

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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THE LAND I LOVE.

My heart is onward bounding,
Home to the land I love;
Its distant vales and fountains
My wishful passions move.
Fain would my thirsty spirit
Its living freshness breathe,
And wearied soul find resting
Its hallowed shades beneath.

No soil of Nature's evil,
No touch of man's rude hand,
Shall e'er disturb around us
That bright and blissful land.
The charms that woo the senses
Shall be as bright, as fair,
For all, while breathing round us,
Shall tell of Jesus there.

What light, when all its beaming
Shall own him as the Sun!
What music, when its breathing
Shall bear his name along!
No pause, no change of pleasure,
No cloud to dim our view,
The draught that lulls our thirsting,
Shall wake our thirst anew.

JUST THINK OF THIS!

BY ELDER D. M. CANRIGHT.

TAKING the *Sacramento Weekly Union*, for Aug. 1, 1874, I had the curiosity to look it through, and mark every item touching all manner of crimes and unnatural phenomena. Though I was prepared to see a long list, yet I was astonished to find, when I was through, every page all marked up. Indeed, it seemed to be but one long list of murder, robbery, suicide, and wickedness.

To give the reader some idea of this terrible record, I will simply give a list of the crimes committed. Remember that this is only the record of one week, and simply of one paper; and these are only the more notable cases which have attracted public attention. Of course, a large number pass undiscovered. If this is the record of one paper for one week, away on the Pacific Coast, what must it be, putting all these items together, for one week all over the country from Maine to California, from Florida to Minnesota? But now listen:—

W. B. Bourne committed suicide. A Chinaman murdered. A woman stabbed. J. Leonard attempted murder. A shoe factory fired by an incendiary. Showman arrested for crime. A shop-keeper strangled, and his shop robbed in daylight. A shooting affray, in which one man is killed. Corona, a bandit, arrested. Lugo convicted of man-slaughter. A suit for libel. An officer shoots a prisoner. A case of forgery. A sad case of insanity. Another case of burglary. A man stabbed and killed. A Senator arrested for corruption. Five men killed by the Indians. Railroad train assaulted by a gang of thieves. An arrest for forgery. A thief caught. Another burglary. A ship's crew arrested for mutiny. A case of highway robbery. A woman kidnapped and outraged. Jewelry store robbed. A mob resists the law and overpowers the officers. An incendiary arrested. Express wagon robbed. Another express wagon robbed. A fight in the theater. Another suicide. Man arrested for embezzlement. Another suicide. Another case of embezzlement. Attempted murder. Attempted robbery. A woman outraged and the villain killed. Two men murdered. A case of black-mailing. A stage robbed. Man sentenced to death. A safe robbed. A man stabbed. Two masked men rob another stage. Another suicide. An-

other burglary. Man commits bigamy and absconds. Another forger arrested. A boy shoots his brother. A man convicted of burglary. A man convicted of forgery. A woman found murdered. A man sentenced to be hung. A boy stolen. Twenty men arrested for perjury. Another suicide. Elopement. A man murdered. A whole family murdered. A man cuts his throat. Arrest for man-slaughter. A man becomes insane. Another case of insanity. A man sentenced for villainy. Attempt to poison. Another suicide. A boy shot. A man sentenced for larceny. Arrested for house-breaking; another for stealing. Another case of burglary. A case of adultery. A shooting affray. Another suicide. A forger arrested. A diabolical attempt at incendiarism. Fraud in election. A man kills his child and then commits suicide. Two criminals arrested. One man stabs another.

There, reader, what do you think of that for a list of crimes for one week, picked up by one paper, most of these cases being confined to the Pacific Coast? This hardly looks like the dawn of the millennium.

The *Carson Tribune* advocates the formation of a vigilance committee in that town. The *Tribune* says: "In this little country town not a night passes but some hoodlum endeavors to force his way into private residences. Complaints of the kind are brought to us, and we can suggest no remedy beyond the free use of cold steel and leaden pills. Let the people get together and organize themselves into a protective society." This indicates how bold and lawless ruffianism is becoming.

RECENT STORM IN NEVADA.

The *Carson City Tribune* says of the recent storm:—

It would seem as if cloud bursts were an epidemic at this time and also that the disease of the air, or whatever it may be called, is not confined entirely to the arid regions of Nevada, Utah, and Arizona. On Saturday afternoon there was a rain of ten minutes' duration at Truckee, such as was never seen before.

TERRIBLE STORM IN ARIZONA.

The *Prescott Miner*, of July 17, devotes a large portion of its space to a terrible storm which visited that Territory on the 9th instant.

WATER-SPOUT IN NEVADA.

Great flood at Eureka, Nevada, and loss of life—terrible scenes—thirty houses carried away.

A water-spout burst over the railway track near Toano yesterday evening, doing much damage to the road. An emigrant train was thrown from the track and five passengers were killed.

The past few days, says the *White Pine News* of July 25, have been prolific of thunder storms, accompanied with immense quantities of rain, visiting us nearly every day. Late intelligence from Washburne's informs us that one day last week the inhabitants of that locality were placed in much peril from the effects of a cloud-burst. The water emptied out so suddenly upon the earth, swept down the ravines and creeks, carrying away bridges and everything in its course.

Kentucky suffered much damage from a great storm on Sunday night. Corn was injured to the extent of \$100,000. A storm also fell on the country about Columbus, Ohio, doing much damage.

SALT LAKE.—A dispatch dated at Salt Lake, July 23, says:—

During a heavy storm this afternoon, the Catholic church was struck by lightning and badly damaged. A cloud also burst, inundating the streets and private residences. Such weather here at this season is unprecedented in the recollection of the oldest residents. It is still raining.

HEAVY RAINS AND DAMAGE ABOUT COLUMBUS, OHIO.

COLUMBUS, JULY 27.

Heavy rains last night, and much damage by water, destroying property stored in cellars. Two barns east of the city were struck by lightning; one was entirely destroyed, with much valuable property.

STEAMER LOST.

NEW YORK, JULY 24.

Nassau advices state that the Pacific Mail Company's steamer, *City of Guatemala*, Capt. Hildreth, from New York for Aspinwall, was lost on the north-east point of Walling Island, Thursday, July 16, at midnight.

LONDON, JULY 27.

A special to the *Times*, describing the storm in Moravia, says the town of Azagra was destroyed by a torrent; sixty-four houses were demolished and few inhabitants escaped with their lives. The railways were badly damaged in every direction.

The States in the Upper Mississippi Valley were visited with a violent storm of wind and rain on Friday night.

At Sarnia, Ont., a terrific thunder storm passed over the city on Sunday morning, doing great damage to property.

What a list of terrible storms in so short a time! Commenting on them the *Union* says:—

On a wider field they had also their cloud-burst in Ohio and Kentucky some hours after the catastrophe at Pittsburg. It was a storm, but one, in places, closely resembling water-spout, and attended by terrible scenes and great destruction of property, as also, it is to be feared, of life. All over the country these storms have been of unusual frequency and dreadfully destructive this year. The lightning, the hurricane, the water-spout, number their victims this summer in the Western States by hundreds. And in many parts of Europe the same phenomena prevail, with a sprinkling of earthquakes in places where the earthquake is hardly ever felt. The cause is a mystery. The comet theory is not worth considering. Greater comets have come nearer to us and gone out again into the illimitable fields of space without affecting the atmosphere of the earth, or producing any appreciable effect in the weather. We must search for the cause in other directions. Surely, there is one; and where the effects are so astounding and so general, it ought not to remain undiscovered. We hope the astronomers, assisted by "Old Probabilities," will busy themselves in unfolding the mystery and informing the world as to the real cause of the weather phenomena now and for some months astonishing and alarming the world.

Again it remarks:—

The occurrence of three such phenomena all within the space of an hundred hours and distributed over so wide a part of the world, must be regarded as among the most remarkable weather-wonders of record.

Here follows its record of other calamities:—

The steamer *Altoona* brings Yokohama dates to July 4. The Japanese steamer *Tai Q. Maru* was lost on the fifth of June on the west coast. Twenty-seven lives were lost.

Six persons were killed by a stroke of lightning near Louisville, Ky., on Saturday.

Fort Wayne, Indiana, was visited by a very destructive storm on Friday. Much property was ruined.

An entire village in Navarre, Spain, has been covered by a land-slide, and over 200 persons were killed.

EARTHQUAKE AT VIENNA.

VIENNA, July 26.

A shock of earthquake was felt here to-day violently.

Prince's Dock, Liverpool, was damaged by fire yesterday to the extent of \$1,000,000.

Fire at Newburg, N. Y.; loss, \$75,000.

Fire at Vicksburg, Miss.; loss, \$40,000.

Fire in New York; loss, \$20,000.

Fire at New Orleans; loss, \$40,000.

Losses by the water-spout at Eureka aggregate \$150,000 at that one place. To which must be added a list of lives lost, the number not yet being fully known.

Cholera is increasing in parts of India.

A GREAT DROUGHT IN SONORA.—A correspondent at Guaymas, Sonora, under date of June 25, says the times are very dull, and prospects bad for anything better. Everything is dried up; no rain last year and none this year so far. Fountains and fountain-heads, never dry before, are so now. Fresh water is sold as a luxury. The only life is the arrival of a San Francisco steamer every twenty days. The State Congress has been in session at Ures since May 26.

Several fields of potatoes at Tomales have been nearly destroyed by grasshoppers.

The appearance of caterpillars in the interior of South Carolina is the cause of great apprehension among cotton planters for the safety of the crop.

A STRANGE DISEASE IN MEXICO.

TALLENANGO, June 23.—A most singular and unaccountable disease, commonly known as the

"bursting sickness," has broken out in this vicinity, and already has spread to many of the neighboring villages and cities. The people are in consternation by reason of the many deaths which have occurred. The doctors—wretched medical men at the best—are at a loss how to deal with the trouble, and the priests have their hands full. Tlalenango, Bolanos, Cartagena, and even Sanceda Hac, are suffering more or less, and there is no telling where or when the disease is to stop. I am not an expert in describing sickness, but the trouble seems to be an unusual discharge of nerve force into the brain. The symptoms are sudden nausea, followed almost immediately by a severe and sharp pain along the spine, proceeding from its lower extremity to the head, and described as feeling as though a blunt knife were scraping upward. There is then—when the pain reaches the back of the head—a sharp and poignant distress there which makes the patient delirious, although it never produces unconsciousness or loss of the right use of the senses. The eyes are bloodshot and wild, with pupils greatly contracted. The sensitiveness to light is intense, so that even in paroxysms of excruciating agony the patient will rise and seek a dark place. This state lasts commonly not more than from thirty to forty minutes, during which the patient feels as though his head were splitting; and when this condition lasts for about half an hour the cranium actually bursts open at the sutures, as is sometimes the case with infants whose heads split thus after death from water on the brain. The sound produced by this rending asunder of the bones of the skull can plainly be heard full ten feet from the patient. It is said that in some instances the disruption is extremely sudden, and accompanied with a noise still louder. This occurs, too, at a moment when the sufferer is in full consciousness, and it is most terrible to witness. The disease broke out at the silver mining region at Bolanos about two weeks ago, and the cause is unknown. About 300 persons, generally adults, have already died of it, and it is yet spreading. The sickness is, so far as I know, as unique as it is singular.—*Correspondence New York Graphic*.

There, reader, that completes the terrible list in one number of one weekly paper! Does this look like the near approach of the millennium? Does it not look more like the condition of Sodom on the eve of its overthrow? and are not these terrible calamities evidence that the judgments of God are coming on the land? As we see how anxiously men are watching these things, it reminds us of the words of Jesus describing the last days: "Men's hearts failing them for fear, and for looking after those things which are coming on the earth." Luke 21: 26.

Santa Clara, Cal.

Babylon Is Fallen.

"AND there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication." Rev. 14: 8.

This message is the second of a series of three which, from their character, and the nature of the work designed to be accomplished by them, are clearly located, and must precede the coming of the Son of man, upon the white cloud, to reap the harvest of the earth. They are, therefore, emphatically, a threefold warning of the approaching end. The second contains a most solemn announcement.

This "great city," or "Babylon," is certainly symbolical, representing corrupted Christianity or apostate Christendom. Compare Rev. 17: 1-6, with verse 18. Her fall, therefore, must be a moral fall, and the reason assigned for this fallen, or low, condition is "because she made all nations drink of the wine of the wrath of her fornication."

Here is represented the false doctrines which the church, during her apostasy, has propagated, adulterating and corrupting the pure truths of God's word. And out of this mixture of truth and error have grown her different creeds, which are as various as her costly towers. And as a result, we now behold what we might expect; instead of unity, division; instead of

love, envy and jealousy; instead of piety, ungodliness; and instead of faith, unbelief and skepticism.

There never was a time when there were so many professing godliness, and so little devotion; so many teachers of the people, and so little real burden for the salvation of precious souls; when there was so great a need of reform, and so bitter an opposition to it, as at the present time.

We see developed before our eyes the photograph which the apostle painted eighteen centuries ago: "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof; from such turn away." 2 Tim. 3:1-5.

With the false doctrines of corrupted Christianity have the nations of the earth been brought to a state of spiritual intoxication. A drunken man is insensible to danger, however imminent it may be, and cannot be aroused. He heeds not the note of warning or the kind voice of supplication.

There the nations of the earth are represented, morally, when the day of the Lord bursts upon the world. The prophet Isaiah says, "Stay yourselves, and wonder; cry ye out, and cry: They are drunken, but not with wine; they stagger, but not with strong drink. For the Lord hath poured out upon you the spirit of deep sleep, and hath closed your eyes; the prophets and your rulers [heads, margin], the seers hath he covered." Chap. 29:9, 10.

