

# THE ADVENT REVIEW

## And Herald of the Sabbath.

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

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### LEAVES ONLY.

The Master will look at his trees to-day  
As he walks by the white road-side,  
While the music of pleasure is in the air,  
Of the brilliant summer-tide;  
And as upward he raises those tender eyes,  
With solicitous love made sad,  
What shall he seen on the strong young trees  
To render the Master glad?

He planted them all in their sunny homes  
With loving and skillful care,  
And round about them he caused to breathe  
The warmth of the scented air;  
Shade and sunshine have been freely given,  
And dews and the gentle rains;  
And what have the trees to show to-day  
For the Master's loving pains?

The tender green of the dancing leaves,  
And strength of branch and limb,  
A home for many a singing bird,  
And a gentle shade for him?  
But the Master is looking for fruit to-day,  
Concealed by the shining leaves,  
For the harvest joy is upon the earth,  
And the fields of golden sheaves.

Alas! for the trees that are straight and tall,  
And covered with leaves of green,  
Lifting their faces evermore  
To be kissed by the silver sheen;  
But who only live to be beautiful,  
And have nothing but leaves to-day  
For lips that are parched in summer's heat—  
For the weary who pass that away.

Alas! for the trees that have only leaves  
For the Master's piercing gaze,  
That live, and flourish, and bloom in vain,  
After these many days!  
What if the Master should say to them,  
"Nevermore shall fruit be seen  
On the trees that cumber the useful ground,  
And have nothing to show but green?"

O, patient Master, be patient still,  
And smite not the trees to-day  
With the blighting word of a stern rebuke,  
That brings in the swift decay;  
Let them linger on a season yet,  
If perchance there soon may be  
Not leaves alone for thy searching glance,  
But some ripened fruit for thee.

—Sel.

### Dr. Nicholas Bound on the Sabbath Question.

THE work of Dr. Bound published in 1595, marks an era in the history of the first-day Sabbath. The seventh-part-of time theory was either invented by him, or so shaped by his skill that it took in a most marvelous manner with those who were the observers of Sunday. I have carefully examined the second edition of his book to get the points of his theory. He contends for the institution of the Sabbath at creation, and has some very excellent thoughts on that part of the subject. He is so earnest in advocating the definite seventh day as the Sabbath of the Lord, that the reader might suppose him to be an observer of that day. But as he proceeds with the subject, his system of first-day divinity develops itself. The seventh day is not ceremonial, but—it is positive! That is to say, it is something not in itself moral; for it is not capable of being discovered by the light of nature as are other duties of the law of God. And this positive part of the precept he shrewdly manipulates till he gets the first day of the week into it. According to Dr. B., the seventh day in the commandment is a generic term, and embraces all kinds of seventh days. Of these he says there are at least two kinds or species. The first is the seventh day on which God rested, which was observed until that world came to an end, (!) but when Christ did renew that world by his death and resurrection (!) then a new seventh day came in, even the day of his resurrection, which must now be kept in obedience to the fourth commandment. The friends of the Bible Sabbath will be profited by a careful perusal of this theory which has come to be regarded as the very foundation of the first-

day Sabbath. The transition from page to page is marked in the article in order to facilitate the references to Bound's work. Here follows the title of the book, and the passages taken from his work. J. N. A.

SABBATHUM VETERIS ET NOVI TESTAMENTI;  
OR, THE TRUE DOCTRINE OF THE SABBATH,  
BY NICHOLAS BOUND, D. D.,  
SECOND ED. LONDON, 1606.

Dr. Bound thus states the antiquity of the Sabbath on page 7: "This first commandment of the Sabbath was no more then first given when it was pronounced from Heaven by the Lord, than any other one of the moral precepts, nay, that it hath so much antiquity as the seventh day hath being; for so soon as the day was, so soon was it sanctified, that we might know, that as it came in with the first man, so it must not go out but with the last man, and as it was in the beginning of the world, so it must continue to the end of the same, and as the first seventh day was sanctified, so must the last be. And this is that which one saith, that the Sabbath was commanded by God, and the seventh day was sanctified of him even from the beginning of the world; where (the latter words expounding the former) he sheweth that, when God did sanctify it, then also he commanded it to be kept holy; and therefore look how ancient the sanctification of the day is, the same antiquity also as the commandment of keeping it holy, for they two are all one."

On page 20, he gives us his judgment concerning Gen. 2:2, 3:

"That not only God did even from the beginning command our first parents to keep holy this day, but also that they were bound from that time to teach it to their posterity."

Again on the same page he quotes Junius on this same passage thus: "That which he ordains consisteth of two parts: one, that God blessed the seventh day; the other, that he sanctified it: and by the former he meaneth, that he did appoint it that it should be a blessed day; by the other, that he did command that this blessed day should be kept holy of man, and be spent in holy exercises."

And following this author, Dr. B. gives us his own judgment of Gen. 2:2, 3, on the same page, in these words:

"Where we see how he saith, that God from the beginning did command men to keep holy the seventh day: and it must needs be so, for seeing the cause of this was from the beginning, namely that God rested in it from all his works; therefore the thing itself must needs be as ancient even that we should be commanded to keep it holy for the remembrance of the creation."

On page 21 he gives this commentary on the commandment: "And this is that also which Master Zanche observeth upon this word of the fourth commandment, Remember. Where he rendereth two reasons of this addition: and that we might always remember it: but there is another cause, for by it God would signify that this precept of sanctifying the Sabbath day was not then first prescribed by him unto the people: for it was delivered from the beginning of the world unto Adam and to the rest of the fathers, in remembrance that the world was created in six days, and of the rest which God himself kept upon the seventh day; and therefore it is not simply said, Sanctify you the Sabbath, but, Remember to sanctify it. So that this word looketh forward and backward: backward, because it doth show that this day was dedicated unto the worship of God from the creation of the world; forward, because it doth admonish us that we should never forget it. \* \* \* \* \* Man was made to worship God; for as when all other things were created, on the sixth day God made man: to signify that all things were made for man, so when man was made, [p. 22] then by-and-by he sanctified the seventh day, and doth command that he should

be worshiped in it, that we might know that we are made to worship God. So that from the beginning God commanded Adam and Eve to sanctify the Sabbath, and their posterity, that all might know the end of their creation to be the worship and service of God. \* \* \* \* \*

"The law of the Sabbath was so deeply engraven in the heart of man by God himself, that howsoever the print of it, was by the fall of Adam, and by sin growing in the posterity, greatly mangled and defaced, so that it could not be read: yet it was not so wholly rased out, but that some deformed scratches, and (as it were) scars of it did appear, and therefore, though they could not attain to the knowledge of the day, much less to the true manner of sanctifying it without the word; yet that there should be a day differing from other in use sequestered from the common affairs of the world, and consecrated to the worship of God, this was that which did evidently and most clearly show itself to them whether they would or no."

Dr. Bound enumerates many errors concerning this institution: One error is that the Sabbath belongs only to the Jews. The second is that the Sabbath is ceremonial and therefore is now taken away. Another is that the Sabbath was partly moral and partly ceremonial. Some think that the ceremonial part is in the observation of the set day, and some in its being the seventh day and some in its being that seventh day which the Jews kept, and some in the rest on that day, and some in the strictness of that rest. But he says that there was nothing ceremonial in it at all, but that that particular seventh day which the Jews kept was positive, and therefore was superseded by the seventh day which the Christians keep. Dr. Bound refutes these various errors, and then proceeds as follows:

Page 43: "The third opinion is of those who holding according to the truth that the seventh day is perpetual, yet affirm that that seventh day which the Jews kept was ceremonial, and therefore at Christ's death taken away, as other ceremonies were, and hath never since been revived: whom though I will not impugn and gainsay, yet I may propound these interrogations unto them: First, when this began to be a ceremony? If they say at the first, I do further demand whether that this day was not made known unto Adam in Paradise, and that before his fall he knew not the seventh day of rest, as well as the six days of labor, where the Lord bade him bless and keep the garden: and thirdly whereof this seventh day (I speak not yet of the rest of the day) but this seventh day, whereof was it a ceremony? and what it did shadow out? As all ceremonies did prefigure something to be fulfilled in Christ, and therefore when he came they had an end. Besides this, I may boldly profess, as known unto all men, that that seventh day was ordained by God for the memory of the creation of [p. 44] the world in six days, and therefore it was to continue to this end as long as the old world stood: but when Christ did renew the world by his death and resurrection, the memory of the former, together with the day, was swallowed up, as it were, by the day of Christ's resurrection, and so there was some cause of the taking of it away at Christ's coming, though it were not ceremonial, because the end for which it was first appointed did now cease, and so though that seventh day be called *signum*, a sign of something, yet it doth not thereupon follow that it was a ceremony like unto those which God appointed to Moses; for as Athanasius saith, *Sabbathum est signum, ut sciatur dies creationis*. The Sabbath is a sign to know the day and time of the creation; so that it was a sign of a thing past, but not a figure of a thing to come. And so in that sense may the Lord's day which we now keep, be still called a sign, namely, of the redemption of the world, that is, a thing to put us in mind of it. And so the cause of the abrogation and change of that seventh day might be, not that there was

any ceremony in it, but something else as namely that the first world was ended for the memory of creation, whereof it was first appointed by God."

Dr. B. prepares the way for a new seventh day as follows:

Page 50: "But as Master Junius saith: The substance of this [p. 51] law is natural, and therefore it is placed in the fourth precept of the decalogue: as that which is to be observed of all men alike. That which is natural, namely, that every seventh day should be kept holy unto the Lord, that still remaineth: that which is positive, namely, that day which was the seventh day from the creation, should be the Sabbath, or day of rest, that is now changed in the church of God. Where we see that he maketh not that day, though changed, ceremonial, but positive, that is set down and named by the Lord from the beginning above the light of nature: instead whereof Christ hath named another day, and so the substance of the law remaining, this day is made positive in the commandment."

Here are some thoughts worthy of notice: Page 59: "For as it is true that all the creatures were made for man's use, and therefore they were made before him, that he being made, might use them; so man was made that he might keep the whole law of God, and every part of it, and therefore it was not given out till man was made: so man is above the creatures, but the law is above him, and he is made to worship God, to hallow his name, and to sanctify his Sabbath. And so I may say with Peter Martyr: Here consider the order of things: some things are created for man, and therefore man was made after them: but man was made for the service of God, therefore straightway after the creation, was [p. 60] brought in the blessing and sanctification of the Sabbath. And thus we may conclude the truth of this doctrine that we have in hand, notwithstanding anything that hath been spoken against it, namely, that as there hath been a Sabbath day from the beginning, so there is great reason it will continue to the ending; and though it had never so many adversaries that have bent their force against it, yet they are not able to overthrow it; as being that which is strengthened by God's commandment and (as it were) fortified by his own hand."

Having thus vindicated the observance of the definite seventh day, and shown that it is in no sense a ceremonial observance, Dr. B. next assumes that our first day of the week is the seventh day in the sight of the law as really as was that seventh day on which God rested which was observed by the Hebrews. Thus in speaking of the Greeks and Romans, p. 64, he says:

"The one observed the eighth, and the other the ninth, day, and neither of them doth the seventh, as the church doth now, and hath always done from the beginning."

He does not scruple to assume the existence of a second seventh day as follows:

Page 65: "For if the ignorance of that first seventh day bred that heresy in the philosophers [that the world had no beginning], why may not the ignorance of this seventh day also work a like effect in the wisest of our own day, or of the posterity?"

Page 66: "So where this seventh day was not known and kept, men, even the wisest of them, fell into this heresy, to think that the world was eternal, and had no creation or beginning, as some of the philosophers. So might we be ignorant of Christ's redemption without our seventh day, as the Turks and Jews are, who observe it not. And so I conclude with a learned writer of our own time, a man of blessed memory, that these words, 'Six days shalt thou labor, &c., but the seventh day is the Sabbath of the Lord thy God,' are moral and contain a perpetual truth: so that there must be one of seven, and not of eight."

On p. 68, he says: "So that the day cannot be changed from the seventh to the

eight: neither can this seventh day be changed into any other; as shall be more fully declared hereafter."

Having changed the day once, he does not want it to be changed again. On the same page, commenting on the words of another, he says: "So that from the substance of the law he concludeth that the seventh day must be kept, and from the practice of the apostles that Christ hath appointed this seventh day, and so neither the number of seven nor this seventh day ever to be changed."

On p. 70, he quotes and comments on Junius as follows: "And so a little after he addeth: that the law of sanctifying the Sabbath is natural in respect of the substance of it, which is this, that every seventh day is to be kept holy unto God, and so that remaineth still, though that very seventh day be changed. And this must always remain, and never be changed unto the eighth or the tenth."

On p. 71, he comments on the words of a previous writer, thus: "So he maketh the seventh day to be *genus* [a general term for everything of that nature] in this commandment, and to be perpetual: and in it by virtue of the commandment to comprehend these two species or kinds: the Sabbath of the Jews and of the Gentiles, of the law and of the gospel: so that both of them were comprehended in the commandment, even as *genus* comprehendeth both his species, and so in saying that both of them were included in the commandment, we do not imply contradictions, as though if this were commanded, the other could not be; but according to the rules of logic, we make the general to include both the particulars."

Now he gets the first day into the fourth commandment: On p. 72 he says: "So that we have not in the gospel a new commandment for the Sabbath, diverse from that that was in the law; but there is a diverse time appointed: namely, not the seventh day from the creation, but the day of Christ's resurrection, and the seventh from that: both of them at several times being comprehended in the fourth commandment." He means to say that the fourth commandment enforces the seventh day from creation to the resurrection of Christ, and since that enforces a different day, namely the seventh from Christ's resurrection.

Now see how shrewdly he can justify first-day observance: On p. 74 he quotes Zanchius as follows: "The substance of this commandment as it appertaineth unto us, and is confirmed of Christ, is not that we should sanctify the seventh day, but the Sabbath or day of rest, whichever it be: and by this means we also keep this commandment, whiles we keep holy the Lord's day: because this is the Sabbath and day of rest to us, as the seventh day was to the Jews."

He comments on this in these words: "From whence also it seemeth that the first seventh day might be taken away, though there was no ceremony in it at all. For God did ordain, that it being appointed for the memory of the creation, and to the end of the first world (that I may so speak) when a greater benefit came in place, as the redemption of the world, then that should have an end, though a seventh day were still to be retained."

Finally he guards against further changes of the day. Thus on p. 77 he says: "Why we keep another seventh day and not that which was from the beginning. But now concerning this very special seventh day, that now we keep in the time of the gospel, that is well known that it is not the same, that was from the beginning which God himself did sanctify, and whereof he speaketh to the Jews in this commandment; for it was the day going before ours, which in Latin retaineth his ancient name, and is called the Sabbath, which we also grant, but so, that we also confess that it must always remain, never to be changed any more; and that all men must keep holy this seventh day and none other; which was unto them not the seventh, but the first day of the week, as it is so called many times in the New Testament; and so it still [p. 78] standeth in force, that we are bound unto the seventh day, though not unto that very seventh."

