

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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BLESSED ARE THEY THAT MOURN.

Oh! deem not that earth's crowning bliss
Is found in joy alone;
For sorrow, bitter though it be,
Hath blessings all its own:
From lips divine, like healing balm
To hearts oppressed and torn,
This heavenly consolation fell—
"Blessed are they who mourn!"

As blossoms smitten by the rain,
Their sweetest odors yield—
As where the plowshare deepest strikes,
Rich harvests crown the field;
So, to the hopes by sorrow crushed,
A nobler faith succeeds;
And life, by trials furrowed, bears
The fruit of loving deeds.

Who never mourned, hath never known
What treasures grief reveals—
The sympathies that humanize—
The tenderness that heals—
The power to look within the veil
And learn the heavenly lore—
The key-word to life's mysteries,
So dark to us before.

How rich and sweet and full of strength
Our human spirits are,
Baptized into the sanctities
Of suffering and of prayer!
Supernal wisdom, love divine,
Breathed through the lips which said,
"Oh! bless'd are the souls that mourn—
They shall be comforted!"

SANCTIFICATION;

Or the Observations of Forty Years on Christian Experience.

JACOB and Theodore Schoonerhoven were brothers, and strikingly alike in some things; among which was quick and strong perception, which gave them a talent for making property; for honest labor makes property, and shrewd perception takes it.

Jacob and Theodore were strikingly unlike, in what philosophers call conscientiousness. The face of each projected over the eyes, like the cornice of a house; but whether they were alike in the higher organs of the brain, where conscience is supposed to dwell, I cannot tell.

Theodore, who was two years the elder, often said to his brother, "Come on, Jakey, what if mother did forbid it, she will never know it. It is a little thing, and mother is notional." Thus Jacob, by the greater energy of his brother, was often drawn into mischief, for which he lay sleepless and weeping at night, until his pillow was drenched with tears; and he often slipped from his bed in the earliest morning light, to confess faults to his mother of which she had never heard.

They were educated in the sternest Calvinism. Theodore, who, from his peculiar constitution, expected every good thing, and that every advantage belonged to him, was rather pleased with the doctrine of election, having a vague, but comforting, assurance that he was elected, if anybody was. Jacob, however, who was constitutionally generous and unselfish, felt that if anybody was reprobated, it was most likely to be himself.

When the brothers were sixteen and eighteen, a fatal epidemic prevailed, and many were dying. A general awakening occurred, and religious meetings were held night and day. Theodore was frantic with fear, when his confidence in election was shaken by a doctrinal sermon. He screamed aloud in the congregation, and rent the air with cries for mercy, distressed not so much by reflection on particular sins, and on the bearing of such sins on the law and honor to God, and the welfare of men, as by a general idea that he was a sinner, and exposed to hell. The struggle was not long. He was soon rejoicing in an assurance of pardon. Whether he was influ-

enced by constitutional peculiarity, or not, it seemed comparatively easy for Theodore to be satisfied that he was pardoned and accepted. Jacob wore a serious countenance, sometimes wept, yet said but little, and attracted little notice. He was, however, pained beyond description by a view of his sins, seen in the light of the divine character and law, as seen in their bearing on human welfare, and, most of all, as seen in the light of the divine goodness. When he received the "oil of joy for mourning," he put on "the garment of praise" with great meekness, and quietly adored God, the beauty of whose attributes, character, will, laws, and government, he beheld with new eyes; he heard the voice of God with new ears, and his melting heart received every divine impression. Every one said, "What a remarkable display of divine power in the conversion of Theodore Schoonerhoven. Jacob is rather thoughtful and may become pious, but Theodore is a perfect Gideon: what a gift in prayer and exhortation, and how he shouts!"

Theodore was foremost everywhere, urged on, flattered, and praised. Everybody knew him. Jacob labored by precept and example to save men, making no display. Few knew him.

Jacob Schoonerhoven was asked to give his views of "sanctification."

The interrogator walked him into the altar, and each seated himself in a chair. It was the interval between services, and they were alone.

"It is forty years," said Mr. S., "since my brother Theodore and myself experienced religion. Soon after our conversion, he professed sanctification, and urged me to seek for it. I considered the subject. Theodore, after being sanctified, was more forward, more confident, but no more disinterested. He was greedy of gain, shrewd in speculation, taking advantage of his keen perception to amass wealth; having his constitutional selfishness still strong, still blinding his judgment, and causing him to think he ought to be favored with all good fortune; men ought to work for him cheap; he ought to receive high wages for public service or mechanical labor; what he sells ought to bring a high price; what he buys ought to be got for little. My brother has never scrupled to buy property at a low price, which he knew was about to rise in value, and to sell at a high price that which was about to fall; he has not scrupled to buy cheap as possible, young animals of great promise, from men who knew not their value, and to shift off young animals of no promise to men who knew not their worthlessness. All this, he said, was according to law, upheld by public sentiment, and agreeable to his conscience. I considered the subject of sanctification in the light of loving God with all my heart, and loving my neighbor as myself—not so much a work of the emotions as of the judgment—a work not of one moment, but of a life-time; agreement, union and harmony with God; self-lost in humanity; self-lost in God; living for the honor of God and for human welfare, at all times, seven days in the week, three hundred and sixty-five in the year; in all places, at home or abroad; in the sanctuary, at the mill, or at the market; in all business; laboring, buying, or selling.

"I went into the woods and prayed for sanctification, when the Lord said: 'Jacob, dost thou love my will, my law, and my government with all thy heart?' I said, I do, Lord; and the Lord said: 'Dost thou love thy neighbor as thyself?' I answered, I do, Lord. The Lord said: 'Very well, and now, Jacob, prove thy word in thy life.'

"I went to my house in a happy frame, singing hymns. A week after this, I took down a work on military science, and was reading, having a great ambition for martial fame. The Lord said: 'Jacob, remember thy word.' I saw my ambition was self; I dropped the book, and never took it up again.

"I had made an arrangement to join a lodge of Masons, was on my way, riding fast, when the Lord said: 'Jacob, remember thy word.' I saw that my desire to be a Mason was self; I turned and rode home. I had coveted two colts which I knew would become horses of great value. They were rough and lean, and the owner, not knowing their value, would sell them low. I was on my way to buy them. The Lord said: 'Jacob, remember thy word.' I saw I was not loving my neighbor as myself; I went on, and said: 'Peter, keep your colts; they will make the most valuable horses among all I know.' Peter said, 'I did not think them valuable: but I believe you, for you and your brother know more about horses than any men I ever saw; I would give a thousand dollars for your knowledge. But now Mr. Schoonerhoven, the fact is, I must sell them to save my house and land which are mortgaged.' 'I will lend you the money,' I said, 'to save your house; keep your colts.' He did keep them, and finally sold them for five hundred dollars.

"A man came to me to buy some city lots. I was about to take the price which he offered, when the Lord said: 'Jacob, remember thy word.' I said: 'Mr. Broderick, I cannot in conscience sell you those lots; that part of the city must fail in a few years. It did fail, and I turned those lots into a farm.

"Thus my sanctification went on. These lessons were never forgotten; self was banished from my buying and selling; the quick discernment of the value of property, and the foresight of coming changes which the Creator had given me, I no more used for my own increase and wealth. It was evident to me that no man could gain wealth by speculation, and yet love his neighbor as himself. I have instructed hundreds of the honest, industrious poor, and kept them from the gins of speculators. My eye was single, my light increased, and my knowledge of right and wrong, of justice and humanity; my perception became keen to understand what was consistent with loving my neighbor as myself, to understand what it was to do to others as I would be done by.

"One morning, I was awakened by the voice of the Lord: 'Jacob, arise, and be sanctified. Remember thy word.' I arose, and, coming from my lodging room, I met a committee of three, informing me for the part which I took in an anti-slavery meeting, I must recant, or come to trial. I remembered my word, stood my trial, and was excluded. To be separated from the church of my early choice tore my heart. The Lord said: 'Jacob, lovest thou me more than these?' I answered, 'Yea, Lord, I love thee more than all.' The cause of temperance long before cost me a similar trial.

"I had from early life set apart all of my income, above the plain support of my family, for charity, and with much prayer sought for the most needy. I had passed a day under the clear impression that a sore trial was coming. At evening, I stopped in my barn, and cried: 'Speak, Lord, for thy servant heareth. The Lord said: 'Jacob, art thou ready to be sanctified in the loss of all?' I said: 'Yea, Lord, take all. Thou gavest, and, if thou takest away, blessed be thy name.'

"I answered a rap by stepping to the door. Three fugitive slaves, a mother and two daughters, were there. The mother mournfully said: 'Will you send us back?' And the Lord said: 'Jacob, wilt thou obey my laws or the laws of man?' I answered: 'I will obey thy laws, Lord.' 'Come in,' I said. I landed them in Canada. I went to jail, and lost all—house, land, herd, and flock. I have gathered a little by hard work in old age. This little cottage is mine, with a few acres of land. My God is reconciled, my peace is like a river, and my treasure in Heaven."

"I believe, Bro. Schoonerhoven, that you do not profess sanctification. I never

heard you speak of it.' 'I never speak of it,' said Jacob; 'the word has become a term of reproach. Selfish, willful, proud men make high professions of sanctification. My brother Theodore is often referred to as a model sanctified man. He has amassed a fortune of a hundred thousand dollars by speculation, has always sought popular favor and civil office; has ever remained pro-slavery, opposed to the Maine Law, and has gone with the most profane and debauched political party. The judge, by whose decision I was stripped of all my possessions, professed sanctification. I deem it my duty to make no noisy profession. We should, however, be sanctified every day, in all our volitions, motives, purposes, and designs; in our affections, in our temper and spirit, and in all of our business transactions. All other sanctification is mere emotion, excitement and enthusiasm; and is consistent with selfishness, cruel oppression, and grinding the faces of the poor.'—*Wes. Meth. Magazine.*

Medical View of Spiritualism.

OF all mental ailments, none seem to yield to treatment so reluctantly as spiritualism. I have watched many cases of genuine spiritualism, but do not remember to have seen a chronic case permanently cured. I have seen typical cases pass regularly through their successive stages and terminate in open insanity, and have never been able to mitigate the symptoms nor avert the result. Spiritualism is the most unpromising complaint with which the psychologist is called to meet. No epidemic of modern times can compare with it. It is a delusion which has existed twenty-five years, and attacked in the United States alone nearly three million people. The last census informs us that there are in the Republic twenty-four thousand insane, setting aside idiots; and it is believed that out of this number seven thousand five hundred cases may be traced directly to spiritualism. The delusion does not appear to be decreasing, though fortunately its victims are now almost altogether from the vulgar and illiterate classes, and scientific men do not seem to be liable to the contagion. It numbers among its victims a few men and women of talent and genius, but they were attacked years ago; and we venture to say that had they remained free from the disorder up to the present day, they would not now be very susceptible to its influence. The fact is, spiritualism has lost its hold on the higher classes, and is spreading with fearful rapidity among the rude and illiterate. Whole communities are given over to its influence. Its believers have their organizations, places of worship, mediums, books, papers, and asylums; they are as sincere, earnest, and fearless, as were the Flagellants, Lycanthropes, and Crusaders of the Middle Ages; but alas! they are even more deranged.—*N. Y. Medical Review.*

A CHRISTIAN sect of unknown origin and antiquity has been discovered by French missionaries in Loudiana, in India. By a voyage which extended thirty miles to the south of that place, they fell in with a company of Shikes, who profess to believe the New Testament as a divine revelation, and who consider Christ as the immaculate incarnation of the Deity. Their priest (*gourou*) teaches his people that Christ is about to reveal himself from Heaven, according to Matt. 24:25, and Rev. 19:22, but in his own person. This sect is wholly separate from other Indian tribes, and is considered by them as a truly Christian band. The number of its members was found to be on the increase. They observe the Sabbath, are accustomed to pray, and do not recognize the obligations of caste. The sect extends over the territories of Maharajah and Puteala, and probably belongs to the Kuek race, despite differences in faith.—*Christian Intelligencer.*

Millennium Fable!