The reason why the Lord thus deals with the people is evidently given in the following chapter: "Now go, write it before them in a table, and note it in a book, that it may be for the latter day [margin]; that this is a rebellious people, lying children, children that will not hear the law of the Lord; which say to the seers, See not; and to the prophets, Prophecy not unto us right things; speak unto us smooth things, prophecy deceits; get you out of the way, turn aside out of the path, cause the Holy One of Israel to cease from before us." Chap. 30:8-11.

And the apostle in his letter to Timothy charged him to "preach the word;" for the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables.

Like men in a state of intoxication, regardless of danger and of the voice of warning, they reply: "We have made a covenant with death, and with hell are we at agreement; when the overflowing scourge shall pass through, it shall not come unto us; for we have made lies our refuge, and under falsehood have we hid ourselves." Isa. 28:15.

Then the time hastens when the above announcement must be repeated, and its power increased. This we find in Rev. 18: "After these things I saw another angel come down from Heaven, having great power; and the earth was lighted with his glory, and he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and the cage of every unclean and hateful bird." Compare also Jer. 5:25-31, and 2 Tim. 3:1-5.

Is it surprising that this solemn announcement should be made when such a state of things exists as is here described? Indeed, it would be truly wonderful if the cry was not raised, the trumpet blown, and the alarm sounded in the ears of those who have ears to hear, that they may accept the gracious invitation: "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." Rev. 18:4. For God has in the past always preceded his judgments by a faithful warning to those upon whom they were to fall. But it will be in the future, as it was then, there will be but few who will hearken to the sound of the trumpet and heed the warning, while the multitude pass on unconcerned and unmoved. They will have no relish for unadulterated truth, but will clamor for "fables," the doctrines and commandments of men.

From this impure fountain have the na-

tions of the earth been drinking, until stupor has seized them, and wrapt in carnal security they lie dreaming of "peace and safety" and "a good time coming," seeing in their visions a world's conversion and universal brotherhood.

The words of the apostle are applicable. Oh! that all would take heed and be warned by them. "But of the times and the seasons, brethren, ye have no need that I write unto you. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape. But ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are all the children of light, and the children of the day; we are not of the night, nor of darkness. Therefore let us not sleep, as do others; but let us watch and be sober. For they that sleep sleep in the night; and they that be drunken are drunken in the night." 1 Thess. 5:1-7.

R. M. KILGORE.

Prophecy.—No. 7.

We have examined certain prophecies relating to the Jews, as an illustration of the fact that God has in his word foretold the history of certain nations or classes of mankind. Many prophecies concerning other nations and classes, similar to those which we have examined concerning the Jews, may be found in the Bible, but we shall here only briefly refer to two more examples of this kind. In Jeremiah and Ezekiel are prophecies relating to Egypt, a few verses of which we here quote. "The word that the Lord spake to Jeremiah the prophet, how Nebuchadrezzar king of Babylon should come and smite the land of Egypt." Jer. 46:13. "It shall be the basest of the kingdoms; neither shall it exalt itself any more above the nations: for I will diminish them, that they shall no more rule over the nations." Eze. 29:15; also 30:10-13.

We give one brief extract from Volney's "Travels," vol. i, pp. 74, 103, &c.

"Such is the state of Egypt. Deprived twenty-three centuries ago of her natural proprietors, she has seen her fertile fields successively a prey to the Persians, the Macedonians, the Romans, the Greeks, and Arabs, the Georgians, and, at length, the race of Tartars, distinguished by the name of Ottoman Turks. . . . The system of oppression is methodical. Everything the traveler sees or hears reminds him he is in the country of slavery and tyranny. In Egypt there is no middle class, neither nobility, clergy, merchants, nor land-holders. Ignorance, diffused through every class, extends its effects to every species of moral and physical knowledge."

In Exodus 17:14-16, we find a prophecy relating to the Amalekites, a nation that fought with the children of Israel while on their journey to the land of Canaan. It reads as follows:—

"And the Lord said unto Moses, Write this for a memorial in a book, and rehearse it in the ears of Joshua: for I will utterly put out the remembrance of Amalek from under heaven." "For he said, because the Lord hath sworn that the Lord will have war with Amalek from generation to generation." Verse 16.

Here is a prediction foretelling the fact that their name should be utterly blotted out; not that they should be scattered among all the nations of the earth, nor that they should become the basest of nations; but that there should be war with them from generation to generation until the last one of that nation should cease from the earth.

In the "Union Bible Dictionary," by the Am. Tract Society, under the word Amalekites," are the following remarks and references:—

Ex. 17:8-16; Num. 14:45; 1 Sam. 15. A remnant still escaped and subsisted afterwards: "David defeated them on several occasions, 1 Sam. 27:8; 30:1; 2 Sam. 8:12; and they were finally blotted out by the Simeonites in the time of Hezekiah, 1 Chron. 4:43, thus fulfilling the prediction of Balaam. Num. 24:20. Haman, the last of the race mentioned in Scripture, perished like his fathers in conflict with the Jews. See the book of Esther."

We next call attention to prophecies which relate, not to nations or classes of men, but to certain individuals. There are many of this kind in the Bible, but we shall refer to only two cases to illustrate

the fact that there are such predictions, and, though relating to individual cases, they have been as surely fulfilled as if they had related to all the world.

It will be seen by reading 1 Kings 21 that Ahab, king of Samaria, and his wife Jezebel, conspired together to take the life of Naboth, and succeeded in accomplishing their wicked design; and God determined to bring certain judgments upon them for their wicked deed, which determination was made known to them by the mouth of Elijah.

"And the word of the Lord came to Elijah the Tishbite, saying, Arise, go down to meet Ahab king of Israel, which is in Samaria: behold, he is in the vineyard of Naboth, whither he is gone down to possess it. And thou shalt speak unto him, saying, Thus saith the Lord, Hast thou killed, and also taken possession? And thou shalt speak unto him, saying, Thus saith the Lord, In the place where dogs licked the blood of Naboth shall dogs lick thy blood, even thine." Verses 17-19.

"And of Jezebel also spake the Lord, saying, The dogs shall eat Jezebel by the wall of Jezreel." Verse 23. Of Ahab it was said the dogs should lick his blood; but of Jezebel it was said the dogs should eat her.

We find the record of the fulfillment of the prediction concerning Ahab in chapter 22, verses 35-38, which event happened about two years after the prediction was uttered. It reads as follows:—

"And the battle increased that day: and the king was stayed up in his chariot against the Syrians, and died at even: and the blood ran out of the wound into the midst of the chariot. And there went a proclamation throughout the host about the going down of the sun, saying, every man to his city, and every man to his own country. So the king died, and was brought to Samaria; and they buried the king in Samaria. And one washed the chariot in the pool of Samaria; and the dogs licked up his blood; and they washed his armor; according unto the word of the Lord which he spake."

The prediction in regard to Jezebel was fulfilled about fifteen years after it was spoken by the mouth of the prophet. We find the record of this event in 2 Kings 9:33-36. "And he said, Throw her down. So they threw her down: and some of her blood was sprinkled on the wall, and on the horses: and he trode her under foot. And when he was come in, he did eat and drink, and said, Go, see now this cursed woman, and bury her: for she is a king's daughter. And they went to bury her; but they found no more of her than the skull, and the feet, and the palms of her hands. Wherefore they came again, and told him. And he said, This is the word of the Lord, which he spake by his servant Elijah the Tishbite, saying, In the portion of Jezreel shall dogs eat the flesh of Jezebel."

Thus we learn what a fearful thing it is to have the judgments of God predicted against mankind either as nations or individuals!

W. H. BLAISDELL.

Allegiance.

PUT them in mind to be subject to principalities and powers, to obey magistrates, to be ready to every good work. Titus 3:1.

"Open allegiance is surely the soldier's duty. No covert homage can avail. What measure of recognition or protection can he reasonably expect who publicly disowns and disclaims his leader?" So to the thoughtful mind a verse occurs bearing no indistinct and indefinite meaning: "Who-soever shall be ashamed of me and my words, of him shall the Son of man be ashamed when he cometh in the glory of his Father with his holy angels." Again, "If we deny him, he will deny us."

"Can we wonder at his rebelling against his earthly prince who has renounced all fidelity to his Heavenly Sovereign? Heartfelt allegiance to a supreme ruler, and unwavering loyalty to the powers that be, are intimately blended. A truly religious man will never be a factious subject."

"ETERNITY! Eternity! Eternity!" says an able but neglected writer. "Carry the view of it about with you, if it be possible, through every waking hour of your life; and be fully persuaded that you have no business, no interest in life, that is inconsistent with it; for whatsoever would be injurious to this view is not your business, is not your interest."

Like Begets Like.

PARENTS, do you know that just as you act toward your children so they will act? that the same disposition you manifest in their presence they will copy? It is so. Watch your children and see. Do you not discover that they are but a faithful representation of yourself? If you desire your children to love and respect you, love and respect them. If they do not love and respect you, just blame yourself for it. If after a short absence from them you desire that they should meet you with tokens of love, manifest the same to them. If they do not do it, it is merely because they are afraid of you. They fear to approach you lest they should be rudely repulsed.

There is a timid-looking little girl. Her heart beats with just as much love as any of her age and circumstances. There is her mother or guardian who has been absent a few days. The child approaches timidly, cautiously, yes, awkwardly. What makes her do so? She is afraid. Now see—my heart aches—have not you a kiss for mother? The child hardly knows whether to kiss or not. Her chin drops upon her breast, her hands by her side. Have not you a kiss? There now, giving her a rude push, you do n't like me, you naughty girl. The child cries. Anger fills her bosom on account of such conduct.

There is another mother. Her children are no more lovely by nature, but love has been cultivated. The mother is returning to them. See! see! the children almost fly to her. Her arms are spread open wide to receive them all at once, and more too, they know they will be warmly received. They have a kiss—yes, any number of them. They love their mother, and are not afraid to manifest it.

Where is the difference between these and the first mentioned? Simply in the way they are managed; simply in the conduct of these two mothers toward their children. The one is coarse in her manners and selfish in her ways; she has no time to be a child—no time, it may be, to speak a kind word. The other is kind, loving, with always a kind word for her children. She talks love, she acts love toward them. If she is gone they miss her, and long for her return. And when she returns, the seed she has sown has ripened in her absence and it is ready to be poured back upon her with interest compounded.

Tell me, reader, which you are. Which is the Christian? H. F. PHELPS.

Litchfield, Minn.

Ignorance of Teachers.

If there is anything peculiarly trying, it is to sit and listen to the mistakes and errors and ignorance of a public teacher, especially if he be a teacher of morals and practical religion. If a school-teacher would attempt to teach his school that three times four are thirteen, the error would be soon discovered, and a continuance of such teaching would consign him to perpetual contempt. Yet we find that while men in general would despise a teacher who would commit errors in teaching the multiplication table, yet they will look calmly on, and see the gravest errors taught in theology, and look upon such errors and such ignorance as harmless, because popular opinion attaches little importance to such matters.

It is this apathy upon religious subjects, and this carelessness as to what we believe, which have ever since the fall of our first parents made our race the willing victims of those systems of error which have held the people in the bonds of idolatry and false Christianity. This weakness has prepared the way for the reign of the papal church, and for the reception of all those erroneous opinions extant everywhere, which have come down to us refined and polished by the papal church, received by that power from the pagan systems, preceding her, and by the papacy baptized and consecrated.

It is very sad indeed to witness the credulity of Adam's posterity, when false doctrines are skillfully and eloquently offered from the pulpit, especially if some gilded bait is used to entice the unwary listener, or some of the terrors of public opinion or authority are displayed to intimidate and terrify.

It has been by the means of such fears and charms as we have mentioned that error has thrived, not by palming them all at once upon the people, but gradually they have come in. Like weeds in a neglected field, or like thistles and thorns in a desert-

ed highway, errors and systems of error have taken root and established themselves as loved and sacred treasures; and as heathen nations often worship and cherish the foulest of reptiles as their deities, so do professed Christian bodies esteem and cherish favorite errors as much if not more than the most sacred truths of the word of God.

It was not necessary that any one teacher should be wholly an errorist; if he would teach but one error among a thousand truths, and his successor should only add another, and his converts continue to multiply the error, it would in the fruitful soil of man's inventive genius come to be what we see before us in these last days.

It is painful to listen to the popular preaching of the day, and hear the doctrines of the gospel, so well explained and urged home, and the next sentence, full of invectives against the present work of God in our land; to hear the eloquent speaker at one moment hold before his audience the very truths of God which we need, and, at the next breath, blasphemously ridicule the work of the Judge, and his servants the angels, and the heavenly sanctuary, so reverently alluded to by the sacred writers. Seeing these signs before us, we do well to consider the cause, and origin, and final issue.

JOS. CLARKE.

The Cross of Christ.

WHY do we droop and languish under the cross of Christ? He says, "My yoke is easy, and my burden is light." If this be so, why do we complain? No one who professes to believe the sacred word of God will dispute this in plain language; yet thousands who are striving for eternal life virtually deny this in almost every prayer-meeting they attend, when they testify of their trials and troubles. They say, My trials are greater than I can bear. What is this but virtually accusing our Lord of saying that which is not true?

It is highly displeasing to God for us to be always complaining of our crosses and trials. Look on the bright side, remembering that every cloud, no matter how black it appears, has a silver lining. Think also of what Jesus bore for you. You can never suffer the agony of mind he did. You can never realize the burden there was upon him. Think how he came to earth, giving up the glories of Heaven, and being subjected to trials and temptations on every hand, and finally dying the shameful death of the cross; and your sins were upon him.