He makes the following remarks respecting the prohibition of fires: Page 140: "St. Augustine moveth this question, by Moses when he came down from the mountain of God, the second time, with the two tables in his hand wherein were all the ten commandments written; why he admonished the people of the Sabbath, and not of the rest, seeing that was in the tables as well as they. For if it were needless to admonish them of

them, because they had heard them before, then this was needless also, because they had heard it as well as the rest. And then maketh this answer: He doth not admonish them of it without cause; for that he speaketh in making the tabernacle and all things belonging to it, and sheweth that notwithstanding that, they must rest upon the Sabbath day, and not under the color of that (as it is said in the text) so much as kindle a fire. For as Lyra saith: Here the Lord speaketh of the final end whereunto the tabernacle was referred; for it was made that it might be appointed for God's worship, which for the most part did consist in the observation of the Sabbath, which was pronounced by God before; yet here it is repeated for two causes: the first because the people of Israel might think that it was lawful for them to do the work of the tabernacle upon the Sabbath day, because the tabernacle was ordained for the worship of God; therefore to shut out this, here is repeated the commandment of sanctifying the Sabbath. The second cause is for the better authorizing of the commandment; because here is set down a punishment for them that brake the Sabbath which was not expressed before. And so afterward when Moses delivered this unto the people, he saith: First, he repeateth the commandment of observing the Sabbath, lest that they might think it was lawful to break it for the work of the tabernacle."

[We have given these lengthy extracts from Dr. B.'s book to show how the first-day Sabbath was set upon a seventh-day foundation less than 300 years since. We invite attention to these passages.

J. N. A.]

#### Kind Words.

THERE are but few who realize the importance there is attached to the manner in which we speak. What we shall say and when we shall say it, is very often thought upon to the exclusion of how we shall say it.

It is true, the Scriptures teach us that our words should be few and well chosen, and that we must give an account for every idle word we speak, and the importance of guarding them well cannot be overestimated; yet in our social intercourse with our fellow-men, more harm is sometimes done by the manner in which we speak than by the words we use. Offense is sometimes given, hearts grieved, and the dearest ties of friendship broken, simply by the manner in which we speak. The tone of voice we use has a great effect on the person addressed, and will tend to make them either more or less friendly. The man who speaks in a cold, crusty manner, will exert less influence, have less friends, and accomplish less good than the man who with a smile on his countenance speaks in a subdued tone of voice kindly and pleasantly to all around him.

It may be true that at times our words should be spoken with firmness and in a strong, commanding tone of voice; yet I think it is necessary on no occasion that they should be rough or harsh. Tenfold more can generally be accomplished by speaking in a calm, gentle tone of voice even to the brute creation. By speaking kindly and dealing gently with them, their wild, ferocious spirits become subdued. Thus horses, cattle, and many wild animals, are made so tame and gentle that a child may govern them. There seems to be something in the nature of every created thing, whether of the human specie or the animal, which calls for love, sympathy, and kindness.

Kind and sympathetic words to the afflicted sometimes produce great changes in their feelings. The sick are assisted to recover. The sad, gloomy, and desponding ones raise their heads with courage and hope because of the kind, cheering, sympathetic words spoken to them by those who they thought had but little love for them. The influence of kind words can hardly be estimated. The poet has truthfully said, "Kind words can never die." They will reclaim the erring, soften the hard-hearted, and make the worst of enemies the best of friends. These words of kindness should not be spoken only occasionally, but at all times and in all places. If discouragement comes upon us, if trials and temptations press us sore, if disappointment is our lot, yet we should persevere in the even tenor of our way. The man who is one hour hopeful, cheerful, and kind, and the next sad, gloomy, cross, and fretful, thus permitting his mind to be controlled by surrounding circumstances, can have but little influence,

and accomplish but little good. But the one who ever has his mind upward lifted, through gloom as well as sunshine, is a living fountain from which others will receive help and strength. Then let us seek to be filled with the Spirit, that its blessed fruits, love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, and temperance, may be manifested by us in all the walks of life.

C. H. BLISS.

#### The Time of Trouble, such as never Was.

EARTH has long groaned beneath the curse. Individuals, communities, and nations, have felt its effects. All have witnessed, to some degree, the terrible result of sin; but how little do we realize that the grand climax and consummation of all earth's sorrows and woes are yet future! In all the past can be found no parallel to that which the future has in store, and which must be witnessed by this present generation.

We have experienced feelings of deepest sorrow. We have witnessed scenes of sadness, sickness, and death; we have heard of the cholera plague sweeping through the land, and cutting down its victims by thousands; we have heard of the terrible fevers and diseases peculiar to the tropical countries; we have heard of diseases and pestilences of different forms, and in different localities, such as to call forth our deepest sympathies for the sufferers; we have heard of the famine causing such an immense amount of suffering; we have read of wars with all their horrors, sufferings, and heart-rending cruelties; and of the tornado, the tidal wave, the mighty earthquake, all carrying death, destruction, and suffering in their course; we have learned of the terrible judgments God has visited upon nations and cities for their wickedness; but the time of trouble which awaits this generation far exceeds them all. It is to be a time of trouble such as never was since there was a nation.

During the past, God has looked on with a pitying eye, and regarded the sufferers with some degree of mercy; but those who reject the timely warnings of the last message of mercy, must drink of the wine of God's wrath poured out without mixture.

What are the troubles of the past compared with those of the future! There will then be none to stand between a just God and a guilty race of rebels. The Saviour, who has done so much to redeem fallen man will have ceased his intercessions; and the travail of the church for its perishing fellow-men will be ended, and the voice of mercy hushed forever. The seven last plagues will be poured on the unsheltered heads of the wicked; and the haughty ones, the parents and children, the kings of the earth, the great men, the rich men, and the mighty men, who have disregarded the last call of mercy, shall reap the reward of their own folly. Every mountain and island shall be moved out of its place; and the slain of the Lord will be from one end of the earth even unto the other, and will not be lamented, neither gathered, nor buried.

How precious the promise to those who have heeded the warning: "No plague shall come nigh thy dwelling." May the Lord help us to more fully realize the close proximity of this time of trouble and to make the necessary preparation, that we may be sheltered in that day.

W. H. BLAISDELL.

#### Apostasy.

SINCE the first advent of our Saviour, there have always been apostates; but this is no argument against the truth. Individuals, churches, and nations, may reject the truths of the Bible; but they cannot change the truths of God. These stand immovable as the throne of Him who gave them to man. On the dreadful night of the Saviour's agony, all forsook him and fled. That they should forsake him in such peril, after having had so many proofs of his being the Son of God, and their only hope, who would have believed? "Will ye also go away?"

These precious truths are dearer to me when I see them suffer from false friends. If the cause of God suffers, so do I. If we would reign with Christ, we must suffer with him. The servant is not above his Lord. We can well afford to fight and bear the cross for him who wore a crown of thorns for us. To the erring, the invitation is, Return unto Me, and I will return unto you. Precious promise! Can you refuse such love? Will you turn away from him who speaks from Heaven? There may be

many things hard to bear; but we can do it for Jesus. We are to bear hardness as good soldiers. We may not always know why we are thus tried, but he who numbers our hairs, will, when it is best for us, reveal it to us. The heated furnace is needed to consume the dross and refine the gold. How fearful to be left of God! If his own Son could do nothing of himself, much less we. God cannot dwell where self reigns. In the strength of God, one may chase a thousand and two put ten thousand to flight.

A. P. LAWTON.

W. Winfield, N. Y.

#### Kind Manners at Home.

THERE are many families, the members of which are, without doubt, dear to each other. If sickness or sudden trouble falls on one, all are afflicted, and make haste to sympathize, help, and comfort. But in their daily life and ordinary intercourse there is not only no expression of affection, none of the pleasant and fond behavior that has, perhaps, little dignity, but which more than makes up for that in its sweetness; but there is an absolute hardness of language and actions which is shocking to every sensitive and tender feeling. Between father and mother, and brother and sister, pass rough and hasty words; yes, and angry words, far more frequently than words of endearment. To see and hear them, one would think that they hated, instead of loved each other. It does not seem to have entered into their heads that it is their duty, as it should be their best pleasure, to do and say all that they possibly can for each other's good and happiness. "Each one for himself, and bad luck take the hindermost." The father orders and growls, the mother frets, complains, and scolds, the children snap, snarl, and whine, and so goes the day. Alas! for it, if this is a type of Heaven!—as "the family" is said to be—at least, it is said to be the nearest thing to Heaven of anything on earth. But the spirit of selfishness, of violence, render it more like the other place—yes, and this too often, even when all the members of the household are members of the church. Where you see—when you know it—one family where love and gentleness reign, you see ten where they only make visits, and this among Christian families as well as others.

Now, it is a sad and melancholy thing to "sit solitary" in life, but give me a cave in the bowels of earth, give me a lodge in any waste, howling wilderness, where foot nor face of human being ever came, rather than an abode with parents, friends, or kindred, in which I must hear or utter language which causes pain, or where I must see conduct which is not born of love. No wealth, no advantage of any kind, would induce me to live with people whose intercourse was of such a nature. The dearer they were to me, the less would I remain among them, if they did not do all they could to make each other happy. With mere strangers one might endure, even under such circumstances, to remain for a time; for what they say or do has but limited effect upon one's feelings; but how members of the same family, children of the same parents, can remain together, year after year, when every day they hear quarreling, if they do not join in it, and when hard words fly on all sides of them, thick as hail, and the very visitors in their house are rendered uncomfortable by them, is indeed a mystery.

"Count life by virtues; these will last  
When life's lame, foiled race is o'er;  
And these, when earthly joys are past  
Shall cheer us on a brighter shore."

—Sel.

#### Worldliness in our Children.

As I grow older as a parent, my views are changing fast as to the degree of conformity to the world which we should allow in our children. I am horror-struck to count up the profligate children of pious parents, and even ministers. The door at which those influences enter which counteract parental instruction and example, I am persuaded, is yielding to the ways of good society. By dress, books, and amusements, an atmosphere is formed which is not that of Christianity. More than ever do I feel that our families must stand in a kind but determined opposition to the fashions of the world breasting the waves like the Eddystone Lighthouse. And I have found nothing yet which requires more courage and independence than to rise even a little, but decidedly, above the par of the religious world around us.—Dr. J. W. Alexander.



## THE WORKS OF GOD.

"He hath made everything beautiful in His time."

THE face of earth is beautiful,  
And the broad, blue arch above,  
With its many orbs so brilliant,  
All beaming out in love;  
And beautiful the sunrise,  
With its varied hues so bright,  
And the mellow tints at evening,  
As sinks day's gorgeous light.

The flowers—the flowers are beautiful,  
Upspringing everywhere,  
With their many forms and colors,  
So rich, and sweet, and fair;  
And the earth's choice velvet carpet  
Is grateful to the eye,  
And the forest trees—how beautiful!  
All towering to the sky.

There's beauty in the streamlet  
As it dances on its way;  
How merrily its ripples  
In the bright sunbeams play!  
And the mossy banks, how lovely  
Their shadows in the stream,  
Awakening sacred pleasure,  
Like memory's hallowed dream.

Aye, all His works are beautiful,  
Around, beneath, above;  
And 'tis written as with sunbeams  
On each, that God is Love!  
Then while the heart rejoiceth  
In the beauties of our earth,  
Let fervent praise be rendered  
To Him who gave them birth.

—Mrs. A. C. Judson.

## Christian Recreation.

CHRISTIANS should be the most cheerful and happy people that live. They may have the consciousness that God is their father, and their everlasting friend. But many professed Christians do not correctly represent the Christian religion. They appear gloomy, as if under a cloud. They often speak of the great sacrifices they have made to become Christians. They appeal to those who have not accepted Christ, representing by their own example and conversation that they must give up everything which would make life pleasant and joyful. They throw a pall of darkness over the blessed Christian hope. The impression is given that God's requirements are a burden even to the willing soul, and that everything that would give pleasure, or that would delight the taste, must be sacrificed.

We do not hesitate to say that this class of professed Christians have not the genuine article. God is love. Whoso dwelleth in God, dwelleth in love. All who have indeed become acquainted, by experimental knowledge, with the love and tender compassion of our Heavenly Father will impart light and joy wherever they may be. Their presence and influence will be to their associates as the fragrance of sweet flowers, because they are linked to God and Heaven, and the purity and exalted loveliness of Heaven are communicated through them to all that are brought within their influence. This constitutes them the light of the world, the salt of the earth. They are indeed saviors of life unto life, but not of death unto death.

It is the privilege and duty of Christians to seek to refresh their spirits and invigorate their bodies by innocent recreation, with the purpose of using their physical and mental powers to the glory of God. Our recreations should not be scenes of senseless mirth, taking the form of the nonsensical. We can conduct them in such a manner as will benefit and elevate those with whom we associate, and better qualify us and them to more successfully attend to the duties devolving upon us as Christians. We cannot be excusable in the sight of God if we engage in amusements which have a tendency to unfit us for the faithful performance of the ordinary duties of life, and thus lessen our relish for the contemplation of God and heavenly things. The religion of Christ is cheering and elevating in its influence. It is above everything like foolish jesting and joking, vain and frivolous chit-chat. In all our seasons of recreation we may gather from the Divine Source of strength fresh courage and power, that we may the more successfully elevate our lives to purity, true goodness, and holiness.

Even the great God is a lover of the beautiful. He has given us unmistakable evidence of this in the work of his hands. He planted for our first parents a beautiful garden in Eden. Stately trees were caused to grow out of the ground, of every description, for usefulness and ornament. The beautiful flowers were formed, of rare loveliness, of every tint and hue, perfuming the air. The merry songsters, of varied plumage, caroled forth their joyous songs to the praise of their Creator. It was the design of God that man should find happiness in the employment of tending the things he had created, and that his wants should be met with the fruits of the trees of the garden.

God, who made the Eden home of our first parents so surpassingly lovely, has also given the noble trees, the beautiful flowers, and everything lovely in nature, for our happiness. He has given us these tokens of his love, that we may have correct views of his character. He has implanted in the hearts of his children the love of the beautiful. But by many this love has been perverted. The benefits and beauties which God has bestowed upon us have been

worshiped; while the glorious Giver has been forgotten. This is stupid ingratitude. We should acknowledge the love of God to us in all his creative works, and our heart should respond to these evidences of his love by giving him the heart's best and holiest affections.

God has surrounded us with nature's beautiful scenery to attract and interest the mind. It is his design that we should associate the glories of nature with his character. If we faithfully study the book of nature, we shall find it a fruitful source for contemplating the infinite love and power of God.

