The importance and dignity of the office of an ambassador were forcibly presented. In the course of his remarks he was led to speak of the wonderful manifestations of the power of God which have been witnessed in the past history of this cause; and to earnestly exhort his hearers to seek again that state of consecration in which the blessing of God can more largely rest upon them. And we must be not only as far advanced in spiritual things, as we have been in the past, but much further, to fulfill the mission intrusted to us. Nothing will answer in place of this. To thus return to the Lord is our next and first duty. A synopsis of the discourse will be found in another column.

The consistency, harmony, clearness, and beauty of the present truth is a constant source of joy and gratitude to those who have received it. When a person has examined these subjects so far as to get a clear understanding of the evidences which sustain the views advocated by S. D. Adventists, the Bible becomes a book clothed with new beauty, new light is thrown upon the prophecies, dark passages are made clear, difficult texts explained, and the unity of God's plans and work in the fulfillment of his word are seen in a light never realized before. A brother from Oregon who bore a stirring testimony in our meeting last Sabbath, declared that he had felt like leaping for joy at every step since he received the light of present truth ten years ago, when he looked at the harmony it secured in the word of God, and at its consistency and beauty. Let us remember that, though there are so many already rejoicing in the light, there are other thousands waiting for it, and let us not slacken our hands in extending its rays around the world.

### A Railer Loose.

WE have received a communication from Mound City (somewhere in the United States probably—there are five places so called in this country) full of sound and fury, addressed as follows: "To the Editor of the Seven Day Advent Doctoring." We might have thought that this belonged to Doctor Kellogg, as he is the one who attends to that branch of the business, had we not discovered it to be an unsparing tirade against the leaders in this cause, heaping upon them all manner of opprobrious epithets and accusations. He closes by saying that he shall consider the editor a coward if he does not publish it; but the poor man had not the courage to sign his own name.

### To Correspondents.

Has a church a right to take in members without having an ordained officer?

Ans. In the case supposed, there would be nothing to take members to; for a church could not be considered organized without an ordained officer.

C. K. D.: The word for soul in Acts 4:32 is *psuche*, and may there, we think, be rendered "mind," which is one of the definitions of that word. 1 Pet. 2:13 cannot be used to support Sunday-keeping, unless it can be shown that the keeping of that day is not contrary to the ordinance of God. Any attempt to use that text for

Sunday-keeping, is an acknowledgment that that institution is only an ordinance of man.

T. M. Clark: For an exposition of the number 666, Rev. 13:18, which is the number of the beast, and the number of a man, see Thoughts on Revelation.

Why is Nebuchadnezzar called in the Bible the father of Belshazzar, when history says he was the son of Evil-merodach? D. G. W.

Ans. Evil-merodach was the son, and Belshazzar the grandson, of Nebuchadnezzar. But it is in accordance with the use of language in the Bible to call any ancestor father, and any descendant son. The Jews called Abraham their father, and Christ is called the son of David.

1. Upon what day of the week was Christ buried? 2. Upon what day did he rise? 3. How do you harmonize Matt. 16:21; 12:40; Mark 8:31?

Ans. 1. Friday, probably. 2. Sunday. 3. The expressions, three days and three nights, after three days, and on the third day, are synonymous.

### Reduction of Fare.

ARRANGEMENTS have been made to charter a car from Watertown to Rome, N. Y., to accommodate those who wish to attend the Rome meeting, by which a reduction of more than one-half the regular fare will be secured. Those coming from places north of Dekalb should buy tickets to that station. Here they can purchase tickets to Watertown and return at one and one-half cents per mile.

At Gouverneur and all stations between there and Watertown, return tickets will be on sale at the same rate. At Watertown all take chartered car, on which the fare will be from one cent to one and one-half cents per mile, according to the number who attend.

If there are ten or more from Oswego, they can get return tickets to Richland, where they will take chartered car.

Should there be more than a car load, tickets will be furnished to those who cannot be accommodated in the car at one and one-half cents per mile. Trunks will be carried as regular baggage, without extra expense. The chartered car will probably be run on Tuesday of the week of the meeting; but it will be definitely stated next week just what day and on what train the car will be run.

These terms we regard very favorable for those coming from that section of the State, and we trust this opportunity will be improved by the brethren to secure a general attendance.

B. L. WHITNEY.

### APPOINTMENTS.

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

### New York and Pennsylvania Conference.

THE New York and Pennsylvania Conference will hold its annual meeting for the present year at Rome, N. Y., Nov. 13-19, 1878. It is especially requested that all churches shall represent themselves by delegates. Let all church clerks see that the delegates are immediately furnished with proper credentials, and that the reports due from the churches are properly prepared.

If there are churches or unorganized companies of brethren that wish to come under the watchcare of the Conference, we invite them to make their wishes known to the Conference, and, if possible, to represent themselves by delegates.

We request all S. B. treasurers to bring or send their S. B. records, that they may be audited by the Conference.

B. L. WHITNEY, } Conf.  
A. H. HALL, } Com.  
A. M. GREEN, }

MEETING at Peoria, Ind., commencing Tuesday evening, Nov. 5, to continue one week.

Marion, Nov. 12, to continue one week. Will some brother from Marion meet me at Peoria, Nov. 11? J. M. REES.