If you feel discouraged, tell it to Jesus. Do not discourage others by telling it to them. Think of the goodness of God to you and tell of that. We should lift our cross cheerfully, and proceed on our way, "looking unto Jesus, who is the author and finisher of our faith."

My brother, my sister, look around you and behold what God has created for us to enjoy. Look up and thank him with a full heart, realizing the source from whence these blessings come.

ALLIE CHURCH.

The Restitution. Acts 3:21.

BY ST. CYRIL, BISHOP OF JERUSALEM, A. D. 350.

ADAM received the doom, "Cursed be the ground—thorns and thistles shall it bring forth," &c. For this cause Jesus wears the thorns, that he might cancel the doom; for this cause also was he buried in the earth, that the cursed earth might receive, instead of the curse, the blessing.

Our Lord Jesus Christ then comes from Heaven, and he comes with glory at the end of the world, in the last day. For this world shall have an end, and this created world shall be made new. For since corruption, and theft, and adultery, and every sort of sins, have been poured forth over the earth, and blood has been mingled with blood in the world, therefore that this wondrous dwelling-place may not remain filled with iniquity, this world shall pass away, that that fairer world may be made manifest. And wouldst thou receive proof of this out of the express words of Scripture? Listen to Esaias, saying, "And the heavens shall be rolled together as a scroll, and all their host shall fall down as the leaf falleth off from the vines, and as a falling fig from the fig-tree." And the gospel says, "The sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven."

The Lord shall roll up the heavens, not that he may destroy them, but that he

may raise them up again, more beautiful. Hear David the prophet saying, "Thou, Lord, in the beginning, hast laid the foundations of the earth, and the heavens are the work of thy hands; they shall perish, but thou remainest." But some one will say, "Behold, he says plainly, They shall perish." Here in what sense he says they shall perish, it is plain from what follows: "And they all shall wax old as doth a garment; and as a vesture shalt thou fold them up, and they shall be changed." For as a man is said to "perish," according to that which is written, "The righteous perisheth and no man layeth it to heart," and this, though the resurrection is looked for, so we look for a resurrection, as it were, of the heavens also, "The sun shall be turned into darkness, the moon into blood." And again, hear Christ saying, "Heaven and earth shall pass away, but my word shall not pass away;" for the creatures are not equal in honor with the Master's words.

The things then which are seen shall pass away, and there shall come the things which are looked for; things fairer than these; but as to the time, let no one be curious. For "it is not for you," he says, "to know the times and the seasons which the Father hath put in his own power." And venture not thou to declare when these things shall be, nor, on the other hand, abandon thyself to slumber. For he saith, "Watch, for in such an hour as ye think not, the Son of man cometh." But seeing that it behooved us to know the signs of the end, and whereas we are looking for Christ, therefore that we may not be deceived and perish, nor be led astray by that false Antichrist, the apostles, moved by the divine will, address themselves by a providential arrangement to the true teacher, and say, "Tell us when shall these things be, and what shall be the sign of thy coming and of the end of the world." We look for thee to come again, but Satan is transformed into an angel of light; put us therefore on our guard, that we may not worship another instead of thee. And he, opening his mouth, says, "Take heed that no man deceive you." And you, hearers, who now, as it were, see him with the eyes of your mind, listen to him saying the same things to you likewise: "Take heed that no man deceive you." And this word exhorts you all to give heed to what is spoken; for it is not a tale of things gone by, but a prophecy of things future, and which will surely come. We prophesy not, for we are unworthy; but we set before you the things which are written, and tell you the signs. Observe then which of them have already come to pass, and which yet remain, and make thyself safe.—*Catechetical Lectures, xv. 3.*

Angels in the Way.

"AND Jacob went on his way, and the angels of God met him." Gen. 32:1. He went—walked—on his way—not his own way, only in that it was God's way for him, and while obeying the command of God, or the leadings of the Spirit, such a wonderful blessing was vouchsafed to him as meeting the angels of God. They might have come to him, it is true, had he remained in his place; but he saw them sooner for going "on his way," not one, but many; and he knew them, for he said, "This is God's host." We all know that beautiful history—his fear of Esau—his anxiety to find favor with him—his tenderness in providing for the safety of his family. Who can read unmoved that remarkable prayer, verses 9-12, where he takes God's own words and promises, and lays them before him as though he could not be detained: "The Lord which saidst unto me, Return unto thy country, and to thy kindred, and I will deal well with thee," and, "Thou saidst, I will surely do thee good."

To every Christian, if they will but go on their way—go forward in the path of duty whatever it may involve: a sacrifice of our own ease and pleasure for the good of another—a call—a word of exhortation or prayer—an appeal to some impenitent when we know not how it will be received; to stand by the couch of suffering which we are powerless to relieve; to see another struggling under a burden we cannot lighten; in any and all the daily duties and hourly experiences of the Christian's life, if we will but go on in God's strength, we shall surely meet the angels. "The angel of the Lord encampeth round about them that fear him, and delivereth them."—*Sel.*

THE WATCH AT THE SEPULCHER.

THE CENTURION.

FROM east to west I've marched beneath the eagles;
From Pontus unto Gaul;
Kept many a watch, on which, by death surrounded,
I've seen each comrade fall.

Fear! I could laugh until these rocks re-echoed,
To think that I should fear,
Who have met death in every form unshrinking,
To watch this dead man here.

In Dacian forests, sitting by our watch-fire,
I've kept the wolves at bay;
On Retian Alps escaped the ice-hills hurling,
Close where our legion lay.

On moonless nights, upon the sands of Libya,
I've sat with shield firm set;
And heard the lion roar; and in this fore-arm
The tiger's teeth have met.

I was star-gazing when he stole upon me,
Until I felt his breath,
And saw his jewel eyes gleam: then he seized me,
And instant met his death.

My weapon in his thick-veined neck I buried,
My feet his warm blood dyed:
And then I bound my wound, and till the morning
Lay couched upon his side.

Here though the stars are veiled, the peaceful city
Lies at our feet asleep;
Round us the still more peaceful dead are lying,
In slumber yet more deep.

A low wind moaning glides among the olives,
Till every hill-side sighs:
But round us here the moaning seems to muster
And gather where he lies.

And through the darkness pale faint, gleams are flying,
That touch this hill alone:
Whence these unearthly lights? and whence the shadows
That move upon the stone?

If the Olympian Jove awoke in thunder,
His great eyes I could meet;
But his if once again they looked upon me,
Would strike me to his feet.

He looked as if my brother hung there bleeding,
And put my soul to shame:
As if my mother with his eyes was pleading,
And pity overcame.

But could he save? He who in death was hanging
On the accursed tree,
Was he the Son of God? for so in dying,
He seemed to die for me.

All my pitiless deeds came up before me,
Gazed at me from his face:
What if he rose again, and I should meet him!—
How awful is this place!

—Hours at Home.

A Bond of Relationship.

THE present Empress of Russia, wife of Emperor Alexander, comes from the Grand Duchy of Hesse-Darmstadt. Prince Karl, of the same house, married a Prussian Princess, daughter of the lately deceased Prince Albrecht. They, however, separated. The Princess is said to be slightly deranged. These two alliances form two links in the chain. The Prussian (now the German) Crown Prince and the Hessian successor, Prince Louis, married sisters, from the royal house of Great Britain, Princesses Victoria and Alice. Their brother, the Prince of Wales, and the Crown Prince of Russia married daughters of the royal house of Denmark, Princess Adelaide and the beautiful Princess Maria Feodorowna. The Crown Prince of Denmark chose a Princess from Sweden, great-niece of Emperor William, connected through her mother with the house of Netherlands, and on its side with the house of Weimar and Wurtemberg, and through the Princess, daughter of Emperor Paul, with the Russian court; and again the Princess Olga Nikolajewna married the king of Wurtemberg, and the Wurtemburger Princess Sophie, daughter of Princess Katharina Pawlowna, married the king of Holland. The wife of Emperor Paul, Maria Feodorowna, and the deceased Princess Helena were both Wurtemberg Princesses. The second son of the Denmark house, George I., King of Greece, married the Princess Olga Constantinowna. The head of the Saxe-Coburg house, Duke Ernst, is married to a Princess from Baden; the Grand Duke of Baden married the only daughter of Emperor William; the Grand Duke Michael Nikolajewitsch chose a sister of the Grand Duke of Baden and of the Grand Duchess Saxe-Coburg-Gotha, and Prince William of Baden chose a daughter of the Grand Duchess Maria Nikolajewna, thus uniting all these houses in close connection.

The present Empress Augusta of Germany and her sister, Princess Karl, unite the house of Weimar with that of Hohenzollern, and are related through their mother to the royal house of Russia. The Queen of Sweden, as a Princess of Nassau, is in a two-fold manner related to the Holland house of Orange as a sister-in-law of Prince Peter of Oldenburg and aunt of the Grand Duchess Alexandra Petrowna, while the deceased Queen, a princess of Leuchtenberg, was sister-in-law of the Grand Duchess Maria Nikolajewna.

The Grand Duke Constantine and Grand Duke of Oldenburg, King George of Hanover, Prince Albrecht of Prussia, the lately

deceased Prince August of Sweden, the Duke of Anhalt, and the heir-expectant of Swartzburg-Sondershausen, all married Princesses of the house of Sachsen-Altenburg, thus making a network of cousinship which binds in a manifold way all the royal houses of Northern Europe.

The foregoing is a good illustration of the words of Daniel. "They shall mingle themselves with the seed of men; but they shall not cleave one to another." Dan. 2:43. Daniel is here describing a universal kingdom in four grades of succession; and of the last he says, "The kingdom shall be divided." This division is more fully set forth in the seventh chapter, under the symbol of the beast with ten horns. Commentators and historians very generally agree that the ten kingdoms of Europe are here brought before the prophetic mind. The kingdom has been divided—and it is the hope that these intermarriages will bring about, what other means have failed to accomplish, a bond of union among the fluctuating fragments of this broken State. The exigencies of the time call for something to be done; and having forgotten Him who rules in the kingdoms and affairs of men, the people act in their own wisdom, at best but transient and feeble. Vain hope! The kingdom will remain divided, but soon the impending blow will scatter it like chaff. But though hopelessly divided as to the nations of the world, the promise is, that the kingdom in its "greatness" shall be given to the saints of the Most High. May we share in that kingdom which will be unchangeable and everlasting, the benefits of which will be eternal, and subject to no variations or vicissitudes of time and fortune.

J. E. TITUS.

Leslie, Mich.

The Number Seven in the Bible.

On the 7th day God ended his work.
On the 7th month Noah's ark touched ground.

In 7 days a dove was sent.
Abram pleaded 7 times for Sodom.
Jacob served 7 years for Rachel.
And yet another 7 more.
Jacob mourned 7 days for Joseph.
Jacob was pursued a 7 days' journey by Laban.

A plenty of 7 years and a famine of 7 years were foretold in Pharaoh's dream by 7 fat and 7 lean beasts, and 7 ears of full and 7 ears of blasted corn.

On the 7th day of the 7th month the children of Israel fasted 7 days and remained 7 days in tents.

Every 7 years the land rested.
Every 7 years the bondmen were set free.

Every 7th year the laws were read to the people.

In the destruction of Jericho, 7 persons bore 7 trumpets 7 days; on the 7th day they surrounded the wall 7 times, and at the end of the 7th round the walls fell.

Solomon was 7 years building the temple, and feasted 7 days at its dedication.
In the tabernacle were 7 lamps.
The golden candlestick had 7 branches.

Naaman washed 7 times in the river Jordan.

Job's friends sat with him 7 days and 7 nights, and offered 7 bullocks and 7 rams as an atonement.

Our Saviour spoke 7 times from the cross, on which he hung 7 hours, and after his resurrection appeared 7 times.

In the Lord's prayer are 7 petitions, containing 7 times 7 words.

In the Revelations we read of 7 churches, 7 candlesticks, 7 stars, 7 trumpets, 7 plagues, 7 thunders, 7 vials, 7 angels, and 7 headed monster.

The Scourge of Small Cords Called For.

"EUSEBIUS" of the *New York Observer* was not wide of the mark when he wrote some months since: "Now that our churches are painted and decorated more gaily even than the theaters, and the quartette of artistic performers are elevated to the most conspicuous place in the gaze of the congregation, and the style of music made to correspond, it appears to me that if the Master should come again to our world and enter one of our fashionable churches, of which there are so many of every name, he would use his scourge of small cords and say to those who are called to conduct the worship of the sanctuary, in some such words as these: 'Take these things hence; make not my Father's house an opera-house.'"

God expects fruit from every tree planted in his vineyard.

The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, SEPT. 15, 1874.

JAMES WHITE,
J. N. ANDREWS,
URIAH SMITH, } EDITORS.

The Cause of Present Truth.

THE cause, of what Seventh-day Adventists choose to call present truth, had a humble and small beginning, and its growth, up to within a year or two, has been slow. In its earlier years, the work would seem to stand still in some parts of the field, or really appear to grow feebler. But in many instances, when the prospect looked darkest, the Lord would send the right kind of help, and prosperity unlooked for would attend the work. And so has the cause moved on from the very first.

There are some of our Conferences which show but little progress from year to year. We might here mention Maine, Vermont, New England, and New York. There are, however, as good and true and faithful brethren in these Conferences as in any others. There is no mystery connected with the want of progress in these Conferences. These brethren must not be blamed. They need encouragement rather than censure. And the best way to encourage them is to send them the right kind of help.