Many extol artistic skill which will produce lovely paintings upon canvas. All the powers of the being are by many devoted to art, yet how far short do these come of the natural. Art can never attain to the perfection seen in nature. Many professed Christians will go into ecstasies over the painting of an evening sunset. They worship the skill of the artist; but they pass by with indifference the actual glorious sunset which it is their privilege to look upon every cloudless evening. Where does the artist obtain his design? From nature. But the great Master Artist has painted upon heaven's shifting, changing canvas the glories of the setting sun. He has tinted and gilded the heavens with gold, silver, and crimson, as though the portals of high Heaven were thrown open, that we might view its gleamings, and our imagination take hold of the glory within. Many turn carelessly from this heavenly wrought picture. They fail to trace the infinite love and power of God in the surpassing beauties seen in the heavens, but are almost entranced as they view and worship the imperfect paintings, in imitation of the Master Artist.

The Redeemer of the world generally chose the open air in which to give his lessons of instruction, rather than to be inclosed in walls. He could make his teachings more impressive when surrounded with the beauties of nature. He chose the groves and the sea-side, where he could have a commanding view of landscape and varied scenery, that he might illustrate important truths of the kingdom of God, by the works of God in nature. He made use of the birds, caroling forth their songs without a care, and the lilies of the valley in their beauty, outrivaling Solomon in all his glory, and the lily, emblem of purity, reposing upon the bosom of the lake, the lofty trees, the cultivated lands, the waving grain, the barren soil, the tree that bore no fruit, the everlasting hills, the bubbling stream, the setting sun, tinting and gilding the heavens, to impress his hearers with divine truth.

He connected the works of God's fingers in the heavens and upon the earth, with the words of life he wished to impress upon their minds, that as they should look upon the wonderful works of God in nature, his lessons would be fresh in their memories. He could extol the wisdom of God in his creative works, and could bind up his sacred lessons by directing their minds through nature up to nature's God. The landscape, the trees, the birds, the flowers of the valley, the hills, the lake, and the beautiful heavens, were associated in their minds with sacred truths, which would make them hallowed in memory, as they should look upon them after Christ's ascension to Heaven.

As we are attracted to the beautiful in nature, and associate the things which God has created for the happiness of man with his character, we will regard God as a tender, loving Father, rather than merely as a stern judge. As the character of God thus bears the aspect of love, benevolence, beauty and attraction, the mind is drawn to him. The heart is quickened, and throbs with new and deeper love, mingled with awe and reverence, as we contemplate God in nature.

It is for our health and happiness to go out of our houses, and spend as much of our time as possible in the open air. The mind of the invalid should be withdrawn from self, to the beautiful scenes in nature. We can but be cheerful as we listen to the music of the happy birds, and feast our eyes upon flourishing fields and gardens. We should invite our minds to be interested in all the glorious things God has provided for us with a liberal hand. And in reflecting upon these rich tokens of his love and care, we may forget infirmities, be cheerful, and make melody in our hearts unto the Lord.

E. G. WHITE.

DO N'T DO IT.—Do n't smoke. Do n't chew. Do n't snuff. Do n't drink spirituous liquors of any kind. Drink pure water only, and do n't dilute it with tea, coffee, etc.; it will not hurt you if taken full strength. Do n't make an omnibus of your stomach, and act as though there was always "room for more inside," when it is filled to repletion. Do n't be irregular in your habits. Do n't be lazy. Do n't overwork either body or brain, if it is possible to avoid it. Do n't fail to secure an abundance of nature's sweet restorer, balmy sleep. Do n't always look exclusively upon the dark side of things. Do n't fret. Do n't do any of these things, and you may feel very certain of enjoying good health and peace of mind.—Sel.

HE who has struck his colors to the power of an evil habit has surrendered himself to the power of an enemy, bound by no articles of faith, and from whom he can only expect the vilest treatment.

## Men and Things.

## CHRISTIAN EXPERIENCE.

HERE are some good thoughts by H. W. Beecher, about Christian experience and what we should aim at:—

"There are a great many persons who find it difficult, even in meetings, church associations, to rise into an atmosphere of serenity and joy. Their enjoyment of religion is very slight, and very superficial at the best.

"There are others who enjoy religion; but it is a fire kindled through social influences. It is when the experience, and the emotions, and the various personal influences which surround them, in a meeting like this for example, are brought to bear upon them. Then, as it were, from the outside the fuel is brought; it is kindled within them; it burns upon their hearts; and they rejoice. But as soon as they go away, the flame dies; and like a lamp without oil, it very soon is quenched.

"Then come, next, those that are of a temperament and of an experience that enable them to pour in oil. They can kindle without a meeting. They can carry with them the provision of God's house, so that it shall last them all the way between one occasion and another. And they stand on a still higher ground.

"Then come those who can abide, almost as if it were their portion, in an atmosphere of great tranquillity, great hope, great sweetness in love. They rest in the Lord. They trust, and live by trust. And although it costs them, at the moment, an effort to say, 'Thy will be done'; yet, in trouble, in care, in sorrow, after a moment they are able to say, 'The will of the Lord be done.' And they rest. They are their own priests. They are their own interpreters of truth. They are able, as it were, to keep the spiritual household of the soul without foreign help.

"A great many persons distress themselves because they cannot have the experiences which they see such a brother and such a sister have. My advice to these persons is, Do not aim at any vague, indefinite ideals. Take your own condition, and carry that up as far as it can be carried. Take care of yourselves where you are.

"For instance, a humble sign-painter, having diligence and a homely talent, gets sight of the *chef d'œuvre* of some great artist, and goes back to his shop and looks mournfully at his tools and says, 'I have got to paint signs, and I have got to paint houses, and I have got to do humbler things in painting. I wish I could paint like Raphael, but I am afraid I never shall.' I do not think you ever will; but, then, while no amount of diligence will ever make you a historical painter, you may be a great deal better sign-painter than you are.

"Now, it is not for you to overleap the place which God has appointed for you. If you have but a moderate degree of talent, you are not ambitiously to jump clear over that, and pine and moan because you cannot do things higher than your level. Let every man be content in the station where God has put him, and see that he does the things which are before him, every day better, and still better. That will unfold what there is in him.

"You are not to stand looking at the mountain top, when there is a full mile between you and it, and ask, 'How can I make one brave jump and land there?' You cannot; but you can take one by one, ten thousand separate steps, which will carry you very near the top, if not to the very summit itself."

## WHICH WAY?

Every day we ought to stop and ask ourselves which way we are drifting, which way we are going. All around us religion is on the decline. Once zealous Protestant churches are now rapidly drifting back to formality, to popery, to the world. Says the *Protestant Churchman*:—

"This is a time when Christians ought to bear in mind that the days of the noblest church architecture were those also of the thickest spiritual darkness. It is true that from the eleventh to the fourteenth century magnificent cathedrals were built; but these were the days also when war against the saints was fiercely waged. On the other hand, in times of the greatest refreshing from the presence of the Lord, the days of Berridge and Whitefield, barns and fields were their chief and sometimes their only temples.

"Protestants everywhere may observe that, however far they may go in ostentatious buildings and other carnal display in their professed worship, the Church of Rome can far excel them. Those who cry out the loudest about perils from popery, very frequently are its own efficient allies. For as sweet cordials create an appetite which at last demands the fiercest stimulants; so the devices of art by which the orthodox adorn the bald simplicity of their public worship are cultivating a taste which finally will be satisfied with nothing short of the gorgeous ceremonial of the Romish cathedral."

Alas! for the cause of God and for poor souls! this is too true. The power of God is dying out from the churches while they are increasing in numbers, in wealth, in fine churches, in popularity, in fine dress, in large salaries, &c. Who will come to the rescue? Has not God raised up Seventh-day Adventists for this

purpose? We believe he has. How much then of the power of God ought to be found with us! What zeal, what devotion, what separation from the world!

Are we growing better in these respects, getting nearer to the Lord, becoming more spiritual, more humble, less like the world? Or, are we gradually drifting the other way as all other churches have done before us? Notice the history of the Methodist, the Baptist, and other churches before us. When they first started, they were zealous, devoted, self-sacrificing, and plain in all their ways. But gradually they have lost these good qualities, have more and more conformed to the world in their dress, in their habits, and in all their ways. Soon they were as dead and powerless as those from whom they came out.

This has invariably been the history of every church. Shall this be our history? Shall we go as all others have gone? I hope God may keep us from it, and yet there is much room for fear in this respect. Can we not already see a tendency that way? Are we not becoming more dressy and less plain and simple in our attire and in our houses? Is it not the time for us to examine ourselves carefully, and see which way we are tending?

## AGITATE IT.

Yes; in order to have reformation, we must first have *agitation*. We must get the attention of the people, get them to thinking and considering. We must show them that we are in earnest, or they will think our cause is of little account. Reformers must be aggressive, must be agitators. Of every one who is worthy of the name, and who accomplishes any thing for his Master, it will be said, "He stirreth up the people." Says Dr. Johnson:—

"No cause was ever carried by negation. Christianity could never have pushed its way around the world by negation. And thus every reform must be agitated. It must not content itself with letting evil alone. He who sees a fellow-being in danger and does nothing to assist, is guilty of the next thing to murder."

Has God sent us out with a great and testing truth? with a last warning message? Is there salvation in the work? Is it to decide men's destiny? What if they do cry out, Let us alone? Shall we therefore desist and let them perish? God forbid! Let us cry the louder. See that man freezing to death. He is almost gone. How easy and comfortable he feels! Try to arouse him, and he will be angry with you. Will you then leave him to die? No; but shake him the harder. So we must do, or men will be lost, and God will be angry with us.

D. M. CANRIGHT.

## A Word to Stern Fathers.

It can never be too strongly impressed upon the mind, that nothing releases a parent from his duties toward a child. No waywardness, no disobedience, no rebellion, no profligacy, can justify a father in casting a son or daughter adrift. We hear of sons being cut off with a shilling, of daughters being forbidden their father's house, and, without any exception, such cases are proof that, of whatever sins the children may have been guilty, the father is even more guilty. No person can commit against society so great a crime as a father commits who is thus false to the trust which he himself has imposed—who thus thrusts off from himself the soul which he called into being. A father should be governed by no motive but his child's best interests, and a child's interests can never be served by anything but his father's constant and loving care. If a child is so bad that his influence is feared on the other children, a separation between them may be effected.

If it is feared that money bestowed upon him will be for his injury, provision may be made against that, as in the case I have mentioned. But when a father, in a fit of anger or as a reward for ill-doing, disinherits or refuses to see his child, he commits a crime which the laws indeed do not recognize, but whose guilt it would take many a legal crime to outweigh. There should be absolutely no limit to parental forgiveness and forbearance. Seven times, and seventy times seven, should the father receive the prodigal son who seeks his face; and if he never seeks it, if he goes, stubborn and rebellious, not one atom of fatherly care and interest should he relax; for the child is his child, his offspring, born of his will, and no vice or violence can release the man from his solemn obligation to guard and guide, so far as possible, the life which he dared to give.—*Ladies' Repository*.

FAITH and love are like a pair of compasses; faith, as one point, fastens on Christ as the center; and love like the other goes the round in all the works of holiness and righteousness.

No SCHOOL is more necessary to children than that of patience, because either the will must be broken in childhood or the heart in old age.

# The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, JULY 25, 1871.

ELD. JAMES WHITE,  
URIAH SMITH,

EDITOR.  
ASSISTANT.

## Our Opponents.

EVER since the utterance of that first untruth of Satan—"Thou shalt not surely die"—the spirit of error has been in the world, warring with the spirit of truth. And until the great controversy between truth and error shall close, when Satan, fallen angels, and wicked men, shall be blotted out of the universe, will opponents to the truth arise, of every grade and stripe. While Satan and his angels live, and have power over unsanctified minds, opposition, which will sometimes ripen into persecution, will be manifested against the truth of God.

There can be no union between truth and error. All attempts at compromise, so that the controversy between truth and error shall cease, will result in a disgraceful lowering of the standard of truth, and injury to the cause of Christ. Paul's appeal to the church at Corinth is very much to the point: "What fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean [the word *thing* is supplied], and I will receive you, and be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." 2 Cor. 6: 14-18. These good words of the apostle need no extended comment. There need be no doubt as to their import. They are not an appeal for union at the sacrifice of solemn convictions of truth. But they are virtually a most scathing rebuke of the popular idea of a general union of all Christians on the ground that "it makes no difference what we believe, if we are only honest."

The controversy between truth and error commenced with Cain and Abel, which, in that instance, resulted in the death of Abel. He was God's first noble martyr. Abel doubtless could have compromised the matter. He could have formed a union on a basis acceptable to Cain, and saved his life. Cain in his infidelity brought of the fruit of the ground as an offering to God. But righteous Abel, in faith of the great Sacrifice for sin in the person of the Redeemer to come, brought of the firstlings of his flock. God accepted Abel's offering, and rejected Cain's. "By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts." Heb. 11: 4. Abel could not compromise the truth; but for its honor could die a martyr. Cain, stirred to madness by the truth of God firmly held by his brother, raised his murderous hand and slew Abel. "And wherefore slew he him? Because his own works were evil, and his brother's righteous." 1 John 3: 12.

And all the way along down the ages of the patriarchs and prophets the truth of God had many opponents, and a few valiant witnesses who suffered for the pure testimony they gave. After mentioning Abel, Enoch, Noah, Abraham, Isaac, Jacob, Joseph, and Moses, the apostle adds, "And what shall I more say? for the time would fail me to tell of Gideon, and of Barak, and of Samson, and of Jephthah, of David also, and Samuel, and of the prophets, who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens. Women received their dead raised to life again; and others were tortured, not accepting deliverance; that they might obtain a better resurrection. And others had trial of cruel mockings and scourgings, yea, moreover of bonds and imprisonment; they were stoned, they were sawn asunder, were tempted, were slain with the sword; they wandered about in sheep-skins, and goat-skins; being destitute, afflicted, tormented (of whom the world was not worthy); they wandered in deserts, and in mountains, and in dens and caves of the earth.

And these all, having obtained a good report through faith, received not the promise; God having provided some better thing for us, that they without us should not be made perfect." Heb. 11: 32-40.

Those who have been valiant for the truth since the point of time to which sacred history reached, have suffered from their opponents as did those who lived before them. Millions of worthy martyrs, long since moldered back to dust, felt the ire of bitter opponents to the truth to which they bore cheerful and faithful witness. And when every other argument failed to turn men away from their honest convictions of truth and duty, instruments of torture and death were employed as the strongest and the closing argument. To speak ironically, Of what infinite value it would have been to the poor martyrs could they have had the advantages of the modern position of those who wish to dodge the truth of God, that "it makes no difference what we believe, if we are only honest." These might have saved their necks, and lived popular Christians to a good old age. But no; these martyrs regarded pure truth of more value to them than life. They bore fearless testimony to the truth, and sealed it with their precious blood.

