

# 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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#### HYMN ON THE SECOND ADVENT.

TUNE.—The German Choral: "Jesu, Du Sohn der unendlichen Liebe."

Now is fulfilled the great revelation;  
Now is the time by the prophets foretold;  
Lo! the dread signs of the world's desolation,  
Faith waxing dim and true love growing cold;  
Heart of man faileth; sorrow prevaileth;  
Come, blessed Deliverer, promised of old!

Shepherd of Israel, see thy flock straying,  
Homeless and shelterless, hungry and cold;  
Fled is the hireling, the false and betraying,  
Scattered the sheep o'er the desolate wold.  
Come thou and lead us; shelter us, feed us;  
Come, Lord, and bring us into thy blest fold.

Hope of the Gentiles, bright Star of the morning!  
When shall the night of our waiting be past?  
When shall we welcome, the hill-tops adorning,  
The blessed light of thy rising at last?  
O then to greet thee, going to meet thee;  
When every burden away shall be cast.

Courage, ye fearful; be strong, ye weak-hearted;  
Cease not, ye servants, to watch and to pray.  
From the far country to which he's departed  
Shall your Lord come, but ye know not the day.  
O blessed morrow! when care and sorrow  
Shall at thy dawn flee forever away.

### General Articles.

#### THE LAW OF GOD.—NO. 11.

BY J. H. WAGGONER.

THE work of the Son of God for the salvation of man was not confined to the short period of his ministry on the earth. His teachings, the ordaining of apostles, his sufferings and death, were all for the introduction and confirmation of the gospel covenant; all were preliminary to his work of mediation under that covenant. And his announcement of the object of his mission, in Matt. 5:17, covers the whole dispensation. His statement was decisive as to the nature of the change from one dispensation to the other. A change—a great change—was truly to be effected, but it was in man not in God or in his government. As the apostle Paul wrote: "If any man be in Christ, he is a new creature." Man was a transgressor of law; if he had not been, Jesus would not have come to die. This shows where the change was needed. The only effect the mission of Christ wrought on the law was to magnify it and make it honorable. Isa. 42:21. He came to vindicate the law and government of his Father, and to rescue them from the reproach which had been brought upon them by the rebellion of man; to open a way of salvation to man from sin; to make it possible for God to "be just, and the justifier of him that believeth in Jesus." Rom. 3:23-26.

Against the plain statement of our Saviour, against the teachings of his apostles, and against every principle of justice and of government, some affirm that the law written in the Old Testament does not reach the Gentiles; that they are not held under obligation to it. This we will notice.

#### THE LAW AND THE GENTILES.

1. As the Saviour was set a light for the Gentiles; as his salvation is general and not partial; as, in the gospel, the Gentiles are made fellow-heirs, and partakers of the same promises, of course they are subject to the same conditions. As the Saviour distinctly affirmed that he did not come to destroy the law, and set it forth as the condition of en-

tering into the Kingdom of Heaven, the conclusion is unavoidable that the Gentiles must also keep the law if they would enter into that kingdom.

2. The parable of the vineyard is equally explicit and equally decisive. To appreciate the force of this we must go back to the promise made to David in Ps. 89. There we find a sure promise that David's throne and kingdom shall endure forever, even as the sun, by a covenant which the Lord will not break, and which he has sworn by his own holiness to fulfill. How the people may be partakers of this covenant and inheritors of this kingdom, and why they are shut out and deprived of its privileges and glory, is stated in verses 30-32. "If his children forsake my law, and walk not in my judgments; if they break my statutes, and keep not my commandments; then will I visit their transgression with the rod, and their iniquity with stripes."

Here we have another proof that *iniquity* means transgression of the law. Breaking the law will shut them out of the kingdom; keeping the commandments will give them a part in "the sure mercies of David."

In the parable, Matt. 21, the Lord brought this subject before the Jews, representing them as husbandmen who would not render to the householder the fruits of the vineyard, but beat and stoned his messengers, and finally killed his son, the heir, to seize on the inheritance. His hearers passed sentence against themselves saying the lord of the vineyard will destroy those husbandmen and let it out to others who will render to him the fruits in their seasons. Jesus then made the application thus: "Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof."

We have seen in Ps. 89, and other scriptures might be given to prove the same thing, that the fruit required of them in order that they might inherit the kingdom was to keep the law of God. And this is confirmed in the New Testament by the words of Jesus who gives the law as the condition of entering into the kingdom, by all those texts which show that the law is the rule of life and of judgment, that by it men are proved sinners, and specially by James who says the kingdom is promised to them that love God. Jas. 2:5. But as there is no love without obedience, we are told by inspiration that "this is the love of God, that we keep his commandments." 1 John 5:3.

But some say we are fallen from grace and are under a curse if we keep the commandments of God. To them we would propose these questions: (1.) If the Gentiles obtain the kingdom by bringing forth other fruits than those required of the Jews, where is it recorded in God's word? (2.) If we are cursed for keeping the same law that the Jews were cursed for transgressing, how is that fact reconciled with the character of God as given in Mal. 3:6, and James 1:17?

3. As Jesus announced that it was not the object of his mission to make void the law, so the preaching of the apostles, at the commencement of their ministry after the crucifixion and resurrection of the Lord, confirms the obligation of the law. Of all who claim that the law is abolished no one dates the abolition later than at the time of the crucifixion. If the law was ever made void it had ceased before the preaching of Peter on the day of Pentecost. And as the apostles did not preach between the crucifixion and the day of Pentecost they did not proclaim any law during that period. Therefore it follows that, if the law was abolished at the death of Christ, as no other or new law was proclaimed previous to the day of Pentecost, there was no law existing on that day of Pentecost. Now we learn that "sin is the transgression of the law," and "where no law is there is no transgression;" and therefore "sin is not imputed when there is no law." But sin was imputed on that day of Pentecost, and they were commanded to be baptized for the remission of sin, which proves that the law did then exist. This conclusion cannot be evaded by say-

ing that the apostles enjoined new precepts on that day; for the only duties they enjoined were repentance and baptism. But these both relate to sin and to law already existing, for there can be no repentance, and no baptism for remission of sin, where no sin exists, and there can be no sin where there is no law. Thus it is plainly seen that the preaching of the apostles on the day of Pentecost related to the law which existed on and before that day of Pentecost.

And it cannot be denied that the relations which existed on that day continue to exist unto the present day. That is to say, the preaching on that day, and the repentance and baptism required, were based on, and related to, the same law which now exists, for the transgression of which we are to repent and be baptized. The gospel was then preached as it was to continue, and still continues, and its duties and promises, then as now, embraced "all that are afar off, even as many as the Lord our God shall call," which has special reference to the Gentiles. The preaching of the gospel would at that time have been a nullity if the law had been abolished; and even so it is now. They who were not condemned by the law which then existed could not be required to repent and be baptized. But no new principles have been introduced since that day; no new ground of baptism now exists. Hence they who baptize without reference to the law which existed on and before that day of Pentecost have no scriptural ground for their baptism. And this will raise the question whether the Gentiles have any interest in baptism; whether they are under any requirement to be baptized. For if the Gentiles were not amenable to that law which existed on and before the day of Pentecost, then unless some entirely new principles and new relations have been introduced since the day of Pentecost, there is no reason why the Gentiles should be baptized. This the opposers of the law could easily see if they would investigate the subject in the light of the Bible principles which must decide it. The subject is of sufficient importance to demand the candid, unprejudiced attention of all.

4. The weakness of the position of those who claim that the law is not binding on the Gentiles is shown in the use they make of Acts 15—the scripture which, more than all others, they rely upon. The mind of all on that side of the question is expressed in the following extract which we copy from a well-written article the object of which is to prove that the ten commandments, or any part of them, are not binding on Christians (!):—

"To decide this question was the object of the first general council convened at Jerusalem. The result was, under the direct teaching of the Holy Ghost, that the council decided that through the grace of our Lord Jesus Christ, they (the Gentiles) shall be saved even as we (the Jews). Four things only were enjoined on them: 'To abstain from idols, from blood, from things strangled, and from fornication.' This, then, became, not the Mosaic law and condition of justification as such, but a Christian rule of action, enjoined by the Holy Ghost on believers, through this council."

It is enough to read in verse 5 that circumcision and the law of Moses were the subjects of discussion, to learn that the ten commandments were not under consideration by that council. It seems incredible that any one will suppose or assert that the apostles met in council to gravely discuss the question whether the Gentiles need keep any of the ten commandments, and formally decided that they need not! Yet this is the position of all those who use Acts 15 against the law or any precept of the law.

Of course the object of that position is to evade the claims of the Sabbath, and thus they say that because the apostles did not then and there enjoin the Sabbath to be kept by the Gentiles it is not binding on the Gentiles. Which is to say that *whatever* was not specifically enforced in that letter is not binding on the Gentiles. But what shall we conclude from this premise? Were the Gentiles by this action absolved from the duty to

honor parents? Were they permitted to blaspheme, to steal, to kill, to bear false witness, and to break the Sabbath? Yes, because the apostles said nothing about these things! Do not think we misrepresent the position of our opponents, for if it does not amount to this it amounts to nothing at all. And notice the wording of the quotation given: "*Four things only* were enjoined on them, to abstain from idols, from blood, from things strangled, and from fornication." This, and this only is declared to be "a Christian rule of action." This argument excludes from the Christian rule of action everything which the apostles did not mention. But they did not mention Sabbath-breaking, blasphemy, murder, theft, false witness, &c., and therefore the Gentiles are at full liberty to do these things! Is this the boasted liberty of the gospel? and is it so that this antilaw theory destroys the distinction between gospel liberty and licentiousness? We should think the advocates of that doctrine would renounce it on account of its evident tendency to lawlessness and immorality.

On this we notice,

(1.) It is the only scripture which is claimed to give direct evidence against the law in relation to the Gentiles.

(2.) The evidence claimed on this text is negative, and not direct. The evidence is that of silence.

(3.) The evidence of the silence of a single text is no evidence at all. The *entire* silence of scripture on a given point carries weight against that point; but less than that has no weight.

(4.) In this case the inference drawn from silence is contradicted by other scriptures, such as Rom. 2 and 3, and Gal. 3. These prove directly that the Gentiles sustain the same relation to the law that the Jews did, and that they are condemned by the law as violators of it.

(5.) The inference drawn from this chapter is exceedingly immoral in its tendency. To say that Christ released man from obligation to obey the ten commandments, so that now we are obliged to obey *only* the four duties mentioned by the apostles in that letter, is to disgrace the gospel—to make Christ the minister of sin, and the gospel a system of licentiousness.

(6.) We may safely appeal to the advocates of that doctrine whether they would be pleased to see the whole world, or all the Gentiles, converted to the belief, that they were at liberty to disregard all things not mentioned by the apostles in Acts 15—whether they would feel gratified to see all the world acting up to that belief. Few are so lost to every principle of morality and decency as to answer in the affirmative. It does not seem consistent for professed Christians and Christian teachers to advocate a doctrine which shame would forbid them to fully and openly adopt in their lives. We are glad to drop a subject so repulsive to our Christian sentiment.

5. Paul's letter to the Romans contains direct evidence that the law extends to the Gentiles. In chap. 2:26, 27, having shown that God is no respecter of persons, and having also identified the law of which he speaks by quoting three of the ten commandments, he says: "If the uncircumcision [that is, the Gentiles] keep the righteousness of the law, shall not his uncircumcision be counted for circumcision? And shall not uncircumcision which is by nature, if it fulfill the law, judge thee who by the letter and circumcision dost transgress the law?"

God gave circumcision to Abraham, and thenceforth "the circumcision" became a distinguishing title of his people, and always had the pre-eminence. But Abraham obtained the promises of which circumcision was the token because he kept the commandments of God. Gen. 26:4, 5. Paul also says that circumcision was given to Abraham as a seal of the righteousness which he had. Rom. 4:11. The virtue was not in circumcision, but in that which circumcision signified, as Paul again said, "Circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God."

"Is something," is added in Whiting's translation, which brings out more clearly the idea of the text.