Maine had the labors of our ablest and best men, such as Loughborough, Cornell, Andrews, Canright and others. But unfortunately it was at a time when their efforts to build up the cause in Maine were valued by only a few. There rose up a number of little preachers in Maine, some of whom regarded the men who were sent from the West by the General Conference as a kind of invaders. These Maine preachers did next to nothing themselves, excepting to stir up jealousy among the brethren against the very men who did about all that was done, and who would have done much more to build up the cause in that good old State had not these short-sighted, unreasonable, jealous men hindered the work. A very few, however, have done well, and still receive credentials. Probably others should be encouraged.

While it is a grief to all true friends of the cause in Maine that such a state of things should exist in the past to discourage our best and ablest men, and lead the General Conference to call them to other parts they should be encouraged with the fact that God is blessing their labors in other fields. The cause of present truth is moving forward under their labors elsewhere, and when things have reached their level in Maine, God will send help to that field.

We are sorry to learn that the brethren of the Maine Conference are dropping off in their Systematic Benevolence. But who can blame them? Some saw that their money was paid out to those who had done very much more in tearing down and discouraging than they had done to build up. And they quit paying. Who will blame them? But our brethren in Maine should not carry matters too far. Now that their means is being used properly, they should all come up on their figures, and thus encourage the help from abroad the cause in that State so much needs. We believe that the Atlantic States are quite as good a field of labor as the Pacific.

Our brethren of the New England Conference have stood by the cause nobly, and they must have help. The same can be said of old Vermont and the New York Conference. There has been very bad management in both these Conferences. In the first, a sort of colonizing at Bordoville was exceedingly narrow policy, and in the latter, their ministers have succeeded far better in obtaining money from the brethren to purchase them homes than they have in converting men to Christ and the truth. And yet these faithful brethren are true to the cause of present truth. And we solemnly believe that the time has come that these eastern Conferences should have help. They are all ready to co-operate with our well-trying ministers in the most confiding manner.

It should be, and will be, the policy of the General Conference to send help where it shall be appreciated, and where it will receive the most hearty co-operation. Should there be want of appreciation on the Pacific, their lack

of effort would doubtless prove the riches of Maine and other Eastern Conferences. It was a mistake in the General Conference Committee in keeping our ablest men so long in Maine, laboring under great disadvantages and discouragement. They could have done tenfold more with the same labor where the brethren could have valued their labors, and unitedly worked with them. But a change has come, and Maine must be helped.

The fields are all white. Calls for help multiply. In many cases the outside world raise the Macedonian cry. Come over and help is heard from all quarters. We have not one man to spare where twenty are needed. This want is more than painful to those who have felt the power of the great commission, "Go ye into all the world and preach the gospel." It is agonizing.

Eld. J. N. Andrews, who has nobly defended the truth from his very youth, leaves for Europe, probably before these lines shall meet the eyes of the patrons of the REVIEW. God bless him!

Our brother leaves behind him the results of a quarter of a century of toil in the cause of present truth. And while he takes with him his son, Charlie, and his daughter Mary, he leaves nearly half his family behind in the silent grave.

God bless him and his dear children, and give them the hearts of the people, and great success in their mission. The reward of the faithful will soon be given. The gathering time is not far off, when Christ will send his angels with a great sound of a trumpet, and they shall gather the elect from one end of heaven to the other. Reunions of families and friends will then take place, and the reward will be given according to each man's work.

God is doing a great work for his dear people. The cause of present truth is onward, but it calls for men of mind, of courage, of judgment, and of willing hands. It does not call for those who are short in intellect, faint at heart, and too lazy to work. Our school should now be full of valuable young men and women preparing to act a part in the cause. The world must be warned of its coming doom in an intelligent manner, and the trusting and true ones sheltered before the vials of Jehovah's wrath shall be poured out, and Christ come in his glory. J. W.

Prominent and Important.

THE second coming of Christ is a subject of great importance to the church. This is evident from the amount of testimony relative to it, in connection with the resurrection of the just and the Judgment, found in both the Old and New Testaments. The inspired writers, in their threatenings against the ungodly, in their words of hope and encouragement for the saints, and in their exhortations to repentance and holy living, hold up the great fact of the second coming of the Son of man, as that which should alarm and arouse, and also comfort, the people of God.

Before Adam passed from the stage of life, Enoch, the seventh in the line of his descendants, proclaimed this doctrine in the ears of the impenitent. "Behold," said he, "the Lord cometh with ten thousand of his saints, to execute judgment upon all." Jude 14. And as we pass from book to book through the Bible, we find that the prophets, Jesus, and the apostles, have made the same use of the doctrine; and in the very last book, John describes a coming day, when all classes and ranks of men, because they have not prepared for the coming of Christ, will call for rocks and mountains to fall on them, and hide them from the overwhelming glory of his presence, as he appears in the clouds of heaven. Rev. 6:14-17.

Christ's coming is also held prominently forth in the sacred writings, as the time when the righteous will be rewarded. "When the chief Shepherd shall appear," says Peter, "ye shall receive a crown of glory that fadeth not away." 1 Pet. 5:4. And Paul looks forward to the day of Christ's appearing as the time when not only he, but all who love the appearing of their Lord, shall receive the crown of righteousness which is laid up for such. 2 Tim. 4:8.

Most frequently, however, is this great doctrine used as an incentive to repentance, watchfulness, prayer, and holy living. "Watch," is the emphatic injunction of the Son of God in connection with the numerous declarations of his second coming in the gospels.

Paul exhorts to deny ungodliness and worldly lusts, and to "live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ." Titus 2:12, 13.

James says, "Be ye also patient; stablish your hearts; for the coming of the Lord draweth nigh. Grudge not one against another, brethren, lest ye be condemned. Behold, the Judge standeth before the door." James 5:8, 9.

Peter says, "But the end of all things is at hand; be ye therefore sober, and watch unto prayer." 1 Pet. 4:7. And again, "What manner of persons ought ye to be in all holy conversation and godliness, looking for and hasting unto the coming of the day of God." 2 Pet. 3:11, 12.

Such is the use which holy men, who spake as they were moved by the Holy Ghost, have made of the doctrine of the second coming of Christ. Have not they, therefore, lost the spirit of the gospel, who openly contend against so prominent and weighty and precious a doctrine, or who even pass it by in silence?

Ministers and popular professors may cast this doctrine aside as not essential to the Christian faith; nevertheless, it may be traced through the sacred Scriptures, as made prominent by prophets, Jesus, apostles. The Bible dwells upon essentials. It does not deal in non-essentials. When the Lord in his word gave his people a rule of faith and practice, he was careful to leave the non-essentials all out. Hence, "all Scripture is given by inspiration of God, and is profitable for doctrine." 2 Tim. 3:16. And let all the people say, Amen! J. W.

The Spirits of Just Men Made Perfect.

THE eleventh chapter of Hebrews is a wonderful testimony relative to the time of the saints' reward. It takes up all the Old-Testament saints, and says: "These all died in faith, not having received the promises, but having seen them afar off, and were persuaded that they were strangers and pilgrims on the earth." Verse 13. And this statement is repeated at the close of the chapter in even stronger language: "And these all having obtained a good report through faith, received not the promise; God having provided some better thing for us, that they without us should not be made perfect." Verses 39, 40. One of these promises which they did not receive was the possession of the city which has foundations, which is the New Jerusalem. Verse 10. When they died they saw the things promised "afar off." Paul does therefore forbid the idea that the saints from the time of Abel to his own time had entered into the holy city. They were all in the situation of David of whom Peter speaks thus: "For David is not ascended into the heavens." Acts 2:34. And Paul says of him: "For David, after he had served his own generation by the will of God, fell on sleep, and was laid unto his fathers." Acts 13:36. The other saints who had died were in the same situation.

But does not Paul in the next chapter teach that these ancient worthies are actually now in the New Jerusalem? He says: "But ye are come unto Mount Sion, and unto the city of the living God, the heavenly Jerusalem, . . . and to the spirits of just men made perfect." Heb. 12:22, 23. The first thing to be noticed here is that the apostle speaks not of perfected spirits, but of the spirits of perfected men. The original is decisive on this. And the next thing worthy of attention, is that the previous chapter closes with the statement that the saints of the Old Testament are not to be perfected till the same is accomplished for the saints of the New. A comparison of Heb. 11:40, with Heb. 12:23, proves positively that these spirits of perfected just men cannot be the body of Old-Testament saints set forth in that chapter. The fact is made more manifest in the original than in our translation, and it is sustained by statements already examined that they received not the promises, but saw them afar off.

But there is however no contradiction between Heb. 11:40, and 12:23. The latter text speaks of perfected or immortalized just men who were then in the New Jerusalem. The former speaks of the saints who had died before Paul's time, that they were not to be perfected, that is, immortalized, till those of the New Testament should be. This is true of the body of Old-Testament saints. But there were some exceptions. Enoch and Elijah had been translated, and there were many

saints who were resurrected when our Lord arose from the dead. When Paul speaks of Christ in his resurrection state he terms him "a quickening spirit." 1 Cor. 15:45. He is thus distinguished from the first Adam, who is spoken of in the same verse as "a living soul." Paul goes on to say that "as we have borne the image of the earthy, we shall also bear the image of the heavenly." Verse 49. This will be in the resurrection state. The new birth which begins with conversion and extends forward through Christian experience, is perfected at the resurrection when the just become immortal. And thus our Lord describes it: "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth; so is every one that is born of the Spirit." John 3:6-8. This will be true of every immortalized saint, as it was certainly true of Christ when he showed himself to his disciples. John 20. It was true in Paul's time, not of all the Old-Testament saints, but of those above named, while those still sleeping in death are not to be thus perfected till the resurrection of the just. J. N. A.

Missionary to Europe.

ELD. J. N. ANDREWS will probably sail for Europe the 15th of this month. He leaves us to go abroad to look after the general interests of the cause in Europe. This sending of one of our leading men, as a missionary to the old world, is an event in the progress of the cause of great interest. We can but expect it will open the way for the progress of the work in all directions in Europe. We can but feel sad to say farewell to one who has so long been identified with the work in our midst. We shall greatly miss him, especially at our large gatherings. But we are consoled with the hope that his labors may be greatly blessed in Europe. May God go with him. Brethren, let our prayers follow him.

At our Maine camp-meeting, Bro. Andrews had special freedom from the Lord. I have not heard him speak with such clearness and freedom for years in the past. God is leading out the mind of his servant, and qualifying him for his work. On Sunday, we had a great concourse of people on the ground. They came from all directions with their teams, till the grounds were literally covered. Bro. Andrews spoke on the Sabbath question, and I think I never heard him equal that discourse upon that theme, which we all know he has handled ably so many times. The claims of God's great memorial were gloriously vindicated. Never did the contrast seem clearer between the day of God's rest and the day of heathen and popish origin than then.

We greatly rejoice that God is preparing his servant for the great work before him. There is no point of greater encouragement to me than the evidences that God is preparing the pioneers of the cause for the great work to be done. He is certainly blessing them by his spirit greatly, and uniting their hearts for the battle which lies before us. Doubtless we shall have to fight every inch of our way, for we contend with "principalities and powers," and the "rulers of the darkness of this world;" but God is giving us tokens of his favor. May God go with his servant to Europe, and may he be a blessing to the cause there. GEO. I. BUTLER.

Scriptures Perverted.

ANY Scripture is perverted when it is made to prove what it was not designed to prove, or made to teach what a harmony of the Scriptures will not teach. As an instance, we may refer to Luke 20:27-28, which is made to prove that the patriarchs have not died. But the Saviour spoke these words to prove that they will have a resurrection from the dead. Whenever they are quoted to prove another doctrine, or a contrary doctrine, they are perverted.

Not long since I was conversing with a family who are not of our faith; the failing health of one of the family led me to recommend to them the *Health Reformer* and the practice of the hygienic system. The man, who was a professor of religion, and a church member, promptly objected to the system, quoting the words of the Saviour: "Not that which goeth into the mouth defileth a man." He asserted that it was perfectly right for a man to eat and drink whatever he pleased. He chewed tobacco, of course.

I told him, I feared he did not understand the intention of the Saviour in speaking those words; we are admonished to do all, even to eating or drinking, to the glory of God, and we are informed that a drunkard cannot enter the kingdom of God. Therefore we are shut up to the conclusion that the liquor, which the drunkard takes into his mouth defiles him, for it shuts him out of the kingdom of God.

His answer to this was that it was not wrong to drink the liquor, but it was wrong to drink it to excess! so as to get drunk.

But, I inquired, if a man drinks to excess, and gets drunk, is it not true that it is all taken into his mouth? And if the words of the Saviour will apply to a pint of whisky, will they not also apply to a gallon, used in the same manner? To this he made no reply.

This modification of the Saviour's language, to make it except only the excessive use of that which is shown to be wrong in itself, is a virtual acknowledgment that the language is misapplied or perverted. Ceremonially, that is, as to Jewish customs and traditions, a man is not defiled by eating without washing his hands if he has been into the market place, or in contact with his fellow-men. But it is a truth not contradicted by our Saviour, that a man may be defiled, ruined for time and eternity, by what he eats and drinks, and this is more clearly proved by the New Testament than by the Old.

Eve was ruined by eating that which she ought not to eat. And this first gratification of self and appetite "brought death into the world, and all its woes." Israel fell under a curse by reason of their perverted appetite. "Eating and drinking," for self-gratification, were among the sins of the wicked in the days of Noah, and of which we are warned in the last days. Luke 21:34.

How easy it is to see that to quote these words of the Saviour as applying against the health reform is to pervert them.

J. H. WAGGONER.

Which? What? Why?