In our hearts we bless Luther, Calvin, Whitefield, the Wesleys, and other men of God of their stamp, for bravely standing in defense of Bible truth, so far as in the providence of God it was opened to them. In their battles for truth, and in their struggles to bring the church up to a living, active faith, what would they have done with the conscience-soothing, and soul-damning declaration, that "it makes no difference what we believe, if we are only honest"? They would have trampled it in the dust. The adoption of such a heretical sentiment would have taken from them their strength, as Samson was shorn of his.

The voices of the prophets are heard in bold appeals to the servants of God as follows: "Cry aloud, spare not, lift up thy voice like a trumpet, and show my people their transgression, and the house of Jacob their sins." Isa. 58: 1.

And when we come to the New Testament, we read this remarkable statement of Christ: "Suppose ye that I am come to give peace on earth? I tell you, Nay; but rather division; for from henceforth there shall be five in one house divided, three against two, and two against three. The father shall be divided against the son, and the son against the father; the mother against the daughter, and the daughter against the mother; the mother-in-law against her daughter-in-law, and the daughter-in-law against her mother-in-law." Luke 12: 51-53. Our Lord is here stating the inevitable results of proclaiming the pure truths of his gospel. Adopt the idea that "it makes no difference what we believe, if we are only honest," and we at once have a plan upon which to work, and avoid the unhappy divisions mentioned in the above quotation.

Says Paul, "I am set for the defense of the gospel." Phil. 1: 17. What did his position and work cost him? He answers: "Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep; in journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren." 2 Cor. 11: 24-26.

What a pity this eminent scholar and devoted minister could not have had the benefit of the wise (?) saying of some popular Christian of our favored times, that "it makes no difference what we believe, if we are only honest," and saved himself from so much unnecessary persecution which must have crippled his influence.

And then, the beloved John, had he lived in our time, to enjoy all the improvements of modern Christians, how his mild spirit would have exulted in the popular saying, "It makes no difference what we believe, if we are only honest." But it was his misfortune (?) to live in an age when truth was prized above union, and we here him speak in harmony with old Scripture style, "I have no greater joy than to hear that my children walk in truth." 3 John 4.

Be not deceived, dear reader, God is the same in every age. The devil is the same, only that the experience of six thousand years, and the fact that he knows that his time is short, quali-

fies him, and nerves him for more desperate and successful action. And the battle for truth is the same now as fought by patriarchs, prophets, apostles, martyrs, and reformers, only as we pass the perils of the last days, and near the last effort of Satan, his angels, and wicked men, to deceive and lead from the truth of God, the heat of the battle will become more intense.

But just how to meet bitter, subtle, and wiry opponents is a matter that should be carefully studied by all who teach unpopular truth. Here we would make a few suggestions.

1. We may always expect opponents, and should do all in our power to be ready to properly meet them. This preparation embraces a knowledge of the truth taught, knowledge of human nature, and the wiles of the devil, knowledge and command of one's self, and a deep and full experimental knowledge of the things of the Holy Spirit. Those who make these things their close study will succeed.

2. It may be duty at times to hold set discussions, and to meet opponents in public, and in a more private way, in sharp debate. But the spirit of debate and contention for the mastery is generally deplorable.

3. We should always be very careful to treat candid, intelligent opponents with that Christian courtesy and liberality of feeling, of which they are worthy. Such men will feel the force of argument, and great care should be used that words do not wound them, and destroy the force of argument.

4. But there is a class of opponents who appear to be destitute of principle, whose main object is to create prejudice in the minds of the people. These may fail in argument, yet will never yield the point. They are set to oppose us at all hazards. They will, of course, use the best arguments they have. And when Bible arguments fail them, they next resort to misrepresentations of our views and general course in order to prejudice the people and close their ears and hearts against our appeals. With this class of opponents we should have as little to do as possible. It may be duty, however, when they become very bold in misrepresentation, to expose them, and let them feel, if feel they can, the shame of their conduct.

The *World's Crisis* for July 5, 1871, has an editorial headed "San Francisco," in which the editor does Seventh-day Adventists great injustice. He first gives the notice, from the *San Francisco Daily Chronicle*, of the tent meeting held in that city by Elders Loughborough and Cornell. The notice came from an unprejudiced pen, therefore, candid. It follows:—

### "ANOTHER SERIES OF TENT MEETINGS.

"A sect styling themselves Second Adventists have determined to hold a series of meetings under canvas, with the view of advancing their peculiar theory of religion. A commodious tent has been erected on a vacant lot on the south side of Market street, between Fifth and Sixth, in which place their doctrines, setting forth the theme of man's nature and destiny, and the tendency of modern spiritualism, will be expounded. Elders J. N. Loughborough and M. E. Cornell of Michigan, as well as other well-known Second Advent preachers, will address the meetings, which will commence this evening at 7:45 o'clock, and will continue every evening, and the usual Sunday services, for several weeks."

The notice of this tent meeting held by Seventh-day Adventists, in the field of his recent labors, we may safely conclude, disturbed Eld. Grant. If he feared that the people he represents might be confounded, in the minds of his friends in California, with Seventh-day Adventists, he could have made a fair statement of the facts in the case without any attempt whatever to misrepresent the Seventh-day Adventists. But his effort reaches beyond this. We are grieved that a religious editor, who holds in common with us very many points of important, unpopular Bible truth, should stoop to the gross misrepresentation in the following words. Eld. Grant says:

"It will be noticed that these meetings are to be conducted by those who hold that Saturday—the Jewish Sabbath—should be observed now as a rest-day; and that those who keep the first day of the week as a Sabbath, have taken upon them 'the mark of the beast,' referred to in Rev. 14: 9-11. If this position were correct, then all Christians, who do not keep Saturday for a Sabbath, 'shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in

the presence of the holy angels, and in the presence of the Lamb.'"

We do not deny that we observe the seventh day of the week as the Sabbath of the Lord our God. But we do deny that we observe a "Jewish Sabbath" any more than we worship a Jewish God. We reject the terms "Jewish Sabbath" and "Christian Sabbath," as being not only out of the line of Scripture phraseology, but as conveying untruthful ideas. We are content with the Scripture terms, "the Sabbath," or "the Sabbath of the Lord thy God," without any false or odious qualifying word.

In reply to the statement that we hold "that those who keep the first day of the week as a Sabbath, have taken upon them the mark of the beast," and that "all Christians who do not keep Saturday for the Sabbath shall drink of the wine of the wrath of God," we have to say,

1. That the statement is false. This is evident from the following facts: (1.) The third message is a warning to men not to receive the mark of the beast. Seventh-day Adventists are giving that warning. And the editor of the *World's Crisis* is presuming marvelously upon the credulity of his readers in supposing that he can make them believe that such men as Andrews, Waggoner, Loughborough, Cornell, Cottrell, Littlejohn, Butler, Canright, Ingraham and Van Horn, are guilty of such stupid inconsistency as to devote their lives to a proclamation that warns the people not to receive what they already have! (2.) Our works show that we believe no such thing. We are earnestly and tenderly teaching the people of every denomination of Sunday-keepers, and warning them of coming danger. We have a world-wide message of merciful warning which gathers disciples from all the various churches of Sunday-keepers, and from the world. (3.) The people have not received Sunday from enlightened choice. It has come to them as a matter of course, handed down from their parents, taken for granted without close investigation, that it was really the Sabbath of the New Testament. The people have not received the mark of the beast in the sense of the warning message that mentions it. But when the warning message shall be fully given, the claims of the fourth commandment are understood, and the rival Sabbath of the papacy shall be enforced by law, then it will become a matter of fearful choice. It will be then, and not till then, that man can receive the mark of the beast in the sense of the third message.

2. And what makes the statement of the editor of the *Crisis* appear still worse are the following evidences that he knew when he penned it that it was utterly false: (1.) No Seventh-day Adventist has ever taught that all men "who do not keep Saturday for the Sabbath," have the mark of the beast, and are consequently doomed to the wrath of God. Thirty-seven volumes of the ADVENT REVIEW AND HERALD OF THE SABBATH have been completed, and in not one of them has this position been taken. Neither can it be found in one of our numerous publications. It would be very remarkable if all our brethren, public and private, had always in all they have said and written upon the subject of the mark of the beast, clearly stated that the solemn warning of the third message had reference to a future test, when men would accept of the papal Sunday as a matter of choice. But of this we are certain, that no one has ever stated the matter as reported by the editor of the *Crisis*.

(2.) As early as April, 1855, J. N. Andrews wrote an able work entitled, "The Three Messages." Several editions of this work have been published and sold, to the amount of twenty thousand copies. This has been regarded by our people as a standard work, well representing the views of Seventh-day Adventists. From it we take the following, written sixteen years ago last April:

"Notwithstanding the fourth commandment in the plainest terms enjoins the observance of the sanctified rest-day of the Lord, almost all the world now wonder after the beast, and observe the pagan festival of Sunday, which the great apostasy has substituted for the holy Sabbath. By the observance of the Sabbath, men acknowledge the great Creator as their God. But when they *understandingly* choose in its stead the sabbath of the man of sin, they acknowledge him as above all that is called God, or that is worshiped, and as able to change the times and laws of God. *There is no evading this point.* If we observe the Sabbath of the Lord and that of the apostasy also, we only make



the man of sin equal with God. But when we profane the Lord's Sabbath, and observe in its stead the Romish festival of Sunday, we acknowledge the papacy above God, and able to change his times and laws. We speak of those who have the light of truth and act contrary to it. *Those who have never yet understood that the observance of Sunday is a tradition of the fathers which makes void the fourth commandment, are not referred to. It is the bringing of this sabbath of the apostasy to the test that will constitute it the mark of that power that should think to change times and laws.* There is no other papal institution that directly sets aside one of the ten commandments, that the whole Protestant world observes. This mark is very conspicuous in the forehead or hand, and signifies not a literal mark, but a public profession, or act, that all may see or know."

"It is proper that we should speak with carefulness of that which relates to the events of the future. That the scene described in the conclusion of Rev. 13, pertains to the time of trouble before us, such as never was, we have no doubt. It is also evident that in the providence of God the line of separation between the worshipers of the beast and his image on the one hand, and those who keep the commandments of God and the faith of Jesus on the other, will be most distinct and visible. The third angel's proclamation will prepare the people of God for the coming crisis; and the formation of the image and the reception of the mark will prepare all the various classes of adherents to the beast, to receive the vials of the wrath of God, the seven last plagues."

(3.) In another standard work of Seventh-day Adventists of 328 pp., entitled, "Thoughts on the Revelation," written by Uriah Smith, when editor of the ADVENT REVIEW, in 1865, we find the following clear statement:—

"It will thus be seen that a person does not have the mark of the beast in the Scripture sense, except by a voluntary obedience to the authority of the beast, with the issue fairly before him. The observance of the first day of the week, under the uncorrected supposition that it is a scriptural requirement, cannot constitute the mark of the beast. God takes into the account the light a person has, and the motives from which he acts. He who was the light of the world once said to the Jews, 'If I had not come and spoken unto them, they had not had sin; but now they have no cloak for their sin.' John 15:22. Hence the good of past ages who have died in the observance of this institution, unaware of any connection between it and the enactments of the beast, and supposing, the while, that they were thereby rendering obedience to the requirements of God—can they be said to have had the mark of the beast? By no means. The honesty of purpose with which they lived up to the best light they had, will be a guarantee of their acceptance with God. Hence, again, it cannot be said of any at the present time, that they have the mark of the beast. But the true church must not come up to translation encumbered, however unwittingly, with papal errors and institutions; and before we come upon the issue brought to view in Chap. 13:15-27, light must be given upon the mark of the beast, and an effectual warning be uttered against its reception. The third angel's message, now in full process of accomplishment before us is therefore timely and important. It is a summons to the faithful to make speedy preparations for the coming issue." Pp. 238, 239.

The editor of the *Crisis* cannot be held guiltless for his misrepresentations of the views of Seventh-day Adventists on the ground that he may not have read these works. Before making such sweeping statements, calculated to prejudice all who regard him as an intelligent and honest man, he should understand our views. If he does not understand our positions, he should not meddle with them before the people. A candid public will hold a professing Christian editor accountable for abusive statements in reference to a sincere Christian people made in ignorance of the real facts in the case, the same as if he uttered willful falsehood. God pity such an one.

(4.) But it is a fact that in the presence of a large audience, in Library Hall, Chelsea, Mass., November, 1869, on the occasion of a discussion on the Sabbath question, between Elder Miles Grant, editor *World's Crisis*, and Elder M. E. Cornell, of Battle Creek, Mich., Elder Cornell did correct Elder Grant's misrepresenta-

tions on this subject in the following words:—

"One thing has been said for mere effect, which I must notice. We do not believe that they who keep Sunday have the mark of the beast; we do not teach so. It is a misrepresentation. But we do believe that when it becomes enforced by law, the warning has been given, and the people become enlightened on the subject, if they then persist in disobedience to God by breaking his holy Sabbath for an institution of another, opposing power, they will be condemned as worshipers of that power."—*Discussion*, p. 107.

This report of the discussion Elder Grant endorses in the following statement: "This is to certify that the following report, as taken by Elder J. H. Waggoner, is impartial and honorable. It does not profess to be a verbatim report, but the points and ideas are well expressed and satisfactory. MILES GRANT."

With these facts before the editor of the *Crisis* he will find it a difficult task to free himself from the charge of a deliberate attempt to deceive his readers, in the act of abusively misrepresenting us. Neither will those who read this exposure be able to excuse him, unless it be those of his friends who believe the commandment abolished which says: "Thou shalt not bear false witness against thy neighbor." After quoting a passage of Sacred Scripture, in reference to which we are both doubtless acting a part—"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. For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie." Rev. 22:14, 15—we leave the editor of the *Crisis* in the hands of a candid public and a sin-pardoning Saviour.

#### The Cause in California.

A BRIEF history of the rise and progress of the cause of present truth in this State may be of interest at this time. Bro. M. G. Kellogg, who is now one of our tent company, came with his family to this State from Battle Creek, Mich., in the summer of 1859, and in the autumn of 1860 located in San Francisco. For two years they stood alone in this great city, and becoming tired of living without any of like precious faith to associate with, and finding no opportunity to return to the States, Bro. K., obtained permission to use a court room where he gave lectures once a week for a few months; and when this place could no longer be had, he rented a hall for six weeks, and had three meetings each week. As the result of this effort and the reading of books lent by Bro. K., fourteen persons embraced the truth, and kept the Bible Sabbath. A Bible-class and regular Sabbath meetings were then established and kept up for two years, but some moving away, they were discontinued.

In October, 1865, the brethren and sisters again met at Bro. K.'s home, and after talking over the wants of the cause here, agreed upon sending a call for help to the General Conference. This call they accompanied with \$130.00. In due time there appeared in the REVIEW a note informing the petitioners that the money had been received, but that no man could be spared from the work east.