Now if the Jew did not keep the law he did not possess the righteousness of which circumcision was a sign. Of course his circumcision signified nothing—it was nothing. But if the Gentile "keep the righteousness of the law," he has that which was signified by circumcision, and is accepted of God. Circumcision without keeping the law is the shadow without the substance. But keeping the law without circumcision is the substance without the shadow. Of course the latter has the preference; therefore the Gentile who keeps the law is preferred before the Jew who breaks the law. And this perfectly accords with the Saviour's words in Matt. 21:43, that the kingdom should be taken from the Jews who did not keep God's commandments and given to a nation bringing forth the required fruit—a nation which loves God and keeps his commandments. With such a statement as this by the apostle Paul it seems a wonder that any will yet deny that the Gentiles are required to keep the law. Other points in this chapter will be noticed hereafter.

6. As plain and decisive as this are the words of Rom. 3. In verse 2 Paul says the chief advantage of the Jew, the chief profit of circumcision is, that to them were committed the oracles of God. In this connection it is easy to determine what he means by the oracles of God. He has just declared that the Jew knew the will of God because he was "instructed out of the law." And "the law" is identified as that in which the Jew rested, or confided, namely, the ten commandments, three of which are quoted. Stephen referred to these, Acts. 7:38, when he said that Moses and the fathers in the wilderness "received the lively oracles to give unto us." The Gentile may be profited by keeping this law, as we have seen, and if he keeps it he will be preferred before the Jew who transgresses it, though the latter be circumcised and the former not. This shows that the law is separate from and superior to circumcision; for there is righteousness in the law without circumcision, but no benefit in circumcision without keeping the law. The same is taught in Jer. 6:19, 20, where "the law" is shown to be superior to all positive institutions; for their sacrifices and offerings are not acceptable when the law is rejected. He who cannot see a clear distinction between the moral and ceremonial laws in these passages is to be pitied for his blindness.

As in Rom. 2:16, the apostle says men will be judged by the law in the day of Judgment, so in chap. 3:3-6, he shows that if the oracles of God which were committed to the Jews are made of no effect or void, God cannot judge the world. He then declares that Jews and Gentiles are all sinners before God, and proves his declaration by quotations from the Old-Testament Scriptures. But this of course would be no proof at all if, as many affirm, the Gentiles were not amenable to the law written in the Old Testament. This is a question of jurisdiction. The laws of Great Britain, though they may be just and I have not obeyed them, cannot prove me a sinner or bring me under condemnation, because I am not subject to those laws. I am an American citizen, and not a British subject. And so the law of the Old Testament will condemn only those who are subject to it. But inasmuch as it does condemn the Gentiles, or prove them sinners, they are subject to it, and under obligation to keep it. For it is evident that if a certain law condemns a man or proves him a sinner, he will remain condemned or continue to be a sinner as long as he continues to transgress it.

Jesus came to save from sin—from the transgression of the law. And as his mission is to all, to Jew and Gentile alike, he came to save the Gentiles also from the transgression of the law. He came to "put away sin." Heb. 9:26. Not to put away his own sin, for he had none, but to put away our sins. And this of course is not done if we continue to sin. Therefore Jews and Gentiles are required to cease to transgress the law, to yield obedience to God and keep his commandments.

This truth that all are proved sinners and condemned by the law is further stated in Rom. 3:19: "Now we know that what things soever the law saith, it saith to them who are under the law; that every mouth may be stopped, and all the world may become guilty before God." All the world includes all nations, because he has just before stated that Jews and Gentiles are "all under sin." And to this refer verses 22, 23, "For there is no difference; for all have sinned."

"Where there is no condemnation by the law, there is no need of justification by faith in Christ. He died for sin; and sin is the transgression of the law. If the Gentiles are

not guilty as transgressors of the law, then Jesus did not die for them. But the supposition is inadmissible; for Paul says plainly that Jews and Gentiles are sinners, condemned by that law which the Old Testament contains, for they are proved sinners by Old-Testament authority; and that the law stops every mouth and brings all the world guilty before the Judge of all. Also in Gal. 3:13, 14, he says the redemption from the curse of the law is for this very purpose that the Gentiles may be brought into covenant relation with Abraham and his seed, that they may inherit the promises, which they could not do while they were condemned sinners—under the curse of the law.

God does not compel any one to believe. The most obdurate infidel has the same evidence within his reach, and as much of it, as the Christian has. The evidence that God is no respecter of persons; that he is Supreme Moral Governor; that is, that he has a moral law to which all are amenable; that Jews and Gentiles are alike responsible to it, alike transgressors of it, and alike condemned by it; that Jesus Christ died for all, that both Jews and Gentiles may be redeemed from the curse of the law; these are truths so clearly revealed in the word of God that every one is without excuse who does not believe. We say, without excuse; for this is not a mere theory without practical bearing. He who argues that the Gentiles need not keep the law, does it only to evade its claims, and to release himself from its just restraint. And he who seeks a release from the restraints of the law should learn his position and his danger from Rom. 8:7: "The carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be." But "the law is spiritual." Rom. 7:14. These solemn truths should lead all to put away their prejudices to examine the subject with candor, and with becoming reverence pray to the Lord: "Open thou mine eyes, that I may behold wondrous things out of thy law." Ps. 119:18.

#### The Seven Trumpets of Rev. 8 and 9.

(Concluded from page 15.)

THREE full blasts of the trumpets have already signaled the sad fate of Rome. The echo of their sounding reverberates through the earth, as the death knell of her departed glory is heightened by another furious outbreak. Before we attempt to apply the words of the prophet, as expressed by the fourth angel, it will be in place to give a description of the rise, location, and some relations of other powers, which were the means of the fulfillment of this prophecy.

About the end of the fourth century, barbarous tribes from the North and East commenced inroads on the Roman empire, and in the course of the succeeding hundred and fifty years, overthrew the Roman power.—*Mitchell's Ancient Geography*, p. 143.

About the last of the eighth century, the various little tribes which rose on the ruins of the Roman empire gradually merged into a few great monarchies, which, in the general outline, have continued till the present day.—*Mitchell's Ancient Geography*, p. 149.

About the middle of the fifteenth century arose an able historian and statesman, Machiavel,\* of Lombard nationality, who says that Rome in its fall was divided into ten parts, or kingdoms, and enumerates their rise as taking place between A. D. 356 and A. D. 483.

"And after this I saw in the night visions, and behold a fourth beast, . . . and it was diverse from all the beasts that were before it; and it had ten horns." Dan. 7:7.

"And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns." Rev. 13:1.

Seven of these ten horns, or kingdoms, have already been described under the three former trumpets, and there remain three more divisions, to bring the strong iron power of Rome into a condition in which it may well be likened unto iron, mixed with miry clay.

The first of these three powers were the Heruli. They were in Attila's army at the battle of Chalons. Odoacer afterward became their king. Under him they took Rome and executed the emperor in A. D. 476.—*Sheppard's Fall of Rome*, pp. 198, 268, 272.

The Heruli, after the death of Attila, returned westward, made repeated attacks on the Western empire, and deposed the last emperor, Momyllus Augustulus. Their ruler was Odoacer, who became the first king of Italy.—*Mitchell's Ancient Geography*, p. 145.

The Heruli followed Attila in his march to Gaul, A. D. 451, and after his death, under

their leader Odoacer, uniting with other German tribes, were powerful enough to destroy the Western empire. Odoacer succumbed to the Ostrogoths, A. D. 493.—*Appleton's Encyclopedia*.

Another of the three above-mentioned powers was the Anglo-Saxon. The successful establishment of the Anglo-Saxon Heptarchy cannot date earlier than A. D. 471, when Vortigern began his second reign in Britain. *Hayden's Dictionary of Dates*, Art. Britain.

The last event of Roman Britain, when the people petitioned Aetius for aid to repel the Picts and the Scots, was A. D. 446, exactly thirty years before the fall of Rome in A. D. 476. The intervention of thirty years witnessed the establishment of the Saxons in the island of Britain.—*Smith's History of the World*, vol. iii. p. 735.

About the middle of the fifth century, the Saxons arrived in Britain. They helped the Britons repel the Picts and Scots. For this favor they were allowed to invite over other Saxons, Angles, and Jutes, to settle among them. Instead of longer assisting the Britons, the Saxons and Angles made war upon them, and in the course of the fifth century gained the ascendancy in England.—*Appleton's Encyclopedia*.

The Lombards, the last of the ten divisions, now claim our attention. This tribe, after the battle of Chalons and death of Attila, A. D. 453, became one of the chief powers that arose.—*Smith's History of the World*, p. 743.

The Lombards first established themselves on the Vistula, then on the Danube, whence they invaded Italy, and founded the kingdom of Lombardy.—*Mitchell's Ancient Geography*, p. 145.

The Lombards were among Attila's forces in the great decisive battle of Chalons, A. D. 451.—*Sheppard's Fall of Rome*, p. 198.

In the fifth century, the Lombards appeared on the north bank of the Danube. They overcame their former masters, the Heruli. Going south of the Danube, they subdued the Gepidae, and after the annihilation of their enemies, crossed into northern Italy and there founded, A. D. 568, a powerful State.—*Appleton's Encyclopedia*.

Lombardy (North Italy) sustained its own sovereignty till the fifteenth century. It has since been contended for both by French and German sovereigns. In 1805, Napoleon, at Milan, was proclaimed king of Italy. After his abdication, in 1815, the allied sovereigns established it as the Lombardo-Venetian kingdom. In 1848, it revolted from this alliance, and its revolt was sustained by the king of Sardinia and the pope. Victor Emmanuel II. is of Lombard descent, and the heir to the Italian throne is Humbert, prince of Savoy in Lombardy.—*Hayden's Dictionary of Dates*.

We have given a brief account of the last three powers which were to arise according to the prophecy. Historians agree in the manner and time of their rise. Profane history grants these powers monarchical dominion, and prophecy gives them crowns.

The Heruli in Italy, the Anglo-Saxons in England, and the Lombards on the Danube, with the seven other powerful tribes before described, furnish the fulfillment of Daniel's prophecy, which says: "It had ten horns." Now it is evident all these powers were at some time cotemporary; for the prophet saw a beast upon which there were visible at one time ten horns. This was the case with Rome from A. D. 483 to A. D. 493.

The prophet saw afterward three of the horns "plucked up by the roots." The expression, "plucked up by the roots," according to the plain English language, would signify a cessation of existence. It is said three horns fell before (in the presence of) another power which came up; and in verse 24 of Dan. 7, the very power that came up should subdue these three kings.

Between A. D. 493 and A. D. 538, three of these powers which held to Arianism were destroyed. The Heruli, in A. D. 493, were exterminated by the Ostrogoths under Theodoric. It was brought about in this way: Under the proposal, or what was called the "Pragmatic" of Zeno, who was then emperor of the East, and who was orthodox in religion; the Ostrogoths, whose dominions lay east of Italy, were encouraged to make war upon the Heruli, who then held Rome, and who were Arians. Theodoric assembled his forces, marched to Italy and dispossessed the Heruli. He now repudiated the "Pragmatic," had himself declared king of Italy, and governed it for thirty-eight years. An Arian, "he showed at first no violence to the opposite party, and established friendly relations with the popes." He was a great statesman and brought Italy to a state of renown. The foundation of some of the most renowned cities was due to his genius; yet there was a spiritual power arising that was

\* Patrioian by the emperor's appointment.

incompatible with the permanency of his kingdom because of its Arian character.—*Sheppard's Fall of Rome*, pp. 286, 297, 300, 302.

A new emperor of the East, Justin I., arose and proscribed Arianism. Theodoric felt the proscription as an indignity. He tried to deprecate its severity by negotiation; but he met with little success. He then retaliated by executing some of the dignitaries of Rome. As he began to suppress treason and orthodoxy, he was taken away by disease. About four years after, A. D. 536, his kingdom fell into the hands of Justinian's general. Belisarius entered Rome in triumph, A. D. 536, after he had just completed the conquest of the Vandals in Africa.

The finishing stroke against Vandal rule was this: Belisarius had taken the Vandal king captive at Carthage. He was taken thence to Constantinople. He was here stripped of his scarlet robe and asked to renounce his Arian profession. Because he was unwilling to do so, he found no favor in the eyes of Justinian, but was refused the dignities which were promised to him at his capitulation.

The three powers thus fell by the policy of this spiritual power that was coming up. There was nothing now in the way of its assumption of the civil power which it laid hold of, A. D. 538, and became the noted little horn of Dan. 7.