THE PROTESTANT ARGUMENT AGAINST THE FOURTH COMMANDMENT, COMPARED WITH THE CATHOLIC ARGUMENT AGAINST THE SECOND COMMANDMENT.

It is a well-known fact that Roman Catholics, the world over, do make images and likenesses of God, of Christ, and of the saints; that they put these in all of their places of devotion, and that they do bow down before them, make prayers to them, and regard them with great veneration. To us Protestants it seems astonishing that they can do this with the Bible before them, which they profess to believe. Does not the Bible everywhere condemn images and image worship? Does not the second commandment of the decalogue especially prohibit these?

How, then, do the Catholics get over this? Very easily indeed. This is their answer: The second commandment was an old Jewish law which belonged only to that age of bondage. It was abolished on the cross, and hence is not binding upon Christians! The liberty of the gospel now allows us to use images, provided we do not do it superstitiously! Those who go back to the old law and condemn this pious custom are *Judaizers* and have denied Christ, and they ought to be circumcised and offer sacrifices! Mr. Bower, in his "History of the Popes," vol. ii. pp. 157-8, thus states the Catholic argument on this point. Of the council held at Nice, in A. D. 787, the historian says:—

"They closed the session with a peal of anathemas against all in general who did not salute, honor, worship, and adore, the holy and venerable images, and against the Emperor Leo in particular, his son Copronymus, and the impious assembly of *Judaizing* bishops, convened by the latter for the destruction of images, and the exaltation of the kingdom of Satan. The fifth session, held on the 4th of October, was opened by Tarasius with a declamation, or rather invective, wherein the Iconoclasts were compared to the *Jews*, Samaritans, Pagans, Mahometans, Manichees, etc. When he had done they were declared by the whole assembly worse than Jews, Samaritans, or Mahometans, because they destroyed images ignorantly, being strangers to Christianity."

"When the second commandment was alleged, and other passages out of the Scripture, forbidding the worship of images, they were angry that words spoken long ago to the Jews should be applied to the Christians, as if the precepts of the decalogue were not binding with respect to the Christians, and our Saviour had come to destroy the law, and not to fulfill it."

Again, in a note on page 195, Mr. Bower says: "But by God himself, replied the Emperor, we are expressly forbidden to make any

graven images, to bow down to them, or to worship them. The Jews were forbidden, answered Theodore; but the law given to them is not binding with respect to us Christians, else why should we not be circumcised as well as the Jews? where he ignorantly confounds the ceremonial law with the decalogue. But he had, it seems, perused the acts of the second council of Nice, and read there of a learned bishop wondering at the ignorance of the Iconoclast heretics, in alleging against the Christians words spoken so long ago to the Jews. (See p. 158.) The Emperor maintained that the law given to Moses was binding with respect to the Christians as well as the Jews, our Saviour having declared that he came not to destroy but to fulfill the law; and, consequently, if it was idolatry in a Jew to bow down to images and worship them, it was likewise idolatry in a Christian. In answer to this was urged by Theodore the example of our Saviour himself, who had sent his picture to Abgarus, king of Edessa (see p. 29); the example of St. Luke (see p. 30); and many others who had painted him in the earliest times, and whose pictures were still to be seen, and still were worshiped by the faithful; the many advantages attending the use as well as the worship of images, and the uninterrupted practice of the church from the times of Christ and his apostles to the present."

This language is so like that which we Sabbath-keepers daily hear from our opponents, in their arguments against the fourth commandment that it sounds very familiar. Because we obey the fourth commandment of God's holy law which says that the seventh day is the Sabbath, we are stigmatized as *Judaizers*, as being strangers to Christianity, as going back to the old law which was given only to the Jews. And it is urged that to be consistent we ought to offer sacrifices, etc. Now, if these arguments are valid against the seventh-day Sabbath, then the Catholic argument against the second commandment is equally sound. But the truth is, that these arguments, both Catholic and Protestant, are a bold perversion of the word of God, subverting his holy law. Alex. Campbell, in his celebrated debate with Bishop Purcell, pp. 214, 215, says:—

"The single fact that the four archbishops of Ireland and the Roman Catholic college of Maynooth should have impudently dared to strike one commandment from the ten, which God wrote on two tables with his own finger, and should have changed and divided the tenth into two, speaks volumes in proof of my allegata against the Romanist rule of faith."

"It is a poor apology for this expurgation of the decalogue, that it is not so done in the Douay Bible; for when these catechisms were introduced, and even yet in most Catholic countries, not one layman in a thousand ever read that Bible; the catechism, intended for universal consumption, contained all his knowledge of God's law. What myriads, then, through this fraud, must have lived and died in the belief that the second commandment was no part of God's law!

"It is clearly proved that the pastors of the church have struck out one of God's ten words, which not only in the Old Testament, but in all revelation, are the most emphatically regarded as the synopsis of all religion and morality. They have also made a ninth commandment out of the tenth, and their ninth, in that independent position, becomes identical with the seventh commandment, and makes God use tautology in the only instrument in the universe that he wrote with his own hand! But why this annulling of the second commandment? Because it is a positive prohibition of the practice of bowing down to images, and doing them homage; a custom dearer to the Romish Church than both the second and seventh commandments! It is, however, gross idolatry."

This language is none too severe. Mr. Campbell strikes at the root of the matter, when he declares that the reason why Catholics have set aside the second commandment is because they held a custom forbidden by that commandment, a custom dearer to them than the law of Jehovah. The same is true of Sunday-keepers. The fourth commandment requiring the observance of the seventh day is plain enough. Its obligation upon the Christian is clear enough from the New Testament Scriptures. But Sunday-keepers find themselves observing the first day of the week and violating God's Sabbath. This practice has become so dear to them that, rather than give this up and yield to the authority of Jehovah, they will invent every argument to stigmatize that law and set it aside as Jewish.

It is astonishing to see what shifts and turns the Catholics have taken to evade the force of the second commandment. Mr. Bower thus states another of their arguments:—

"I know that the popish writers, to clear their church from that imputation, distinguish here between supreme and inferior worship, absolute and relative, direct and reductive, worship by itself and worship by accident, worship of *Latria* and worship of *Dulia*, *Hyperdulia*, etc. 'The heretics,' says Arriaga, 'allege many passages from the Scriptures, the fathers, and the councils, where it is said that God only is to be worshiped. But to all the passages that have been, or can be, alleged, we answer, in one word, that they are to be understood of the worship of *Latria* or supreme worship, which must be given to God alone; and would become idolatrous if given to any but to God.' Vol. ii., p. 36.

What a bold heresy this is! What a manifest

evasion of the direct command of God! The Lord says that we shall not worship an image. Oh, yes, reply the Catholics, we are not to worship them with supreme worship, but a secondary worship, the worship of *Dulia*, *Hyperdulia*, etc. Then here is another evasion, as stated by the historian, page 34.

"The popish writers, to evade the testimony of the fathers thus condemning the worship, the use, and even the making of images, would have us to understand them as speaking only of the images of the heathens, or of the worship of images as practiced by the heathens, who, they say, either worshiped the images themselves as gods, or worshiped false gods through them; and were, on that account, condemned by the fathers, and deservedly condemned, as guilty of idolatry; but that, they say, does not at all affect the worship which they give to images, since they neither worship them as gods, nor worship false gods through them, but the true God, or his saints and holy angels; for on them the worship terminates that is given to their images."

To a Protestant, all these arguments are worse than none. They are simply an evasion—a perversion of the word of God. But these forcibly remind us of the shifts which are resorted to by Sunday-keepers to evade the plain requirement of the fourth commandment. They argue that the Sabbath has been changed from the seventh to the first day; next, that the fourth commandment was an old Jewish law and never applied to Christians; next, that any one-seventh part of time is all that the commandment requires; then, that you cannot tell when the seventh day does come any way; then, again, that all days are alike. And thus they go on turning, and shifting, and twisting, in every shape to evade the fourth commandment, the same as the old mother of harlots has to get around the second commandment.—D. M. CANRIGHT, in *Signs of Times*.

Thoughts on Church Government.—No. 6.

DUTIES OF CHURCH MEMBERS TOWARD THEIR OFFICERS.

(Continued.)

OBLIGATIONS are mutual; and while we have tried to set forth the duties of officers to the church, we would not forget that members have duties devolving upon them of great importance toward those who occupy the position of shepherd over them. If it is an elder's duty to take the oversight of the members, to watch for their spiritual well-being, to lead them as the shepherd leads his flock, to encourage, admonish, and reprove, it is the duty of members to submit their will to such oversight and correction just so far as it is consistent with God's word. More than this, it is the duty of members to sustain the authority of those thus called to act, and make their burdens as light as possible, to encourage their hearts by a cheerful reception of their suggestions, unless contrary to right principles.

In this age, and in this land, especially where there is so little deference paid to position and authority, the tendency is strongly toward laxity and disorder. Every man does what seemeth to him right in his own eyes. We are a nation of lords. To place a man in authority is but to make him the subject of criticism, of abuse, and of every kind of wicked innuendo. "Speaking evil of dignities" is thought to be rather a virtue than a vice, as an evidence of the liberty of the citizen or the press, until scarcely a man can be found whose character and integrity will shield him from every kind of evil insinuation, when placed in positions of responsibility in our civil government.

The same influences are at work in the religious world. Doubtless the conduct of many corrupt rulers has increased this tendency. But the result is greatly to be deplored. It is a sad thing when those in high positions cannot be spoken of but with irreverence and disrespect. This is contrary to the teachings of Holy Writ.

Authority is really delegated from God, and as such, in itself alone considered, should be held in respect. When persons abuse it, they are greatly blameworthy, as casting reproach upon that which is derived from God.

The whole spirit of the age tends to break down all reverence for authority. God's people must guard against this tendency, if they wish to be in harmony with the Bible. Even in reference to an office no higher than an elder holds, in the local church, God has given instruction bearing on this very point. Paul says, "And we beseech you, brethren, to know them which labor among you, and are over you, in the Lord, and admonish you, and to esteem them very highly, in love, for their work's sake." 1 Thess. 5:12, 13. Doubtless this includes ministers as well as elders of churches, but it certainly includes the latter. The members are to "acknowledge" such, as the Diaglott renders it. They are to be esteemed very highly for their work's sake. They need to feel that they have the sympathy and love of the church for whom they labor. They cannot accomplish very much without it. Paul says again, "Let the elders that rule well be counted worthy of double honor; especially they who labor in the word and doctrine." "Against an elder receive not an accusation, but before two or three witnesses." 1 Tim. 5:17, 19. This testimony still further shows that God would have his people respect those in the position of elder. The last clause of this text doubtless refers, primarily,

to ministers listening to accusations from members against the elder, seeing the epistle was written to Timothy, a minister. It is not right for ministers, or those in higher positions than the local elder, to listen to every complaint, idly made by discontented parties, and decide in his mind against them carelessly. So the apostle gives this rule to guard the reputation of elders. If that be broken down, his influence will be gone and he can accomplish little good. If real grievances exist, they will be likely to be known by more than one person. If he has abused his office, generally a large number will know it.

An elder's influence and reputation are precious in the sight of God. Ministers should do nothing to break them down, and should not lend themselves to the thoughtless or fault finding. If it is the duty of ministers to be thus careful, most certainly it is the duty of those over whom the elder is placed to have the same care. How often members will throw out insinuations against their leaders, thoughtless, perhaps, many times, yet absolutely sinful. They ought to help them and cheer them by their ready assistance, and carefully guard their reputation.

The elder represents the whole church. He is the one chosen by their vote to act the leading part in their work, to speak for them. When his position, therefore, is broken down, the whole influence of the church is affected. We ought ever to realize that our own interest and that of the body itself are bound up in those we choose to represent us.

Paul continues, "Remember them which have the rule over you, who have spoken unto you the word of God; whose faith follow;" and, "Obey them that have the rule over you, and submit yourselves; for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief; for that is unprofitable for you." Heb. 13:7, 17.

Obedience and submission are here commanded by the great apostle to those placed under the watchcare of the elder. He is said to "have the rule over them." This of course is to be taken in a limited and reasonable sense. Yet this scripture does plainly imply a degree of authority on the part of an elder, and a spirit of submission on the part of the church, altogether greater than is generally admitted in this land of freedom. But of course we are only to follow leaders as they follow Christ, and none are authorized to expect obedience inconsistent with God's word.

But great condemnation will fall upon any church member who strikes against the authority of the elder, when he is in the path of duty, far more than most people realize. The great danger is in rebellion, and a stiff-necked, unsubdued spirit. We have our passions and wills, which are very apt to be found in conflict with God's will. "Submit yourselves therefore to God," is a scripture very difficult to obey, and yet very important to be obeyed. Rebellion is as the sin of witchcraft, and stubbornness as iniquity and idolatry," the prophet Samuel declares to King Saul. Those principles which the Bible upholds as of special excellence are humility, meekness, gentleness, longsuffering, patience, resignation to God's will, and such like. If we have these, we are stamped with the principles of Heaven. We belong to Heaven. We therefore need to cultivate these especially.

We are all very apt to possess a set, unsubdued spirit whenever anything goes contrary to our wishes. God has therefore instructed us to submit to just and proper authority in the church. This lesson of submission should be taught to all our children, and would be, if family government was properly carried out. In that case, there would be far less difficulty in the world and church when children grow up. Order and decorum would prevail. The lack of this makes it difficult to properly carry out church government among men as we find them.