THE peoples and nations of the earth have so long been drunk on the wine of Babylon that they seem not to discern the true state of the world and tendency of the present age. They turn from the truth to their favorite song of "peace and safety." They grasp at straws, and watch in vain for some favorable indication. Every now and then, they will seize upon some bubble of hope, only to find it suddenly vanishing from before them. Their hope is in this world, and they want it to be perpetuated as their inheritance in its present, temporal, mortal state; and hence they say it will be so. The wish and desire is father of the thought. They are bound to believe and preach the world's conversion, notwithstanding the word of God, that it will grow worse and worse till the end, so that it will be even as it was in the days of Noah and Lot.

They begin to realize that they are not making much headway in bringing on the time of peace, and are troubled, for they must have the world converted, and so are continually devising plans which they hope will result in the desired change. England, in distress and fear because of the vast war clouds rising in the east and north of Europe, is pleading for a new law of nations, to settle all difficulties by "arbitration." All eyes are now turned in that direction, hoping that at last the keynote is struck, and the "good time coming," will soon be here. The following, from the *San Francisco Daily Call*, shows how they long and hope for what can never be realized:—

"Authors have written and minstrels sung of an age when the 'sword shall be beaten into a plowshare, and the spear into a pruning hook; when nation shall not lift up sword against nation, neither shall they learn war any more.' This long-looked-for and devoutly-to-be-desired period is known as the 'millennium.' The religionist has looked for its advent through the conversion of the world to Christianity; but the statesman hopes to find it by arbitration, through the medium of diplomacy. In view of the obduracy of the human heart, which resists its own convictions, when they seem counter to personal interest, the statesman's expectations are likely to be realized the soonest, if realization be among the possibilities. While nations are notoriously divided on matters of religious faith, there is a common object between them to attain governmental power and commercial prosperity. Whatever line of policy will promote these ends, is most likely to be adopted. The cessation of wars—the removal of all provoking questions to war—the harmonious interchange of feeling, free from jealousy or wish to encroach upon each other's personal, political, social, or religious rights, or landed domain—this would be a 'millennium.' How shall it be brought about? Henry Richard, Secretary of the London Peace Society, has struck the keynote, by his resolution introduced into the English House of Commons, to wit, a resort to arbitration for the settlement of all international difficulties. It is certainly better to arbitrate before a war than be compelled to make concessions after it. In the first instance, the pride and dignity of both the treating powers is preserved. In the second, one or both of the belligerents may come out of the conflict greatly injured, if not abased and dishonored.

"This view of the question is a mere discussion of the logic of wars. Mr. Richard refers to their cruelty and criminality. His figures—adduced to illustrate a supposititious case—might be increased by reference to the history of the past, till they amounted to a sum, in human lives and money, which the mind is incompetent to grasp. He said:

"The danger of war kept four millions of men armed annually in Europe, rendering necessary a taxation of \$2,000,000,000, and the payment of a yearly interest on war debts of \$750,000. In addition to this, the value of labor drawn from industry was estimated to be \$1,250,000,000. In Germany, the conscription forced an emigration which was depopulating the country; and Russia, France, and Italy, were financially crippled by the expense of their enormous war establishments."

"This picture is by no means overdrawn. How intensely it would be heightened by painting the suffering and groans of the wounded on the field of battle, crushed beneath the feet of marching columns and the wheels of flying artillery—by depicting

the thousands of scattered dead, who fought for a cause in which they felt no interest, and gave their lives without knowing why or wherefore—by representing in the background the homes rendered desolate, the wives and widows bereaved, and the helpless children made orphans.

"Mr. Richard has done a noble thing. His resolution was radical in its nature, and therefore a surprise to the House of Commons. But it passed, although only by the casting vote of the Speaker. England was the proper place for such a motion to originate. The great power, intelligence, and philanthropy, of her people are an indorsement that will commend the subject to other nations and peoples, who, it is to be hoped, may act out the spirit of this resolve—thus securing to all nations a large degree of happiness."

M. E. CORNELL.

Is It Worship?

IN our English Bible there is a word in frequent use which seems to be almost obsolete in our common speech. This is not so because time has changed the meaning of the word or substituted a more fitting one; but rather because the sentiment expressed by it seems to be wanting, or is, at least in a very large degree, latent. It is the word, "worship." The Old-Testament saints speak of going up to "worship" the Lord. All their religious acts were acts of worship to their glorious and invisible King. When the psalmist would arouse the hearts of God's people, he sings of the joys of the sanctuary, and cries, "O come, let us worship!" In the New Testament, the frequent use of the same term sets forth very clearly the idea that the chief purpose in a religious assembly was to worship God, through the means of his appointment. That God is worthy of our worship, and that he has made it obligatory on all to render him the homage and praise due his name, are truths no right-minded man will question. But it is painfully obvious that there are many notions current among professing Christians, and manifest in their practices, which are directly at variance with these Scripture doctrines. The language we use ordinarily and unconsciously may generally be taken as a true expression of our ideas or sentiments. Judged by this rule, we cannot say that the prevailing idea of a religious assembly on the Sabbath is one of worship. Were some visitor from another world to join the crowd gathering to some well-known church, he would infer from their conversation that they were going to hear Mr. A or B preach. How he preached and the effect of his sermon are the great topics of discussion on their return. It would sound strangely or savor strongly of religious "cant" to speak of the worship of God. Even the minister, who ought to know better, favors the idea that men go to church for instruction and entertainment, rather than for worship.

Praise is part of the public worship of God. But instead of saying, "Let us worship God by singing to his praise," the common introduction is, "Sing the — hymn," and when the minister sits down to arrange his papers and read over his notices, the choir sing that hymn—to the congregation. It would be a misnomer to call this an act of worship. It is only a preparation for the sermon. The lamentable truth is that the greater portion of those who attend church do not think of it or speak of it definitely as going up to God's house to worship him. If the idea of worship were clearly in our minds, the term would be oftener upon our lips. Corresponding to this is the great and growing neglect of public worship. It is one of the dark signs of the times that there are multitudes who never enter the sanctuary, or who go only at rare intervals from curiosity or courtesy to a friend. It bodes no good to a land, when its people forget God or refuse to worship him.

Perhaps one cause of this growing evil is to be found in Christian churches themselves, where the prevailing idea has been that men are to come together to hear certain statements and explanations about the gospel, and to have their moral sentiments cultivated and elevated, instead of assembling to praise God for the gospel, and to hear humbly and believingly its messages of grace, pardon, and life. If the church itself obscures the idea of worship in the services of the sanctuary, what wonder that the world forgets its God or goes heedlessly after folly!

It is to be feared, also, that the idea of worship in the family is being banished from many households. Indeed, the public and private worship of God are so vitally con-

nected that whatever affects one acts with almost equal power on the other. The household that gathers, morning and evening, around the family altar to worship God, will not be among those who neglect the sanctuary, or mistake the nature of ordinances. But, alas, this busy world, with its urgent cares, drives many a family away from its domestic altar; and long-continued neglect at last deadens the feeling of worship. Nothing is more necessary and important than a revival of the spirit of worship. It is indispensable for the right cultivation of our moral nature. It gives the inspiration for all moral and spiritual greatness, by making us feel our relation to the Infinite and Eternal. We need also to have it quickened and aroused to overcome the materialism of the age, which threatens to turn us into a godless, dissolute, and frivolous people. This work of revivals must begin with the church.

Ministers need to show, in all their ministrations, that they are engaged in solemn acts of worship. If they so act as to make their hearers feel that they are in a lecture room, instead of the house of God, what wonder that the people act accordingly? There must also be a more intelligent appreciation on the part of those who frequent the house of God as to the nature and purpose of public worship. Let Christians earnestly consider that they come together to render homage and praise to their God and Redeemer, and to hear him speak, in his appointed way, the messages of his love, and the old joy and ardor of worship will come back to the church.

Sweet experience will take up the language of the ancient psalm: "I was glad when they said unto me, Let us go into the house of the Lord," and happy multitudes will cry, "We will go into his tabernacle; we will worship at his footstool."—*Rev. Samuel J. Nicolls.*

Bible Study.

PROTESTANTS glory in a Bible, says the *Baptist Union*, and then neglect it. They read it some, but study it little. A real Bible student is a rarity. Every Christian ought to be one, and his children should be taught the word of God so thoroughly that its beauties, sweetness, and purity, become a part of their natures, enter into their characters, giving strength and comfort. Glorious men would be raised by this process, men of sterling integrity, of broad sympathies, noble purposes, generous impulses. But we praise the Bible and neglect to study it. And lacking Bible knowledge, faith is weak, morals are unstable, hearts unsanctified, hopes lack inspiration and gladness. Faith comes by hearing. The word of God must dwell in us richly to produce rich fruits of character and comfort.

The cause of this defeat rests mainly with our teachers. Students are trained in theology, but meagerly in the Bible; hence, preachers lack a thorough knowledge of the word of God, and have little skill in teaching what they do know. Among our thousands of ministers, few are good Bible students, and still fewer, skillful Bible teachers. They do not even aim at proficiency in this direction. The popular style of preaching is of another type, dogmatic, rhetorical, hortatory. Moreover, attempts at expository preaching usually fail from lack of knowledge and skill. How can one interest a congregation unless his own soul is full of his theme, his material abundant and wisely handled? The mass of ministers merely take texts from the Bible, and draw sermons from their own thinkings and imaginings; instead of preaching the word, they preach theories. The doctrine is generally good, the principles are correct, but they lack the authority, unction, and power, which always attend the word itself.

The people will not excel their teachers in Bible study. Why should they? They may well ask, "How can I, unless some one guides me?" It requires some study and persistent drill to teach geography and arithmetic well, and much more to teach the Bible. Do we expect pupils to succeed in school studies without help? We need it still more in our churches. The people do not know how to study the Bible to advantage. Commentaries are a help, but do not meet the chief want. The pulpit must set forth the sacred word so as to enamor the people with its wealth and beauty and wisdom. But what can the pulpit do till better instructed? Min-

isters do not know how to expound the Scriptures effectively, and so must be taught.

We lament the growth of skepticism, and well we may. The atmosphere is full of unbelief. It is working infinite mischief to morals and piety. The root of the evil is in the church, aye, in the ministry. Faith limps even there; it is feeble, hesitating, cautious, questioning, and seeks bolsters from philosophy, logic, speculation. "Faith comes by hearing;" doubt, through ignorance. When we know the word thoroughly, we trust it implicitly; "thus saith the Lord" settles all doubt. This is ample, sure footing for a royal, masterful faith, and it behooves ministers of Christ to plant themselves upon it. Then they can lead the people to it, and the faith of the church will affect the currents of thought throughout society; the head waters regulate the currents below. The Bible is its own best interpreter and best defense. Apologetics have their uses, but a thorough knowledge of the word itself will insure a sublimer, a stronger, a more triumphant, faith than a world of logic. Reasoning about the Bible is weakness itself compared with the testimony which its own utterances bear.

The Sunday-school promises reform. Children are our teachers. The uniform lessons, their exposition in the religious press, the interchange of thought and incitements to study among children are affecting adults and improving sermons. Is it the dawn of a brighter era? Will it make the church a school indeed, and all its members learners? Will it impel ministers to dig deep for the treasures of God, and bring out things new and old from the storehouse? Will it change the whole order of ministerial education, and make a knowledge of God's word the chief, the central, object of drill? If so, mists and gloom will yield to a glorious faith, and faith would bring holiness, enthusiasm, strength, and gladness.—*Golden Censer.*

The Popular Capacity for Scandal.