In the spring of 1867, the friends again met to make an effort to get help, and decided to send Bro. Kellogg, as a delegate to the General Conference, but finding that there was not time for him to reach there in season for the Conference, they sent their call; but no one could be spared. In the following autumn Bro. K., decided to go east and remain till after the session of the General Conference in 1868, and make a personal appeal for help for this city and the Pacific coast. In answer to this appeal and the many urgent requests from the friends here, Elds. Loughborough and Bourdeau were sent out by the Conference, and they arrived in the city July 10, 1868. They made it their home for a few days at Bro. St. John's. He had been an Adventist since 1843, and embraced the Sabbath in 1863.

The brethren here were urgent that the tent should be pitched and labor commenced at once in the city, but Brn. L. and B. did not see the way clear, and went up to Sonoma County, where so large a field opened before them, that until this season, they could not leave without doing injustice to the cause there.

Meantime the anxiety of the Sabbath-keepers here to have an effort made in this city continued, and when Bro. St. John learned through the city papers that Eld. Miles Grant had arrived here, and was stopping at a hotel, he took him to his own home where he remained several weeks. The Sabbath-keepers here did all they could to get people out to hear Eld. Grant, and were themselves glad to hear on the prophecies and the nature and destiny of man, spiritualism, &c. Eld. G. succeeded in awakening quite a general interest on these questions, and between fifty and one hundred embraced the views set

forth. In the light of the interest, Eld. G. left, advising his converts to join the Methodist church south, Eld. Bailey, pastor.

Several who did not feel free to join the Methodist church (even after Bro. Grant had read extracts from the discipline to them), met and organized a separate society, and hired a hall so that they might have freedom to speak and hear the whole truth. Bro. St. John was one of a committee of five to arrange for hall, &c. By special request, Bro. Kellogg preached several times to this congregation numbering about fifty. Next an invitation was extended to Bro. Loughborough, and he spoke several times. Then hearing of my decision to visit San Francisco on my way to Oregon and to Washington Territory, the committee were instructed by the society to wait on me at my arrival, and secure a course of lectures before their society.

But as before stated in REVIEW, on my arrival I found the tent pitched and the opening lecture given. The majority of the society have been in regular attendance at our meetings in the tent, and seem to be greatly encouraged in the increasing light of Bible truth. The interest came up rapidly and is still increasing. Many coming out who did not hear Eld. Grant's lectures. We have now given thirty-five discourses and sold \$125 00 worth of books. About two hundred and fifty acknowledged by a public vote that they were fully convinced that we had preached the truth on the law and Sabbath questions, and at least fifty voted a resolution henceforth to keep the Seventh-day Sabbath. Many who are disinterested think there were many more than we have stated; but we choose to make safe estimates in our reports. Only one man raised his hand for Sunday, and when we pressed him for his Scripture for it, he coolly replied that he did not believe in the Bible! These votes were taken on Sunday evening when the tent was crowded to its utmost capacity. The effect was thrilling. Since that vote we have learned of several others deciding to keep the Sabbath.

Bro. M. G. Kellogg has been made to rejoice greatly, not only in seeing so many decide for the truth, but in seeing his own companion take so earnest a stand upon the truth. We were all rejoiced to hear her testimony, and see her return and express her entire confidence in this cause. Our prayer-meetings have been seasons of special interest. Many excellent testimonies have been given, and we are much encouraged. The work is the Lord's, and we unite in giving him all the glory. Our running expenses, aside from the time of those who labor with the tent, have been \$178.93, of which \$151.58 have been raised by collections and private donations.

Eld. Bailey of the Methodist church, who professed so much interest in the truth while Eld. Grant was drawing the crowds to his church, has announced to preach against it. On Sunday last he disgusted several of his members by a discourse on the Rich Man and Lazarus, in which he attempted to establish rewards and punishments at death. Many of his members are in regular attendance at our place, and several are withdrawing from both the Methodist and the Baptist churches.

It was my privilege to attend the Sabbath-school convention of Seventh-day Adventists in Sonoma County, July 4. It was held in a beautiful grove, where a stand and seats were neatly arranged, and everything passed off pleasantly and profitably. The youth and children, as well as the parents, entered into the spirit of the occasion, as was becoming their profession, and their gratitude for American independence on its anniversary day. The tables in the grove were filled with California fruits and grains, and after all had partaken with a good relish, more than seven baskets full was taken up.

I was agreeably surprised at seeing so many Sabbath-keepers assembled on this coast, and to see so much devotion to the cause as they manifested. In a few minutes they subscribed more than three-fourths the amount of my entire expenses from Michigan, besides pledging liberally for tract and mission funds. After laboring so patiently, and enduring so much in pushing forward the work here in California, Bro. and sister Loughborough could but rejoice to see the happy fruit of their labors. "Hope deferred maketh the heart sick; but when the desire cometh it is a tree of life." Prov. 13:12. As I saw these pilgrims saluting their numerous friends, so joyous in heart and free, I could but unite with them in thanksgiving and praise to God.

At present there is a prospect of a good work here and we expect to remain until those interested are established in the truth. We desire the prayers of all for the success of the work here.

Our address for several weeks to come will be San Francisco, Cal.

M. E. CORNELL.

#### Acrostical Peculiarities.

THE one hundred and nineteenth Psalm is divided into twenty-two parts consisting of eight verses each. At the head of each division is placed the name of one of the letters of the Hebrew alphabet. This alphabet has twenty-two letters, and each of these in their order is thus used. Perhaps some of the readers of the REVIEW do not know the reason of this. It is because that in the Hebrew original of this Psalm the first eight verses each begin with the first letter of

that alphabet; the second eight verses each begin with the second letter of that alphabet; and so of all the divisions.

The book of Lamentations is, with the exception of chapter five, written in this manner. Chapters one, two, and four, have each twenty-two verses. Each of these chapters begins its verses one after the other with the letters of the Hebrew alphabet in their regular order except that in chapter two, three and four, letters sixteen and seventeen change places. Chapter three has twenty-six verses. And so this chapter has first three verses each beginning with the first Hebrew letter; next three verses beginning with the second letter; and so through the chapter, thus using all the letters of that alphabet. But Lamentations five does not observe this peculiarity.

Psalm twenty-five is also written in this manner, only this being different that two letters are omitted and two used twice to make up the number. Psalm thirty-four is also written thus, varying even less than Psalm twenty-five. The only other chapter or Psalm written thus is Psalm thirty-seven, though this Psalm departs considerably from the exactness of those above mentioned.

This peculiarity cannot be preserved in our English translation. No effort is made to mark it except in Psalm one hundred nineteen. Why it was used by the Holy Spirit we cannot tell. It is peculiarly remarkable in a book of such mental anguish as the Lamentations. Perhaps it was to arrest the attention of the careless reader.

J. N. A.

#### The Power of Satan.

HOW TERRIBLE is the power of the devil! He begins to bind us by a fine thread, our first and least transgressions of the law of God. We know these indeed, at the time, to be wrong, but it seems to us that without difficulty we can break their power and put them away from us when we will. And so we dare to continue in them. Use makes us insensible to our danger; and each repetition of our sin binds us with a new thread, and these by many additions come at last to make a strong cord that can be broken only by earnest effort on our part, and by the special help of God united to our faithful action. If we neglect all these sins, and make no effort to repent, Satan draws us into greater transgressions, and binds us with stronger cords than that which we have already formed by our repeated transgressions. And so the power of sin increases with every transgression, and every time we sin against God our adversary binds us with another and a stronger cord. Finally Satan has us bound with the cords of our sins till we are almost utterly helpless in his hands. Look at the case of those who go on in sin till old age comes upon them. They have obeyed Satan till he has put out their eyes, paralyzed their strength, destroyed their sensibilities, hardened their hearts, and bound them hand and foot with a rope that is stronger than a cable. It is a dreadful thing to sin against God. And when men dare to go on in sin from youth to old age, it is almost impossible that they should ever be rescued from the hands of Satan. Reader, if you have lived long in sin, repent to-day if peradventure you can. And if you are just entering the paths of sin, stop this very moment and seek God.

J. N. A.

#### A Happy People.

"HAPPY is that people whose God is the Lord." Ps. 144:15. "Blessed are all they that put their trust in him." 2:12. "O, taste and see that the Lord is good: blessed is the man that trusteth in him." 34:8. "Happy is he that hath the God of Jacob for his help, whose hope is in the Lord his God." 146:5.

It is blessed to realize that God lives; and that he has not forgotten his people; that he is ever the same unchangeable God, and is faithful to fulfill his promises to his people in these last days; that he condescends still to instruct his people and lead them by his Spirit amid the perils of these last days. The people who recognize his leading and follow his teachings are truly happy. None that put their trust in him shall be confounded. Those will be put to shame who transgress without cause. Those whose rebellious hearts will not be instructed, but oppose the work of the Lord, who persist in following their own ungodly lusts, and refuse the blessings our Father tenders them by his Spirit, will see their mistake, and learn at length that they only are wise who "take fast hold of instruction," and escape the corruption that is in the world through lust.

The Lord has done and is doing great things for us. We are highly favored of the Lord. And let us bear in mind that where much is given, much will be required. Let us appreciate the light, and by walking in it show that we do highly value it. It is time for us to be in earnest in this work, and so to seek the Lord that he will come in and sup with us—that we may individually hold communion with him. We may be strong in the Lord. When we follow him fully, we can say with confidence, "The Lord of hosts is with us; the God of Jacob is our refuge."

Then "wait on the Lord; be of good courage, and he shall strengthen thine heart. Wait, I say, on the Lord." R. F. COTTRELL.

## SUNSET.

"As I sat watching the beautiful sunset, I asked: 'Does this tell us anything of Heaven?'"

The light of day is fading  
From off the western sky;  
And the golden hues of sunset  
Come and go before my eye,  
Ever changing—changing—changing,  
While each change new beauty brings;  
And my soul is wondering—wondering,  
If the angels with their wings  
Are not brushing back the portals  
Of our Father's house above,  
Answering to our spirits' longings,  
And revealing thus in love  
Gleanings of the radiant glory,  
In the mansions of the blest;  
"Where the wicked cease from troubling  
And the weary are at rest."  
This I know, God's finger painteth  
As no earthly pencil can,  
And the colors of the sunset  
Were not traced by aid of man.  
He, who to our wondering vision,  
In this blighted world below,  
In the glories of the sunset  
Can such wondrous beauty show;  
With a glory beyond measure,  
Must have filled our home on high;  
Rest I then, in this assurance,  
I shall know it by-and-by.—*Sci.*

## Progress of the Cause.

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

## Minnesota Conference.

THE eleventh annual Conference of Seventh-day Adventists of Minnesota, was held as appointed in REVIEW, at Medford, Steele Co., from June 29 to July 4, in connection with the Minnesota camp-meeting.

FIRST SESSION. Prayer by Bro Littlejohn.

Delegates were called for, whereupon nine responded, representing eight churches. The church of Maiden Rock, not represented.

By their request the church of Concord, was admitted to the Conference, and Bro. L. H. Ells, was accepted as their delegate. The church at St. Cloud, was also admitted to the Conference, and their delegate present with credentials. The Conference was now fully organized, and prepared for business.

On motion, Brn. White, Littlejohn, Van Horn, and any brethren in good standing, were invited to participate in the deliberations of the Conference.

Minutes of the last Conference read and accepted. Sec. 4, Art. 2, of the Constitution of Seventh-day Adventists of this Conference concerning the duty of the executive committee was amended so as to read, 'To audit and settle, in connection with six lay brethren to be appointed by the Conference, all accounts with ministers and others in the employ of the Conference,' &c.

Moved, That the Chair appoint six brethren as the auditing committee. W. I. Gibson, Jas. Hackett, O. Pierce, J. Harris, H. F. Phelps, Jas. Peterson, were appointed.

Moved, That the Chair appoint a committee to nominate officers for the coming year. I. Z. Lamb, John McMillan, and A. B. Brant, were named.

Moved, That the Chair appoint a committee on resolutions. Brn. Littlejohn, Ingraham, and Van Horn, were appointed.

Adjourned to call of the Chair.

SECOND SESSION. Prayer by Bro. Ingraham. Secretary's report concerning the financial condition of the Conference read and accepted. The report showed a lack of promptness on the part of some of the church officers in reporting. Also a failure to come up on their Systematic Benevolence. As nearly as could be determined, the following is the result:

|                                       |           |
|---------------------------------------|-----------|
| Systematic Benevolence pledges,       | \$1095.00 |
| Paid as per reports of s. b. Treas.,  | 643.18    |
| Total indebtedness of two past years, | 652.37    |
| Number of churches,                   | 11        |
| " members,                            | 252       |
| " ministers,                          | 2         |
| " Licentiates,                        | 2         |

Nominating Committee reported the following as officers for the following year, and by motion they were all elected: President, H. Grant; Treasurer, W. I. Gibson; Secretary, H. F. Phelps; Executive Committee, Daniel McAlpine, and Joseph Edwards.

Adjourned to call of Chair.

THIRD SESSION. Prayer by Bro. McMillan. The report of the auditing committee was presented and accepted.

Treasurer's report was read, accepted, and adopted.

The Treasurer's report showed receipts from churches and individuals of \$800.06

Expenditures, 490.68  
Balance in Treasury, 309.38

Voted, to renew the credentials of Elds. Pierce and Ingraham.

Voted, to renew the licences of F. W. Morse and John Hanson.

The following are the resolutions presented by the committee, which were adopted:

Resolved, That we recognize in the present condition of the Health Institute, cause for gratitude to God, and that we highly approve of the economy with which it is now conducted.

Resolved, That we will take upon ourselves the responsibility of collecting for the Publishing Association all accounts now due from persons within the bounds of this Conference, on subscriptions for the REVIEW, Health Reformer, and Instructor.

Resolved, That the experience of four years has demonstrated beyond all controversy the utility of camp-meetings, and that we discover in them a most powerful agency in the work of encouraging and edifying those already in the truth, as well as in that of getting our views before the people, thousands of whom could never be reached successfully in any other manner.

Resolved, That we have a camp-meeting next year, and that the executive committee act as camp-meeting committee; and that we invite Bro. and sister White to attend, bringing such help as they may need.

Resolved, That we heartily approve of the project of erecting a new publishing house, and that we recognize in the increasing demand for our publications which makes this necessary, as well as in the manifestly increasing disposition on the part of the people to listen to the truths of the message, unmistakable evidence that God's hand is in the work, and that he is about to give us the field, if we prove faithful to the sacred trust which has been committed to us.

Resolved, That we sympathize with Bro. Pierce in his affliction, and that our hearts have been made to rejoice in the report of his improving health; also that we desire to have him return to this field of labor as soon as his health will permit.