But men and women who are converted, or who take upon themselves the obligations of the Christian religion and unite in church fellowship, must learn this lesson of submission to just authority if they would obey the divine injunction, "Obey them that have the rule over you, and submit yourselves." Not to do this will be found very "unprofitable" at last. That is, such will make a very bad bargain. We say of a man who gives that which is very valuable for a mere song, as Esau did his birthright for a mess of pottage, that it is an unprofitable trade. So that person will find out at last who gives away the eternal reward for the sake of having his own way. We must learn submission, in order to be meet for Heaven. In conclusion then upon this point, we say, the Scriptures require from members love, respect, and obedience, toward those whom they have chosen as overseers, when they give evidence of faithfulness on their part, just so far as not to conflict with the word of God. Members should try to assist the elder in bearing his burdens. They should give him such information as will help him correctly to understand the real condition of things, and should back up his testimony and rally around him, in every good work. Thus they may be true helpers in bearing the burdens of the church.

GEO. I. BUTLER.

THE religion of Jesus Christ is altogether a practical thing. Just consider how we are taught anything else that is practical. It is not by hearing or reading about making shoes that a man becomes a shoemaker, but by trying to make them.—Augustus Hare.

THE WISE AND FOOLISH BUILDERS.

MATT. 7:24-27.

HEAR what great truths in parables of old
Our Saviour told:
"He that shall hear, and do My word," said he,
"Compared may be
To a wise man, who on a rock doth base
The firm foundations of his house, and there
Builds, with strong mason-work, his dwelling-place;
The rains may fall,
The torrent of the wintry floods may rise,
And raging winds come howling through the skies;
Against them all
His house shall stand secure; he heeds not care.

"But he that hears my law, and, having heard,
Keeps not my word,
Is likened to a fool, whose house is set
Upon the wet
And treacherous groundwork of the drifting sand;
When the rains fall, and the waters flood the land,
And when winds blow, and beat upon its wall,
It shall not stand,
But it shall fall, and great shall be its fall."

Alike to hear thy word and keep thy way,
Teach us, we pray,
O Lord, that so the labor of our hand,
On the true Rock of Ages founded fast,
May at the last,
In the great day of trial, firmly stand!

—Sel.

Progress of the Cause.

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

The New England Camp-Meeting.

THIS meeting assembled at the appointed time, at South Lancaster, on the ground where our camp-meetings have been held for several years in the past. Between forty and fifty tents were up, and about three hundred Sabbath-keepers present.

Sister White reached the ground Friday. There was considerable disappointment that Bro. White could not be present, owing to the pressure of labor at Battle Creek. Bro. Andrews, who is soon to start for Switzerland, was able to be present, and assist in preaching.

There were very few outsiders present at any time excepting on Sunday afternoon, when quite a crowd were in attendance. Sunday morning, ten \$100 men were found in about ten minutes to pledge help on the Pacific printing press. Another thousand was pledged on the book funds.

The meeting was one of very hard labor and earnest effort to bring up the people to realize the importance of the work of God and the necessity of enjoying the blessing of God in order to be able to accomplish his work successfully. It seemed to be very difficult to make the people realize their sacred privilege in this respect. Monday, however, was a good day, and we realized that a good move in advance was made. A large number desired prayers, and many intelligent, heartfelt testimonies were given by persons of stability and character. God seemed to draw very near. On the whole, however, we did not have as free a meeting as our other camp-meetings have usually been this season.

The Conference has suffered a loss by having Bro. Haskell called away so much. They have needed his labor here, as no one has been provided to take his place. In consequence of not having some one provided to give the matter the attention which it demanded, S. B. has fallen short considerably. The people, however, are very ready to engage in every good work. No great effort was made to press the raising of means here at this meeting. As the brethren had been so free heretofore, it was not thought necessary to urge the matter, otherwise much more could have been obtained.

God has been blessing the labor of the tents the present season, quite a number having already come out in the truth. Nearly fifty have embraced the Sabbath of the Lord within the last two months. God will always bless with increase where the people are willing to sacrifice as they have been in New England.

GEO. I. BUTLER.

The Cause at Kankakee, Ill.

THE cause is steadily advancing in this city and vicinity. Twelve have taken their stand in favor of the Bible Sabbath. Many more are under deep conviction. Among the converts to the Sabbath are three France French, who say they have heard our views on the coming of Christ preached in France, and feel persuaded that many of their friends in France would embrace the Sabbath if they could hear on the subject. Sister Hobbs, a French sister from Serena, Ill., who was with us with her companion last Sabbath, informs us that she has sent several of our French tracts to her acquaintances in France. We have been highly pleased to receive a re-inforcement of brethren and sisters from St. Anne, and other places, for the last three Sabbaths. Their testimonies have added to the interest of our social meetings.

Eld. Phillips, the Episcopalian preacher in this city, spoke on the Sabbath question a week ago last Sunday. Bro. R. F. Andrews reviewed his discourse the Monday evening following, with

good liberty. Last evening Eld. Paradis, the French Presbyterian preacher with whom we held our first discussion at St. Anne, delivered the first of a series of three discourses against the ancient Sabbath. We give our first reply to-morrow evening.

The responsibilities connected with this great work seem overwhelming at times. How many ways there are in which we can mar the work of God. What wisdom we need at every point. How important to walk with God and to work with him, to not be too fast or too slow to bear the responsibilities God would have us bear, and yet not move faster than his opening providence. I do believe it is our privilege to be where the yoke of Christ will be easy and his burden light, even under the most trying circumstances. This is where I long to be. Pray that I may gain this great object, and that my strength fail not; for it is sweet to labor in so glorious a cause.

D. T. BOURDEAU.

Kankakee, Ill., Sept. 7, 1874.

Marlow, N. H.

HAVE been at this place nearly seven weeks. Forty-five discourses have been given. Many are convinced of the Sabbath truth, and about twenty are keeping it. There are others who we hope will obey. Took down the tent the 23d ult., and came to camp-meeting. Bro. Kilgore returns to Marlow, and I go from here to Rhode Island. May we all be imbued with the true spirit of this work and act as though we believed it.

D. A. ROBINSON.

South Lancaster, Mass., Sept. 3, 1874.

Indiana.

At the time of our last report we had just erected the tent and commenced a course of lectures in Bourbon, Marshall Co.

The people turned out well from the first. They became deeply interested, so much so that it was difficult for ministers of other denominations to procure a congregation when our meetings were in progress.

Through the blessing of the Lord good has been accomplished and hearts reached by the truths of the third angel's message, which are well calculated to prepare a people for the soon appearing of our Saviour. Held four Sabbath meetings after the subject of the Sabbath was introduced; also organized a Bible-class, both of which were well attended. Some fifteen or more embraced the truth, thirteen of whom signed a covenant to keep the commandments of God and the faith of Jesus. Have enjoyed some excellent meetings with them. May the blessing of the Lord accompany their efforts to live out the truth.

During the last week of our meetings two discourses were delivered in the tent against our positions in reference to the state of the dead—one by the Methodist minister; the other, by one of the presiding elders of the United Brethren denomination. The first speaker treated our positions in such a manner that he made no friends by it, but rather turned the people in favor of our positions. He was followed the next evening by the presiding elder, who treated the subject with much candor and Christian courtesy. Upon both occasions the tent was well filled. The next evening we replied. The people could not all find seats in the tent, and many listened standing outside. The congregation seemed much interested. At the conclusion of the discourse we introduced the REVIEW, and obtained twenty-five trial subscribers. Sold during the meetings \$33.00 worth of books.

The first of August, Bro. Waggoner left to attend the General Conference, and at its conclusion was assigned another field of labor. Through the kindness of the General Conference Committee, Bro. H. M. Kenyon was permitted to join me in labor.

Aug. 25, the tent was shipped to Bunker Hill, Miami Co., where Bro. K. commenced labor, while I remained to follow up tent labor at Bourbon. One of the leading physicians of the place tendered for our use, free of charge, to hold meetings in, one of the finest halls in town. The United Brethren kindly granted us the use of their fine brick church, in which we held five meetings. Just before we left the place the friends kindly donated to us \$32.00 to apply on tent expenses. May the Lord reward them.

The congregations at this place, Bunker Hill, have thus far ranged from one to two hundred. We hope for success.

S. H. LANE.

Bunker Hill, Miami Co., Ind.

South-western Missouri and Kansas.

THINKING the brethren and sisters would like to hear how the cause is prospering in this part of the field, I write. After returning home from our excellent camp-meeting, June 2, I labored with the church at Nashville, and on June 27, three were baptized, four united with the church. July 3 and 4, visited a little company of eleven members in the south-western part of Vernon Co., who had just commenced to keep the Sab-

bath, but were not yet firmly established in the truth. I have now made them the third visit, preached, in all, twelve discourses. They all now seem firm in the truth as far as they have heard, and are doing all they can for the good of others. May the Lord confirm them more and more.

July 31, I visited a brother near Mulberry Grove, Crawford Co., Kan. This is a place where a Christian preacher, by the name of Addis, organized a church last winter, but his mind being called to the subject of the second advent and kingdom by a discussion between one of his brethren and a first-day Adventist preacher, he began at once to give to his brethren the best light he had, and desired help. I have now just returned home, having made them the second visit, remaining eight days. Preached, in all, seventeen discourses. The interest was good to the close of the meetings. Seventeen covenanted together to keep all God's commandments. Others are interested, and we expect will join with them soon. I expect to commence meetings with them again the 16th. May they grow in grace and in the knowledge of the truth is my prayer.

J. G. WOOD.

Nashville, Mo., Sept. 1, 1874.

Michigan.

H. S. GURNEY of Memphis, Mich., states that at a protracted meeting held in that place last winter, a sister from Muskegon, on a visit there, became so much interested that she continued her investigation after she returned, and became a Sabbath-keeper. Her husband soon commenced to keep the Sabbath, and now she writes that they number seven, all from reading. She writes to a friend in Memphis:—

"I received the papers and books you sent me. I was thankful for them. They are a great help to us. My husband has turned Sabbath-keeper, and we are striving to serve the Lord and obey all his commandments. It is such a pleasure to us to take his holy word as the man of our counsel, and try to be guided by all its precepts.

"I do wish I could see you and tell you how happy I am. I wish a preacher would come and spend a short time with us. My prayer is continually for some way to be opened to send the true gospel to us poor heathen here in the woods.

"There are seven of us striving for the truth amidst opponents on every side. Do pray for us. I am in earnest in this. My heart is full and running over. I do not ask for a thousand tongues to praise his name. I want to praise him *right* with the one he has given me."

Nebraska.

THE Nebraska tent is now pitched at Stromsburg, Polk Co. Have given six discourses to attentive listeners. If there are any scattered friends of the cause in this vicinity they are invited to meet with us.

CHAS. L. BOYD,
R. A. HART.

Osage Co., Kansas.

WE closed our meetings at this place yesterday after staying nearly six weeks. Sixteen have signed the covenant, and others are keeping the Sabbath, so there are twenty Sabbath-keepers there now. We sold several dollars' worth of books, and obtained six subscribers for the REVIEW. Organized a Bible-class and Sabbath-school. We now go to Linn Co. Our address will be Centerville, Linn Co., Kan.

CHAS. F. STEVENS,
SMITH SHARP.

Proceedings of the Sixth Annual Meeting of the N. E. Conf. of S. D. Adventists.

CONFERENCE convened according to appointment upon the camp-ground in South Lancaster, Mass., Aug. 27, 1874. The President, S. N. Haskell, in the chair. Prayer by Eld. R. M. Kilgore.

Voted, That Elders J. N. Andrews and R. M. Kilgore, also all members in good standing, be invited to participate in the deliberations of the Conference. The President, after making some remarks relative to the work in which we are engaged, requested the delegates to present their credentials. The call was promptly responded to by nineteen delegates; Washington, N. H., church, and South Lancaster, Mass., church, each being represented by two delegates. A company of Sabbath-keepers at Woodstock or Crampton village, N. H., being represented by Bro. M. E. Smith, was admitted into the N. E. Conference. Minutes of the business of this Conference of the preceding year was read and approved.

Voted, That the Chair appoint the following committees: Auditing Committee, Bro. C. W. Comings, D. R. Leighton, W. E. London, C. Sweet, G. H. Murphy, and J. Ashley; Committee on Credentials, H. B. Strat-

ton, C. Sweet, C. Davis; Nominating Committee, J. Webber, J. R. Israel, and D. R. Leighton; Committee on Resolutions, Elders J. N. Andrews, R. M. Kilgore, and Bro. C. K. Farnsworth. After soul-stirring remarks by Elders Andrews and Haskell upon the practicability of the work of the third angel's message, and the need of consecrated hearts to enter more earnestly upon this sacred mission, the meeting adjourned to call of the Chair.

SECOND SESSION.

Meeting opened in due form. Prayer by Eld. J. N. Andrews. The Chairmans of the several committees being called upon, presented their reports as follows: Committee on Nominations reported as officers of the New England Conference for the ensuing year: For President, Eld. Stephen N. Haskell; Secretary, M. Wood; Treasurer, C. K. Farnsworth; Executive Committee, Henry B. Stratton, A. W. Smith. Report accepted and the nominees elected by a unanimous vote.

Committee on Credentials and Licenses reported that the credentials of Elders S. N. Haskell and P. C. Rodman be renewed; and to grant licenses to L. W. Hastings, Joel Crandall, D. A. Robinson, and W. C. Gage, all of which were unanimously accepted.

At this point in the meeting a letter was read from the company of Sabbath-keepers in New York, which was presented by their delegate (Bro. Kellogg), requesting to be taken under the watchcare of the New England Conference. After appropriate remarks upon the subject by Elders Andrews, Haskell, and Butler, it was

Voted, That the N. E. Conference pledge their aid to those scattered brethren in New York, and to unite them to the N. E. T. & M. Society, providing the New York Conference will consent to such an action.