For fifteen years after the overthrow of the Ostrogoths, Narses ruled Italy in the name of the emperor of the East, as Exarch of Ravenna. He was about to be recalled and have his authority taken away, which summons stung him to the heart. He immediately sent word to the powerful Lombards on the Danube that Italy lay at the mercy of their arms. The Lombards soon after invaded Italy, and in A. D. 468 it fell into their hands.

The territory of Western Rome, over which her banners had waved so gloriously for more than five centuries, is now entirely occupied by barbarians, and in her state of effeminacy, it is only necessary, in order to entirely efface her mere nominal sovereignty, to blot her rulers from existence, and her glory as an empire has departed forever. It remains, then, only to mention a few facts concerning the rulers of Rome at the last stage of her existence.

Odoacer compelled Augustulus to write to the Roman senate that a single emperor was now sufficient for both Greece and Rome. The senate then sent the ornaments of the imperial palace, diadems, purple mantles, and all other insignia of imperial power to Zeno, emperor of the East, and asked him to yield to their wishes, and allow Odoacer to be their ruler. He conceded to their entreaty, and appointed him Patrician and governor of Italy in his own name, about A. D. 483.—*Sheppard's Fall of Rome*, p. 276.

When Theodoric overcame Odoacer, he received an appointment as Patrician from the emperor of the East, about A. D. 485. The senate of Rome was still in existence; for, during his reign, he sent an eminent senator on an embassy to the court of Burgundy.—*Sheppard's Fall of Rome*, pp. 285, 360.

Belisarius entered Rome in triumph, A. D. 536; but the entire subjugation of the Ostrogoths was accomplished by Narses, about A. D. 552; and for fifteen years after, Rome was governed by him under the title of Exarch of Ravenna. We thus see that the ruling of the senate terminated about A. D. 552.—*Sheppard's Fall of Rome*, p. 311.

VERSE 12. "And the fourth angel sounded, and the third part of the sun was smitten, and the third part of the moon, and the third part of the stars; so as the third part of them was darkened, and the day shone not for a third part of it, and the night likewise."

This trumpet illustrates the closing up of the Roman government. Sun, moon, and stars, are evidently symbols that denote the rulers in the government—its emperors, consuls, and senators.

The sun sends forth light of itself—the decree of the emperor is law. The moon shines by a borrowed light—the authority of the consul was dependent in some measure on the will of another. The stars shine when the night comes—the wants of the people demanded attention, and then the senate acted.

"The sun was smitten." Odoacer caused the title of emperor to cease. But one-third part only is affected—the jurisdiction of Rome then extended over only the middle division of the empire, as ceded by Constantine to his three sons. One-third part of the moon was smitten; the effect of this political calamity had the same extent as the former. When the consulship was taken away, Rome had ceded all her territory beyond the Alps.—*Sheppard's Fall of Rome*, p. 276.

"And the third part of the stars" was smitten. When Narses ruled Rome as Exarch, in the name of the emperor of the East,

\* Macaulay, the English historian, says: "Abundant proofs remain of the high estimation both of Machiavel's works and person, and so they were held by his cotemporaries."—*Miscellaneous Writings*, p. 20.

there was no longer any need of a senate at Rome, for Justinian had one of his own.

"So as the third part of them was darkened." This smiting continued, until in the middle division of the empire these rulers were merely nominal; they could not act.

"And the day shone not for a third part of it, and the night likewise." Superior and inferior rulers—Emperors, Consuls, and Senators, ceased to be.

**Illustrious Example.**

TWENTY-SEVEN years ago this present spring, that most wonderful man of the age, JOHN QUINCY ADAMS, having lived out his fourscore years, peacefully fell asleep, to rest in hope of the better life. This great and truly good man, though in feeble health and trembling with age, has left an example of punctuality in attendance at the house of worship, and constant perusal of the Scriptures, which is worthy of imitation by all. The following account of visits to this old veteran of the cross is by E. Chadwick, Principal of Starkey Seminary, published in the *Christian Palladium*—

"My first visit to the venerable patriot was on a pleasant morning in August, in company with a spirited Teacher's Convention, numbering about one hundred gentlemen and ladies, from various States who went in a body to pay their respects to Mr Adams. He gave us a simple, hearty welcome to his mansion, the same plain, ancient, two-story house which was occupied by his distinguished father. The feeble old man, in plain dress, met us at the door, shook hands with all, invited us into his spacious parlor, kindly said he was glad to see us, wished he had seats for us all to sit down, &c.

"After a few moments' spent in conversation, singing, looking at the busts and portraits of Washington and other worthies, adorning the entry and parlors, we partook of a refreshing draught of pure COLD WATER—the simple beverage which has given him strength for so many years—and commending him, in our hearts, to God, we took our leave, thankful for the privilege we had enjoyed.

"I spent the succeeding Sabbath at Quincy, and observed that this fervent octogenarian, with a small and feeble frame, walked twice to meeting. His house stands about a Sabbath day's journey from the synagogue. He walked without a cane, looked out all the hymns, without glasses, and stood during all the singing, and during all the prayers. So constant is he, that his neighbors remark, 'If the President is not at meeting, when in town, we know he must be sick.' His father, John Adams, belonged to the same church—that planted by the pilgrims—and he was equally punctual. Mr. Charles Francis Adams, son of J. Q. A., and originator of the popular law for protecting fugitive slaves, is also a communicant of the same church, and seems to be walking in the same steps. Rare spectacle! three generations of men, walking in the same moral, 'steady habits.' All witnessed by the same town and the same church!

"The day was unpleasant, and yet the large church was well filled, both forenoon and afternoon. Doubtless the punctuality is greatly owing to the example of such leading men.

"Second Visit.—Mr. Adams keeps (apparently) no servants. He delights not to be ministered unto, but to minister. Call at his house, and you find he is himself as one that serves. Ring or knock, and he comes himself to the door, extends his hand, and without the least ceremony conducts you to a chair in the sitting-room or parlor, and treats the humblest caller as an equal. Being thus seated by him, after he had kindly made some remarks upon his health, &c., I observed to him that he was reputed to be a diligent reader of the Bible, but that, while his other opinions had been made so public, I had seen very little notice of his religious sentiments—the result of his long continued Bible-reading. I added, that if I was not indulging an unreasonable curiosity, and proposing an unwelcome request, I should be gratified to know what opinions he had formed upon a few points, particularly upon the character of Christ, and the Holy Spirit.

"He replied, 'I have never obtruded my religious views upon others; but I have no views to conceal.' He said, 'My practice, since I was thirty years of age, has been to read in the Bible the first thing I do, every morning.' (He has been always a very early riser.) 'This practice I have followed with but few interruptions [for fifty years]. The versions which I have read, are (1) our common English Bible; (2) Thompson's translation of the Septuagint, a very literal translation [he remarked]; (3) the Latin Vulgate; (4) Calvin's translation in French; (5) the Catholic translation in French; (6) Luther's translation in German; (7) the New Testa-

ment in Greek.' Upon naming each of the above versions, he made interesting remarks on their character, and the slight discrepancies between them; spoke of the different chronology of the Septuagint, &c.

"He continued, 'These are the versions I have used. My habit has been to read each morning two chapters in one of these, and then the same in one of the others, comparing them together. In this way I have read them all through twice or more. Commentaries I have read not much, controversies not much. *But I have read the Bible.*' This last sentence he repeated with emphasis. He not only 'reads the Bible,' but endeavors to understand it; receives it as a revelation from God, and believes it. He compares not only scripture with scripture, but version with version, Protestant with Catholic, ancient with modern.

"Thus he has 'read the Bible.' What views on the great theme of revelation has it given him?

"He says: 'I do not find in the Bible a Deity of three persons. Nor do I find Christ to be the Supreme God.' Says he does not conceive of the Father as strictly a person, but a vast Being, incomprehensible and glorious, far transcending all our thoughts of a person. He is revealed as our Creator, &c., referring to such passages of Scripture as Ps. 19: 1: 'The heavens declare the glory of God, and the firmament showeth his handiwork.'

"He mentioned the three angels who came to Abraham's tent. Said he had no idea that they were the three persons of the Godhead! I remarked that I apprehended the word 'person' was used by many in the sense of the Latin word 'persona,' from which comes our word 'personate.' But with great readiness, Mr. Adams replied that he 'did not let the Catholics off so;' that their word 'persona' meant 'person'—a human being, or one like a human being. In proof of this, he referred to the use of the word in Latin plays, by Terrence, Plautus, &c., and quoted from Cicero's letters: 'Contra ejus personam multa fecit,'—'did many things against his person.'

"Mr. A. believes strongly in the pre-existence of Christ. Says he was certainly with the Father before men were made, and before the world was. If not, Paul was mistaken!

"He thinks 'the Spirit is pure spirit.' God, in love, moves upon the hearts of his children. The means or influence by which he does it is called his Spirit.

"Mr. A. evidently has thought much on these great subjects. He has thought for himself. He is strongly opposed to 'creeds.' Says that, although an Arian, he can subscribe to no human creed, whether Arian, Athanasian, Socinian, Unitarian, or Trinitarian. He takes the Bible for his creed, and tries to believe that. Says there is more in that than he can comprehend; trusts he shall know more hereafter; speaks like one who now sees through a glass darkly and dimly, but earnestly desires more clear and glorious light; trusts and believes that it is in reserve for him. On the verge of the grave, he is evidently sincere and earnest. No one could listen to him without being impressed that he is honest. He laments his littleness of knowledge; confesses it; but longs to know more of God, and of Heaven.

"Amid all his busy cares in life, he has studied God's word in many languages; has read it through in Latin, French, and German, more times than most persons have in English; and has himself made an entire metrical version of the psalms! God be thanked for the strength that word has given to his servant, making him the fearless champion of truth and of right."

**Divine Guidance.**

How mysterious, at times, appear to us the leadings of God's Spirit! How strange the overrulings of Providence! Naturally so anxious to unravel the mysteries of life, and know all the whys and wherefores of God's dealings with us, how hard to learn the lesson of entire submission. But such a position is indeed encouraging and restful; encouraging, for having passively yielded ourselves to the guidance of God's Spirit, and learned to constantly eye his glory, we shall never go astray; restful, since in casting all our care on him we have only to rest on his promises, and our peace is like a river.

This frame of mind affords a sweet and abiding satisfaction unknown to the worldling. One herein enjoys a divine content independent of exterior events and surroundings, and is better satisfied in a state of humiliation by the order of Providence, than on a throne of one's own choice. Having learned to recognize the Guiding Hand in each event of life, prosperity and adversity, joy and sorrow, are alike welcomed as from the hand of God to bring us into entire resignation to his will, and to promote the work of self-purification.

However dark, for the time being, may seem the dispensations of Providence, a firm reliance

on the everlasting arms forbids an anxious thought. Trial and temptations await us, storms arise, afflictions are presented—all, all seems dark; "too dark for one to see." But the submissive child has learned to say from the heart, "Though he slay me, yet will I trust in him."

The surface of life's ocean may be rough and boisterous; but beneath, all is calm and peaceful. Blissful state, indeed! Such self-abandonment promotes growth in grace, and the feeble instrument eventually becomes a veteran in God's army. Under the precious teachings of our great Schoolmaster, the child in experience, having learned the rudiments of religious education, advances to the Christian of mature growth, preferring a life subject to divine guidance to a wandering existence in obedience to one's own will. Then, since God in mercy veils the future from our view, may we lay all on the altar, and however impenetrable may be the darkness surrounding us, let us calmly advance toward the prize, resting assured that light for "one step more" will be ours. Then can we appreciate and adopt as our own, the following beautiful sentiment:—

"What though before me it is dark,  
Too dark for one to see!  
I ask but light for one step more;  
'Tis quite enough for me.

"Each little, humble step I take,  
The gloom clears from the next;  
'So, though 'tis very dark beyond,  
I never am perplexed.

"And if sometimes the mist hangs close—  
So close I fear to stray,  
Patient I wait a little while,  
And soon it clears away.

"I would not see my further path,  
For mercy veils it so;  
My present steps might harder be  
Did I the future know.

"It may be that my path is rough,  
Thorny and hard and steep;  
And knowing this my strength might fail,  
Through fear and terror deep.

"It may be that it winds along  
A smooth and flowery way;  
But, seeing this, I might despise  
The journey of to-day.