ONE of the most saddening and humiliating exhibitions which human nature ever makes of itself, is in its greedy credulity touching all reports of the misdemeanors of good men. If a man stand high as a moral force in the community; if he stand as the rebuker and denouncer of social and political sin; if he be looked up to by any considerable number of people as an example of virtue; if the whole trend and power of his life be in a high and pure direction; if his personality and influence render any allegation against his character most improbable, then most readily does any such allegation find eager believers. It matters not from what source the slander may come. Multitudes will be influenced by a report against a good man's character from one who would not be believed under oath in any matter involving the pecuniary interest of fifty cents. The slanderer may be notoriously base—may be a panderer to the worst passions and the lowest vices—may be a shameless sinner against social virtue—may be a thief, a notorious liar, a drunkard, a libertine, or a harlot—all this matters nothing. The engine that throws the mud is not regarded. The white object at which the foul discharges are aimed is only seen; and the delight of the by-standers and lookers-on is measured by the success of the stain sought to be inflicted.

As between the worldling and the man who professes to be guided and controlled by Christian motives, all this is natural enough. The man bound up in his selfish and sensual delights, who sees a Christian fall, or hears the report that he has fallen, is naturally comforted in the belief that, after all, men are alike—that no one of them, however much he may profess, is better than another. It is quite essential to his comfort that he cherish and fortify himself in this conviction. So, when any great scandal arises in quarters where he has found himself and his course of life condemned, he listens with ready ears, and is unmistakably glad. We say this is natural, however base and malignant it may be; but when people reputed good—nay, people professing to be Christian—shrug their virtuous shoulders and shake their feeble heads, while a foul scandal touches vitally the character of one of their own number, and menaces the extinguishment of an influence, higher or humbler, by which the world is made better, we hang our heads with shame,

or raise them with indignation. If such a thing as this is natural, it proves just one thing, viz., that these men are hypocrites. There is no man, Christian or Pagan, who can rejoice in the faintest degree over the reputed fall of any other man from rectitude, without being at heart a scamp. All this readiness to believe evil of others, especially of those who have been reputed to be eminently good, is an evidence of conscious weakness under temptation, or of conscious proclivity to vice that finds comfort in eminent companionship.

There is no better test of purity and true goodness than reluctance to think evil of one's neighbor, and absolute incapacity to believe an evil report about good men except upon the most trustworthy testimony. Alas, that this large and lovely charity is so rare! But it is only with those who possess this charity that men accused of sins against society have an equal chance with those accused, under the forms of law, of crime. Every man brought to trial for crime is presumed to be innocent until he is proved to be guilty; but, with the world at large, every man slandered is presumed to be guilty until he proves himself to be innocent, and even then it takes the liberty of doubting the testimony. Every man who rejoices in a scandal thereby advertises the fact of his own untrustworthiness; and every man who is pained by it, and refuses to be impressed by it, unconsciously reveals his own purity. He cannot believe a bad thing done by one whom he regards as a good man, simply because he knows he would not do it himself. He gives credit to others for the virtue that is consciously in his own possession, while the base men around him, whether Christian in name or not, withhold that credit because they cannot believe in the existence of a virtue of which they are consciously empty. When the Master uttered the words, "Let him that is without sin among you first cast a stone at her," he knew that none but conscious delinquents would have the disposition to do so; and when, under this rebuke, every fierce accuser retired overwhelmed, He, the sinless, wrote the woman's crime in the sand for the heavenly rains to efface. If he could do this in a case of guilt not disputed, it certainly becomes his followers to stand together around every one of their number whom malice or revenge assails with slanders to which his or her whole life gives the lie.

In a world full of influences and tendencies to evil, where every good force is needed, and needs to be jealously cherished and guarded, there is no choicer treasure and no more beneficent power than a sound character. This is not only the highest result of all the best forces of our civilization, but it is the builder of those forces in society and the State. Society cannot afford to have it wasted or destroyed; and its instinct of self-preservation demands that it shall not be suffered. There is nothing so sensitive and nothing so sacred as character; and every tender charity, and loyal friendship, and chivalrous affection, and manly sentiment and impulse, ought to intrench themselves around every true character in the community so thoroughly that a breath of calumny shall be as harmless as an idle wind. If they cannot do this, then no man is safe who refuses to make terms with the devil, and he is at liberty to pick his victims where he will.—*J. G. Holland; Scribner's for January.*

The Two Ministers.

THE late Rev. S. Pearce, being one weekday evening in London, and not engaged to preach, asked a friend where he could hear a good sermon. Two places were mentioned. "Well," said Mr. P—, "tell me the characters of the preachers, that I may choose." "Mr. D—," said his friend, "exhibits the orator, and is much admired for his pulpit eloquence." Well," said Mr. P—, "and what is the other?" "Why, I hardly know what to say of Mr. C—; he always throws himself in the background, and you see his Master only." "That's the man for me, then," said the amiable Pearce; "let us go and hear him."

RELIGION.—Religion interferes not with any rational pleasure; it bids nobody quit the enjoyment of any one thing that his reason can prove to him ought to be enjoyed. It intrenches upon none of our privileges, invades none of our pleasures; it may, indeed, sometimes, command us to change them, but never totally to abjure.

STRENGTH FOR THE DAY.

BEFORE.

The morning breaks in cloud, the rain is falling
Upon my pillow; still I sigh for rest,
But yet I hear so many voices calling
To work, by which my burdened soul is pressed,
That I can only pray,
"Strength for the day."

'T is not a prayer of faith, but weak repining,
For with the words there comes no hope, no light:
In other lives a morning sun is shining,
While mine is but a change from night to night;
So while I weep, I pray,
"Strength for the day."

For it is hard to walk in constant shadow,
Climbing with tired feet an uphill road;
And so, while my weak heart dreads each to-morrow,
And I once more lift up my heavy load,
Desponding still, I pray,
"Strength for the day."

AFTER.

Now looking back to the long hours ended,
I wonder why I feared them as they came;
Each brought the strength on which its task depended,
And so my prayer was answered just the same.
Now, with new faith, I pray,
"Strength for the day."

For in the one just closed I've learned how truly
God's help is given equal to our need;
Sufficient for each hour it cometh newly,
If we but follow where his teachings lead,
Believing, when we pray,
"Strength for the day."

He who has felt the load which we are bearing,
Who walked each step along the path we tread,
Is ever for his weary children caring,
And keeps the promise made us, when he said
He'd give us, all the way,
"Strength for our day."

Out of the Back Door.

THERE are two doors in our churches. At the front door new members are received. In revival seasons, this door is thronged with incomers. Some come in hastily, and without good evidences of conversion. And these are ones who commonly disappear soonest through the postern door.

For our churches have a rear door also. People do not go out through it in crowds; they slip out stealthily, one by one. I never knew of a concerted backsliding from Jesus Christ. Persons often urge the unconverted to repent and come in to Christ; but no one ever urges his fellow-member to steal out of the back door, and become a backslider. The very proposal would shock and alarm. People backslide without urging—and often before they are fairly aware of it themselves. That church which during the last year has had more travel through the door at the rear, than through the door of ingress, has gained a loss. They had better begin the New Year with a day of humiliation and prayer.

Backsliding is usually a gradual process. It is not a bold, sudden leap, but a series of slow and almost imperceptible slips. "Christian" and "Hopeful" first grew discontented with the straight road to Heaven, and found the footing rather rough. Then they looked over the stile into the soft, velvety "By-path Meadow." It promised easier walking. They flattered themselves that the meadow ran close alongside of the King's highway of holiness. So after looking over wistfully, they concluded just to step over for a little while. But that crossing of the stile cost them a kidnapping by Giant Despair, and a wretched imprisonment in his dungeons, by which they were only delivered by deep repentance and the key of prayer. That wise man, Bunyan, describes only one door of admission into the Christian life, but the gateways of egress are very numerous. So our churches have only a single door of admission, but there are a great many posterns through which deserters slip out.

One professor begins to neglect secret prayer. If he keeps up the form, he loses the spirit of devotion. Presently he drops off from the social prayer-meeting. A slight excuse suffices to quiet his conscience. "The meetings are growing dull," he whispers to himself. "A sociable," a concert, a sleighing-party, the opera or almost anything that promises a lively evening, draws him away. He drops quietly out of the back-door, and gets fairly over into the ranks of the pleasure-seekers before he is aware. The number of professing Christians who owe their spiritual declension to sensual temptations is larger than is supposed. When a young man begins to desert from his post of duty, I soon suspect that the dance, or drinking-cup, or secret licentiousness is at the bottom of it. The besetting sin soon becomes an over-match for him; and if he does not quit his sinning, he will very soon quit his praying. The backslider who slips out the door to grat-

ify fleshly lusts, always intends to go "just this once" and then return again. But a person rarely commits one deliberate sin, and stops with that single transgression. When the devil fairly gets hold of a church member, he does not let go his grip so easily.

But back of all outward backsliding lies the decay of religion in the heart. Our heart must be in our religion, and our religion in our heart, or else it becomes an uphill drudgery, or a sheer hypocrisy. Here lies the secret cause of many a church member's desertion. He has not heart for his religious duties. They are a downright penance. He tugs at them awhile as a galley-slave pulls at the oar. He goes to his closet, or to the prayer-circle, or to the Sabbath-school, because he must, and not because he wants to. If the church bell rings him to the sanctuary, he hunts an excuse in the weather, or his health, and if none avails him, he goes reluctantly to keep up appearances. Money-giving to the Lord's treasury becomes a tax, and he submits to it with secret protest. It is not a free gift, but an assessment, like the tax on his house, or his income; he pays it grudgingly. In fact, the whole routine of external service is gone through slavishly and reluctantly, and he shirks everything that he possibly can. As soon as the service of Jesus Christ ceases to be a cheerful, voluntary labor of love, backsliding has begun. It is a mere question of time as to when he shall become an open deserter. His heart is outside of the door, and he soon goes with it.

This paragraph will probably reach hundreds of church members who have been stealing away from their duties during the year just closed. Perhaps some of them will lay down this paper, and say, sadly, "Well, this means me. Oh! that I were as in months past!" The man or woman who honestly feels thus, I have some hope for. When there is conscience enough left to feel "pricked" and penitent on account of guilty wanderings from Christ, there is a possibility of recovery. And this is a good time to begin a new life.

Upon every backslider's ear the bell that strikes the incoming of a new year, ought to sound as a most solemn warning from Heaven. This is the right time to repent and do the first works again. This is a good time to give up false hopes and rotten foundations, and to seek a new conversion. Multitudes of church members are living on the mere memory of an outworn experience, or on a faint hope that they were converted long years ago. They are really out of Christ's fold. "I am the door," saith the Shepherd's voice to these wandering sheep. The first step of these wanderers must be to Jesus. By him alone can they re-enter the deserted fold. Backsliding professor! what thou doest, do quickly! Even to thee very soon that door may be shut!—*T. L. Cuyler.*

Case of Conscience.

REV. DR. MACLEOD (father of the late Norman MacLeod) was proceeding from the manse to the church, to open a new place of worship. As he passed slowly and gravely through the crowd gathered about the doors, an elderly man, with the peculiar kind of wig known in that district—bright, smooth, and of a reddish brown—accosted him: "Doctor, if you please, I wish to speak to you." "Well, Duncan," says the venerable Doctor, "can ye not wait till after worship?" "No, Doctor, I must speak to you now, for it is a matter upon my conscience." "Oh! since it is a matter of conscience, tell me what it is; but be brief, for time presses." "The matter is this, Doctor. Ye see the clock yonder on the face of the new church. Well, there is no clock really there—nothing but the face of the clock. There is no truth in it, but only in the twelve hours. Now, it is in my mind very wrong, and quite against my conscience that there should be a lie on the face of the house of the Lord." "Duncan, I will consider the point. But I am glad to see you looking so well; you are not young now; I remember you for many years; and what a fine head of hair you have still!" "Eh, Doctor, you are joking now; it is long since I have had my hair." "Oh! Duncan, Duncan! are you going into the house of the Lord with a lie upon your head?" The Doctor heard no more of the lie on the face of the clock.