Resolved, That we rejoice to learn of the prosperity of the cause of truth on the Pacific Coast, and that we are in full sympathy with the action of our late General Conference in extending aid to the work on that Coast.

Resolved, That we express our continued and increasing confidence in the sacred work which God has committed to our trust, and we here dedicate ourselves unreservedly to its faithful prosecution. Adopted by a unanimous vote.

Voted, That the tent now used by Bro. W. C. Gage as a lecturing tent be purchased by the N. E. Conference.

Voted, That the N. E. Conference donate to the General Conference the five hundred dollars previously loaned. After some solemn, stirring remarks by Eld. Butler upon the magnitude of the work and the need of consecrated hearts to enter thereupon, the meeting adjourned *sine die*.

S. N. HASKELL, Pres.

M. WOOD, Sec.

Spiritualism.—No. 7.

THE quotations given from the writings of spiritualists show conclusively that their doctrines are truly the "doctrines of devils." And these, together with those on the dangers of mediumship, are sufficient proof that the tendency of spiritualism is to evil and to evil only. If iniquity did not abound under the influence of such teachings and such spirit-possessions we should have reason to be disappointed.

Dr. Randolph, a medium, testified that under spirit control, the tendency was strongest toward licentiousness, as five could be made to err in that direction where one could in any other. This will account for the wondrous growth of "free love" sentiments since the rise of spiritualism. It has presented a fruitful field of licentious theories and practices. And it has grown so bold and outspoken in this direction that the President of the National Association of Spiritualists has publicly declared that the especial mission of spiritualism is to free the world from the bondage of marriage; that it has dealt in mere theories long enough, and it is now time to put in practice, openly, the theories which they have been proclaiming.

But the long-established journals of spiritualism, the *Banner of Light* of Boston, and the *Religio-Philosophical Journal* of Chicago, profess to repudiate the doctrines advocated by Mrs. Woodhull, Moses Hull, and others. In this we easily convict them of deception. They evidently fear that public sentiment is not yet prepared for such open advocacy of licentiousness; but they have for years been laying the foundation for it, and substantially advocated the same thing. We will prove this assertion by showing first the position now occupied by the boldest advocates of "free love," and then that the almost unanimous sentiment of spiritualists has been in that direction, and that the body of spiritualists have occupied that ground for the last fifteen years or more.

Less than a year ago a large meeting of spiritualists was held in Vineland, N. J., at which Mrs. Woodhull was the chief speaker. Of her leading speech in that Convention the *Boston Daily Globe* said:—

"After having blasphemed religion, laughed at the decencies of social life, scoffed at marriage, and advocated universal prostitution, this notorious woman concluded by stating that it was the sublime mission of spiritualism to free the human race from the thralldom of matrimony and to establish sexual emancipation. There was not one word of dissent from her listeners. On the contrary, the filthy theories and the disgusting arguments were applauded to the echo. No woman was shocked and no man offended by the upholding of a theory that would reduce humanity to the level of beasts."

Of the extent to which these doctrines have been taught for years past, and are now received, the same paper said:—

"We would not dwell upon this revolting subject were it not for the fact that the sentiments so boldly uttered by Mrs. Woodhull were fully indorsed by a large body of spiritualists. We do not intend to enter upon the question of the truthfulness or falsity of spiritualism. We simply take its teachings as here exemplified for the past fifteen years. What the few timid hangers-on to the skirts of this great delusion may do or believe is nothing to the point, while it is indubitable that the leaders give their support to the vilest and most destructive of doctrines."

At this meeting in Vineland, a Dr. Fairfield said:—

"The Jews needed a Moses to lead them out of Egyptian bondage; so we need a Victoria C. Woodhull to lead society from the bondage of the marriage relations."

And the same speaker, professing to be "inspired" by the spirit of Lorenzo Dow, dismissed the meeting with the following "benediction":—

"And now may the life and power, the wisdom, love, and mercy, of Victoria C. Woodhull save us from all our married curses, and bring us into individual and universal freedom, with love and good-will for all. Amen."

The Michigan State Convention of Spiritualists, held after the Vineland meeting, indorsed Mrs. Woodhull and her doctrines.

The National Convention, held in Chicago last fall, not only indorsed her by adopting a radical free-love platform, but she was elected President of their National Association by a large majority. The following brief extracts from the report in the Chicago Times will give some idea of the spirit of the Convention:—

"Mrs. Woodhull contended that the issue was before them clearly. They had to vote whether they were in favor of free sexual relations, unrestricted by law, or whether they were in favor of tyranny."

"The speech was received throughout with cheers from the thronged galleries, and the delegates in the body of the hall."

And accordingly they adopted the Woodhull platform by a very large majority. In her lecture she said:—

"She defined freedom to be in general terms, that each and every individual has the right in his or her own proper person to make use of all his or her powers and capacities as he or she may elect to do."

"It is simply none of your business what other people do, nor any of the business of society what any of its members do, unless they interfere with somebody else without his or her consent."

"What does it matter whether the child or any one knows who is the father? Is he, or is society, any the better for the knowledge?"

"If it cannot be determined what will become of the children, that fact should not be held as an obstacle to freedom, if it be proved that freedom itself is right."

"Relationship in the future will be based upon kindredness of spirit, rather than upon ties of blood; while family clanship, like all similar cliqueisms, the remnants of barbarisms, will be forever banished from the earth."

"They say I have come to break up the family. I say, Amen, to that with all my heart. I hope I may break up every family in the world that exists by virtue of sexual slavery."

"Mrs. Loomis, of Battle Creek, wanted to read a poem on 'progression.' She did so, and at its close announced that copies could be had for 25 cents each. There was an immediate rush to get copies. The poem was rather blasphemous."

"Mr. B. Tod, of Michigan, also was moved by the spirit. His address was devoted chiefly to proving that no law prevented the free use of his eyes, his hands, and his feet; that it was wrong altogether to impose any restrictions upon the use of his sexual organs."

"Laura Cuppy Smith ascended the platform and delivered a thrilling address, in which she defied all the elements of society, religion, politics, &c."

A delegate charged Mrs. Woodhull with resorting to prostitution to advance the cause she was advocating. To this, Mrs. Woodhull replied in terms which we do not wish to publish, that it was nobody's business what she had done; and she was not ashamed of anything she had done.

This will suffice for Mrs. Woodhull and the National Convention. We now turn to the case of Moses Hull, who has been very prominent before spiritualists and the world for some time past. In a chapter of his "Personal Experience," published last summer in *Woodhull & Claflin's Weekly*, he said Mrs. Woodhull had "somewhere intimated that she believed promiscuity in the social relation to be abominable." Mrs. Woodhull denied the statement. But Mr. Hull continued:—

"It may be, and is in certain cases, abominable, yet I can mention many things which are to me more so, one of which, in many instances, is the entire confinement of one man to one woman, and one woman to one man, in the sexual relation."

Of his experience he said:—
"I lived years 'in the gall of bitterness and the bonds of iniquity,' especially the bond that said: 'Forsaking all others I will cleave unto thee.'"

But he is now free from those bonds, and the reasons he urges in justification of his course are sickening and sometimes blasphemous. For what is it but blasphemy to denigrate the depraved lusts of the flesh, "the law of God written in the heart"? See the following as an instance:—

"Several years have passed since the first choice between the law of God and the law of man, and I have never regretted the step, but have continued to repeat the offense against man-made institutions whenever God's law in me commanded."

Of his home relations, he says:—

"My wife, so far as I am concerned, has had the same privileges I had taken. Whether she used them or not is not for me to say."

But his wife is not willing that he and the public should remain ignorant on this point. In a letter on the subject, dated Aug. 20, 1873, published in *Woodhull & Claflin's Weekly*, she says:—

"I am a firm believer in the doctrine, and my friends who know me best will say that I will not preach what I dare not practice."

These short extracts are sufficient to show where the parties stand on this question.

But in this position they have been assailed by the spiritualist papers in Boston and Chicago. The *Banner of Light*, without any regard for facts or for its own consistency, said:—

"If such ideas are an integral part of the church to which he some time since belonged, he had better go back to it again. Spiritualism has no affinity with such grossness."

To which Mr. Hull replies:—

"Why does Luther make a dash at the church of which we were once a member? More than ten years since, we renounced that for spiritualism, where we found just what we preach, write, and practice."

If the *Banner of Light* knows of any church which ever recommended or tolerated "such grossness," let it speak out and inform us when and where it existed. This slur shows its utter disregard for truth and justice. It very well knows that just such grossness has, for years, been the leading sentiment of the majority of spiritualist authors and speakers, and of publications emanating from its own office. Let the following facts be well weighed.

Dr. A. B. Child is a popular spiritualist author. He wrote a book with the title of "Christ and the People," which was published at the office of the *Banner of Light*. The following extracts are copied from that book:—

"The present laws of marriage, that now give birth to regrets and sorrows unnumbered, to prostitution, with its long train of curses and agonies, will be abandoned for a holier, purer, diviner revelation that will ere long be given to the people.—P. 27.

"A religion more spiritual will be discovered and acknowledged,—... a religion without written law, without commandments, without creeds,—a religion too sacred to be spoken, too pure to be defiled, too generous to be judged, resting upon no uncertain outside standard of rectitude, upon no dogma of another, no purity of earthly life, no glory of earthly perfection,—a religion that every soul possesses by natural endowment, not one more than another."

"This religion is simply desire. . . ."

"With every one desire is spontaneous and sincere, pure and holy; no matter what the desire is, whether it be called good or bad, it is the natural God-given religion of the soul."—Pp. 28, 29.

He occupies a chapter in deriding justice; he scoffs at holiness, and exalts sin, as the following brief extracts show:—

"Ere long, man will come to see that all sin is for his spiritual good. . . . To see that holiness lays up treasures on earth. . . . Sin destroys earthly treasures, and causes them to be laid up in Heaven." Pp. 32, 33.

"There is no criminal act that is not an experience of usefulness. The tracks of vice and crime are only the tracks of human progress. . . . There has been no deed in the catalogue of crime that has not been a valuable experience to the inner being of the man who committed it."—P. 187.

"Man has yet to learn and yet to admit that all sins which are committed are innocent, for all are in the inevitable rulings of God."—P. 175.

"He who wars with sin leaves nothing lovely in his tracks."—P. 191.

Here we find in full the very doctrines which Mr. Hull now preaches and which he openly says he practices. And this book predicted that such sentiments were soon to prevail as the "religion" for the age. And this book, with its licentious sentiments, was published at the office of the *Banner of Light*, and received from that paper the following strong indorsement:—

"This book should find its way to every family. . . . Its liberality reaches the very shores of infinity. It is born of spiritualism and reaches for the manhood of Christ. It is the most fearless presentation of the folly of the present moral and religious systems of the land of any book yet written. It is free from fault-finding; but its truthful descriptions of self-conceived goodness everywhere, in morals and religion, are withering. Through sacrifice and sin it shows the open gate of Heaven for every human being."

Thus we leave it to the reader, and would appeal to the *Banner* itself, if it has shown any regard for truth and consistency, that that paper has published and indorsed just what Mr. Hull now practices.

J. H. WAGGONER.

Words of Encouragement.

How a few words spoken by a Christian brother or sister will cheer the lonely pilgrim. When the hour of temptation and trial comes, it sometimes seems as though the turbulent and angry waves of trouble and despair would entirely engulf us. Then words of sympathy and love come to our minds that were spoken when our friends least thought they were speaking words of encouragement. And this is one of the many ways our kind Heavenly Father works through us by his Holy Spirit to comfort and strengthen each other in time of need.

The words, "God bless you," spoken by a dear brother at parting, have many times been spoken again in my ear by the still, small voice when the enemy has come very near, seeking to devour. Also the words, "We may have sweet peace and comfort," come to my mind often, and I raise my earnest cry to Heaven, Oh! that I may do just right at all times, that this sweet peace and comfort may be mine to enjoy! Again, I remember the words spoken by a dear sister, "We shall rest by-and-by." Oh! how soothing when the tired brain and limbs are throbbing with pain. Yes, tired ones, we shall rest by-and-by in those heavenly mansions now preparing for us.

If a few words spoken in the right spirit encourage me so much, how ready I should be to speak at all times words that will encourage others. We are expecting words of good cheer from the servants of God—the messengers who speak to us from time to time—but we often excuse ourselves, thinking that we cannot say anything to encourage them. Now they have many severe struggles with the enemy. They are human and must overcome as well as we. They are awake and at their post. Satan is also awake and at his post. When we sleep, he sleeps. Now, do not our leaders long for the words of sympathy and love, also words of good cheer from us, filling the responsible places they do, where the mind is continually perplexed with the burden and care of all the churches? Jesus, when he sweat great drops of blood, would have been glad to have his dear disciples watch with him. Oh! may we not sleep as they did, but let us agonize to enter in at the strait gate. What if you do have to bear burdens and agony of mind for others' sins and your own, until the great drops of sweat stand upon your brow! Remember the agony of our Saviour. "Ye have not yet resisted unto blood, striving against sin." Heb. 12:4.

May we live very near to Jesus; then our tongues will not be silent when we are with those that teach us how to walk in the narrow way. "Let him that is taught in the word communicate unto him that teacheth in all good things." Gal. 6:6.

If we all live so near the Lord that we can prove our own work, then shall we have rejoicing in ourselves and not in another.

ANGELIA J. EDMONDS.

A MOTHER'S HOME.—The most perfect home I ever saw was in a little house into the sweet incense of whose fires went no costly things. A thousand dollars served for a year's living of father, mother, and three children. But the mother was a creator of home; her relation with her children was the most beautiful I have ever seen; even a dull and commonplace man was lifted up and enabled to do good for souls by the atmosphere which this woman created; every inmate of her house involuntarily looked into her face for the keynote of the day; and it always rang clear.