"Perhaps my path is very short,  
My journey nearly done;  
And I might tremble at the thought  
Of ending it so soon.

"Or, if I saw a weary length  
Of road that I must wend,  
Fainting, I'd think, 'My feeble powers  
Will fall me ere the end.'

"And so I do not wish to see  
My journey, or its length;  
Assured that, through my Father's love,  
Each step will bring its strength.

"Thus step by step I onward go,  
Not looking far before;  
Trusting that I shall always have,  
Light for just 'one step more.'

HATTIE T. HOXIE.

Mindoro, La Crosse Co., Wis., May 2, 1875.

**Sanctification.**

WE often meet with a class of persons who claim to have "perfect love," to have "peace that is like a river," to be "freed from sin," &c. They are very sanctimonious and manifest a mild, lamb-like disposition when no one crosses their track, or thinks them inconsistent with their profession. They are willing to fellowship any one who speaks well of them, and says nothing of their faults.

They are often at the prayer-meeting, and take an active part there, the burden of their work being, not to search out and confess their sins, for from these they think themselves free, but to tell what great things the Saviour has done for them, and to exhort others to seek that high degree of holiness to which they themselves have attained. Should any one attempt to show them any deficiencies in their Christian character, though it might be done through a desire to do them good and in a spirit of love and meekness, he would be immediately reckoned as a persecutor and an enemy, and they would console themselves with the words of Jesus: "Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake."

But are these individuals really what they profess to be, sanctified, or cleansed from all sin? We are told that we may know them by their fruits. One of the fruits of the Spirit is righteousness. Eph. 5: 9. "Every one that doeth righteousness is born of God." "Who-soever is born of God doth not commit sin." "Sin is the transgression of the law." In Gal. 5: 22, 23, Paul says, "The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance."

They profess much love, and seem to have abundance of joy and peace. But another fruit is meekness; do they bear this? If a person is so near the Lord that he commits no sin, he will be very meek; he will be careful not to boast of having attained a higher degree of holiness than his brethren; for when he begins to glory in his own goodness, he loses sight of Christ, and thus loses his sanctification.

The Pharisee who went into the temple to pray made a high profession and was undoubtedly, to all outward appearances, a righteous man; but the publican, who could see his own sinfulness, and was ready to confess and desired to forsake his sins, was more acceptable in the sight of God than he.

Those who advocate the doctrine of perfection say that when the blood cleanses them from all sin, to confess it to the world is a cross which it is their duty to bear. They are generally very faithful in doing this duty; but cannot we honor our Saviour more by letting our daily life and conversation tell on the side of truth? Actions speak louder than words.

Another fruit of the Spirit is temperance. Do we find these individuals taking up their cross daily by denying their appetites of all injurious luxuries? or are they so absorbed in the great theme of full salvation that they have no time nor strength for so unimportant a work as battling their own appetite? The Saviour considered this work of so much importance as to fast forty days. If a person is right before God he will have ceased to care for the applause of his brethren, but those who think their work of overcoming is completed fail to see that it is to raise themselves in the opinion of others that they are laboring. They are so blinded that they cannot see the motive by which they are actuated.

When a person has worked himself into the belief that he is past sinning, he has placed himself in a position in which he cannot see himself. Says John, "If we say we have no sin, we deceive ourselves, and the truth is not in us." Then, this kind of sanctification is nothing but self-deception.

Overcoming this sinful nature is not the work of a moment. Christ says, "Strive to enter in at the strait gate," thus showing that if we would gain eternal life, we must make an effort. Those who are unwilling to deny self and labor in earnest to overcome, would gladly believe that the Saviour will do the work for them which he has given them to perform themselves; but there is danger that such will not understand this deception of the enemy until it is too late.

John in one of his visions saw a company who had "washed their robes, and made them white in the blood of the Lamb," Christ had not prepared them for the home of the saints in a moment, but they had had severe conflicts with the powers of darkness and their own sinful natures; for they had come out of great tribulation. The Saviour had provided the blood, but the work of washing the robes had been performed by the saints; and this work we all must do, if we would wear white robes in the kingdom of God.

We cannot climb up some easier way, but we must dig deep and examine our hearts thoroughly, and with God's help, root out everything of a sinful nature. We must subdue our passions, overcome our appetites and resist the devil. If we set about this work in earnest we shall find we have a continual warfare, but we may be of good courage; for the Saviour has promised to help us and the conflict will soon be over. Time is short, and we have none too much of it in which to wash our robes, or form a character for the earth made new. F. R. RICHMOND.

Brightwood, Mass.

WHY THEY WENT TO WAR.—A certain king sent to another king, saying, "Send me a blue pig with a black tail, or else—"

The other replied:—  
"I have not got one, and if I had—"  
On this weighty cause they went to war. After they had exhausted their armies and resources, and laid waste their kingdoms, they began to wish to make peace; but before this could be done, it was necessary that the insulting language that led to the trouble be explained.

"What could you mean," asked the second king of the first, "by saying, 'Send me a blue pig with a black tail, or else—?'"

"Why," said the other, "I meant a blue pig with a black tail, or else some other color. But what could you mean by saying, 'I have not got one, and if I had—?'"

"Why, of course, if I had I should have sent it."

The explanation was satisfactory, and peace was accordingly concluded.

The story of the two kings ought to serve as a lesson to us all. Most of the quarrels between individuals are quite as foolish as the war of the blue pig with a black tail.—Sel.

## The Review and Herald.

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

BATTLE CREEK MICH., FIFTH-DAY, MAY 27, 1875.

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

### A Rabbi's Testimony.

BRO. CANRIGHT, now holding a tent-meeting at Stockton, Cal., gives the following interesting incidents which have occurred at the tent:—

A striking illustration of bigotry, and the power of religious teachers over some of their followers, has just come under my observation. A young couple came to our tent about one week and were greatly pleased. They were very grateful for the light they received upon the Bible and the prophecies, and they invited us to board with them.

But their minister, Methodist, learning of this, visited them, told them that they were being deceived, that they were not able to judge on such matters, and warned them to stay away from the tent. They never came again. I talked with them about it, but the young man said, "I am a Methodist, and I shall never leave that church though hell stands before me." He would stick to the church though it took him to hell! Poor, deluded soul! His love is not a love for God, and truth, and right, but for his church and party. Thousands of such are everywhere found.

Last evening the southern Methodist minister was at our meeting. I gave him liberty to speak, and among other things, he said that the Jews kept the Sabbath to commemorate their deliverance from Egypt. It so happened that a learned Jewish Rabbi and his lady were present, and to this assertion they both shook their heads and said, "No, no." I then asked the Rabbi to give us their views of the Sabbath. He spoke very earnestly in favor of the Lord's Sabbath, telling the congregation that it was an entirely wrong idea that it originated with Moses, but that it was as old as creation, and was kept by Adam and the patriarchs, and that its design was to commemorate creation. We keep the passover, said he, to commemorate our deliverance from Egypt, but he who breaks the Sabbath denies the Creator, the only true God.

This, of course, did not help the minister very much. I asked the Rabbi if there was any difference between the ten commandments and the others laws of the Old Testament. He said, "Oh, yes. The ten commandments are the foundation of everything. They are eternal and apply to all nations, while many of the other laws of Moses applied only to the Jews while in the land of Canaan."

These statements strengthened our cause very much in the minds of the people.

### Sabbath Reform.

FROM an article in *The Sabbath Recorder*, the organ of the Seventh-day Baptists, published at Alfred Center, N. Y., we take the following paragraphs relative to the agencies now at work to bring before the people the truth on the Sabbath question. The article appears in the issue of May 20, 1875, and is entitled *The New Call*:—

"The constant agitation in this country of great moral questions, wherein the sentiment of truth has been pressed upon the public mind, has exerted a reflex influence upon this subject as upon many others. The war made upon the Puritan Sunday by the presence of so many foreigners in this country has also exerted an influence in this direction.

"It has been specially noticeable in this connection that the defenders of Sunday have largely depended upon civil enactments rather than upon the Scriptures for support in this struggle. The public mind has become possessed with the fact that the law of God does not enforce the keeping of the first day, and hence men shun to meet the question on this ground.

"Also, large numbers of men and even whole bodies of Christians acknowledge freely that if the fourth commandment is binding on Christians under the present dispensation, then the seventh day should be kept and not the first. But from whatever quarter discussion may arise, the fact is more and more apparent that the keeping of the first day has no Scripture foundation on which to stand. The doctrine that the seventh day is the Sabbath is certainly gaining ground, especially in America.

"Those most thoroughly and systematically committed to the propagation of this sentiment

in this country are the Seventh-day Adventists, having their headquarters at Battle Creek, Mich. The work of this people is a marvel, all things considered, even in this stirring age. They have their points of operations from Maine to the Pacific Coast, and everywhere they are applying themselves to the work of Sabbath reform with praiseworthy zeal. Nor is their work confined to America, but in Prussia and Switzerland they are beginning to make themselves felt. One of their best-informed men on the Sabbath question is now a missionary in these countries.

"But the work of Sabbath reform is not left alone in the hands of these honored laborers, but the Seventh-day Baptists, a much older and in some respects stronger sect than these, have for a series of years been more and more turning their attention in this direction. These have now nearly eight thousand communicants, and many of their churches are of vigorous and solid growth, the oldest of which have existed in America some two hundred years. They are located in many of the States from Rhode Island in the East, to Minnesota in the West. The central power in this body of Christians interested especially in the work of Sabbath reform is known as the American Sabbath Tract Society, having their printing establishment at Alfred Center. This Society, although feeble at the time of its organization, has constantly grown in numbers and wealth until it has become able to do considerable work. In their hands, especially of late years, the work of Sabbath reform has greatly advanced. At all points, our work has been strengthened, especially at the West and Southwest. But we mention with joy the work in southern Illinois as presenting a most gratifying spectacle of this character. Here a number of ministers have recently embraced the Sabbath, and several churches have been formed with the prospect of becoming permanent organizations.

"But of late a new field of labor has been opened to us. For many years we have had Sabbath-keeping churches in England, which in their earlier years were possessed of considerable strength. Latterly, however, only two have had an existence, and these were very feeble. Since the settlement of Bro. Jones in London, however, he having adopted more energetic measures for the promotion of the cause, new light has sprung up, and Sabbath-keepers have been found both in Ireland and Scotland and of such character as to warrant the hope that extensive good may be done in these fields. In view of the pressing calls from these fields for assistance, the Board of the Tract Society have secured the services of our beloved Bro. Gardner, who is now on his way to this new and untried field. In the truth Bro. Gardner has gone to proclaim, we have all the confidence we have in any statement of Holy Writ. We unhesitatingly and unwaveringly believe that the seventh day is the Sabbath of divine appointment. We also have confidence in Bro. W.'s integrity, judgment, and ability, and are therefore filled with hope. We know that the work undertaken is a great one, in view of the obstacles lying in the way of its accomplishment. But we also know that God loves his own truth, and that he has power over the hearts of men, and can turn them at his own will by such agencies as he may please to employ."

### A Mystery.

IN the *World's Crisis*, of April 21, is a notice by "M. G." of the great union revival meetings in San Francisco, under Mr. Hammond. In this report "M. G." says:—

"The denominational walls are as flat as were those of Jericho, when they fell in the time of Joshua. Every Christian is now allowed to unite with every other Christian in the glorious work of leading sinners to Christ. There is no sacrifice of any peculiar theological views, but a sweet loving union of hearts."