You cannot trust self too little, nor God too much.

Life a Failure.

A GENTLEMAN of high standing in the State of ———, a lawyer, a politician, a man of talents, and, as the world estimates, a man who was successful in all his undertakings, was suddenly arrested by disease, and soon brought to the close of life. As it was evident he could live but a few days, he was asked by a friend how he felt as he looked back upon his past life. And the answer, coming from a man of sense and thought, with eternity full in his view, was striking and memorable: "With all its success, I now see and feel that my whole life has been a failure! I have not gained one of the great ends for which life was given, and now it is too late to gain them!"

What a thought, what a feeling, what a prospect, for the hour when life is closing, and eternity is to be entered, and character and destiny and state are to be forever fixed! What a lesson to impress on us right views of the great ends for which life was given, and to lead every one so to live here as to be preparing for the life beyond this world!

"Life a failure!" God does not design it to be so. As in early days we look forward to its coming scenes, we do not desire or intend it to be a failure, but only a success. And yet there is but one way to success, but one way to make sure of the great ends for which life was given; and that is to be guided by God's truth, walk in the way that he points out, rest our hopes on his mercy, and be consecrated in heart and life to his service. Thus we may form the character we shall wish to endure, and make sure of results in which we shall rejoice forever in Heaven!

I'll Take What Father Takes.

"WHAT will you take to drink?" asked a waiter of a young lad who for the first time accompanied his father to a public dinner. Uncertain what to say, and feeling sure that he could not be wrong if he followed his father's example, he replied, "I'll take what father takes."

The answer reached the father's ear, and instantly the full responsibility of his position flashed upon him. And the father shuddered as the history of several young men, once promising as his own bright lad, and ruined by drink, started up in solemn warning before him. Should his hopes be blasted, and that open-faced lad become a burden? But for strong drink they would have been active, earnest, prosperous men; and if it could work such ruin upon them, was his own son safe? Quicker than lightning these thoughts passed through his mind, and in a moment the decision was made. "If the boy falls, he will not have me to blame;" and then in tones tremulous with emotion, and to the astonishment of those who knew him, he said, "Waiter, I'll take water;" and from that day to this, strong drink has been banished from that man's home.

THE OLD MINISTER'S RULE.—A clergyman of eighty mentioned, not long ago, that he had derived more benefit from the advice of an aged minister when he was but fourteen years old than he had ever received in his whole life. The good man had recommended to him most strongly that, in whatever circumstances he might be placed, he should never permit a day to pass without reading a chapter in the Bible. Through his long life he had endeavored to follow this advice, and the blessing it had been to him he could not estimate. Now he repeated the advice, enforced by his own example, to all his young friends.

We are often at a loss what direction to give to the young who are willing to inquire into the way of life, and have very indefinite notions as to what they shall do. We are always safe in sending them to the Bible. Urge them to read it much. Teach them to pray for the Holy Spirit to light up its pages. I think no person who will sit down daily and prayerfully to the reading of the New Testament, really wishing to become a Christian, will long remain unconverted.

Let us teach our children early to read it every day; and to choose some "golden text" for the day's guidance. Thus we may bring the Bible into the every-day concerns of life, and make it in reality what it should be, the family guide-book in the journey of life.—*S. S. Times.*

OFTEN ask, Will this glorify God.

The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, AUG. 26, 1873.

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

Progress of the Cause.

It is truly gratifying to witness the present progress of the cause. To learn that persons of moral worth and mind, not only of the American people, but those from other nations in our country, are joining our ranks, is very encouraging. And the fact that union exists to a good degree among our people, and that the efforts being put forth to bring up all our people in the spirit of missionary work are not in vain, and that the pure testimony seems to be ripening in the church, gives hope and courage to all who have the cause of God at heart.

But when we consider the extent and magnitude of the work to be accomplished, as marked out in prophecy, the brief period in which it must be done, and how little, comparatively, is being done, we are forced to the conclusion that God requires of us broader plans and more vigorous efforts. It seems that the providence of God is far in advance of us.

WORKS IN OTHER LANGUAGES.

God is wonderfully moving upon the minds and hearts of the people of other tongues in our country. Here and there, a few French, Germans, and Swedes, come out upon the Sabbath, without the aid of books, or the living preacher of these languages. We should have had works printed in the German, French, and Swedish languages, as well as in the Danish, several years since. These manifestations are very wonderful, and should stir us, as a people, greatly. In one report from Bro. Butler of the Minnesota Camp-meeting, he stated that there were urgent calls for our publications by believers present, who speak and read the French, German, and Swedish languages. Bro. Matteson has done a good work for the Danish and Norwegian people, in translating our works, and in getting out their monthly. This has required faith and perseverance under discouragements; and God will bless him and his people if they humbly persevere, and push the work onward in the name and strength of God. The *Advent Tidende* is not more than one-half supported by the subscribers. The other half must come in by donations.

We are very happy to learn from Bro. Matteson, through the REVIEW, of the work of the Lord by Bro. Lee among the Swedes. He must have books to help him in his work. We bid our Bro. Lee a hearty welcome, not only to the toils, privations, hardships, and griefs, attending successful missionary work, but to the sympathy of all true believers in the present truth, and the glorious reward of the faithful missionary to be given when the Lord comes. In the Lord he must put his trust, as he has done under his discouragements, and he will have strength and wisdom to win souls to Christ.

And while the Lord has been blessing the labors of our Bro. Lee in Minnesota, it seems that Bro. James Sawyer of the Wright, Mich., church, while teaching school in the State of Illinois the year past, has been very successful in obtaining command of the Swedish language; and with the assistance of educated native Swedes has already translated the tract, "Who Changed the Sabbath?" and part of the "Millennium" tract. This seems indeed providential.

Bro. Sawyer proposes to obtain a more perfect knowledge of the Swedish language, then enter a Swedish printing office and learn to handle the types, then go to Battle Creek, translate, and print our works in Swedish, as means are furnished to sustain the work. This is a work of sacrifice. Bro. Sawyer enters upon it in this spirit; and if he cautiously and patiently pushes it forward, our people will sustain him in it. We trust that soon after camp-meeting season, the president of the General Conference will be able to assist Bro. Matteson, Sawyer, and Lee, by good counsel, and encouragement of proper support.

There are no reasons why missions among the French, Germans, and Swedes in our country may not be as successful as the one among the Danes and Norwegians, if the same energy and self-sacrifice can be manifested in the men who may lead out. But those who start out in such

missions will find, if they are successful, that the work is no child's play. We found this to be the case, especially in the early history of the work among the American people. We think we speak understandingly when we say that not one-half of our preachers, in whatever language they may speak, really know anything yet of that devotion to the work, that spirit of labor, and burden for souls, necessary to make them efficient ministers of Jesus Christ. The spirit of ease, and the love of self, are dwarfing them; and unless they take broader views of the work, and become baptized with the true missionary spirit, they will soon find themselves destitute of any part or lot in this work.

We wish here to state that Bro. Charles Lee of Minnesota started out on his mission to the Swedes penniless and on foot. He appeared on the Minnesota Camp-ground in 1873 with the same suit of clothes that he wore on the same camp-ground in 1872, and in which he stood and preached, and, by the help of the Lord, turned between sixty and seventy of his countrymen to the Lord's Sabbath, and brought them to a position so that Bro. Matteson could organize them into churches, according to the close plan of S. D. Adventists.

It is true that Bro. Lee's suit of clothes was much worn; but that he might appear with becoming neatness upon the Minnesota Camp-ground in 1873, with his own hands he took his garments apart, turned them, and made them up again. Without assistance from either the Minnesota or General Conference, he has toiled on in faith and hope, trusting in God for his reward. Here is the secret of his success. This has been as God would have it. If our young ministers cannot thus go out, trusting in God till they can show unmistakable fruits of their labors, they can never make successful laborers.

It might have been as well for Bro. Lee, and the cause among the Swedes, had the General Conference, or the Minnesota Conference, given him assistance and encouragement sooner. But the probabilities are that it is best that they did not. Bro. Lee has had a chance to see how blessed it is to trust in God; and those just entering the ministry have also seen the good results of so doing. And now, while Bro. Lee should not suffer a murmuring feeling to lodge in his breast for a moment, but, rather, to feel grateful that he has had help from above to endure, the General Conference Committee should supply his present wants, and care for him while he manifests the same spirit of sacrifice for time to come.

We have not a single reflection to cast on the Minnesota Conference in this matter. They, and our brethren in other States, have had their feelings and acts of liberality so abused by selfish ministers, older as well as younger, that it is right that they should wait for unmistakable fruits, and not hastily empty their treasury into doubtful pockets.

Father Bates sat down to write his first book on the Sabbath in 1846 with only a York shilling in his purse, having previously disposed of his wealth in the Second-Advent Cause. The first Conference of S. D. Adventists that Mrs. W. and ourself attended was in Connecticut in 1848, and the money that paid our fare to that meeting we earned chopping cord wood. The second Conference was held the same year in Western New York, and the money that paid our second-class fare to that Conference we earned in the hay-field. And we regard those days as the most pleasant and profitable of our experience.

We have ordered \$50.00 to be sent to Bro. Lee, and charged to our account at the Office, to purchase him a suit of clothes, with the request that he send his worn suit, in which he labored with success, to the REVIEW Office, to be preserved as a memorial for the benefit of those who do the work of the Lord only for cash.

The fields are all white and ready for the harvest. There is not only a want of publications in different languages, and men filled with the spirit of their mission to preach to the people of other languages in our own country, and scatter publications among them, but we must send men to Europe to establish the work there. The brethren in Switzerland have been calling, and are still waiting for help. And we suggest that Eld. J. N. Andrews should be spared to accompany Bro. Vuilleumier to Europe this fall. Both Bro. Ertzenberger and Bro. Vuilleumier can act as interpreters till Bro. Andrews can

speaking freely in the French and German languages. He could, even now, assist greatly in perfecting translations of our works in both these languages to scatter through Europe.

We have a European Mission Fund on hand of nearly \$2,000, from which the expenses of a missionary to Europe can be paid. He should not go to Europe expecting to spend his time attending to the local embarrassments and difficulties of our brethren in Switzerland; but to hush them to silence upon these little local and personal matters, and call their minds to the great truths for our times, and the work which God is willing to do through his people, so that these little matters will be lost sight of and forgotten.

God's ministers everywhere should be clothed with a humble dignity, and deal in principles, and avoid personalities. Then we shall see God's people everywhere lifting themselves up above the petty trials and trifles of this life, to the great things of God and the life to come.

BROADER PLANS OF OPERATION.

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

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

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

Paper is but a trifle higher in San Francisco than in Battle Creek. It is made on the coast of Maine, and shipped to the Pacific. And on the Atlantic, stock is cheaper than in Michigan.

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

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

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

soon. The friends of the cause on the Pacific coast should have the cash ready to liberally help establish a Branch Office and Health Institute in 1874.

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

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

OUR SCHOOL AT BATTLE CREEK.

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

OUR HEALTH INSTITUTE.

The Health Institute should be placed by our people in a condition to be able to treat three hundred patients. Then it could also treat many charity patients. During the period of fourteen months, ending April, 1873, the deductions on charity, or part charity patients, amounted to \$4,000. And during that time, one of our eldest ministers from old Vermont paid for board and treatment of his worthy wife at half prices, more than \$200 from his scanty purse. Our people should place the Institute where all such persons can be treated free. But, if they will not do this, the Institute will not be able to treat as many charity patients as heretofore. In justice to those who took stock in the Institute which they are not able to hold, there should be no charity patients at our Institute until these urgent liabilities are met.