Resolved, That we express our gratitude to Bro. and sister White and Bro. Littlejohn, for their faithful and efficient labor in our behalf during our camp-meeting.

Resolved, That we express our thanks to God and the General Conference for the timely help of Bro. Van Horn, and that we will try and co-operate in this work with all who may be sent by the General Conference fund.

Resolved, That we donate \$50.00 to the General Conference fund.

Resolved, That the minutes of this Conference be published in the REVIEW.

Adjourned to call of Chair.

HARRISON GRANT, Pres.

H. F. PHELPS, Sec.

## Streator, Ill.

SINCE our camp-meeting, we have pitched our tent in Otter Creek township, La Salle Co., twenty-five miles south of the campground and five and a half miles east of Streator. We have given fourteen discourses, with apparently good interest. Many already acknowledged that we have the truth on the Sabbath and law. We ask the prayers of all God's people that we may be successful in winning souls to Christ.

R. F. ANDREWS.

T. M. STEWARD.

## The Vermont Tent.

WE have now been at West Bolton over four weeks, and have held thirty-six meetings. Though we had rain every meeting but two for the first three weeks; and the tent broke down three times on account of age and the very high winds we have in this part of the State; and, though malicious falsehoods were circulated against us by professors and others at first, yet the interest has been excellent till now.

We held our first Sabbath meeting last Sabbath, notwithstanding the fact that the Methodist preacher in this place kept some of our best friends away by telling them that there would be no meeting. That same morning we had invited him to attend; and he promised to be present.

On account of other duties which have necessarily kept my brother away from this branch of the work much of the time, my labors have been too heavy for me; yet I have been thankful for assistance rendered by my nephew Willard Saxby, and for calls by Brn. Bean and Hutchins. I am cheered with the thought that my dear brother will join me shortly to push the work in new fields.

Thus far we have not met public opposition from preachers; yet they have busily worked

against us in families. But last Sunday after the afternoon discourse by Bro. Hutchins, agreeably to previous notice in our tent and in the Baptist and Methodist meetings, an opportunity was given to ask and answer questions in regard to the Sabbath, Eld. Martin Bentley, formerly an Adventist preacher was at once appointed to represent the Sunday side of the question. But, instead of proceeding in the order announced, he gave a harrangue against us, complaining of being gagged, whereupon we propose to have him occupy five minutes and we five; or, if that was not satisfactory he could present his views in a three days' discussion; or he might speak one or two evenings in our tent undisturbed. He utterly refused to accept any of these terms, and joined with the Methodist minister in making unchristian remarks, which recoiled on their own heads, leaving a strong feeling in our favor.

We have many warm friends here. A few have said they would stand by, and go with us. We do not expect to have as large gathering through haying; yet we do not feel free to leave for several weeks. We want to live down prejudice. Should a camp-meeting be held in this section, an impetus would be given to the work, and a class of minds would be reached that could not otherwise be lead to receive the truth. May God direct.

D. T. BOURDEAU.

West Bolton, July 12, 1871.

## Report from Bro. Lamson.

My last report reached to the close of the first series of meetings in Cottrellville, April 25. I went from there to Memphis, and held six meetings with this church, the results of which have been reported by Bro. Lawrence.

I returned home May 2, expecting to go immediately to Indiana to join the Brn. Lane in tent labor. This, however, upon consultation with the Conference Committee, it was thought best not to do; and I went back as soon as possible to St. Clair Co. I staid in Cottrellville, holding meetings and visiting families interested in present truth, from May 12 to 22. These meetings confirmed some in the truth; others, although convinced, have not yet found courage to take a decided stand upon it. I pray that God may yet help them to open their hearts to receive the impress of his divine law. Others are still investigating; some, perhaps, hoping that the things they have heard are not true, yet fearing they are. May they not forget that it is both the willing and the obedient that shall eat the good of the land and yield their hearts to Him who gave his life for them.

May 23, I had an appointment at Brockway Center, and upon arriving there found the people somewhat stirred up, as it was the night of the Methodist prayer-meeting. The class leader had given way to us; but a certain minister in the place objected, standing in the door to keep us out. The director was informed; and he came with lock and key, and closed the house against all. By a petition, however, the house has since been opened, and is free for all, S. D. Adventists as well as others.

There was a large, new woolen factory in the place, but partly filled with its machinery, and to this we were invited, it being hastily fitted for the occasion. It was thought a hundred and fifty were out to hear. The next evening the audience was largely increased. This place now failed us, as more machinery had arrived and must occupy the space; so the meeting was appointed for one evening more in an unfinished church with but a loose floor, partly sided and virtually roofless. This proved uncomfortable as a place of meeting, and it was difficult on account of the wind to keep the lights burning. The meetings were therefore of necessity postponed indefinitely.

Brn. Lawrence and Gurney were fifteen miles away, and I thought best to consult with them as to what could be done. We decided if possible to obtain the tent. Bro. Gurney soon received word by telegraph that the tent would be sent on, and we made immediate preparation to receive it.

In the meantime, I returned to Greenwood, a town adjoining Brockway, and held six meetings. Here was a church of first-day Adventists, as they are called, eleven members, five of whom were Sabbath-keepers. They were receiving the REVIEW, and had been trying to keep all God's commandments some months. It may be considered as a result of the Memphis tent-meeting, I think held some nine years be-

fore. Tuesday, May 30, Brn. Lawrence and Gurney joined me here at Brockway Center, and we commenced meetings in the tent evening after the Sabbath, June 3. We have had on the whole a very good hearing. The friends in Greenwood have shown a commendable zeal in coming out to meeting, using their influence to get others to come, and in providing for our necessities. May the Lord bless them for their labor of love. We have had no open opposition as yet, but much of the secret order, as ministers and others, have used their influence to keep the people away, and these efforts have proved in some degree effectual.

The tent was taken down July 2, having stood just one month. No meetings were held during the last week except on Sabbath and Sunday. I think this was the case also for a portion of the week preceding the last. Meetings were held, however, in several adjoining districts with good results. Thirty have been gathered here who keep the Sabbath. The most of them have formed themselves into a class and appointed a leader with a view to a permanent organization at some future time. For the present, they hold their meetings in the adjoining town of Greenwood, it being the most central for all. Upon the whole, we consider this meeting a success; but there is yet room for a great work to be done in the region round about.

During the last week the tent stood, I filled appointments which had been sent to Kenosha, St. Clair, and Cottrellville. I was taken at St. Clair with chills and fever from which I have not entirely recovered, and by the advice of friends have returned home, but hope soon to be able to take the field again.

D. H. LAMSON.

Olivet, Mich., July 14, 1871.

## Wisconsin.

WE have just read Bro. White's report of our good camp-meeting. The Sabbath following the camp-meeting, we met with the Johnstown church. Bro. Downer preached in the forenoon. Many confessions were made in the afternoon meeting, and we hope permanent good was accomplished. On the 6th of July, Brn. Downer and Olson and myself started to Waushara County to commence tent operations.

On the 7th, we pitched the tent in Wautoma, the county seat. This is a beautiful village twenty-two miles from the railroad. The people are intelligent and kind. Our meetings commenced Friday evening, and, although it was raining on both that and the following evening, there were from one hundred to one hundred and fifty present. Since then our congregations have been increasing in number, and the interest is rising very fast. We pray that the Lord may work for the salvation of souls in this place.

Pray for us.

I. SANBORN,

D. DOWNER.

Wautoma, July 10, 1871.

## Report of Labors.

THE quarterly meeting at Ulysses, June 17 and 18, was of deep interest and solemnity. Bro. Edson from Oswego Co., N. Y., was with us and greatly encouraged us by his cheering testimonies. He called our minds to the rapidly fulfilling prophecies, and pointed out the duty of watchfulness lest the day of the Lord come upon us unawares. Surely, God is good. He is long-suffering, not willing that any should perish. May we, as a church, give earnest heed to the warnings of his word.

July 1 and 2, we attended quarterly meeting with the church at Niles Hill. Here we were favored with faithful testimonies from Brn. Edson and Cottrell. Three were baptized. Some at this place will be benefited, others will not; but one thing is certain, if we refuse the light that now shines so brightly, gross darkness will inevitably overtake us a little way in the future. If the third angel's message and the reforms connected with it are of God, then it is time that we were examining and proving ourselves whether we are in harmony with them. "Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting." Gal. 6: 7, 8.

JOHN LINDSEY.

S. A. H. LINDSEY.

OUR souls can never be truly happy till our wills be entirely subjected to, and become one with, the will of God.



## Maine Tent.

WE pitched the tent in Patten village, July 8, and have given nine discourses. There is a good deal of prejudice in this place against the Second Advent doctrine, caused by the course of some fanatical persons who have borne the name of Adventists. When we arrived in the place, and put up our tent, the cry was raised, They are time-setters; they are spiritualists, &c.; but as we began to labor to correct such reports, the Lord gave us help; and we seem to be getting access to the hearts of some.

We were rejoiced to see two young men come to our meetings last Sabbath and first-day who live twelve miles from here, and who embraced the Sabbath about one year ago by reading Bro. White's Life Incidents. They had never before heard a discourse by a Seventh-day Adventist minister. They returned with their hearts full of joy, taking with them about \$4.00 worth of tracts to help others to see the same glorious truth which they are now rejoicing in. One subscribed for the REVIEW.

Brethren and sisters in Maine, let us do our duty in circulating tracts. We can all do something. We can lay by a few dollars or cents, and put them into the tract fund, and help some one to see the truth; we may thus help forward the cause of God. Remember us in your prayers.

J. B. GOODRICH,  
A. BARNES.

Patten, July 10, 1871.

## A Beautiful Comparison.

I HAVE seen a lark rising from his bed of grass, and soaring upward, singing as he rises, and in hopes to get to heaven and climb above the clouds; but the poor bird was beaten back with the singing of an eastern wind, and his motion, made irregular and inconstant, descended more at every breath of the tempest than all the vibrations of his wings served to exalt him, till the little creature was forced to sit down and pant, and stay till the storm was overpast; and then it made a prosperous flight; for then it did rise and sing, as if it had learned music and motion from some angel as he passed sometime through the air.

So is the prayer of any good man when agitated by any passion. He fain would speak of God, and his words are of this earth, earthy; he would look to his Master, but he could not help seeing also that which distracted him, and a tempest was raised and the man overruled; his prayer was broken, and his thoughts were troubled, and his words ascended to the clouds, and the wandering of his imagination recalled them, and in all the fluctuating varieties of passion they are never like to reach God at all. But he sits him down and sighs over his infirmity, and fixes his thoughts upon things above, and forgets all little, vain passages of his life, and his spirit is becalmed, and his soul is even and still, and then it softly and sweetly ascends to Heaven on the wings of the Holy Dove, and dwells with God, till it returns, like the useful bee, loaded with a blessing and the dew of heaven.—*Jeremy Taylor.*

HEAVEN.—How charming is that word *Heaven!* where no tears will ever fall, no groans be heard, no sorrow be seen; where no sin will mar the perfect joy, no death bring it to an end. O weary heart, there is rest for you. O burdened heart, there are full pardon and holiness for you. Do sickness and pain make life a burden? Sickness and pain never enter there. Do sinners vex you? None but the holy are there. Do you wish perfect holiness and perfect bliss? You will find them there. Blessed Jesus! in thy name, relying on thy merits, I humbly hope for Heaven. That which thou hast bought with thy blood shall be my eternal possession. Redeemed, purified, saved, I will there praise thee forever.

## The Christian Warfare.

"THERE is no discharge in the Christian warfare;" after commencing, it is ceaseless till life ends. But if there is no discharge, neither is there any drafting. Each one is a voluntary soldier, but he must be stout-hearted and brave to endure all the conflicts; for the march is a very long and toilsome one; every step of the way must be contended with the "enemy of all righteousness," and he is a wily foe; he knows all the weak and unguarded points of our natures, and before we are hardly aware of it, he has attacked them and we have surrendered. And then the terrible struggle to re-

gain lost ground is not known to mortals, but God marks every battle fought in this spiritual warfare, and each victory gains for our promised crowns a glittering gem, and we shall know by the sparkling crowns who has fought hardest for "an abundant entrance" into the better land. Though all we can do is duty, and after all the inheritance is the free gift of God; yet only to the willing and obedient is it given to eat of the fruit of the tree of life.

If we put on the whole armor, and keep "watchfulness and prayer" doing picket duty to warn of the advance of the enemy—fighting valiantly when we do encounter him—we shall come off victorious in the name of our great Commander; and we know that when we have dropped anchor on this side the river, and the dark voyage is ended, we shall land in that beautiful country

"Where the blinding beams of noontide, on the vision flash and glow;  
Shrouded midnight never cometh with her foot-falls  
hushed and slow;  
But undarkening brilliance floateth on the waves of holy air,  
Kindled by the smile eternal which our Father deigns to wear.

"There the verdure fadeth never, and the odors never die,  
There beneath unwilling blossoms, piercing thorns may never lie;  
Music softer and diviner than from earthly lyres has rolled,  
Through angelic utterance breaketh and from quivering chords of gold.

"Tears that trembled in the lashes in affliction's keenest hours,  
Where as dews of summer evenings, on the thirsty lips of flowers;  
Gleaming crowns adorn each forehead by the thorns of sorrow torn;  
And they wear the whitest raiment who the heaviest cross have borne." —*Sel.*

BLOSSOMING THOUGHTS.—The sunlight makes the violet blossom. No surgeon's instruments can make the flowers blossom, and no hammer can drive them forth. But the sweet, persuading sun can call them out. A seed is planted. The sun looks, and kisses the place again, and a green plant appears above the ground! It looks once more, and kisses the place once more, and a beautiful white blossom unfolds itself!

And thus it is with the soul. No logic can pry out these devout aspirations. No philosophy can drive them forth. But let God's sweet, persuading soul rest upon ours awhile, and they come up and blossom. The soul is the garden of the Lord.—*H. W. Beecher.*

MANY a discouraged mother folds her tired hands at night, and feels as if she had, after all, done nothing, although she has not spent an idle moment since she rose. Is it nothing that your little helpless children have had some one to come to with all their childish griefs and joys? Is it nothing that your husband feels "safe" when he is away to his business, because your careful hand directs everything at home? Is it nothing, when his business is over, that he has the blessed refuge of home, which you have that day done your best to brighten and refine? O weary and faithful mother, you little know your power when you say, "I have done nothing." There is a book in which a fairer record than this is written over against your name.—*Exchange.*

## The Throne of Grace.

If you want your spiritual life to be more healthy and vigorous, you must just come more boldly to the throne of grace. The secret of your weakness is your little faith and little prayer. The fountain is unsealed, but you only sip a few drops. The bread of life is before you, yet you only eat a few crumbs. The treasury of Heaven is open, but you only take a few paces.