A lay brother once spoke in a "union meeting" in San Francisco, of his love for Jesus, and the "blessed hope" of soon seeing him at his coming in glory, and he brought three ministers to their feet who in an excited and indignant manner said, "We must ignore this doctrine—we cannot permit such things in our meetings." In Vallejo at the recent "union meetings," while the views of others, such as believe in the world's conversion, natural immortality, and endless torment, were freely spoken, those Adventists who attended were obliged to exercise a care to keep their "peculiar theological views" in the back ground. All this gives an air of mystery to the report in the *Crisis*. In the *San Francisco Chronicle*, a short time before the

*Crisis*' report was written, appeared the following interesting notice:—

Mr. Editor: Through the medium of your valuable paper I would ask what constitutes a union meeting? All orthodox churches have been invited to participate and take a part in the exercises. And one would suppose that a spirit of love, such as actuated the Great Teacher, would be manifested. But a careful observer will not fail to notice the silence which they maintain to one of their number, who for mental ability, and biblical research, has not his equal on the Pacific Coast. And, as yet, no place has been assigned him; never called upon to pray or to speak. On several occasions when he has attempted to do so, Mr. Hammond has taken particular pains to call upon others (after he has heard his voice) to fill up the time, that he may not be heard. Is that Christian courtesy? It has become so notorious, and commented upon, in behalf of others I would ask, Why is it? If they are honest and sincere, why this discrepancy? Truly, a casual observer will notice that this bond of unsectarian love that has, to a certain extent, prevailed throughout these meetings, is undergoing a very material change under the influence of a spirit which is the opposite of brotherly love. Surely, a spirit of unison, that should characterize these meetings from beginning to end, should have for its foundation, charity. Why ask a minister on the platform, and then treat him with such indifference that he not only feels it, but the public discerns it?

OBSERVER.

Who can "put that and that together" so as to relieve the mystery? It appears from this that an "eminent divine" has been snubbed by Mr. Hammond, and this so that "he feels it," and "the public discerns it," yet "M. G." reports no sacrifice of any one's peculiar views, but a sweet union of hearts in these meetings. Has he less discernment than "the public" in this particular case, or was the report in the *Crisis* "calculated for the latitude of Boston" and not for that of San Francisco? Who can explain?

Personally or denominationally we have no interest in the case of the individual mentioned in the above notice, but we have an interest that the truth should be known; that people should understand that "the blessed hope" of the gospel is ignored in the so-called "union meetings." This will explain why Seventh-day Adventists have taken no part in them. It justifies our course and relieves us from the charge of sectarian exclusiveness; for while popular denominations fully speak their views in these meetings, we cannot do so without subjecting ourselves to open rebuke, even though our views are scriptural, and the expression of them clothed in the very language of Scripture. True reformers have always preferred truth to "union." It was so with Jesus and his apostles; so with Luther; so with Wesley; and we are willing to follow their example.—J. H. W. in *Signs of the Times*.

### Unbelief of Pretended Science in Reference to the Lord's Coming.

"There shall come in the last days scoffers, saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation." 2 Peter 2:3, 4.

In modern times there has arisen a school of thought which turns the reasoning of the scoffer into an axiom of pretended science, and makes the constancy of the laws of nature its plea for setting aside the great hope of the Christian church, and denying the solemn certainties of the second coming of Christ, the resurrection of the dead, and eternal judgment.

The creed of the scoffer implies that the laws of nature exist of themselves, without the fact of a supreme Lawgiver, and that all things continue and must continue as they have been from the creation, because there is no power capable of suspending or reversing the firm and settled course of things. Ungodly science will clothe its icy creed with the flowers of fancy and speak elegantly of a power which

"Warms in the sun; refreshes in the breeze;  
Glow in the stars, and blossoms in the trees;  
Lives through all life; extends through all extent;  
Spreads undivided; operates unspent."

But belief in a living God is rejected. Now, it is plain that the scientific theory, that the course of nature admits of no disturbance, is fatal to the reception of those great doctrines which Scripture prophecy proclaims. The maxims of pretended science, and the lively hope of the Lord's coming, cannot dwell together in the same heart.

But since perverted science will dare to set itself up against the revealed warning of Jehovah, the apostle ventures boldly into her domain, wrests her own weapons from her puny

grasp, and turns them into arrows to pierce the conscience, and alarm the stout-hearted sinner into repentance and godly fear. The heavens and earth which now are,

ARE "STORED WITH FIRE,"

he tells us "against the day of Judgment and perdition of ungodly men." The agencies do not require to be created, which the Almighty will employ to clear the earth from the dominion of evil, and introduce the promised kingdom of righteousness and peace. From Adam to Noah the waters were already in existence, by which the flood was brought on the world of the ungodly, and when once the signal was given, and the windows of heaven were opened, and the fountains of the great deep broken up, they came forth spontaneously to do the bidding of Him who had treasured them against the time of judgment.

And so also, from Noah until now, the heavens and earth are already stored with treasures of fire, which are ready to execute the threatenings, and to fulfill the counsel of the Almighty.

"What is creation else

But a capacious reservoir of means,  
Wrought by His will, and ready for his use?"

What is the secret of the two main discoveries which have stamped their character on the present age of advanced science and eager enterprise?

LATENT HEAT AND LATENT ELECTRICITY.

But these watchwords of science, the talisman of her power, by which she has wrought wonders, suggest a deeper meaning to thoughtful ears. All creation, yes, every drop of water, as science in her triumphs is compelled to bear witness, is stored with treasures of secret fire, and one of her latest conclusions, after full research, is that the hidden electricity of each single drop of rain is equal to the production of a thunder-storm.

All creation, then, down to each dewdrop and blade of grass, is stored with the hidden fire of electricity; and it needs but one touch from the finger of the Almighty, one secret, imperceptible change of its laws, or even perhaps without a change of law, some foreseen and foreappointed accumulation of its hidden powers,

TO PRODUCE A TEMPEST OF FIRE

that would consume the whole human race, and completely change all the physical features of the planet on which we live. It is a childish science which treats such a catastrophe as impossible and incredible. It is a proud and stout-hearted folly which, having merely wetted its feet in the spray of the great ocean of natural laws, pretends to have sounded their unfathomable depths, and dares, in the confidence of its own foresight, to reject the solemn warnings of a Judgment to come.

But perhaps some may urge that the long period which has elapsed since these warnings were given, and given as of an event near at hand, may well abate our confidence in their truth, and justify their doubting inquiry—"Where is the promise of his coming?" Have not sixty generations passed away with no trace of Messiah's return, though the first generation of believers were taught to expect it in their own lifetime? Here, too, the apostle supplies us with an answer. The length of the delay confirms, instead of weakening, the certainty of the Judgment.

This is the time of God's long-suffering. And just as, in the history of Joseph, seven years of plenty were purposely given, because the famine that would follow would be intense and severe, so also it is a part of the wisdom of God, that a judgment, solemn beyond all example, should be introduced by the richest, fullest, and most enduring display of grace and forbearance toward sinners. This is the true secret of the calm constancy of the laws of nature, and the silent course of sixty generations of mankind since the Son of God returned to the bosom of the Father from which he came.

This long-suffering of God is our salvation. It is by this long delay that his elect are gathered in, and the message of his gospel sent to the utmost bounds of the human family. But the time will come when the voice will go forth from the throne in Heaven, saying, "It is done," and the mysterious delays of grace be followed by the hour of open Judgment. Rev. 16.

We have many signs around us which may well lead us to the conclusion that

THIS JUDGMENT, SO LONG DELAYED, IS  
NEAR AT HAND.

The gospel once more is being preached in all the world, for a witness to all nations. \* \* \*

The moral conflict which has been carried on for ages, first between Christianity and heathen idolatry, popery and Mohammedanism—enemies without, and secret corruptions within—

is passing over into the East again. And if the evil passions of mankind come to be once more

UNCHAINED AFTER A LONG PEACE, BY THE SOUNDS OF WAR,

who can tell what bitter fruits of a rejected gospel may reveal themselves in these last days of Gentile dominion? In our own favored nation we hear almost daily the sorrowful report of hateful crimes that should make us blush with shame and tremble with fear, lest Sodom itself should rise against us in judgment, to condemn our more aggravated abuse of mercy.

And if once the hateful infection of infidelity should spread more widely through all Christian lands, so that the gospel be rejected with scorn by sensual profligates and covetous oppressors, or philosophical unbelievers, and Christianity itself be considered as a worn-out and worthless thing, a secret voice will then be addressed by the God of holiness to his waiting people, "Come, my people, enter thou into thy chambers, and shut thy doors about thee; hide thyself as it were for a little moment, until the indignation be overpast. For, behold, the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity; the earth also shall disclose her blood, and shall no more cover her slain." Isa. 26:20, 21.

How solemn is this certainty of a Judgment to come, when once we realize the true force of the divine warning! The laws of nature, though sure and constant, are not so sure and unchangeable as that perfection of the Almighty Lord of providence which involves the moral necessity of a coming day of retribution. The stars in their silent course are measuring out, one by one, the appointed hours of merciful delay. The heavens and earth which are now, are stored with treasures of fire, against the season when the Lord shall come out of his secret hiding-place, and call to the heavens and to the earth, that he may judge his people.

Beyond it there is a vista of eternal bliss and glory to all the children of God, and ages of recovered beauty and holiness to our fallen world. But before that glory can dawn there is a day of darkness and gloominess, a day of clouds and of thick darkness, and

A STRANGE AND FEARFUL JUDGMENT

to the workers of iniquity. Oh! how needful to be sheltered in that hour, and to have the blood of the true Passover sprinkled upon the lintels of our hearts, that the destroying angel may pass by! Prophets, long ago, have trembled in themselves, that they might rest in the day of trouble.

But an ark of mercy is now open before us. In Christ there is safety and full deliverance. Whoever believeth in him shall not be confounded. Whoever builds on this foundation is securely sheltered, and safe for eternity. The rain may descend, the winds may blow, the floods may rise and beat on that house, but it cannot fall, for it is founded on the rock. May we build on this Rock of Ages, instead of relying on the vain, delusive promises of science falsely so called, the presumptuous ignorance of the scorner, which sets itself in array against the truth of God, and tells us that all things must continue as they were from the beginning of the creation. May we listen for the approach of the true King and Judge, and catch the distant sound of his returning chariot wheels.

AMIDST WARS AND RUMORS OF WARS,

and the fermenting changes of a sinful world that is never at rest, but wears itself for very vanity, may we catch the dawning beams of the day-spring that will soon visit the earth once more, and when these things begin to come to pass, look up and lift up our heads, because our redemption is drawing nigh.—*PROF. BIRKS, of Trinity College, Cambridge, England.*

TURKEY is at this time a deeply afflicted country. Besides the ravages of famine, a deadly disease is raging among the flocks and herds throughout the empire, from Bagdad to the Adriatic. In the province of Smyrna a kind of small-pox has broken out among the sheep, while there is a pulmonary disease among the cattle that is rapidly thinning the herds. On the plains of Troy, the skeletons of thousands and thousands of sheep cover the ground. Shepherds, stripped of their entire herds in many cases, have gone insane over the calamity. In the country about Adrianople fully thirty per cent of the horned cattle and horses have already died of disease. The entire pastoral regions of the empire seem smitten with the disorder which is said to greatly resemble the murrain spoken of in the Bible.—*Christian at Work.*

The Coming Camp-Meetings.

As these most important meetings are so soon to commence, I cannot refrain from saying a few words through the REVIEW in regard to them, desiring, if possible, to add my mite of influence to that of others in inducing our brethren to attend them and endeavor to make them seasons of great blessing and importance. I say this all the more freely as I do not expect to attend them as I have for the last three years.

As will be seen in another article, I design to labor in a new field in tent labor. This will doubtless be best for the cause and for me, for several reasons. Experience has clearly demonstrated that a change of gifts is desirable and important from time to time for the good of the people who hear preaching. Ministers are mere human instrumentalities, through whom the word of God is discoursed. Their ministrations are very liable to be more or less affected by their own peculiar organization. It is a great thing to be a whole man, with breadth of mental caliber sufficient to avoid running into peculiar personal ruts. But few attain to this. Far more give a personal impress to those who continually dwell under their influence until their characters become warped according to the peculiar idiosyncracies of the preacher. To change, giving the people the benefit of different gifts from time to time, is therefore desirable. On the other hand, it is good for the preacher himself to change and be brought into new relations. His labor is liable to become molded by the peculiar circumstances which continually affect him, till he becomes more one-sided than before.

The labor in camp-meetings and large gatherings of our own people calls for certain peculiar characteristics. I have been earnestly engaged in these labors for three seasons past, while brethren of greater experience and ability were called to something else, or laid up partially from over-labor. I rejoice with my brethren that those will take hold this summer who have had long experience in the work, and whom our brethren have greatly missed in the past, while I feel thankful for a change myself to another field. But I cannot forbear to express my deep interest that the camp-meetings this season shall be well attended, and be seasons of great interest. If I thought that I had any personal friends whom my influence would bring to them, who would not otherwise attend, I would earnestly advise them to be on the ground in season, and to work for God.