But this must not be. It will not be. With a liberal hand, our people will place the Institute free from all obligations, capable of receiving three hundred patients, where the worthy afflicted people of the Lord, who have not the means to spare, can find an asylum for a few weeks, or months, free of charge. When there shall be stock taken in our Health Institute to swell the sum to \$100,000, the interest all to be expended for the charitable uses of the Institute, then it will be placed forever above want, and be able to expend \$10,000 annually on the worthy poor.

Bro. Abbey reports seventy patients at the Institute, and that there are daily arrivals from all parts of the country. And not one-fifth of these are S. D. Adventists. The increasing confidence in the *Health Reformer*, the Health Institute, and the ability and integrity of our people in the management of such matters, is encouraging. And it is wonderful that the knowledge and influence of these should be so extensive, when we have advertised only in our own publications. A few hundreds of dollars expended in advertising, and there could be three hundred patients called to the Institute as easily as seventy. But we have not dared to advertise, lest more should come than could be treated. This is a living shame to our people. The Health Institute has been, and still can be, one of the most powerful means of shedding light and truth into honest minds, and spreading abroad, in the most favorable manner, the knowledge of the truth. Let the capital stock at our Institute be at once raised to \$100,000.

At present, until the dividend of stock shall either be signed over to the charitable uses of the Institute, or refunded in cases where it should be, the Institute cannot justly treat persons free of charge, unless our people raise more stock at once to meet these liabilities. We

say to the General Conference Committee, Let the stock be raised, and let the Institute go free from its present crippled condition.

THE PUBLISHING ASSOCIATION.

The Publishing Association, in order to carry on its business, must have a large increase of its capital stock. The third building, including lot, will cost \$10,000. The power press has now run fifteen years, and must very soon be laid up for repairs. If it was in good running order, it would have to run day and night, as it did at great loss all last winter, to do our work. We are, therefore, under the necessity of immediately purchasing two new presses, that two may run constantly, while a third shall be held in reserve to be called into use in case of a break down in any one press. The two presses, freight, and the expenses of putting them in running order with a large engine, will cost not far from \$9,000, so that the third building and presses cost the present season the sum of \$19,000.

The rapid increase of the business of the Association calls for these, also for more printing material and stock to correspond, so that there should be raised by our people the present season the sum of \$25,000, or the Association will have to pay interest on hired capital.

We wish here to appeal to the feelings and the sense of justice and honor of our people. You were informed by REVIEW for July 8, 1873, that all that the numerous friends had done for our publishing interests for the period of twenty-one years, in donations, shares of stock, and legacies, was only \$36,000; while those who had worn out their energies in building up the publishing interests had, with the blessing of God, added \$37,000, besides paying the sum of \$5,000 during the three years past, to the writers of new books, it being one-half the profits on first editions.

And this has been accomplished while selling our publications at extremely low prices. It has been our policy to press our publications into the hands of the people everywhere, and we have put down prices very low, that we might give them a wider circulation. Our prices are generally below other publishing houses, even those largest houses where they turn out one large edition after another from plates for the reading million. While the real cost of their books is at least twenty per cent less than the cost of ours, their prices are twenty per cent higher. It is under such circumstances that \$37,000 has been added to the \$36,000 put in by our people. And now that \$25,000 are wanted the present season, will our people raise this sum? or, will they withhold their means, and leave the work to be crippled until this sum shall be earned by those who toil incessantly for from six to twelve dollars per week, enough, simply, for a subsistence? Which shall be done?

In the struggle to accomplish what has been done, we have broken down in health; and the secretary of the Association, in her untiring and efficient labors, has been compelled to leave the work. The care of the business must mainly fall to others, who will not, and who should not, carry the load that your broken-down president and secretary have fallen under. The business of the Association is now carried on to disadvantage for want of experienced heads in the most important departments. Do any of our patrons inquire why the business of the Office was done so very correctly from 1869 to near the close of 1872? we answer, Your secretary, and her faithful assistants, personally attended to it with a care that has worn them. And do you ask why so many errors have occurred during the last ten months? we reply, Changes have taken place in the counting room in consequence of impaired health in those who served you most faithfully for small pay.

We are conscious that those who have sacrificed health, and have endangered life, have erred in supposing that the friends of the cause would fully appreciate their toils and sacrifices. They did confidently expect that the low prices of our publications, and devotion to the work which has secured great prosperity, would inspire in the hearts of all the friends of the cause a corresponding spirit of sacrifice, to meet the rapidly-increasing demands for more capital to be invested in buildings, presses, types, stock, &c. Will not the facts and figures presented in the foregoing, relative to the Association, give confidence in the work, and provoke the friends of the cause everywhere, to love and to good works? If not, then we despair of their ever being moved to come up to the help of the Lord with their means.

DISCOUNTS ON PUBLICATIONS.

Again, we have, by careful examination and reflection, decided that our publications are sold by the quantity at too great a discount. If our prices were equal to those of other publishers, we could give large discounts, and still save reasonable profits. But with both exceedingly low prices, and large discounts, we have been doing injustice to authors, printers, and to the Association. Our ministers are well supported from the s. b. treasuries, and do not need large profits on the books they sell, at no expense whatever to themselves. We have been giving one-third or more discount to ministers who receive \$12 per week for their services as such, while most of the men at the Office, who make

ten or more hours of confining labor, six days in each week, do it for the sum of \$9 per week. Here is a wrong that should be corrected.

We suggest that our publications cost the same to receivers in all parts of the field, and that after September 1, 1873, we return to one-fourth discount on bound books and pamphlets, and that the Association pay common railroad freight to all parts of the field, unless the distance exceed fifteen hundred miles.

Tract and Missionary Societies must be encouraged in their work. One-half of the wholesale price of all our books should be paid from our Book Fund, and the other half, by the T. and M. Societies. Let the Book Fund be used in this way, and let the rich among us have a chance to cast in their hundreds, and the poor, their mites. The discount on our tracts to all parties will be one-half.

We repeat: The discount on bound books and pamphlets will be one-fourth; on tracts, one-half. And on all publications, actually paid for by the T. and M. Societies, one-half the wholesale price will be paid from the Book Fund. And all freight will be paid by the Association, unless the distance exceeds fifteen hundred miles.

SYSTEMATIC BENEVOLENCE.

Our system to raise means for the support of the cause is equitable in its workings, and ample in its results. But in the rapid growth of the cause, it must be guarded carefully from abuses by careless auditors and un consecrated ministers, lest our people become discouraged at improper appropriations, and the system become broken down.

It is the duty of the officers of the Tract and Missionary Societies to see that all our people come up to the figures. This duty devolves especially upon the Presidents of the several Conference T. and M. Societies. Michigan, as a Conference, does not half come up to the figures of the system. That numerous and wealthy Conference should have \$6,000 to spare at the next session after doing justice to all her preachers.

The auditing of accounts and settling with licentiates at the last session, in some cases, was such that if our people were acquainted with the facts, many would not pay into the treasury at all. We are glad to know that the President of the General Conference is aroused to the dangers to which the s. b. funds are exposed.

The books at the Office show that several hundred dollars were paid to a licentiate one year since, of wealthy, believing parents, a single youth, who had not made his mark as a successful laborer, while a preacher of considerable experience, who had labored ardently and successfully in Indiana and Michigan, received less than the licentiate. True, he, as well as others in Michigan, speaks from place to place, reports good attendance, prejudice removed, &c., &c. But where are the conversions? What churches are being raised up by them, to bring funds into the treasury? Is it not astonishing that auditing committees will pay funds out of the treasury to such men, who do little or nothing to bring means into the treasury? Men in such circumstances in life, who do not add to the cause and the treasury, and who would take money out of it, would sell their Lord for less pieces of silver than were pocketed by Judas.

For the benefit of such, the case of Bro. Lee is given. Bro. Matteson reports the organization of s. b. among the Swedes, of several hundreds of dollars. This is all accomplished before Bro. Lee received a dollar from the treasury.

As a people, we should have a zeal for truth, justice, and righteousness. Our efficient ministers, who labor and study, and become workmen, and successful, especially those that are worn under the burdens of the cause, should be fully sustained. Our young men should be encouraged. And all licentiates should be directed and encouraged to take a course to become men of God, and successful laborers. But those who have not a heart in them to venture out, and endure hardships and discouragements, and still believe and hope on, till God gives them success, which will place them in the confidence of our people, are not worthy to receive funds which have been sacredly consecrated to the support of the cause.

Before paying money from the treasury, would not the auditing committee do well to take into the account the amount of labor put forth, and the amount of good accomplished? the circumstances and real wants of the minister, and the number of dependents in his family? whether he keeps house and entertains others and has heavy home expenses? or whether he and family live upon the brethren, and have no home expenses?

We feel assured that an important crisis in our cause is at hand. Great trials, and also glorious victories, are before us. May God give all his servants wisdom and grace to deal justly, love mercy, and walk humbly with God.

J. W.

A HIDDEN light soon becomes dim, and if it be entirely covered up, will expire for want of air. So it is with hidden religion. It must go out of sight. There can be no Christian whose light in some aspect does not shine.

WHATEVER pertains to true religion, comes to us while humbled under a sense of our spiritual poverty.

The New York Camp-Meeting.

This was a small meeting in comparison with that of last year. In fact, it showed that there was more or less discouragement upon the part of the friends of the cause; though, no doubt, the absence of some can be laid to the hurrying time of year. But there has been great need of thorough, practical labor in the State among the churches, and the absence of it for so long a time has, in some measure, left a sad impression upon the hearts of the people. The workings of the Tract and Missionary Society, however, have partially changed this. We hope all the friends of the cause everywhere will scan the annual report of the New York T. and M. Society this year, and compare it with that of last year. And if there are those who have little faith in this tract enterprise, we wish them especially to notice the matter.

It has been thought by many that there would be a reaction in this enterprise, and some have prophesied its abandonment. It has seemed to some that the system might be carried out perhaps in small Conferences, where the friends of the cause were near together; but could not in large ones, where they were much scattered. So far as the latter is concerned, this Conference covers far more ground than any other, viz., the States of New York and Pennsylvania, and the churches are very much scattered in it. And, although the Society was organized here first, excepting New England, instead of a reaction, there is a great advance in success; the proportion of success being this year far greater than last. Hundreds of subscribers have been obtained for our periodicals, and thousands upon thousands of pages of tracts and books circulated among the people; and quite a number of souls have embraced the truth in consequence.

In several places where tracts had been largely circulated, an interest to hear has been created among the people, and when three or four lectures had been given, the people called for light upon the Sabbath question, and churches were soon raised up of believers in the present truth.

It is safe to say that greater encouragement was caused among the brethren by the efforts of the Tract Society, than from any other source the past year. In no State were there greater obstacles to be encountered in the adoption of the present system than in this Conference. Local societies had been established largely, previous to this, and in some places this had been done twice; so there was a general feeling of soreness in being called upon to change to the present plan. But the leading brethren took hold earnestly in the work, and the report soon to be published shows the result. The Tract and Missionary Society in New York has proved a success, and so it will everywhere, when the brethren and sisters take hold of it with a spirit of sacrifice. The result encourages them to still move forward.

The business meetings of the Conference were characterized by union and interest. The resolution passed last year, in regard to paying only for such labor as was according to the recommendation of the Conference, was strictly carried out in settling. And there is gratifying evidence that some of our ministering brethren are more ready to labor in new fields than formerly. Two new churches were added this year. Credentials were withheld from two who had been in the employ of the Conference the past year. Very plain and practical remarks upon ministerial labor, and the necessity of a spirit of sacrifice, were made by those who came from abroad to labor during the camp-meetings, which were well received; and an evident spirit to improve was manifest. On the whole, we think a prospect of better days for this great field is evident, and the brethren generally expressed themselves as greatly encouraged. Some \$3,700 were pledged for our school, which was doing quite well for the size of the meeting. The brethren and sisters of New York love the truth, and are determined to be faithful to it.