From the rose-bud or clover leaf which, in spite of her hard housework, she always found time to put by our plates at breakfast, down to the essay or story she had on hand to be read or discussed in the evening, there was no intermission of her influence. She has always been and always will be my ideal of a mother, wife, homemaker. If to her quick brain, loving heart, and exquisite tact had been added the appliances of wealth and the enlargements of wider culture, hers would have been absolutely the ideal home. As it was, it is the best I have ever seen. It is more than twenty years since I crossed its threshold. I do not know whether she is living or not. But as I see house after house in which fathers and mothers and children are dragging out their lives in a haphazard alternation of listless routine and unpleasant collision, I always think with a sigh of that poor little cottage by the seashore, and of the woman who was "the light thereof," and I find in the faces of many men and children, as plainly written and as sad to see as in the newspaper columns of "Personals," "Wanted,—a home."—*Bits of Talk about Home Matters,* by H. H.

Obituary Notices.

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

DIED, in Battle Creek, Mich., Sept. 3, 1874, of congestion of the bowels, Flora, daughter of M. S. and R. G. Merriam, aged 21 years. Six years ago last January she commenced with the entire family, parents, two sisters, and brother, to observe the Sabbath of the Lord. One year ago last June she made a public profession of religion, and with her sisters, went forward in baptism. She was singularly conscientious, and where moral principles were involved, was firm and decided, though naturally of a timid and yielding disposition. She never missed attendance upon public religious services, when it was possible for her to attend, and during the three years and a half of her membership in the Battle Creek Sabbath-school, she never had an imperfect lesson, was never tardy, and never lost a lesson except through sickness or absence from the place. But above all she was one of whom the rare record can be borne, that she never caused her parents an hour of sorrow. She was a child of God, and though now held for a little time under the dominion of the enemy, we believe she has secured a sure title to a mansion in the city that hath foundations. At the funeral, the 5th, Bro. White spoke words full of hope and comfort. from 1 Cor. 15: 26, to a very large and sympathizing congregation. U. S.

DIED, at her residence in Attica, sister Mary, wife of Peter Schell, after a lingering illness of several months, in the 66th year of her age. She leaves a husband and a large family of children to mourn their loss. She was a member of the Lapeer church. Being disappointed in obtaining a preacher, remarks were made on the occasion by the writer from 1 Cor. 15: 22, 23. WM. POTIER.

DIED, in Oronoco, Olmstead Co., Minn., Aug. 28, 1874, of cholera infantum, Bertha May, daughter of R. S. and S. Warner, aged 8 months and 2 days. S. WARNER.

DIED, in Alba, Pa., July 15, 1874, of consumption, Hiram Lockwood, in the fiftieth year of his age. He leaves a wife and four children to mourn the loss of a good husband and kind father. Funeral was attended by Eld. R. F. Delmont, Disciple. JEFFERSON LOUGHHEAD.

DIED, at White Hall, Trempeleau Co., Wis., Aug. 12, 1874, infant son of L. and J. Shafer. We have laid our little jewel away until Jesus comes, when he will gather the lambs for his kingdom. L. & J. SHAFER.

DIED, at West Union, Iowa, July 22, 1874, of consumption of the bowels, after a long and painful illness, Minerva, wife of L. H. Davis, in the thirty-third year of her age. Sister Davis embraced the third angel's message in the autumn of 1862 under the labors of Bro. Cornell. She has lived a consistent Christian life ever since. Her prayers and exhortations have often cheered and instructed us. The funeral was attended by Eld. Fathergael of the U. B. church, who made very appropriate remarks from 1 Thess. 4: 16-18. NASON HOYT.

DIED, in Banks, Mich., Aug. 9, 1874, of water on the brain, John William, grandson of John C. and J. Revell, aged three months and 29 days. JOHN C. REVELL.

DIED, July 4, 1874, at his son's residence, 515 Sycamore street, Milwaukee, Wis., Lester Bryant, aged seventy-eight years, three months, and ten days.

DIED, at Fremont, Waupaca Co., Wis., July 16, 1874, sister Harriet Vannostrand, aged fifty-two years. She gave her heart to God twenty years ago, and united with the M. E. church where she remained a worthy member until last February, when she embraced the Sabbath, and became a believer in the last message and united with the band at Fremont to keep the commandments of God and the faith of Jesus. We tried to speak words of comfort from 1 Thess. 4: 13, 18. C. W. OLDS.

FELL asleep in Jesus, in Arcadia, Gratiot Co., Mich., Sabbath, Aug. 15, 1874, surrounded by loved family and friends, Deborah Nelson, in the 63d year of her age. The chosen companion of my youth, she walked by my side through the vicissitudes of life for more than 41 years. She has entered the valley a little before me, and left me sorrowing, yet I hope with her to shout victory through Christ in the first resurrection. FRANCIS NELSON.

The Review and Herald.

Battle Creek, Mich., Third-day, Sept. 15, 1874.

Appointment for Camp-Meetings.

INDIANA, Sept. 24-28, 1874
MICHIGAN, Oct. 1-6, "

Lapeer Camp-Meeting.

WE have just received the following statement from David Malin of Vassar, Mich. Hope to get something more definite from the camp-meeting committee before next week's REVIEW goes to press :-

"Just received a letter from Supt. of the Detroit and Bay City R. R., stating that people attending camp-meeting at Lapeer will be carried for half fare upon D. and B. C. R. R."

THE notice of camp-meeting in western Iowa was turned over to the president of the Iowa and Nebraska Conference, who has turned it over to the Gen. Conf. Com., who will decide the matter the 16th, and report.

The Signs of the Times.

RELATIVE to the paper entitled the Signs of the Times, published at Oakland, Cal., we wish to say :

- 1. Number seven only will be issued before the California Camp-meeting.
2. It will be published weekly as soon as possible after the delegate from the General Conference shall meet the California Conference Committee the 12th of October.
3. Those who have paid will receive their full amount of numbers at the rate of \$2.00 a year.
4. Those who have pledged means to establish the Press on the Pacific Coast will please forward it to REVIEW AND HERALD, Battle Creek, or retain it until further notice shall be given.

The School at Battle Creek.

THE Battle Creek School is nearly full. There is, however, room for a few more students. The present term is a long one, consisting of seventeen weeks. Three weeks only of this term are now past, leaving fourteen weeks to come.

Hygienic Almanac.

THE friends of health reform will be glad to know that the Hygienic Family Almanac for 1875 is now ready. It is much nearer perfection than any other of the kind we ever saw.

To Correspondents.

"Does God know the end from the beginning of all things?" This question is asked by several correspondents, more especially with reference to its bearing upon the creation of man.

rect idea of his omnipotence, and his infinite resources, to suppose that he would permit the enemy, so long as he worked at all, to carry forward unforseen his efforts, in any way he might be able, and then give to the universe a greater proof of his own supremacy, by showing himself able to meet, without previous provision, any emergency which that work of the enemy might occasion.

S. M. ROSS : It does not appear that the texts to which you are referred, Zech. 13 : 8, 9, Rom. 11 : 4-6 ; Gal. 2 : 16 ; 1 John 3 : 9, prove the foreordained salvation of any particular individual.

Calamities.

THE long list of calamities which have fallen on this country in recent years, is being extended by rapid and terrible additions. To the Louisiana floods, the Mill River disaster, the late Chicago fire, the devastation caused by grasshoppers in Minnesota, and the desolating drouth in Southern Kentucky, is now to be added the sudden and terrible inundation in Allegheny, by which an immense amount of property is destroyed and nearly two hundred lives have been swept away.

My P. O. address for the present is Battle Creek, Mich., Review Box. G. V. KILGORE.

My P. O. address will be Lodi, Columbia Co., Wis. O. A. OLSEN.

Appointments.

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

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

California Camp-Meeting.

THE California camp-meeting will be held near Yountville station, Napa Co., Cal., on the same ground as last year, commencing Oct. 1, and continuing to the morning of Oct. 12.

We hope to see all our brethren and sisters in the State assembled at this camp-meeting. Come in the name of the Lord, bringing with you all you can induce to come, and all such as you have hope may be benefited by such a meeting.

General Meeting for Southern Ill.

AT the earnest request of the friends of the cause in Southern Illinois, there will be a general meeting held under the tent in Greenup, Cumberland Co., Oct. 1-5, 1874.

Indiana Camp-Meeting.

THIS meeting will be held at Rail's Grove, four and one-half miles west of Kokomo, Howard Co., Ind., Sept. 24-28.

Teams will be at Kokomo to convey to the camp-ground those who come by railroad the 23d and 24th.

We hope to see the largest gathering of Sabbath-keepers at this meeting that ever convened in Indiana. It is desirable that all furnish tents that can, do so, but for the benefit of those who cannot, ample tent-room will be provided.

Let those who desire to pitch tents be on the ground and have their tents erected as early as the 23d. Let each church appoint in season a delegate to the State Conference and each s. b. treasurer see that all s. b. is paid up to August 1.

all come to this meeting praying the Lord to bless and prosper his cause in our midst.

CAMP-MEETING COM.

Indiana Conference.

THE second annual session of the Conference of S. D. Adventists of Indiana will be held in connection with the camp-meeting to be held at Rail's Grove, four and one-half miles west of Kokomo, Howard Co., Ind., Sept. 24-29, 1874.

General Quarterly Meeting of the Ill. T. and M. Society.

THERE will be a general quarterly meeting for the Illinois T. and M. Society held at Serena, La Salle Co., Ill., Oct. 10, 11. Let the directors hold their quarterly meetings in their respective districts September 26 and 27, and forward reports to Carrie Dryden, Keithsburg, Mercer Co., Ill. District No. 3 will hold their quarterly meeting in connection with the general quarterly meeting.

THE Indiana T. & M. Society will hold its first annual meeting in connection with the camp-meeting. District officers will please get all missionary work in good reporting shape, and hand it over to the State secretary in time for this meeting.

Quarterly Meetings in Minnesota.

Maiden Rock, Wis., Sept. 26, 27. Providence permitting, I will be present. STEPHEN PIERCE.

Quarterly Meetings in Minnesota.

Chisago, Sept. 26, 27. River Falls, Wis., Oct. 3, 4. HARRISON GRANT.

THE general quarterly meeting of the Wis. T. & M. Society at Hundred Mile Grove, the time appointed, Oct. 3 and 4, not Lodi, as before stated through mistake. O. A. OLSEN, Pres.

THE next quarterly meeting of the T. & M. Society of Dist. No. 1, Wis., will be held at Little Prairie, Wis., Sept. 26 and 27. Hope for a good representation. Elder Matteson expects to be present. A. OLSEN, Director.

THE next quarterly meeting of the church at Hundred Mile Grove, Wisconsin, will be held at their meeting-house, Oct. 3 and 4, in connection with the general quarterly meeting of the T. & M. Society of Wisconsin. N. M. JORDON.

QUARTERLY meeting of the S. D. Adventists of Ulysses, Potter Co., Pa., at the white school-house, Sept. 26 and 27, 1874. Invitation is extended to all. A. D. GALUTIA, Clerk.

WOLCOTT, Vt., Sabbath and first-day, Sept. 26 and 27. A. S. HUTCHINS.

THERE will be a general meeting of the T. & M. Society for the Mo. & Kan. Conf., at Centerville, Kan., Oct. 16-18, 1874. This is designed to be a general rally for all the friends in the Conference. Let each director come prepared to report as far as possible, and let all come, that we may become more thoroughly acquainted with the workings of the Society. J. H. ROGERS, Pres. Mo. & Kan. T. & M. S.

QUARTERLY meeting of the Greenbush church, at the Colony school-house in Duplain, Clinton Co., Mich., Sept. 26 and 27. All the members are requested to be present, or report. Will Bro. Strong or Bro. Lawrence meet with us, as there are some desiring baptism, and admission to the church? Sister churches are invited. O. B. SEVY, Clerk.

THE quarterly meeting of the Grant and Vernon churches will be held at Vernon, Wis., Sept. 26, 27. J. A. CONVERSE.

MONTHLY meeting for Cattaraugus and Chautauqua Cos., N. Y., and Warren and McKean Cos. Pa., at Randolph, fourth Sabbath in September. We hope to see a good attendance. Teams will be at the station on Friday for those coming on the cars. S. THURSTON.

QUARTERLY meeting of Allegany church will be held on Niles Hill, Oct. 3, 4. Members invited to attend or report. D. C. PHILLIPS, Clerk.

QUARTERLY meeting for Sand Prairie, Wis., Sept. 26, 27, 1874. The friends from abroad are invited. Eld. Z. Atkinson is expected. THOS. DEMMON, Clerk.

QUARTERLY meeting of the Waukon and West Union churches, at Waukon, Iowa, Sabbath and first-day, Sept. 26, 27, 1874. Neighboring churches and all our scattered friends are cordially invited to attend. CALVIN A. WASHBURN.

QUARTERLY meeting of the Plainfield, Wis., church, Sept. 19, 20, in connection with the T. & M. S. meeting at the Plainfield school-house. Bro. O. A. Olsen is expected. The brethren and sisters of the Fish Lake church and the scattered brethren and sisters are cordially invited. ALMON FASSETT, Elder.

THE next quarterly meeting of the T. & M. Society of Dist. No. 2, of Wisconsin, will be held on the last Sabbath in Sept., 1874. Let all send in their reports in good time for the secretary to make out the report before the meeting. O. H. PRATT, Director.

Business Department.

Not slothful in Business. Rom. 12 : 11.

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