Bro. White, we see in recent articles in REVIEW, has laid out a vigorous programme for these meetings. For one, I do earnestly desire that this may be carried out to the letter, and that these meetings may surpass any ever held before in interest. I have always felt there was a want not fully met in them. Although we have had excellent camp-meetings, in which our brethren and sisters have reaped a great benefit, yet there is, I am sure, a higher point to be attained in them—a greater work to be accomplished through them, and I much wish it may be approached the present season.

Our camp-meetings are a most important instrumentality of grace, where souls should be converted to God, backsliders reclaimed, the people generally receive a clearer insight into the depths of the truth, and a general awakening and arousing should be attained. This may be accomplished if ministers and people act up to their whole duty. We hope our friends will put away their unbelief, their coldness and apathy, and make all reasonable efforts to attend the coming camp-meetings. Doubtless there are some in peculiar circumstances who may be justified in remaining at home; but this cannot be generally the case with our people. These are the great occasions of each year with us. This is where the Lord has often met with us, and many of our friends have had relatives and acquaintances converted here. Make the best of these opportunities, friends, while you have them.

Our people generally, years before this, have greatly desired the presence of Bro. and sister White and were disappointed when they could not have this privilege. Now that you can have their presence improve the opportunity. Encourage them by your zeal and earnestness in the truth, put away from yourselves your unbelief, your coldness and distrust of the cause, and take a new, fresh hold upon the pillars of our glorious faith. At these meetings you will hear things and see things that will encourage you, we may reasonably hope. May God greatly bless the coming camp-meetings and all who labor in them. *GEO. I. BUTLER.*

Error is always in haste.

Spirit of Persecution.

A CORRESPONDENT takes exception to the article of Bro. Lamson entitled, "I'm a Stiff Methodist," in the REVIEW of Feb. 18, 1875. He thinks the spirit manifested by the individuals referred to is so seldom found among professed Christians that it is unjust to present them as evidence of its existence to any large extent. Had the objector been on the ground he would know that these were only examples, and hardly the worst manifestations, of intolerant bigotry shown by church members; and they were publicly and privately backed up by more than one preacher. In truth, the instances of courtesy, not to speak of Christian kindness, were the exceptions in the neighborhood, instead of the rule.

Many misjudge our statements as well as our motives when we record the unchristian course pursued by opposers of the commandments of God, because they have never come in conflict with the spirit of intolerance which is almost everywhere existing, though not always apparent. So the many prophets of Israel might have rebuked Elijah for so strongly condemning the course of Ahab and Jezebel. But had they placed themselves openly against popular wrongs as Elijah did, they would soon have learned to appreciate his work, and would have justified his words. We had no idea of the prevalence of religious bigotry until we endeavored to separate ourselves from popular errors. We recommend our friend more carefully to read Rev. 13: 11-18. *J. H. W.*

The Sunny Side.

WHY is it that the great majority of religious teachers have fallen, at the present time, into the habit of presenting only the sunny side of religion? Have they lost sight of the fact that there is a cross connected with the religion of the Bible? Do they not remember there is suffering, self-denial, and sacrifice, to be experienced as tokens of separation from, and death to, the world? Have they forgotten the words of the Master, "Enter ye in at the strait gate; for wide is the gate and broad is the way, that leadeth to destruction, and many there be which go in thereat; because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it."

Has the following language of the great Teacher faded from the memory of his professed disciples: "If any man will come after me, let him deny himself and take up his cross, and follow me?" Matt. 16:24.

Were we left alone to the teachers of a popular religion, to learn our duty as Christians, to learn the distinguishing evidences we must bear that divine grace has wrought such a change in our hearts and lives, that with the apostle we can say, "But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world" (Gal. 6:14), one might suppose "the offense of the cross" had ceased, and that now we can "sail to Heaven on flowery beds of ease."

In speaking of the sermons preached in New York City last Christmas by different ministers, a writer says, "It is instructive to see how modern clerical teaching dwells upon the bright side of our religion, and almost altogether evades allusion to its threats and terrors. Mr. Beecher is famous for this kind of preaching. We think of Mr. Beecher always in connection with birds and flowers and music, as if he should speak from a bower rather than a pulpit. . . . We would point out the notable fact that the regular, old-fashioned preaching of the doctrine of punishment for sin has almost entirely disappeared from the metropolitan pulpit. Our clergymen make religion so agreeable that it is really a sacrifice to remain a sinner, and we are compelled to consider those persons very foolish who avoid the churches when they might so easily obtain the assurance of heavenly joys without giving up a single respectable worldly pleasure." *A. S. HUTCHINS.*

To the Friends of the Cause in Wisconsin.

DEAR BRETHREN AND SISTERS: You notice in this paper the appointment for the camp-meetings in our State. Two have been appointed, so that all may be accommodated, and have the privilege of attending one or the other, or both. Shall we be disappointed of seeing a general rally of our friends to these meetings? We have reached a most important time in the history of this message. We witness on all sides the message rising in power, and the cause of God advancing. Brethren and sisters, shall we

be active and in earnest, keeping pace with the work of the Lord? If we are, we shall in a little while share in its final and glorious victory.

Make up your minds at once to attend one or both of these meetings, if you have not already done so, and make your arrangements accordingly. You cannot afford to stay away. You may look at your business, your farms, and a multitude of other matters; but consider first your own salvation and that of others. When was it that Israel prospered most? Was it not when they were faithful in serving God, walking in all his ordinances, and presenting themselves at Jerusalem at the appointed times? Then the Lord prospered them in all things and favored his people. But when they could not afford, as they thought, to bring their tithes and offerings, and could not spare so much time to go up to Jerusalem, the curse of the Lord rested upon them, and they were greatly afflicted, until they returned to the Lord with humility and confession. Has God changed? Is he not the same now? These things were written for our admonition. 1 Cor. 10:11.

Those living in the southern part of the State should make their arrangements at once, and so also should those living in the northern and western parts of the State, most of whom have never had the privilege of attending such a gathering. You need the blessing and experience of such a meeting; let no trifling matter hinder you. You cannot afford to stay away. To our friends in Illinois who can attend the southern meeting, we would say, Come, one and all, and let us once more join in a general meeting to worship the Lord and seek his blessing. Let all come, not with idle curiosity, but, friends, first seek the Lord in your closet; get an experience in the things of God; and come up to the feast of the Lord with the spirit of the truth, and with a burden of the work of God upon your hearts. Bring unconverted friends and neighbors, that they too may experience the blessing of God. We know not how many more of these privileges we shall enjoy. Bro. and sister White expect to attend these meetings, which will be very important, and, we trust, great good will result.

Let all who can, bring tents and empty ticks, and those who cannot furnish tents, come, and provision will be made for all.

*O. A. OLSEN.*

Great Fires.

FOLLOWING hard upon the news of the fire that nearly destroyed the city of Oshkosh, Wis., comes a report that the village of Meadville, Pa., has suffered a worse calamity. The place was hemmed in by the flames and the inhabitants escaped only by fighting their way through them. Two hundred houses burned, twelve hundred people rendered homeless. The amount of property destroyed in houses, coal, cars, &c., is put at over 2,000,000. Insurance light.

Later accounts state that another village has been destroyed, the damage has reached the sum of 3,000,000, and the fires are still raging over the mountains in that section.

AN exemplification of the speedy ruin Mr. Wells told us last week would result from the cessation of production may be seen in Missouri and Nebraska to-day. The grasshoppers have caused a suspension of agricultural labor, the fields are deserted, cattle are without food, the land is unsalable, and the whole country is rapidly lapsing into a condition of utter prostration. Not farmers alone suffer, but the merchants and even the wholesale houses at St. Louis, whose trade has been with the devastated country, are actually on the verge of bankruptcy. The terrible condition of affairs can hardly be imagined, and no means have been found yet of averting the plague. The grasshoppers may be killed, but from the ashes of each one appear to rise ten more. Only discouragement attends any attempt to destroy them. What the end will be no one can foresee.

Advices from Winnipeg, Manitoba, say that the grasshopper is hatching out by myriads.

Germany.

"THE emperor of Germany has signed the bill withdrawing government grants from the Roman Catholic Church; or, in other words, disendowing that church and compelling it hereafter to support itself by voluntary contributions, instead of receiving aid from the public treasury."

The above we copy from the Grand Rapids Democrat, of April 28, 1875. May it not be a fulfillment of Rev. 17:16? Let us watch carefully the closing scenes of earth's history, that the day of the Lord may not come upon us unawares. *M. B. MILLER.*

## I Am the Way.

Thou weary child, oppressed by doubt,  
Thy bark in darkness driven about,  
I pity thee.  
I am the Way, the Life, the Light,  
My presence can dispel thy night,  
O turn to me.

Have sin's foul fetters bound thee long?  
And do these fetters grow more strong  
From day to day?  
From the dark bondage of thy guilt  
Thou may'st have freedom if thou wilt;  
I am the Way.

Though dark as night thy guilt hath been,  
Though far thy feet in paths of sin  
Have gone astray,  
By blood thou may'st be purified,  
For this was I once crucified;  
I am the Way.

Dost think to wait till thou hast grown  
Purer by effort of thine own?  
Oh, vain delay!  
Thou wilt be vile till cleansed by me,  
My blood alone avails for thee;  
I am the Way.

If dearest friends thy course oppose,  
Or thou endurest the scoffs of foes,  
For all these pray,  
That they, instructed by the word,  
May look to me their risen Lord;  
For I'm the Way.

J. C. CLEMENS.

Allegan, Mich.

## Progress of the Cause.

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

## Michigan.

BRO. R. J. LAWRENCE reports his labors in Northern Mich., since November last. He reports eighty-six meetings held, two churches organized, and the brethren in various places strengthened and encouraged.

## Missouri.

THE interest is good in Daviess Co., and openings are plenty. I am now helping Bro. Long close up a series of meetings in Union Star, Dekalb Co. Ten or twelve are keeping the Sabbath, and we hope for a few more. Expect to return to Daviess Co., in company with Bro. Long, and commence preaching in the North Missouri tent. We have been invited to the county seat. They offer to board us, and promise us a good hearing. Opposition is strong in North Missouri at present. Pray for us. My P. O. address till further notice will be, Winstonville, Daviess Co., Mo.

C. H. CHAFFEE.

## Eastern Michigan.

CLOSED our labors at Pine Run for the present, May 16, 1875. Held meetings over six weeks, and gave sixty-two discourses. The interest was good to the last. Twenty signed the covenant, and quite a number of others will probably do so at the first opportunity. We can but express our thanks for the kindness shown us while at this place by its inhabitants, and especially the members of the Disciple church in granting us the free use of their house of worship. We design to visit them as often as possible, and ever pray God to bless, strengthen, and keep them in the unity of the faith.

E. B. LANE,  
J. O. CORLISS.

## Iowa.

AT Hook's Point and Soldier Valley I found the brethren in trial and discouragement, and some of the fold straying. After much private, and faithful public labor, attended by the blessing of God, the wrongs were made right by confession on the part of the erring and forgiveness on the part of the offended. I trust the tears that flowed so profusely, and the vows and promises that were made at these places, will not be forgotten; and that the sweet, melting Spirit of God which so manifested itself, in our midst, on these occasions, may not be grieved away by a like cause in the future.

In these cases the result of a want of forbearance and Christ-like love toward the erring was seen, and of an unwise, unscriptural manner of laboring with them. By rashly dealing with the wrong-doer he may be cut off without making the proper effort to undo the wrong; and we should save the sinner if possible. At one of these places it was said by one, "It will take about five minutes to settle the difficulty," which occupied more than five hours be-

fore it was fully accomplished. The Spirit of God did the work man could not do.

For the benefit of our young churches and inexperienced brethren, the following action of our Conference is given, which, if strictly adhered to, will save much trouble:—

"Resolved, That in the matter of expulsion of members from churches, we endorse and adopt the resolutions of the General Conference passed upon this subject as follows:—

"Resolved, That in our judgment the expulsion of members from church fellowship should never be effected by less than a two-thirds vote of the entire membership of the church in question; and such action should not take place without previous faithful labor with the erring member, and also due notice of the trial. The only circumstances under which these regulations should be departed from at all are in the case of outrageous crime in which the guilt is manifest; in which case, at the discretion of the church this previous labor may be dispensed with.