Our social meetings were a success. The unity and importance of our present work were pressed upon the attention of the people. The preaching was practical and pointed, and was well received. Sabbath day, a large number came forward for prayers, and our meetings were solemn. Monday, also, we made a special effort for the people, with good results. Several started for the first time in the way to life, and quite a number of those who had long been keeping the Sabbath, but felt that they were too cold and at too great a distance from the Lord, made a new consecration to him, and with tears of contrition confessed their backwardness, and their determination to be more faithful. Seven were baptized.

We were glad to form the acquaintance of Bro. Jacob Wilbur, of West Hoosick, N. Y., who attended our meeting till the close. He has been a minister among the first-day Adventists for several years. He became a reader of the REVIEW over a year since, and began to keep the Sabbath a few months ago. He was greatly strengthened and en-

couraged by our meeting, and said he never saw so much of the power of the Spirit at any meeting before. He gave us many good, humble, sensible testimonies in our social meetings, which seemed to have the ring of the true metal. Bro. Wilbur has fully made up his mind that this is the work of God. We supplied him with publications, and expect he will go with the tent to listen to a course of lectures soon; and we hope he may yet be useful in some part of this great work.

Altogether, the New York Camp-meeting was a success; much more so than we dared to expect at its commencement; and we feel sorry that there were not twice as many present to enjoy its benefits. Those who remained at home suffered a loss. Bro. Haskell was with me and labored faithfully in bringing about the good results of the meeting.

GEO. I. BUTLER.

St. Johnsbury, Vt., Aug. 14, 1873.

New York Camp-Meeting.

THOSE who had the privilege of attending this meeting from beginning to end, were privileged indeed. Those who might have been present, had they been so disposed, have suffered a great loss, a loss not easily recovered; while for those who were of necessity deprived the privilege, God will have a care, if their hearts are in his work, and supply all their want.

The nature and extent of the work to which God has called us as a people were brought vividly before the mind. We have the most solemn and important message of truth to proclaim that the world ever heard—a message which is to decide the destiny of this generation of men and close their probation forever. It is a world-wide message, and the time is short in which this vast work is to be accomplished. We are far behind the indications of God's word and providence in this work. Our profession demands a greater consecration of all that we have and are to the cause. Our labor and our sacrifices should be more proportionate to the magnitude and importance of the work.

The evidences that this is the work of God, that his hand has brought it to its present position and state of development, are overwhelming. There is no reason to doubt, and no honorable discharge, and no place of safety to which we may retreat from this work. Some have ceased to fight in the past and have skulked; some have deserted and gone over to the enemy. "Will ye also go away?" "To whom shall we go?" There is no place to which we may retreat. The only safe course is to go forward.

And there must be union, there must be order. An army without discipline and leadership cannot be successful. There is order in the work of God. In every special movement in the work of God, in every new development of truth in the great plan, God chooses whom he will to lead. His choice must be wise and judicious; therefore it is the best. No man is without fault—no man is infallible. But of such as are mankind, he will make the very best choice, all things considered, possible. It is God who leads. Those who murmur, murmur against God. We have our examples in the ancient people of God. Some of Israel rebelled; some discouraged the people with their lack of faith; some fell victims to their lusts; and some despised the food that God had given them, and grumbled at the health reform. "Now all these things happened to them for ensamples: and they are written for our admonition, upon whom the ends of the world are come." Shall we be admonished by them? Shall we live up to the light God has given us? "Let him that thinketh he standeth take heed lest he fall."

The work of human salvation is a work of sacrifice—disinterested benevolence and self-denying labor for others' good. Heaven set the example. "God spared not his own Son." The Son "gave himself for us." It is our reasonable service to give all in return. God's people are those who make a covenant with him by sacrifice. "Our God shall come, and shall not keep silence: a fire shall devour before him, and it shall be very tempestuous round about him. He shall call to the heavens from above, and to the earth, that he may judge his people. Gather my saints together unto me; those that have made a covenant with me by sacrifice." First give ourselves. "The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise." A full consecration of ourselves is of the first importance. Then our time, our talents, our means, our all, are to be devoted to the service of God. There is work for all to do. The truth must be got before the people. The world must be warned. The most available means are our publications. In these we have the means to scatter the light. All can help here. Will we follow the opening providence of God?

The war will soon be over, and the victors will be crowned. Those who endure to the end shall be saved. The heavenly meeting will soon come. Who, who will be there? That joy will have no end.

R. F. COTTRELL.

WE look most effectually to the Lord, when we feel ourselves helpless and empty.

THE SAVIOUR'S INVITATION.

"Come unto me, all ye that labor, and are heavy laden, and I will give you rest."

O SINNER! come, while it is called to-day,
Thy Saviour speaks to thee in accents mild,
Hearst thou his pleading voice? He bids thee flee
Unto his sheltering arms, and find a balm
For all thy grief, a solace for thy woes.
For thee he left his glorious home on high,
For thee he groaned and died, his precious blood
Was shed that thou mightst pardon have from sin.
Within the garden of Gethsemane
He prayed, amid the chilling midnight dews,
Kneeling upon the cold, damp ground, while drops
Of blood fell from his sacred brow.
His soul was wrung with bitter anguish, such
As never falls unto the lot of man;
He bore the sins of earth for us, and bowed
In meek submission to his Father's will.

Again behold him nailed to Calvary's cross,
A crown of thorns placed on his holy head,
Those tender feet, that ever trod the path
Of truth and right, are pierced with cruel nails.
Oh! what a scene! Angels refuse to look,
And Heaven and earth are veiled in deepest gloom,
While sinful man, alone, remains unmoved.

And canst thou still such wondrous love resist,
And coldly from thy Saviour turn away?
Reject the offer of his pardoning grace,
Purchased for thee through sufferings like these?
Go, if thou wilt, and bow to mammon's shrine,
Join in the dance with folly's giddy train,
Prove for thyself the emptiness of earth,
The hollow mockery of worldly joys;
But when at last the evil days draw nigh,
And pleasures all have lost their charms for thee,
Oh! where wilt then thy consolation be,
If thou no refuge hast, no covert from
The storm, no safe abiding place in God?
Then haste thee, haste, one short, preparing hour
Alone remains, oh! make thy peace with God,
Then shalt thou find that rest the world cannot
Afford, beneath the shadow of his wings.

GETTIE W. DAVIS.

Progress of the Cause.

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

Switzerland.

[The following communication being addressed to me, and designed for the REVIEW, I am happy to translate for the purpose for which it was intended. A. V.]

BELOVED BRETHREN IN JESUS: Grace and peace be multiplied unto you from our dear Saviour. Amen.

For a long time, I have had a desire to write to you. If I have not done so, it is not for a lack of union or brotherly love and Christian sympathy with you in the cause which we proclaim and defend. No, dear brethren, for often, yes, very often, the mind of your brethren and sisters of Switzerland is turned toward their loved brethren of America. Our dear REVIEW visits us regularly every week, and brings us good news from you, and also states the prosperity of the third angel's message of mercy from God toward his creatures. We are thankful to you for this bread of life, which you proclaim as meat in due season, to call out a people for God, to be prepared for the coming of Jesus, who will come in the glory of his Father and his holy angels.

Though we have great need of encouragement for ourselves, we talk courage and faithfulness, and our prayers go with you in this unpopular message, which is so much exposed to opposition, notwithstanding the clear and positive testimonies of the divine word.

Here in Switzerland, the work is prospering very slowly, and step by step. We suffer from the attacks of the cunning enemy of our souls, and we feel ourselves but little experienced as sentinels to repulse his assaults, which causes us to suffer. Nevertheless, we thank God; for the hope and confidence we have in our Chief sustain us, and help us to wait for the victory with patience. We have already undergone many trials which are to be regretted, not only without (the church), but also within. A thought, dear to our souls, sustains us in these, which is, that this work is from the Lord and must be kept pure. May God protect it.

This day, dear brethren, my design in writing to you is to rejoice your hearts, as ours do also rejoice, with good news. We have a dear sister in Italy, the first person who embraced the third angel's message in Europe, under the labor of Bro. Czechowski, some eight or nine years since. Though she has been alone, and persecuted by her husband, she has not ceased to be faithful.

For her encouragements, she has had communion with God, and some letters from us. Lately, God has blessed her zeal and her faithfulness, in leading, by her efforts, a Baptist evangelist to the knowledge of the third angel's message, who this day proclaims it in the valleys of Piedmont (the French part of Italy). He asked us to correspond with him, that he may become more enlightened, and be able to proclaim a message which is yet hidden from his nation; to proclaim this message with the same courage with which he has preached on every occasion, even in public streets, the salvation through the precious blood of Christ. As he is poor and father of seven children, we

have sent some means to him, which he will use to come to Switzerland during the month of August, and so confer with us on this precious truth, not fearing to leave his family under the watchcare of the One who has said, "I will never leave thee, nor forsake thee."

Another Christian friend, being blind from his birth, but well instructed in the way of the Lord, and a devoted Christian, is also convinced of the truth of the third angel's message. His desire is to work in the vineyard of the Lord. Until this time, he has taken care of the religious instruction of the youth in a community in France (Epinal). These two cases are as a refreshing dew in all our trials, which direct our hearts to hope, and cause us to render thanksgiving to our Heavenly Father. If a thought can darken our joy, it is to think how those that bring the gospel are tempted, and to fear that Satan may succeed in alluring them from the right way, as we unhappily have had to regret something of this character in the past.

Dear brethren, we need your prayers. We would like also, if possible, that you hasten the translation of tracts. Give us your counsels and your directions. Once more remember us, and may the Lord our God and Father bless Israel with peace, love and fear, in watching and praying. Receive the Christian and brotherly love, from your brethren and sisters in Europe.

Your affectionate brother in the Lord,

ALBERT VUILLEUMIER.

Neuchatel, July 24, 1873.

In writing the preceding lines, I felt to rejoice in the Lord in seeing that some souls are still willing to engage in this glorious work. The harvest is great, but the laborers are few. When I think, many times, under what circumstances a body of Seventh-day Adventists has been raised up in Switzerland, knowing the feeble means with which they have labored, and are still laboring, to preach the last message of mercy; when I think what trials they have passed through; how many are trying by every means to advance the cause, while others have been a hindrance, I wonder how they are yet standing. If they had had any doubt that this work was from God, I am sure there would not be many left at the present time. Yet their courage is good; they have hope of a brighter future, and, without doubt, God is leading this work by his Holy Spirit.

Dear brethren, who have an interest for the advancement of the cause, remember they need your help, your counsels, and your prayers. For myself, I feel thankful to God, for what he has done and is still doing for me; for many dear friends with whom I have become acquainted here in America; for being able to converse with them, and understand the English language as well as I do, which I trust will not be used to hinder the cause, but to unite with my brethren for the advancement of it; feeling that I must engage in this sacred work with clean hands and a pure heart, and so be able to "escape the corruption that is in the world through lust." When I hear the plain truth spoken here under the tent, oh! I long, God helping me, to be able to work for the salvation of some souls in my own land. This is the earnest desire of my heart. May God help me in trying to keep his commandments and to take them for the continual rule of my life. May the Lord bless and help his people everywhere.

Your affectionate brother, in hope of eternal life,
ADEMAR VUILLEUMIER.
Armada, Macomb Co., Mich., Aug. 13, 1873.

Quarterly Meeting of the New England Tract and Missionary Society.