O man of little faith, wherefore do you doubt? Awake to know your privileges; awake, and sleep no longer. Tell me not of spiritual hunger, and thirst, and poverty, so long as the throne of grace is before you. Say rather you are proud, and will not come to it as a poor sinner; say rather you are slothful, and will not take pains to get more. Cast aside the grave clothes of pride that still hang around you. Throw off the Egyptian garment of indolence which ought not to have been brought through the Red Sea. Away with that unbelief which ties and paralyses your tongue. You are not straitened in God, but in yourself. Come boldly to the throne of grace, where the Father is ever waiting to give, and Jesus stands by him to intercede. Come boldly, for you may, all sinful as you are, if you come in the name of the

great High Priest. Come boldly and ask largely, and you shall have abundant answers; mercy, like a river, and grace and strength like a mighty stream. Come boldly, and you shall have supplies exceeding all you can ask or think. Hitherto you have asked nothing; ask and receive, that your joy may be full.—*Sel.*

THE Grand Duke of Russia intends to visit the United States this summer, and preparations are making for a series of ovations surpassing anything of the kind ever before known in this country. The Prince of Heaven is soon coming to this world, but how little stir the news of his visit makes. Only a few are getting ready to receive him. And these are "not many rich, not many great, not many of the wise, of this world;" but a few, despised and pitied; condemned as disturbers of the world and church's peace. But our Prince is greater than the greatest of their princes; and he is here, his people will appear in their true character, and it will be seen that the least of them is greater than the highest in earth's register of honors. To them it is said, "Fear not, little flock; it is your Father's good pleasure to give you the kingdom." Let us accord the world the full meed of its honors and pleasures. These things are only temporal. Soon the King and the things eternal will be revealed. Let nothing distract our attention from them.—*Sel.*

## Vitality of Christianity.

THE religion of God and the religion of man, differing essentially in their aim and tendency, will exhibit equal difference in their practical operations. And thus it ever has been. Where human wisdom has been taken as the only guide in religious things, an Egyptian night of moral darkness has rested upon the land; the hungry passions of the corrupt heart have been let loose with whetted appetites to seek for prey; the rights of others have been disregarded, and violence and wrong have reigned supreme. But when Christianity has controlled the hearts of men, the reverse has ever been the case; moral light has shed its genial rays; the passions and appetites have been restrained, and their carnality destroyed; charity and philanthropy, broad as the human family, have pervaded all, waking tender sympathy for the wronged and afflicted wherever found, stimulating to the most vigorous activity, noble daring, and generous self-sacrificing to promote the social and spiritual good of men of every clime.—*Christian Instructor.*

## A Smoking Minister.

SMOKE? Yes, he does—in his study—in his family, in the streets. I see him day after day in a bookstore, in Park Row, N. Y., with a cigar or dingy pipe in his mouth. Awful! shameful! Need we marvel that young men in the church and out of it—little urchins and rag-a-muffins—are seen in the streets, chewing and smoking the vile "Indian weed," when ministers of the gospel, elders, deacons, and class-leaders, set the example? Example kills, example cures.

Need we marvel that there are in New York City, as Dr. W. Parker says, 235,000 smokers; and that allowing each of these smokers only two cigars per day, at the low price of ten cents, \$47,000 is puffed away daily, making an expenditure annually of \$17,155,000—aside from drinks which are almost sure to accompany, for tobacco and rum are twins, and go hand in hand?

But to return to this smoking minister: his breath is repulsive, intolerably offensive. The whole atmosphere around him is a stench, even the sacred emblems of bleeding love at the communion table seem more or less impregnated! "The cup of blessing!" And when reproved for this sensual gratification—this unnatural and worse than beastly appetite, what is his apology? "What the harm?" says he, "tobacco like strong drink, is one of God's 'good creatures,' to be used in moderation, with thanksgiving. Smoking and chewing tobacco make a man neither better nor worse in the sight of God. Not that which goeth into the mouth defileth a man, but that which cometh out of the mouth this defileth a man. Matt. 15."

Thus this man in sacerdotal garb goes smoking on, searing his conscience, gratifying his fleshly appetite, a slave to habit! When the leaders of our worshiping assemblies hold these views, what hope of reform! The evil goes on increasing.

"Dearly beloved, I beseech you," says the apostle, "as strangers and pilgrims, abstain from fleshly lusts, which war against the soul." 1 Pet. 2:11. If one member in our churches is allowed in this filthy, degrading habit, why not another and another—till we have a whole assembly of smokers, chewers, and snuffers? One sinner destroyeth much good. "Behold how great a matter a little fire kindleth." . . .

The excuses for using the dirty tyrant are numerous and frequent. One uses it for his teeth; another, for his general health; a third, for his corpulency; a fourth, for his leanness; a fifth, for a watery stomach; a sixth, to help digestion; another because some ignorant sot-tish, wine-bibbing, tobacco-chewing or smoking doctor recommended it—thus and thus, till the catalogue of excuses and subterfuges is filled out.

It is a matter of devout and hearty thanksgiving to God that the most respectable, learned, and eminently successful, of the medical faculty, with united voice, veto "the accursed thing," and warn their patients to lay it aside forever.

As Paul said to Timothy, so say we to you, reader, "Keep thyself pure." Be clean in your person, and be clean in your heart. But depend upon it, you can be neither if you use tobacco. No tobacco-user is fit for a bed companion. He is giving forth pestilential vapors from all the pores of the skin. He is an embodiment of perpetual miasm. The immediate atmosphere surrounding him is inevitably impregnated and polluted with the constant effluvia which emanates from his whole surface. He becomes a perfect walking distillery of the deadly essence, sending forth its fumes and vapors into the surrounding atmosphere. His mouth is the mill which grinds out the weed, and his whole body the distillery for the essence. Put a chewer or smoker into a vapor bath with no tobacco in the room, and in a short time the whole room will be strongly scented with tobacco effluvia that emanated from his body. Put him into a warm bath and get up a perspiration; then put that water upon flies, or vermin, or plants, and it will destroy them.—*D. F. Newton.*

## A Literary Curiosity.

THE following is one of the most remarkable compositions we have ever met with. It evinces an ingenuity peculiarly its own. The initial capital letters spell, "My boast is in the glorious cross of Christ." The words in *italics*, when read on the left side from top to bottom, and on the right side from bottom to top, form the Lord's prayer, complete.

MAKE known the gospel truth, our Father King.  
Yield up thy grace, dear Father, from above,  
Bless us with hearts which feelingly can sing,  
Our life thou art for ever, God of love!  
Assuage our grief in love for Christ, we pray,  
Since the Prince of Heaven and glory died,  
Took all our sins and hallowed the display,  
Infant being, first a man and then was crucified,  
Stupendous God! thy truth and power made known;  
In Jesus' name let all the world rejoice.  
Now labor in thy heavenly kingdom now.  
That blessed kingdom for thy saints the choice.  
How vile to come to thee, is all our cry:  
Enemies to thyself, and all that's thine;  
Graceless our will, we live for vanity;  
Loathing the very being, evil in design,  
O God, thy will be done from earth to Heaven;  
Reclining on the gospel, let us live,  
In earth from sin deliver-ed and forgiven,  
O, as thyself but teach us to forgive,  
Unless its power temptation doth destroy;  
Sure is our fall into the depths of woe.  
Carnal in mind, we've not a glimpse of joy  
Raised against Heaven; in us no hope we know.  
O, give us grace and lead us on thy way;  
Shine on us with thy love, and give us peace.  
Self and this sin that rise against us slay,  
O, grant each day our trespasses may cease;  
Forgive our evil deeds that oft we do;  
Convince us daily of them to our shame;  
Help us with heavenly bread; forgive us too  
Recurrent lusts, and we'll adore thy name.  
In thy forgive-ness we as saints can die,  
Since for us and our trespasses so high,  
Thy Son, our Saviour, died on Calvary.

—*Sel.*

"BECAUSE I have but one talent, I do n't see why I should give it to him that has ten, and I do n't mean to do it. The Lord helping me, I shall use it myself." So said a good sister in a prayer-meeting, and there are a good many others that might do the same.

## Obituary Notices.

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

DIED, June 18, 1871, in Riley township, Putnam Co., Ohio, in the sixty-ninth year of his age, Bro. Wm. S. Foote. Bro. Foote believed in the soon coming of the Lord, and died in full faith of having part in the first resurrection. M. T. OLDS.

DIED, in Pleasant Grove, Minn., June 27, 1871, of consumption, our dear sister, Zubie M. Crandall, aged, twenty-two years, seven months, and fifteen days. She embraced present truth about one year and a half ago, and was baptized by Bro. Ingraham. Since then her life has been one worthy of imitation. She made her own choice of hymns to be used at her funeral.

A very appropriate and comforting discourse was delivered by Eld. I. D. Van Horn at her funeral. I. Z. LAMB.

DIED, in Fosterburg, Ill., June 7, 1871, of remittent fever, Charles W., son of D. B. and L. Hunt, aged one year, two months, and ten days. Funeral sermon preached July 2, from 2 Sam. 12:23. G. W. COLCORD.

# The Review and Herald.

Battle Creek, Mich., Third-day, July 25, 1871.

## Eastern Camp-Meetings.

AFTER a careful consultation with brethren we decide to appoint Eastern Camp-meetings as follows:

|              |       |             |
|--------------|-------|-------------|
| New York,    | Aug.  | 10-15.      |
| Vermont,     | "     | 17-22.      |
| New England, | "     | 24-29.      |
| Maine,       | "     | 31-Sept. 4. |
| Michigan,    | Sept. | 14-19.      |
| Indiana,     | "     | 21-26.      |
| Ohio,        | "     | 28-Oct. 3.  |

California, if possible, in October.

We recommend to the brethren to give the place of their camp-meetings, and other important particulars for the REVIEW, at as early a date as possible.

JAMES WHITE.

## Camp-Meetings.

THE Camp-meeting Committees in the several States where meetings are to be held, should give notice of the place of their meetings as soon as possible. And if there are any existing circumstances that make it necessary to change the time already suggested, we will do all in our power to accommodate them as to time, by making changes.

JAMES WHITE.

ABRAM C. LONG, and others at Civil Bend, Mo. We send your communication to Eld. Canright, Leon, Decatur Co., Iowa. We have perfect confidence in the integrity and candor of Elders Canright and Littlejohn. When they are convinced that their report does you injustice it will be their pleasure to correct.

JAMES WHITE.

## Chicago, Rock Island, and Pacific Railroad.

We are indebted to P. A. Hall, Asst. Gen'l Supt., Chicago, for time tables, and other information relative to the C. R. I. & P. R. R.

Chicago to San Francisco. This road is thoroughly equipped with elegant new day coaches and palace sleeping cars, with all the modern luxuries combined, expressly for fast through express trains between Chicago and Omaha, making sure connections with the Union Pacific Railroad. It has the transportation of the Great Pacific mails.

Two fast express trains leave Chicago 10.00 A. M., Sundays excepted, and 10.00 P. M., Saturdays excepted. Morning express has parlor day and sleeping car attached, for Peoria, Pekin, Jacksonville, Des Moines, Muscatine, Davenport, Washington, Fairfield, Iowa City, Rock Island, Grinnell, Newton, Winterset, Council Bluffs, Omaha, Cheyenne, Denver, Salt Lake, Helena, Sacramento, and San Francisco.

Two fast express trains leave Missouri river 6.05 A. M., Sundays excepted, 4.45 P. M., Saturdays excepted. The evening express has parlor day and sleeping car attached, running through to Chicago without change, connecting with fast express trains on all eastern railways, running through palace cars to New York City without change.

Palace day and sleeping cars are run through to Chicago without change from New York, Albany, Philadelphia, Harrisburg, Pittsburgh, Rochester, Syracuse, Buffalo, Cleveland, Cincinnati, Indianapolis, Louisville, Detroit, and all principal eastern cities, making close connection with express trains via Rock Island route for Des Moines, Council Bluffs, Omaha, and points in the Territories and California, via Union and Central Pacific railways. Free transfer tickets given for passengers and baggage, to those holding through tickets via this route.

Mrs. W. and ourself had the pleasure of passing over this splendid Railway as far as Fairfield, Iowa, in June. It is in every respect a first class Road, conducted with reference to the comfort and safety of passengers, who are treated with courtesy by its intelligent employees.

Friends visiting our city, and patients coming to our Health Institute, are recommended to take this road, if they can do so, without decided inconvenience.

JAMES WHITE.

## Notice.

To those in New England wishing tents for the coming camp-meetings, I would say that James Martin & Son, No. 114 Commercial Street, Boston, Mass., will furnish them at as reasonable rates as any other manufacturer, and we think it a fair-dealing firm.

If those wishing to buy or rent for the New England Camp-meeting will write me in season, I will see that they are on the ground, so that they can be erected at least one day before the camp-meeting. We suggest to those wishing to buy that they order not lighter than 10. oz. duck. Write me the size you wish.

S. N. HASKELL.

South Lancaster, Mass., July, 1871.

## Lost.

SOMEWHERE in my travels I have lost the two following volumes: The life of Wesley, a large leather-covered book, and Watson's Theological Institutes, Vol. 1. If any one has found them, and will send the same to me by mail, at Monroe, Iowa, they will oblige

D. M. CANRIGHT.

IDLENESS.—Burton in his Anatomy of Melancholy, describes idleness as being "the cushion upon which the devil reposes." Dr. Johnson designates it as the "rust of the soul."

# News and Miscellany.

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

THE Board of Aldermen of New York are adopting regulations prescribing the privileges of street processions.

At a convention of Catholic temperance societies in New York last night, a motion censuring the military for firing on the 12th, was voted down.

A FURIOUS storm passed over Memphis, Tenn., on the night of the 18th, prostrating telegraph poles, uprooting trees, and damaging crops.

A DESTRUCTIVE tornado passed over Sioux City, Ia., and vicinity, blowing down houses, fences, and trees. Crops suffered severely, some grain fields were entirely destroyed.

A DESTRUCTIVE hail storm passed over Western Iowa yesterday, doing much damage to property. At Atlantic the postoffice building was destroyed, and several houses upset. Four men were fatally hurt.

THIRTY thousand persons, including six thousand women and children, were slaughtered in the suppression of the Commune. Ninety thousand prisoners have been captured, and the police are hunting for forty thousand more.

BALTIMORE, July 21.—A movement was started in this city last night to create an anti-Catholic party. Political parties, creeds, and nationalities were exchanged, the only object being to oppose Catholics.

A call was made for a convention to nominate a candidate for the fall campaign. The movement is as yet insignificant, but it probably will assume some character.

NEW YORK, July 21.—Information has been received that Sir Wm. Logan and his party, who left St. Johns, New Foundland, on a geological searching expedition, on the 12th inst., were entirely cut off their route by a severe storm, on the 14th, which swept away the bridges and flooded the principal parts of the only road they had to travel upon.