"Resolved, That in case of church trials involving the expulsion of members, we deem it advisable that our brethren, if possible, secure the aid of some experienced preacher; if this is not consistent that they make application to their own State Conference Committee for the aid of some experienced and judicious lay-brethren to aid by their counsel and advice, excepting such cases only as are excepted in the preceding resolution."—Minutes of the Iowa Conference of S. D. Adventists, held at Pilot Grove, Iowa, June 8, 1866.

In Calhoun Co., I found a company keeping the Sabbath who had never heard the voice of an authorized minister. This work had been accomplished through the faithful labors and influence of Bro. N. R. Rigby. I remained a week and preached twelve discourses, at the close of which a great interest was manifested to hear more, and by a unanimous vote I was invited to return at the earliest opportunity, which, the Lord willing, I shall do.

High waters prevented my visiting the Belvidier and Onawa churches.

R. M. KILGORE.

## Allenton, Mo.

HAVING reached this place and resumed active labor in the good cause; perhaps the readers of the REVIEW may be interested to hear from me. During the last two or three months I have not been actively engaged in ministerial labor, but have been mainly at home. I gave a course of lectures at New London, Iowa, ten miles from Mt. Pleasant, of about four weeks' duration. A few embraced the truth; and two or three have joined the Mt. Pleasant church as the result. The weather was very cold at the time; and popular lectures on other subjects coming in, and withal the community not having much care for serious things, made the interest small. After this, I remained at home, working with my hands considerably, which I have found a great physical benefit to me after three years of quite active mental labor. I preached to the church on the Sabbath during this time. This, with the exception of a few meetings with the Knoxville church, when there on personal business, is all the labor I have bestowed in the cause during the time above mentioned. Our cold, disagreeable spring has not been very favorable for labor. This, with some temporary discouragements, has made me feel justified, for the time being, in working with my hands at home preparatory to active labor in the tent season.

I have recently come to this place, intending to labor with Bro. Nelson W. Allen the coming season in an entirely new field in Eastern and Central Missouri. Bro. A., with his brother Frank, embraced the truth in California last fall. I became acquainted with him at the camp-meeting there. Up to last June, he was professor of mathematics in the branch of the State University located at Rolla, Mo. His health breaking down, he went to California to regain it. Happening to be where Bro. Cornell was lecturing, both he and his brother became interested in the truth and embraced it. They were at the Biblical Institute, and from there returned to their home in Allenton, Mo., where the entire family received the truth. Their father is master of the State Grange of Missouri, and a man of influence, who is well known in all parts of the State. Although he has not heard a great deal of the truth yet, his sympathies are with it, and he accepts the Sabbath of the Lord. After his return home, Bro. Nelson Allen lectured some here and at another place. Twelve or fif-

teen, I believe, are keeping the Sabbath as the result.

These things led me to think of laboring in this section. All through the Eastern and Central parts of this State is new ground where the present truth has never been heard. Bro. Allen feels a deep interest to have it proclaimed here, and wishes to engage actively in bringing it before his many acquaintances and friends. We seriously think of soon setting up a tent in Rolla, where he used to act as professor in the college. We hope that those who listened to the teachings of science may be interested in that which is of such deep importance, the great truths of the third angel's message. We hope for God's blessing in bringing the truth before the people. I am holding some meetings here at Allenton to deepen the work already begun while waiting for the tent.

As for myself, the truthfulness of our position never looked clearer to me than now. I never felt more determined to labor earnestly in this cause than now. I have looked over the groundwork and felt the pillars of our faith, and they never seemed more solid than now. There is no other way but to go forward in courage and in faith. No doubt there are discouragements to surmount, difficulties to be met, and battles to be fought. Was there ever a good cause in which there were not plenty of these? The hosts of evil are mighty, and our trembling souls may shake at times when we view them; but the mighty God of Jacob alone is a majority; leaning on his arm we can prevail.

I feel that in myself I am weak as a trembling reed. At times I can say with, Job, "I abhor myself in dust and ashes." Nevertheless, there are more that are for us than those that are against us, and we may gain a glorious victory through Christ Jesus our Lord. This, through God's grace, I mean to struggle for. I want my brethren who may possibly have wondered at my silence, to understand, one and all, that my soul is firm in the truth of God. For it I must labor; for it I think I am willing to suffer till God shall release us at the close of the war.

GEO. I. BUTLER.

BRO. H. F. PHELPS writes from Pine Island, Minn.: My faith in the work of the third angel's message, the last message of mercy to this poor, dying world, is unabated. How many evidences are now to be seen on all sides that this is not the work of man, but the work of God. To doubt now is inexcusable. Cruel unbelief is the only thing that can make us doubt. May God save us from the tempter's power, and from unbelief. I long for a greater consecration to the cause of God. I long to be again in the work. Brethren, pray for me.

## General Quarterly Meeting of the Mich. T. &amp; M. Society.

ACCORDING to appointment, the third meeting for the year was held at Potterville, May 8, 9, 1875. Bro. and sister White, who had just returned from California in health and good spirits, were with us. Bro. E. H. Root, D. W. Lamson and E. H. Jones, with a very good representation of directors and members of the Society from different parts of the State were also present.

## FIRST SESSION.

The first session, Sunday, 9 o'clock A. M., opened with prayer by the President. Report of last meeting was read and accepted. The secretary's report was as follows:—

No. of families visited, 736; No. of letters written, 143; No. of periodicals distributed, 859; No. of subscribers obtained for the REVIEW, 19; for the *Instructor*, 44; for the *Reformer*, 336; for the *Voice*, 1089; whole number of subscribers obtained for these periodicals, 1488; pages of tracts and pamphlets distributed by the different districts, 180,715; value \$174.40.

The following is the financial report:—

Amount on hand at the commencement of quarter,	\$ 186.18
Receipts during quarter,	549.29
Total,	\$735.47
Expenditures,	\$1296.88

Leaving a deficit of \$561.41

Following the reading of this report interesting remarks were made by Bro. Root pertaining to the work of our people at the present time, after which the question was asked whether ministers belonging to Tract Societies should report families visited and tracts distributed. The answer was that Tract Societies were more especially calculated to bring the lay members into a posi-

tion for work, yet, that we might make a closer estimate of what our people were doing, we should be glad to accept of reports from our brethren in the ministry. The question of members from one district applying for tracts for distribution from another district under circumstances which make it difficult for them to gain access to their own library was also brought before the Society, but was not decided.

Following these questions, Bro. White made important remarks as to the propriety of accepting names for our periodicals without some evidence that they would be read with care and interest besides the customary "yes" on being asked, which is often said through courtesy, without giving the subject further thought. He said that what was once an experiment is now a demonstration, and that success is certain with proper effort in reaching the minds and hearts of the people. Something invested would act as a stimulus for reading, would be the means of getting them interested, and also help to sustain the paper: With an appeal to the Society to act upon this plan, the meeting adjourned until afternoon.

## SECOND SESSION.

Opened with prayer by Bro. White. The subject of raising money to pay subscriptions for the *Voice of Truth* and *Reformer* sent to persons by the Society, was considered; and a committee composed of directors and officers present was appointed to apportion the fund to be raised according to resolution passed at our last meeting. This concluded our pleasant and profitable meeting.

Bro. and sister White gave each two solemn and instructive discourses which, if heeded, will prepare us for greater usefulness, and teach us how to better work in the cause we love.

E. H. ROOT, Pres.

MARY GASKILL, Sec.

## Report of the Maternal Association of Battle Creek, Michigan.

IN presenting this fourth annual report of our unostentatious society, we feel a degree of thankfulness and gratitude to our Heavenly Father that we are still associated together, that death has not been permitted to enter our little circle during the past year, but that instead thirteen dear sisters have been added to our number, some of whom prove willing and efficient helpers.

We would also gratefully acknowledge the kindness of the Lord in condescending to meet with us at our weekly gatherings, to which we have often come with a great pressure upon our minds, such fears, anxious solicitude, and ardent longings for the well-being and salvation of our children, and of the other dear ones whom the providence of God has brought among us, as only mothers can feel. And while pouring out our hearts together in prayer the sweet peace and confiding trust that has taken possession of them is too blessed to be described. And ere many weeks had passed away some of us have been permitted to bring in our tribute of praise and thanksgiving for special answers received to our unworthy prayers. This has greatly cheered and encouraged us all, while it has made us feel sad that so few comparatively were with us to share in the blessing.

How great and important are our duties, fearfully augmented by the shortness of time and the allurements and dangers to which we are thereby exposed. How important that our minds should be properly informed, that we should be wise in all things pertaining to this life and the life to come, and embrace every opportunity of adding to our stock of knowledge and of seeking divine aid and guidance, without which all our efforts will prove in vain. Only think, if all the dear mothers residing in this place had been constant and faithful in their attendance whenever possible, instead of many not coming at all and some only a few times since the last annual meeting, what joy and gladness might now fill their hearts and their homes, diffusing courage and energy all through our ranks.

There is no uncertainty in this matter if we only feel our need and utter helplessness and are determined to persevere; for we do not come to poor weak man, but to the mighty, true, unchangeable God, who has said, "Call upon me in the day of trouble. I will deliver thee, and thou shalt glorify me." "Train up a child in the way he should go, and when he is old he will not depart from it;" and, "All things whatsoever ye shall ask in prayer, believing, ye shall receive." Encouraged by these gracious words, shall we not with humble boldness press our petitions to His throne, and see if he will not verify his promise and pour us out a blessing that there shall not be room enough to receive it? May he graciously en-

large our hearts, and prepare us to perform well life's duties, and fill that place in his cause and work which his providence has assigned us.

We should feel grateful at any time to receive encouragement, counsel, advice, or suggestions, given in a Christian spirit from any that may feel disposed to favor us. And as there are still some mothers, and others having the care of the youth, residing among us that have not united with us, we would cordially invite them to do so.

And to those at a distance, whose names are enrolled on our book, we would say, We should be pleased to occasionally hear of your welfare. We assure you that you are affectionately remembered in our prayers and tenderly sympathized with in those seasons of sickness, sorrow, and bereavement, through which we know some of you have been called to pass.

Shall we not all awake to our solemn duties? The characters of our dear children will soon be formed for good or evil, happiness or woe. Our blessed Saviour will soon come, and then there will be no retracing our steps. Therefore, "whatsoever our hands find to do," let us "do it with our might," for "time is short," and eternity is near.

There are ninety names of mothers belonging to the Association, representing three hundred and nine children.

MRS. S. SISLEY, Pres.

"Keep thy Heart."

"GIVE me thy heart" is the demand of our Father. He has bestowed upon us all the blessings we enjoy. He has made provision whereby we may gain eternal life. What affection for us and what interest in our welfare are summed up in the words: "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" "Every good and perfect gift" is from his hand. In return he asks the whole heart—the undivided affections. But he entrusts the keeping of the heart to ourselves. "Keep thy heart with all diligence; for out of it are the issues of life."

"Keep thy heart." Let not vain and trifling thoughts occupy the mind. Do not permit envy, hatred, or malice, to find a lurking place in the heart. The hour of Judgment has come. The solemn, closing scenes of the work of the gospel are just before us. These are themes that may well occupy the mind.

"With all diligence." A wily and powerful foe seeks our destruction. The conflict between right and wrong is a ceaseless one. "The Christian life is a battle and a march." To lay off the armor, and neglect watchfulness and prayer, is to surrender to the enemy. Hence the command: "Keep thy heart with all diligence."

"For out of it are the issues of life." Here we have a reason assigned for the exhortation to diligence. From the natural heart proceed evil thoughts, thefts, covetousness, deceit, pride, foolishness (Mark 7:21, 22). We are told, too, that "out of the abundance of the heart the mouth speaketh." If these evil weeds are allowed a place in the heart, they will spring up and bear bitter fruit in the life. But those who would form beautiful characters, who would have the fruits of the Spirit abound in their lives, must "follow after righteousness, godliness, faith, love, patience, meekness."

Satan knows well the importance of keeping possession of the heart. He tries to fill the mind with doubts, or, failing in this, to crowd it with unprofitable, selfish, or idle thoughts. We know that our time is short, that we must be without fault if we would pass the Judgment and stand acquitted before the throne; knowing these things, we cannot be too diligent in resisting the devices of the enemy.