AGREEABLY with appointment in the REVIEW, the New England Tract and Missionary Society met at New Ipswich, N. H., Aug. 3, 1873, at 9 A. M. Meeting opened with prayer by Eld. J. N. Andrews. The report of the preceding meeting was read and accepted. Interesting remarks were made by Eld. Haskell with reference to the organization of Tract and Missionary Societies in other Conferences, and the progress of the work in different places, after which the report of missionary labor for the past quarter was read. Owing to the fact that this quarterly meeting was held one week sooner than was expected, an entire report was received from only one district. From one district, no report was received, and only partial ones from the other two. This quarter has covered a portion of the year unfavorable for missionary labor. This, together with the change in appointments, rendered the report of missionary labor quite small. The total amount is about as follows:—

Subscribers obtained for the REVIEW, 10; Reformer, 13; Instructor, 8. Number of periodicals distributed, 194. Publications distributed, 26,208 pages; value, \$32.78. Number of visits made, 64; letters written, 105. Bound books presented to libraries, 11. Number of letters written by members of the Vigilant Missionary Society, 77; received,

45. Total distribution of periodicals, 69; publications, 6201 pages.

Financial report of the T. and M. Society:

| | |
|----------------------------|----------|
| Cash on hand last quarter, | \$346.80 |
| Received for membership, | 3.00 |
| " on donations, | 99.31 |
| " on sale of books, | 5.88 |
| " on periodicals, | 7.26 |

| | |
|------------------------|----------|
| Total, | 462.25 |
| Paid for publications, | \$ 82.10 |
| " on periodicals, | 109.88 |
| " on W. and O. Fund, | 35.00 |
| Incidental expenses, | 30.45 |
| Cash on hand, | 204.82 |

Total, 462.25

The importance of obtaining subscribers for our periodicals, especially the *Health Reformer*, was urged upon the brethren and sisters, as one effectual means of removing prejudice from the minds of individuals, thus preparing the way for the introduction of present truth.

The subject of assisting the worthy poor received considerable attention, also the wants of the cause in this Conference in consequence of the scarcity of ministerial labor. After some remarks, it was moved and carried that a committee be chosen by the president to nominate some person or persons to visit different churches for the purpose of administering the ordinances, attending quarterly meetings, &c. Bro. S. Martin, F. Gould, and F. Nichols were named as said committee, who recommended Bro. L. W. Hastings as well adapted to labor in this Conference as above stated. The nomination was ratified by a unanimous vote.

Adjourned for twenty minutes.

SECOND SESSION.

The report of the last meeting of the Health Reform Association was read and accepted, after which a report from the committee appointed at the last quarterly meeting to experiment with reference to hygienic cooking was called for; in response to which, various receipts were read and suggestions made concerning shortening for pastry, and preparing baking irons and tins so as to prevent bread, &c., from adhering to them without the use of animal fat, or butter. Much interest was manifested by remarks which followed, and it was quite evident that the Testimonies and other books devoted to the subject of hygiene had been freely consulted as one result of this move, and also that there is an increasing interest on the health-reform question in this Conference. Two essays were then read, and the meeting adjourned.

ELD. S. N. HASKELL, Pres.

M. L. HUNTLEY, Sec.

Twelfth Annual Session of the N. Y. and Pa. Conference.

CONFERENCE CONVENED according to appointment, at Kirkville, N. Y., Aug. 6, 1873. On a call for credentials, twenty-seven delegates presented credentials, representing twenty churches. The minutes of the last meeting were read and accepted. Reports were received from twenty-eight churches. Reports from ministers were also handed in. Adjourned.

SECOND SESSION.

Delegates were received from three more churches, without credentials, by vote of the Conference. Two new churches, from Fine and Pitcairn, St. Lawrence Co., N. Y., were received with their delegates. The usual invitation was given to the brethren present to participate in the discussion of business. A special invitation was extended to the Gen. Conf. Committee to consult with, and advise, the several committees which the Conference shall appoint.

Voted, that the President appoint the business committees; whereupon the following persons were named:—

On Nominations, J. M. Lindsay, A. H. Hall, Daniel Bowe.

On Resolutions, R. F. Cottrell, S. B. Whitney, H. Hilliard.

On Credentials, &c., S. N. Walsworth, E. S. Lane, A. H. Hall.

Auditors: A. H. Hall, S. N. Walsworth, J. M. Lindsay, J. G. Lamson, Wm. Coats, E. S. Lane.

A letter was presented and read, from Bro. Jefferson Loughhead, relating to the condition of the church in Alba, Pa.; after considering which, it was

Voted, That the name be dropped from the records, and the few faithful ones there be advised to join some other church.

THIRD SESSION.

The following nominations were made by the Committee, their report accepted, and the persons named severally elected, viz.:—

President, P. Z. Kinne; Secretary, S. B. Whitney; Conf. Committee, B. L. Whitney, S. N. Walsworth; Camp-meeting Committee, B. L. Whitney, Wm. H. Brown, T. H. Lindsay. Opportunity was given for

verbal reports from ministers, and such reports were made by Bro. Cottrell and Reynolds.

The Committee on Credentials made the following report:—

For Credentials, J. N. Andrews, S. B. Whitney, F. Wheeler, C. O. Taylor, R. F. Cottrell, David Arnold, Hiram Edson. Licenses, P. Z. Kinne, B. L. Whitney. The report was accepted, and the recommendation confirmed in each case.

FOURTH SESSION.

The report of the Auditing Committee was made and accepted, after which, lengthy and instructive remarks were made by the Gen. Conf. Committee on the subject of rewarding ministerial labor.

LAST SESSION.

Voted, That the money remaining in the hands of the Camp-meeting Committee be applied on the Delinquent Fund. Also, to appropriate eight hundred dollars to the General Conference. The Committee on Resolutions presented the following, which were unanimously adopted:—

1. That we express anew our confidence in the work in which we as a people are engaged, as being the work of the Lord for the present time; and in the servants whom God has chosen to lead in the work.

2. That we approve of the establishment of a school at Battle Creek, in which, laborers may be fitted up for the work of the Lord, and pledge to this object our hearty support.

3. That the health reform and Health Institute are designed of God to do an important part in this work, and that we labor for its support with our prayers, our influence, and our means.

4. That the providence of God indicates that it is high time that we wake out of sleep, and make a covenant with God by sacrifice to forward the interests of the cause of the last message.

5. That we, as a Conference, heartily approve of the instruction given by the Gen. Conf. Committee in relation to ministerial labor; looking upon the action of our Auditing Committee as a matter of encouragement, in giving assurance that our financial interests are being placed in the position they should occupy.

6. That it is the mind of the Conference, that our ministers should labor in new fields exclusively, unless the Conf. Committee shall otherwise direct.

As the last session was broken in upon by a severe rain storm, the usual votes of thanks, &c., and some other matters designed to be considered, were necessarily omitted.

Adjourned without day.

P. Z. KINNE, Pres.

S. B. WHITNEY, Sec.

Georgia.

[The following we extract from a letter from Georgia.]

In addition to the opposition that the truth must encounter at every advance, it has one of a sectional nature to overcome in this locality. Often am I met with, "Your views originated with the Yankees," "It is strange our learned men in this section have not found out these things before," "It is only something new that the Adventists are trying to get up," "The book of prophecy was sealed," &c., &c., to all of which I can only refer to the word of God, feeling my weakness and inability to give light or instruction only as the Lord directs.

J. A. KILLINGSWORTH.

Griffin, Ga., Aug. 11, 1873.

Quincy, Mich.

Two weeks more have passed since our last report, and the close, searching truths of the law and Sabbath have had a good effect. The battle goes hard, on account of much prejudice and some secret opposition; but, by the grace of God and his goodness to us, about twenty have already decided to leave the ranks of the enemy and keep all the commandments of God and the faith of Jesus.

On Sunday, the 3d inst., A. N. Seymour gave a discourse of more than two hours' length against us on the law and Sabbath. He traveled closely in his track of "fifty unanswerable arguments," which has been so faithfully reviewed and exposed in pamphlet form, by J. M. Aldrich. If boasting and assertion were argument, then his array against the Lord's Sabbath would have been formidable. The people, almost to a man, were displeased with his effort. He took away from them the Sabbath, Sunday and all.

In the evening of the same day, we reviewed his discourse, but he did not appear to hear the reply. We had seventy-five of the pamphlet "Review of Seymour" on hand, which we distributed free to the congregation, and by their out-stretched hands, even after the books were all gone, showed their eagerness to obtain one, and their interest in the truth.

Yesterday (Sunday, the 10th), was a good day for us and the truth. After the evening meeting, we invited all to rise up, who had

made up their mind to keep the Sabbath, with all the commandments, and from henceforth live a Christian life in harmony with the truth, and as many as twenty-five arose to their feet. We then invited them forward, to which they cheerfully responded. The good Spirit of the Lord rested upon us while praying at the close of the meeting for these and for others who are interested in the truth. May the good work go on until every jewel in this place finds his way to the light of the third angel's message.

I. D. VAN HORN.

Quincy, Aug. 11, 1873.

California.

My last report was made July 8. Since that time, there has been some advancement in the work on this coast. Sabbath and first-day, July 19, 20, I was with the church at Woodland, where we had very interesting meetings and a refreshing communion season. I was glad to perceive some advancement in the work there. God will ever bless his people who humbly and earnestly move forward at all times in the path of duty.

Our tent-meeting at Napa closed first-day, July 27. Five were baptized on that day. Others design to go forward at the camp-meeting, as there is a more convenient and better place for baptism, the water being clear. We were with the tent in Napa nine weeks, and held seventy-seven meetings in the tent. The people made voluntary contributions toward our expenses to the amount of \$129.67. About \$90.00 worth of books were sold, and \$25.00 worth of books and tracts were given away. Good order and deep interest were manifest in the meeting to its close.

As it was deemed proper to hold another tent-meeting before the camp-meeting, the tent was taken down Monday, July 28, and erected in St. Helena, eighteen miles up the valley. Bro. Cornell commenced lectures in St. Helena, July 30, while I returned to Napa to hold a few more meetings, to visit interested ones, and follow up the interest here. Fifty-one have already signed a covenant to keep the commandments, and meet on the Sabbath for worship. I have closed my meetings here for the present, having held fifteen meetings in the Old Union school-house. Yesterday, we organized a Sabbath-school and Bible-class, as far as practicable, at least, until they get better acquainted with each other. The Sabbath-school comprises over thirty scholars.

Bro. Cornell has already given sixteen lectures in St. Helena; is now canvassing the Sabbath question, and reports "a good attendance, profound attention, deep and solemn interest, and some deciding for the truth."

I learn from our people all over the State that they are looking forward with great anxiety to the camp-meeting. The campground is at Yountville, just half way between the places of the two tent-meetings; nine miles from each; thus giving those in each place, who so desire, an opportunity to attend and become more acquainted with our people and work.

I made a remark in my last report which I wish to modify some. I said, "The camp-meeting will probably close Bro. Cornell's labors in this State for the present. He expects to start immediately after the camp-meeting to Washington Territory and Oregon, to establish a mission there." I wish here to state that I suppose this matter of establishing a mission in Oregon or Washington Territory is under the control of the General Conference. It is their province to open the mission, and such ones will doubtless be sent as may be thus moved out by the Lord to go.

Bro. Cornell expresses himself as free to labor anywhere duty demands. If I understand the brethren in Walla Walla and Oregon, their greatest anxiety is to see the mission opened, and only wish the General Conference to send whom the Lord bids them, and moves out to come. May the Lord give to the General Conference wisdom and grace in all their cares, responsibilities, and duties, and may the good Lord speed on the truth in missions already opened, and in those to be opened.

J. N. LOUGHBOROUGH.

Napa, Cal., Aug. 11, 1873.

Nebraska Tent.

This tent is now pitched in Tekomah, and is ready for meetings to commence to-night.