It is said to be a continuation of a hurricane which blew over the coast of Labrador some weeks ago, destroying 325 fishing smacks, 23 dwelling houses, over 40 stores, and about £300,000 worth of dried fish, fishing flukes, and other property. The number of lives already ascertained as lost is 93, while many more are expected to be added to the dismal record.

On the 28th ult., at Rome, the Pope held a consistory, at which he preconized the Bishops of Zipo, in Hungary; of Oporto, in Portugal; and of St. Jago, in Cape De Verd; and he afterward published the nominations made since last month, in brief: Of the Patriarch of Lisbon, and of the Bishops of Braganza and Miranda, in Portugal, and of the Bishop of Mezo and Elense in paritibus. He then addressed the sacred college in a Latin allocution, which announced his decision in these words: "We are, my very dear brothers, in the hands of divine Providence. We have nothing to expect from human aid, for man has abandoned us. Why should we dissemble? It is better I should tell you that kings and governments, forgetting their promises, leave us to our fate. They have addressed us in fine praises; they sent us the warmest congratulations on the day of our jubilee, but they are far from taking any step in support of their messages. We can hope for no help from any quarter. King Victor Emanuel will be here in a few days, and will be attended by the Ministers of the Catholic States. We have done all that was in our power, but our efforts have failed. All is lost. You will tell me, perhaps, that we have still hope in France, but France can do nothing. She is going through a frightful crisis, which may be succeeded by others yet more dreadful. I repeat it, all is lost, and only a miracle can save us. Turn, then, to the Almighty, and seek this interposition from him."

MEMPHIS, July 19.—The storm last night surpassed in fury anything witnessed here in a year. The telegraph wires north are all prostrated, trees uprooted, and vast damage is done to the crops. The night express train on the Memphis and Charleston Railroad hence to Chattanooga ran through a trestle washed away by the flood, near Grand Junction, killing the engineer and wounding 12 or 15 passengers.

HAVANA, July 19.—Gen. Palanca telegraphs to the 13th inst. that engagements had occurred on the day before, in which 100 insurgents were killed, and the rest dispersed. Nine Spaniards were killed, and 10 wounded.

PORTLAND, Me., July 20.—A distinct shock of earthquake, lasting three or four seconds, was experienced in this city at 1 o'clock this morning. Persons in the streets felt the ground tremble beneath their feet, and a buzzing was heard in the air. The shock passed from north to southeast.

BOSTON, July 20.—A shock of earthquake was felt in Boston this morning.

SACO, Me., July 20.—The cities of Saco and Beddington were pretty well shaken up by an earthquake at 1 o'clock this morning. People generally were awakened and alarmed, but no particular damage was done.

BRUNSWICK, July 20.—A severe shock of earthquake was felt here at 1 o'clock this morning. Persons awake at that hour say it was the most violent shock they ever experienced.

PORTSMOUTH, N. H., July 20.—A severe shock of earthquake was felt in this city about 1 o'clock this morning. Windows and crockery rattled, beds shook, the plastering in the jail fell, and the night workmen in one of the breweries ran out very much frightened.

CONCORD, July 20.—A very heavy shock of earthquake at 1 o'clock this morning, accompanied by a deep, heavy, rumbling noise, passed from north to south, and the church bell rung. Reports from different parts of the State indicate that it was very general.

PARIS, July 21.—The contest for municipal elections, appointed for next week, grows daily more severe and exciting.

Le Monde, the anti-Catholic organ demands that the government support the pope in the exercise of his temporal rights.

SOME Orange lodges have nearly doubled their membership since the riot. The same may be said of the Hibernian and anti-Orange societies, all of which are growing rapidly in consequence of the recent excitement.

THE St. Joseph Gazette, of July 16, gives the fol-

lowing particulars of the terrible storm in that vicinity on Friday last:

From the bluffs on the north and east the waters came dashing down every street and avenue, wending their way to Patestown, which was soon perfectly flooded. On Olive street, and in the neighborhood of the Hannibal and St. Joseph depot, the water was fully four feet deep, and in the various streets leading to these thoroughfares perfect torrents surged along, threatening everything with destruction that came in their way. The streets were deserted, the cellars were flooded, and in every house the inmates were busy battling with the elements to save their furniture from damage and destruction.

So far as we can ascertain the storm was limited to a breadth of about eight miles. Between Saxton's station and the city the storm seems to have raged with the utmost severity. Barns were unroofed, fences blown down, corn and vegetation of all kinds prostrated to the earth, while the forest trees were uprooted by the roots and hurled in every direction. At Elmwood the storm was particularly severe. The round-house and blacksmith shop of the St. Joseph and Denver City railroad were picked up and carried off, no one knows where. The timber for three miles west of Elmwood was blown in every direction, and a perfect blockade existed on the macadamized road yesterday, occasioned by the falling timber.

To enumerate the damage done in the immediate vicinity of the city would take columns. There is scarcely an individual but has suffered more or less. In the Saxton settlement, fences were sent whirling around the country, orchards were stripped of their fruits, and forest trees thinned out in a hurry. Within a scope extending northwest and southwest some ten miles from the city, the damage to fences, timber, gardens, and crops cannot foot up less than \$100,000.

The Mankato Union says: Hailstones poured down in torrents, and with such force that the grain was cut up as fine as if it had been passed through a straw cutter or threshing machine. Trees were splintered and blown down by thousands. Hail stones of one and a half inches in diameter fell in some localities, and remained on the ground even to the next day. Many of the stones were of irregular shape, more like chunks of ice, and so sharp that everything touched by them was cut to pieces. The storm did not last more than 20 minutes, yet it did not leave in this valley, as far as we can learn, one single stalk of corn, wheat, or oats standing. Some pieces of potatoes, the vines were not to be found. Fruit trees were stripped of their leaves and fruit, and in many places of bark also. Slowly but surely the conviction settles down upon us that we have nothing left for man or beast but grass.

We are unable to estimate the loss sustained, but it will reach many thousand dollars, discouraging many who are unable to endure their loss without financial embarrassment. Except that of last year, this was the most severe storm ever witnessed in this region. Several lives were lost.

## Appointments.

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

## Camp-Meeting for New York and Pennsylvania Conference.

AFTER a careful examination of all the openings that seemed to be worthy of attention, the camp-meeting committee decide that the best place for our meeting this year is at Kirkville, Onondaga Co., N. Y., on the same ground that we occupied two years since. The New York Central Railroad Co. furnish better facilities for reaching Kirkville this year than heretofore. The time table for Kirkville will be given soon through the REVIEW.

We earnestly invite the labors of Bro. and sister White, and of such other help as may accompany them from the west, to preach to us the word of God. We will do what lies in our power to prevent burdens of other kinds from coming upon them, but we feel the need of their faithful testimonies, and we trust not to be disappointed.

We invite our brethren from all parts of our conference to rally to this meeting. Our general meeting comes only once a year, and we cannot afford to lose the good which is in store for us. We invite every church to come, and also every company of believers in whatever place they may be situated. Come with your tents and your bedding, prepared to take care of yourselves. Those who come alone should bring bedding, so that they can sleep in the large tent, and thus care for themselves. There will be a provision stand upon the ground.

We earnestly invite all our friends to prepare their hearts to seek God. Begin now by putting away all your idols, and by humbling your hearts before him. And remember that none should appear before God empty. Come prepared to do something in aid of every good work for which appeals may be made. Let us have a general rally to this feast of tabernacles. Our meeting will be held August 10-15.

J. N. ANDREWS, } New York  
J. M. LINDSAY, } Conference  
E. B. GASKILL, } Committee.

## Conference for New York and Pennsylvania.

THE annual Conference for these States will convene at Kirkville, N. Y., one day in advance of the time fixed for the commencement of the camp-meeting, that we may as far as possible have our business out of the way of the meeting. Let all who have reports to make have them ready in season. In every church some one or more has a copy of our Conference minutes. Will each church please see that these are carefully examined in order to learn what business should be done preparatory to attending Conference, and also to see just how to do it? We invite every church to send delegates, and we earnestly invite the delegates to be present at the commencement of the Conference. Should it be that any church cannot send delegates, let them not fail to report by letter. Let us not do the work of God negligently.

J. N. ANDREWS, } New York  
J. M. LINDSAY, } Conference  
E. B. GASKILL, } Committee.

## New England Camp-Meeting.

THIS meeting will be held at Amherst, N. H., near Amherst Station, Aug. 24-29. Those coming by way of Concord and Manchester will change cars at the Concord depot in Nashua; those by way of the Worcester and Nashua road will change at the Worcester and Nashua depot, Nashua, for the East Wilton road. Those coming over the Vermont Central and Cheshire R. R., will change cars at Groton Junction for Nashua. Call for camp-meeting tickets at Boston, Worcester, and Providence. Ample provision will be made for man and beast. The extra expense for those coming

from R. I. over last year will not exceed one dollar and twenty-five cents, therefore let none stay at home for fear of extra expense. We earnestly hope for a general attendance at this meeting.

CAMP-MEETING COMMITTEE.

## New England Conference.

THE first annual session of the New England Conference of Seventh-day Adventists will be held at Amherst, N. H., in connection with the camp-meeting Aug. 24-29. Let all the churches see that their Systematic Benevolence is paid up to July 1, 1871. All the blanks they may receive should be properly filled out and be returned before the time of the camp-meeting, except the blank for delegate, which the delegate from each church should bring with him. Let all unorganized companies be represented at this meeting by a delegate, to report their standing.

S. N. HASKELL, } N. England  
H. B. STRATTON, } Conference  
A. W. SMITH, } Committee.

PROVIDENCE permitting, I will meet with the church in Convis, Sabbath, July 29.

STEPHEN PIERCE.

MONTHLY meeting for the churches of St. Charles, Chesaning, and Jay, Mich., at Jay, Aug. 12 and 13. Scattered brethren and those of neighboring churches invited. By request, I will, no preventing providence, meet with them.

J. BYINGTON.

QUARTERLY meeting for the churches of Gratiot Co., Mich., at Ithaca, Aug. 5 and 6. Cannot Bro. Corliss attend? J. H. MELLINGER, Church Clerk.

## Business Department.

Not Slothful in Business. Rom. 12:11.

## Business Notes.

Who is it? Some one writes us from Coopersville, Mich., inclosing one dollar for REVIEW and fifty cents for tracts. No name signed.

MARGARET DAVIDS: See REVIEW No. 1, Vol. 38.

## 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, immediate notice of the omission should be given.

\$2.00 EACH. D. H. Lamson 40-1, O. F. Brockway 40-3, Hiram Witter 40-1, S. N. Wright 40-1, D. H. Clancy 40-1, Jacob Hobbs 40-1, H. J. Bolejack 40-1, D. C. Demarest 40-1, J. Taber 40-1, L. P. Adams 39-1, Jacob Bodimer 40-1, J. Byington 40-1, Russell Peters 40-1, Cynthia McCoy 39-1, Daniel Baker 40-1, Sarah Travers 39-5, J. W. Cronkrite 40-1, P. A. Miner 40-6, W. C. Gage 39-22, S. Thurston 40-1, T. W. Potter 39-1, G. W. Holt 40-1, H. W. Simmons 38-10, E. G. Stevenson 40-1, N. Miller 38-6, W. McNitt 39-13, Wm. James 36-1, D. W. Keyes 40-1, Danford Ayers 40-1

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MISCELLANEOUS. J. B. Davison \$3.50 38-1, Mrs. J. Walker 2.50 40-14, C. Boardman 1.20 37-1, L. G. Gambo 75c 40-1, Sophronia Barnes 1.38 39-1, J. W. Deiver 85c 39-7, M. W. Kerns 50c, 41-15, Mrs. Wm. Francis 75c 38-1, Arba Smith 2.25 39-23, H. C. Watkins \$1.75 40-9, G. R. Barber 5.00 38-1, Jane Bell 2.10 39-1, E. Mugford 3.75 41-7, E. Bullis 45c 38-13, Mrs. M. Hunt 75c 39-6, John Downs 3.00 41-1, V. B. Tiffany 3.00 40-1, Ann Adams 75c 39-1, G. F. Evans 4.75 39-20, S. E. Suite 55c 38-20.

## Books Sent by Mail.

S. A. Lockwood 25c, J. A. Noble 25c, J. Hanson 60c, W. D. Williams 50c, J. J. Rogers 18c, J. W. Snyder 70c, H. Snyder 30c, D. C. Demarest 25c, N. J. Bowers 20c, Wm. Weaver 35c, H. C. Watkins \$1.25, E. Van Deusen 17c, Betsey Judd 45c, I. Sanborn 1.00, D. Ayers 1.00, W. McNitt 25c, Mary Judson 1.05, O. A. Olson 50c, R. B. Delap 50c, Wm. Fenner 25c, E. Barber 30c, L. Babcock 25c, J. R. White 2.25, J. D. Hough 2.00, G. R. Barber 5c, N. J. Thompson 3.60, A. H. Osborne 10c, S. N. Ayers 25c, J. E. Hool 70c, J. Yates 25c, G. F. Evans 25c, L. Hisswell 25c, E. O. Hammond 2.20, T. D. Wallar 50c, J. Hicks 25c, J. Taber 26c, A. Fenner 20c, G. W. Davis 50c, C. S. Linnell 10c, L. McCoy 1.00, Hattie Parsons 25c, E. Mugford 25c, A. M. Brown 17c, A. Smith 75c, J. Lamont 40c, E. M. Van Veack 33c, J. Edmonds 25c, I. D. Velson 25c.

## Shares in the Publishing Association.

H. B. Stratton \$500.00, E. G. Stevenson 10.00, Elvira Stevenson 10.00, E. G. Rust & wife 10.00, G. W. Colcord 10.00, D. H. Gould 10.00.

## Donation to S. D. A. P. Association.

B. M. Hibbard \$5.00, A. sister 5.00, E. & Mary E. VanDeusen 5.00 (thank-offering), Elvira Stevenson 2.00, Hattie Parsons 2.00 (thank-offering), Harriet Evans 5.00.

## Shares in the Health Institute.

James White \$500.00, H. B. Stratton 500.00.

## Michigan Conference Fund.

Church at Watrousville \$40.00, Monticarm 17.16, Jackson 38.80, Alatedon 50c. (paid July 6).

## Michigan Camp-meeting Expenses.

Wm. H. Kynett \$5.00.

## Review to Poor.

A sister \$5.00, E. G. Rust & wife 7.00.

## Book Fund--\$10,000 Wanted.

Amount received heretofore.—\$3815.90.

Thirty Dollars Each.—E. Temple by J. M. Booth.

Ten Dollars Each.—A. sister, E. G. Rust & wife.

Miscellaneous.—Sarah F. Gove \$2.00, F. J. & Rebecca E. Otis 2.00.

## The Review and Herald.

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