PROVIDENCE permitting, I will meet with the friends of the cause at Sedalia, Mo., Sabbath and Sunday, Nov. 2 and 3, 1878. With the Lincoln church Nov. 9 and 10. We hope to meet with all the Sabbath-keepers within a reasonable distance. There will be opportunity for baptism. GEO. I. BUTLER.

I WILL meet with the company at Grand Rapids, Wis., Nov. 9 and 10. At Stevens Point, Nov. 16 and 17. H. W. DECKER.

I WILL meet with the friends at Marshall, Mich., Sabbath, Nov. 9, at 10:30 A. M., where Bro. Gilbert may appoint. All who can do so are invited to meet with us. GEO. C. TENNEY.

THE general quarterly meeting for the New England Tract Society, also its annual meeting, will be held at So. Lancaster, Mass., commencing Nov. 21 and continuing over the Monday following. Bring your straw ticks, buffalo robes, and bedding, and accommodations will be made for three hundred. Eld. J. N. Loughborough is expected and Eld. Andrews, if the sickness of his daughter does not prevent. S. N. HASKELL.

## Business Department.

"Not Slothful in Business." Rom. 12:12.

To the Sabbath-school Secretaries of Iowa.

Will you please send me your addresses immediately, as I wish to supply you with blanks for quarterly reports. LEROY T. NICOLA, Secy.,  
Richmond, Iowa.

A VALUABLE farm for sale in Brownstown, Wayne county, Mich., situated one mile north of Rockwood station on the Canada Southern, and Lake Shore Railways. For particulars, apply to Levi N. Miller, at the farm, 21 miles south of Detroit.

THE church treasurers of the Nebraska Conference are requested, without fail, to fill out two blank reports each quarter, and send one to J. C. Middaugh [treasurer], Fremont, Dodge county, Neb., the other to Mrs. Anna Shepherd [secretary], Nebraska City, Neb. Let this be done the Monday following the first Sabbath of each quarter: viz., January, April, July, and October. CHAS. L. BOYD.

Will the presidents of all the V. M. societies in Vermont please send their P. O. addresses to Mrs. Hattie T. H. Sanborn, Jamaica, Vt., as a correspondence is desired.

### RECEIPTS

For Review and Herald.

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

\$2.00 EACH. Mrs Mary Belle Wagner 54-16, Thomas Brown 54-14, Alfred Nettleingham 54-14, John Jones 54-17, D M Stonehill 54-17, E J Rice 54-17, Wm Stevens 54-16, Mary E Gray 54-16, M D Clark 54-14, John R Spooner 54-16, Philip Teutsch 54-2, Mrs Jane L James 54-16, Sarah Hoover 54-16, H Hoover 54-16, John Withers 54-16, I B Withers 54-16, M M Lunger 54-18, Mrs Theresa Goodsell 54-16, James Hendry 54-16, Katharine Petrie 54-16, J A Nesmith 54-16, P G Hobbs 54-20, Mrs Chas A Butler 54-17, A Dinsdale 54-16, Fred Cramer 54-16, Wm Steffen 54-23, Mrs E W Ager 48-1, J W Wolfe 54-18, H A Whitaker 55-8, Edwin Price 54-3, John Judson 54-16, A W Cummings 54-14, E G Bolter 54-15, Stephen Marlow 54-10.

\$1.00 EACH. Mrs Sarah Tinkham 54-1, Alvira N Wilson 54-1, David H Oberholtzer 53-16, L M Ward 53-14, Eugenia Ralston 53-17, Wm Nyer 53-16, J K Hansel 53-16, I Sanborn 53-16, J N Myers 53-18, Hulda M Johnson 53-16, George Clark 53-16, Geo A Thomas 53-17, D M Stites 53-16, Mrs M A Lee 53-16, S Sellers 53-13, Lydia Lyon 53-17, Hannah Sheapley 53-16, Chas Everest 53-16, Chas Blake 53-6, Rob Britain 53-14, P M Hill 53-14, Mrs S Henry 54-12, Benjamin Leech 53-18, Mrs Clara Jordan 53-16, Mrs Geo Parsons 53-16, A E Tallman 53-15, R Winter 53-16, John Cohorn 53-14, Mrs Ann Reid 53-16, Mrs M E Frink 53-16, Mrs C E Hankins 53-16.

MISCELLANEOUS. O P Goodrich \$1.12 53-20, E Finney 1.50 54-24, Geo Lowree 94c 53-17, E B Lane 3.00 55-1, Rebecca A Davis 50c 53-8, Richard Sisley 1.50 54-17, Jessie Ralston 50c 53-14, Mrs M J Kindlespire 50c 53-8, Louis H Beebe 50c 53-5, W Edwin Ground 1.50 54-17, Nelson West 50c 53-4, Mary Grassie 1.75 54-6, Job Huguley 1.50 54-16, A E Murry 1.50 54-16, Walter Ordway 1.50 54-16, Jane Bostwick 4.00 53-1, W F Turney 1.50 54-16, C B Skinner 50c 53-8, John Keenan 50c 53-8, F Wilcox 50c 53-8, Mrs S A Lee 50c 53-8.

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### Cash Rec'd on Account.

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### S. D. A. E. Society.

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### Gen. T. & M. Society.—Life Members.

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### Gen. T. & M. Society.—Donations.

Jackson Banks, free will offering, \$5.00, A Atherton 60c, S R N Burrows 5.00.

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