Tekomah is a small but flourishing town near the Missouri river, and is the county seat of Burt Co.

We closed our labors at Ft. Calhoun last Sunday evening, 10th inst., having been there between three and four weeks, and delivered thirty-six discourses, besides a funeral sermon delivered in the tent.

The most of the residents of Calhoun are farmers. We pitched there at the commencement of harvesting. Help was very scarce, and our congregations were small. As a result of our labors there, nine or ten have commenced to keep the Sabbath, and

have embraced other points of Advent faith.

There are several others who are convinced of the truthfulness of our position, but the cross is so heavy they have not yet fully decided to bear it. That they may speedily make this decision, and that those who have already made it may prove faithful, is our earnest desire and prayer to the Master in whose vineyard we labor. Brethren, pray for us.

J. BARTLETT,

CHAS. L. BOYD.

Tekomah, Burt Co., Neb., Aug. 14, 1873.

Washington Territory.

We have been on this coast about three years. When we came here, there was no one that had ever heard of the third angel's message of Rev. 14, nor of the Sabbath, and they thought us a very curious people. We have tried to live out the truth and keep the commandments of God, but feel that we have failed in many respects. We have done what we could to lead our friends and neighbors into the truth by lending them our papers and what few books we had; and, through the blessing of God, there have two families commenced to keep the Sabbath. Give God the praise. And there are others who are convinced that we have the truth, but have not the courage to move out on it yet. But we still hope they will.

Cannot some one come and preach to us? Cannot some one come over and help us?

We feel anxious for the spread of the truth. We very much want the History of the Sabbath; we think it would do much good here.

May God bless you and the cause. Pray for us.

In hope of eternal life.

HANNAH WARREN.

Missouri.

We left the southern tent at Montevillo on the 28th of July to join the northern tent. The interest at Montevillo was flattering at that time; the whole country was stirred over these solemn truths. On the 30th, we joined Brn. Rogers and Long at Holden. The contrast between the two places was not very encouraging to me. In Holden, a city of about 2500 inhabitants, our attendance was from fifty to seventy-five, where we might expect five hundred or six hundred. But these railroad towns are given to great excess in amusements, money-making, and a fashionable Christianity. We sometimes make mistakes in selecting places of labor; but some of the leading citizens are interested, which we think will open a door for a future field of labor.

We have been laboring here eight days; probably have an average attendance of three hundred. Ministers and all appear to be taken by storm. There is no active opposition from any quarter. We are now about ready to present the Sabbath, when we expect the scene will be somewhat changed. We confidently expect a good work will be done here.

J. H. COOK.

Chapel Hill, Mo., Aug. 13, 1873.

Report from Kentucky.

My last report was shortly after I arrived from Harden County, in May last, since which time, I have held only one regular course of lectures; no important results from it. As usual in this State, there is a general acknowledgment that we have the truth, and some are so zealous that they are ready to defend it by physical strength. There was a Disciple preacher came to Pine Grove, where I had been lecturing, after I left, and said some pretty rough things against me and the cause, and left another appointment; but when he came to fill it, the trustees had locked the door against him.

At the close of the meetings at Pine Grove, there were four willing souls buried with Christ in baptism, as we trust, to rise to walk in newness of life. We intended to organize a little church here ere this, but are waiting for some to develop themselves and to get ready, and also their scattered condition makes it very inconvenient.

My home duties and pecuniary necessities have caused me to labor with my hands, so I could not spend much time in the vineyard of the Lord. There are plenty of calls here for labor, and if we had a minister with proper gifts, there might be something done.

I am now holding lectures at the Hood's Run school-house, as usual, to crowded houses, rain or shine. But what the results will be, God only knows. O brethren, help us by your prayers, for we need them.

S. OSBORN.

Greenup Co., Ky., Aug. 6, 1873.

Northern Illinois Tent.

We closed our meetings in Como, Aug. 3, for lack of interest. A few seemed to be interested, but were so far away or so full of business that they could not afford to come, only on Sundays, and not always then. We

first pitched our tent in the grove, about one-half mile from town. For three weeks, we had rain nearly every day or night, and the mosquitoes were very troublesome. While in the grove, we had a very heavy wind storm, which would have injured our tent if it had not been protected by the trees. We finally concluded to move into the village, where we had a very nice place, but the interest did not rise, as we anticipated. We spent three weeks in our new locality, and left without seeing much good accomplished. Several acknowledged we had the truth, and expressed a desire to keep the Sabbath, but were not decided to commence yet.

We persuaded some to take the REVIEW, and left them to read out. Bro. G. W. Colcord was with me in Como, but has now gone South to help Bro. Bliss with the other tent. We now have our tent pitched in Pontiac. Have had one meeting; about three hundred out last night. There seems to be a fair prospect of doing some good here. May the Lord help us. Bro. Wright, who embraced the truth last summer at Monmouth, is with me. Pray for us, brethren.

T. M. STEWARD.

Minnesota Tent.

THERE are, at Hamilton, the place of our last meeting, some nine keeping the Sabbath; there are about twenty more who are deeply interested. Aug. 11, we took down the tent. Have taken a rest of one week, spending one Sabbath at home with the Pine Island church. It was a good meeting. This little church is now in the best condition it has been in for a long time. This morning we start back to pitch the tent in Spring Valley, a village of about fifteen hundred inhabitants, about six miles from Hamilton. Intend to hold one series of meetings there, and then follow up the interest by holding meetings in the school-houses. We think we are in a good field. Seldom do we find such friendly people and so little prejudice. We are encouraged to labor on in this good cause. We need your prayers. We will try to seek humility and devotion to God, that he may bless.

H. F. PHELPS.

Pine Island, Aug. 18, 1873.

Going Forward.

THE inward working of the Spirit of God upon our hearts will lead us to a consecration of soul in keeping with the great truths we profess to believe. The necessity existing for a closer walk with God should impel us onward to seek him zealously. We want the continual evidence that our ways please him. That we possess the theory of the truth, is no particular sign that we are in favor with God, unless it is vitalized by his Spirit, and reduced to practice in our daily associations with each other and the world. We are living in a period when these solemn truths are being proclaimed, and that they have reached us perhaps a little sooner than others, should be a matter of thanksgiving, that we may be the better able to prepare ourselves for the work before us. In becoming cognizant of these facts, we incur great and solemn responsibilities. God's true and loyal people will be ready to take advance steps when the way is clearly pointed out, without long conferring with flesh and blood. If we are in possession of the spirit of the truth, it will urge us out to make no tarrying, for this is not our place of rest.

As the command to ancient Israel at the shore of the Red Sea was, that they "go forward," so the cry goes out through the ranks of the remnant to move out in the order of his providence, as soon as the light is revealed on their pathway. As we look back to the history of God's ancient people, and see how they were led, and the means that were used to unite and make them a separate and peculiar people, we can see the care God has for those who will follow him, and the jealousy with which he guards his own honor. And although he does not now speak with his people by an audible voice, and lead them by a cloud and pillar of fire, yet, the pathway before us may be just as clearly discerned as when he brought them to the borders of the sea, and bade them, Go forward. Those who have confidence in God and in the messages will be able, as the feet of the priests that bear the ark touch the brim of the waters, to follow on and find themselves on a permanent foundation, even, perhaps, while on all sides stand the raging waters of the deep. God wants us to have a living, daily testimony for the truth, that will keep alive our own energies and shed an influence in the right direction, showing that we do believe what we profess, and are making advancement in our journey. The Lord is as jealous for his glory now as ever. He is leading his people by a way they may not hitherto have known. They may never in the past have been called to make the sacrifices that now seem so necessary for the upbuilding of the cause, and carrying out this work. From the first, it has been a moving out by faith. God laid the burden then on a few chosen ones that he could use to his glory, to venture out as pioneers to prepare the way, until in his providence he should raise up others to unite their voices with them in swelling the cry. The emissaries of

Satan have many times tried to hinder their labors and bring their work to naught; but God has had a care for his own cause, and has stood by it and sustained it so that it has reached a more prosperous condition. He has raised up friends, and we expect he will continue to do so, that will step out by faith on what, to all human appearance, might seem to be an impassable way, as for the children of Israel to enter the sea.

God chose Moses, the meekest man upon the earth, to lead his people out of Egypt, and wrought great things by him; yet the stiff-necked, unbelieving Israelites found abundance of fault with him. "Wherefore," said they, "hast thou dealt thus with us to carry us forth out of Egypt? Is not this the word that we did tell thee in Egypt, saying, Let us alone, that we may serve the Egyptians? For it had been better for us to serve the Egyptians, than that we should die in this wilderness." But Moses tried to encourage them to still trust in the Lord. He had a stronger faith. He believed God was able to deliver them from their enemies; for he had told Moses that he would be honored upon Pharaoh. His strong heart quailed not, but said he to the faint-hearted company, "Fear ye not, stand still, and see the salvation of the Lord, which he will show you to-day: for the Egyptians whom ye have seen to-day, ye shall see them again no more forever. The Lord shall fight for you, and ye shall hold your peace."

Perhaps Moses had repeated to the Lord the murmurings of the people, and chidingly he says to him, "Wherefore criest thou unto me? Speak unto the children of Israel that they go forward." Even yet, Moses may be in ignorance of how they are to accomplish such a feat; but the Lord has not left them, and he continues to instruct him, "but lift thou up thy rod, and stretch out thy hand over the sea, and divide it, and the children of Israel shall go on dry ground through the midst of the sea," &c. Here is an act of faith and obedience for Moses to perform, and, filled with confidence that God will do as he promised, he obeys, and the waters divide according to the word of the Lord, and the people pass on safely, while their enemies are confounded and destroyed. God has vindicated his word, cared for his people, swallowed up the Egyptians, and gotten himself honor. Its history has been carefully preserved and brought down to our time for our learning. Shall we be so far benefited and instructed by it that we may not be as faint-hearted and rebellious as they were, after God had so signally displayed his power and led them in great measure by the senses, and could not finally bring them into the promised land because of their unbelief?

Is it not as plain to the eye of faith that God is leading out a people from this dark world, that will finally share in the glorious deliverance that is just before us, as that he led the first house of Israel? And does not faith as fully grasp the fact, that perfect obedience is required in following out the openings of his providence in spreading our message? Sacrifices may be required at our hands to forward this work that will call for a large share of faith; but we should remember that this is the victory that overcometh, even our faith. God will be pleased, and will by-and-by shed on his waiting people the riches and blessing of his full salvation.

It is with joy that I read in the REVIEW the tokens of God's commandment-keeping people getting nearer to him, for in this is our only hope that our advancement in the love of the truth will be permanent. My constant prayer is, that we may individually be fitted up to do all his will, especially, that wisdom, power, and faith, may be given to those at the head of the work, and that we may all come into the unity of the faith.

A. M. LINDSLEY.

Vermillion, Os. Co., N. Y.

Obituary Notices.

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

FELL ASLEEP, in Battle Creek, Mich., Aug. 18, 1873, Melinda Helen, daughter of B. and Nettie Salisbury, aged 14 months. Sermon from Heb. 2: 10.

Jesus trod the path of sorrow,
That our sorrows he might know,
Died to bring our "happy morrow,"
Free from tears, and death, and woe.

We adore thy condescension,
Sympathizing Priest above.
Thou art perfect in compassion—
Make us perfect in thy love. J. H. W.

DIED, near Gibson, Ford Co., Ill., Aug. 8, 1873, of flux, Frankie, son of Abel and Martha J. Platt, aged four years, four months, and eight days. By request of the mother, the 15th chapter of 1 Corinthians was read.
MARY A. JONES.

DIED, near Bowling Green, Ohio, July 26, 1873, of spinal affection, Adalay Underwood. She neglected her soul's salvation until taken sick. She desired to live, that she might be a laborer in the Master's vineyard.
JANE RALSTON.