E. J. BURNHAM.

Clinging to Christ.

I LATELY saw a beautiful, thrifty English ivy, which had been placed by a loving hand beneath a life-like picture of a dearly cherished friend, that it might, with its clinging tendrils, twine round and round that form. This, I thought, is emblematic of the pure affections of a human heart, which is ever reaching out and in tender ties twining itself around the loved ones in our household.

The sight suggested that soon that picture may be removed, and that lovely vine with its shining leaves lie withered and broken.

Our dear friends, who have been the objects of our affection year after year, upon whom we have leaned for support, forming from time to time new ties that, like the loving tendrils of the vine, more closely unite our hearts to theirs, may be, by the ruthless hand of death, torn from us, and laid in the silent tomb, leaving us alone. May we ever remember not to place our affections and lean too much upon our earthly friends for support.

There is a ladder to sustain us—true holiness, reaching from earth to Heaven. Each member of the home circle united to Christ may reach out the tendrils of a pure affection and twine them around this ladder to all eternity. How beautiful to commence this work in early youth, that innocence and purity may not be marred by wrong habits.

If the Father permits one of these living branches to be covered by the earth for a little while, it will spring forth, like the lovely ivy, with fresh beauty and vigor in the resurrection morn. "Blessed are the dead which die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labors; and their works do follow them."

Afflicted ones, united to the Living Vine, cling to the ladder of holiness. In this Vine you need not lie withered and broken, but you may lift up your heads and rejoice; for Jesus will soon descend with the trump of God, and the sleeping saints shall awake, and we shall be changed, and caught up with them in the air, and ever be with the Lord.

Jesus will soon be seen upon the white cloud, with a crown upon his head and a sharp sickle in his hand. If in that day it shall be found that we have been pruned off from the Living Vine because we do not bear good fruit, but belong to the "vine of the earth," having our affections twined around earthly objects forgetful of Heaven, we shall be cast "into the great wine-press of the wrath of God." "Set your affections on things above, not on things on the earth." Unconverted friend, come to the living waters. Unite yourself to the Living Vine, that when Christ who is our life shall appear, ye also may appear with him in glory.

"Behold a lovely vine,  
Here in this desert ground;  
The blossoms shoot, and promise fruit,  
And tender grapes are found.

"Its circling branches rise,  
And shade the neighboring lands,  
With lovely charms she spreads her arms,  
With clusters in her hands.

"The Saviour is the vine,  
The branches are his church—  
Let each abide in Christ the Lord,  
And bear the precious fruit.

"The city of our God,  
Is built on Zion's hill—  
The dazzling light it shines so bright,  
It doth the valleys fill.

"Ye trees, in order stand—  
And stars with sparkling light,  
Ye Christians, hear, both far and near,  
'Tis joy to see the sight."

ANGELIA J. EDMUNDS.

Bedford, Mich.

THE USES OF SUFFERING.—The physical uses of pain as growing out of disease are directly connected with moral uses. The man whom disease prostrates and loads with discomforts is taught many a sage and sober lesson by the very discomfort he feels. He is awakened to a lively sense of his own frailty and often to very serious reflection. The visitation of pain in the sick-room is a powerful teacher. It brings into the field of vision many important thoughts which we are not liable to forget in the days of health and strength. It lowers the tone of one's spirit and disposes him to think, as he usually does not in the rush of business and the eager strife of life. He is taught, too, by the experience of pain, the beautiful lesson of sympathy with others in like conditions. He knows what the thing is, knows how welcome sympathy and service are to him, and, hence, learns how to extend these expressions to others. Disconnect all disease from suffering, and not one of these moral uses could be realized. It is by suffering that disease acts as a moral teacher. Were it wholly absent, there would be a derangement alike in the physical and moral order of things.

The disciplinary function of suffering is by no means limited to disease and the scenes of the sick-room. Its field is as broad as human life. It is the doctrine of the Bible and also of experience that God in the course of his providence uses suffering on a large and varied scale, not by way of punishment, but by way of discipline, securing a high moral benefit through the medium of a severe physical evil. Hence, we often see the very best of people sorely afflicted, bearing the sharpest trials; while we see others grossly wicked without any such experience. This discrimination plainly has no moral basis in the difference of their characters. Were moral character the rule, the fact would of necessity be different. What is the rule under which the good suffer? What is the suffering to them in the divine intention? Plainly it is not always punishment. It is often, if not always, discipline. Its object is to refine and exalt their virtues and make them meet to be partakers of the inheritance of the saints in light.—*New York Independent.*

Dr. Tyng and the Signs.

At a meeting "to evangelize the Jews," held in N. Y. city a few years since, the celebrated Dr. Tyng (as reported in the *Christian Observer*) offered the following resolution and remarks:—

"Resolved, That the signs of the times are such as should arouse all who love the Lord Jesus Christ, and wait for his salvation, to renewed earnestness and enlarged effort in this holy enterprise."

"We now see all the prophecies coming to a conclusion. Babylon has been swallowed up by the Persian Empire, and that by the Macedonian, and that by the Grecian, and that by the Roman. Rome, too, has been divided into ten parts or kingdoms, each one of which is now heaving, and threatened with ruin. Every event that transpires goes to fix the coming of the Saviour as near. Never were there such overturnings as in these days. Soon he will come forth in glorious triumph, and set himself upon the mountain of his holiness, and reign upon the throne of his glory; and those nations that will not serve him shall be trodden under foot. Surely the signs of the times are such as should arouse us to renewed earnestness and effort in seeking the salvation of Israel. In conclusion (said Dr. Tyng), I will read, as embodying what else I may be expected to say on this resolution, those lines of Charlotte Elizabeth, each one of which contains a reference to some part of Scripture. The piece is entitled,

"SIGNS OF THE TIMES."

When from scattered lands afar, Matt. 24:6, 8.  
Spreads the voice of rumored war, Luke 21:25.  
Nations in tumultuous pride, Haggai 2:7.  
Heave like ocean's roaring tide, Heb. 12:26, 29.  
When the solar splendors fail, Matt. 24:29.  
When the crescent waxeth pale, Rev. 16:12.  
And the powers that starlike reign, Matt. 24:29.  
Sink dishonored to the plain, Joel 1:10, 31.  
World! do thou the signal dread, Luke 21:26, 36.  
We exalt the drooping head; Luke 21:37, 38.  
We uplift the expectant eye, Eph. 1:14.  
Our redemption draweth nigh; Rom. 8:19, 23.  
When the fig-tree shoots appear, Matt. 24:22, 23.  
Men behold their summer near; Luke 21:29, 31.  
When the hearts of rebels fail, Isa. 59:18, 19.  
We the coming Conqueror hail, Rev. 19:11, 16.  
Bridegroom of the weeping spouse, Rev. 19:7, 9.  
Listen to her longing vows, Rev. 6:10.  
Listen to her widowed moan, Luke 18:3, 7, 8.  
Listen to creation's groan, Rom. 8:22, 23.  
Bid, O bid Thy trumpet sound, 1 Thess. 4:16.  
Gather thine elect around, Matt. 24:31.  
Gird with saints thy flaming ear, Jude 14.  
Summon them from clime afar, Isa. 24:18-15.  
Call them from life's cheerless gloom, Matt. 24:40, 41.  
Call them from the marble tomb, Rev. 20:4-8.  
From the grass-grown village grave, Luke 14:14.  
From the deep dissolving wave, Ps. 49:14, 15.  
From the whirlwind and the flame, 1 Thess. 4:17.  
Mighty Head, thy members claim, Col. 1:15.  
Where are they whose proud disdain, Luke 19:12, 27.  
Scorned to brook Messiah's reign? Matt. 13:41, 42.  
Lo, in waves of sulphurous fire, Luke 17:27, 30.  
Now they taste his tardy ire; Rev. 19:20, 21.  
Fettered till the appointed day, Rev. 18:3, 5, 9.  
When the world shall pass away, 2 Pet. 2:9.  
Quelled are all thy foes, O Lord, Rev. 19:15, 21.  
Sheathe again the dreadful sword, Ps. 110:5, 7.  
Where the cross of anguish stood, Isa. 58:3, 5, 12.  
Where thy life distilled in blood, Mark 15:27.  
Where they mocked thy dying groan, Mark 15:29.  
King of nations, plant thy throne, Isa. 24:23.  
Send thy law from Zion forth, Zech. 8:3.  
Speeding o'er the willing earth; Dan. 2:35, 44.  
Earth, whose Sabbath glories rise, Isa. 40:1, 9.  
Crowned with more than Paradise; Ps. 67:6.  
Sacred be the impending veil! 1 Cor. 13:12.  
Mortal sense and thought must fail, 1 John 8:2.  
Yet the awful hour is nigh, Luke 21:31.  
We shall see thee, eye to eye, Rev. 1:7.  
Be our souls in peace possessed, 2 Thess. 8:5.  
While we seek our promised rest, Heb. 4:9.  
And from every heart and home, 2 Tim. 4:8.  
Breathe the prayer, "O Jesus, come!" Rom. 22:20.  
Haste to set the captive free, Isa. 49:9.  
All creation groans for thee, Rom. 8:19.  
M. E. C.

Tobacco.

WHAT man, woman, or child with the least spark of grace or common good sense does not know that the habit of smoking or chewing the vile weed is beneath the very animals—the four-footed beasts, creeping things?

Spend God's money to gratify a vicious, unnatural perverted, sensual appetite, ruinous to health of soul and body, and call it harmless! Presumption! Heaven-daring!

Tobacco makes a sot of a man, a beast—worse, tenfold. Rum and tobacco—what twin devils, what mighty agents of Satan! What multitudes fall victims to these Molochs! And yet, here is one professing godliness with a pipe or cigar in his mouth, walking or riding through the streets!

Friend, take your name from the church-book, exhort no more sinners to repentance, to flee from the wrath to come—mock God no more by your cold, formal, hypocritical prayers and false testimonies!

What! profess to be a disciple of the meek, pure, and holy Jesus, attempt to teach the rising age the way of virtue, temperance, truth, and soberness, meanwhile a slave to one of the most hateful and abominable lusts that ever degraded a mortal? Shocking! Horrible! O for a thunder-clap of God's vindictive justice from Sinai's burning, blazing top, to ring in your besotted ear, peal on peal, to wake you from spiritual death!

Talk about great and good men bowing slaves to this appetite! False! Who believes it?

Look for a moment at the expense of this sensual and worse than useless gratification.

It costs England and America a sum sufficient to support fifty thousand ministers with a salary of \$1,000; or more than one hundred thousand missionaries. The students in one college pay more than \$6,000 for cigars yearly. It tends to idleness, poverty, strong drink, and the whole family of vices. It tends to debility, dyspepsia, palsy, cancers, insanity, delirium-tremens, and sudden deaths. It weaves a winding-sheet around twenty thousand of our land every year.

In New York city more than twice the amount is puffed away in cigars that is expended for bread!

Some eighty diseases are traced by Doctor Shaw to the use of this vile narcotic. It injures health of body, mind, and soul. The habit is indecent—the example is pernicious on the rising youth. The expenditure is wicked. It leads to strong drink. Said a poor Indian: "I want three things: all the rum in the world, all the tobacco, then more rum. I smoke because it makes me love to drink." The use of this poisonous drug blunts the moral sensibilities, grieves the Holy Spirit, hinders prayer. "I beseech you, as strangers and pilgrims, abstain from fleshly lusts which war against the soul."

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

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

As Paul said to Timothy, so say we to you, reader, "Keep thyself pure." Be clean in your person, and be clean in your heart. But, depend upon it, you can be neither if you use tobacco.

"Where lurk ye, foul blots on our race?  
Still dwell ye with civilized men?  
Why crawl ye not into some desolate place,  
The lair of a wolf, or a den  
In the clefts of the rocks, in the desert, away  
From the gaze of mankind and the light of the day."  
—Baptist Union.

Habits.

MANY people are much more governed by and under the influence of their habits than they are at all willing to confess. They start, in the very beginning, by doing nothing except when they "feel like it." At any other time—that is, when they don't possess the inclination—they let it alone.

Now, this giving up to or waiting for the inclination is only a bad habit, which, given up to, opens the way for many more. People who yield to it are without any exception, lazy, inefficient, good-for-nothing people. They never amount to much, and never accomplish anything; and the secret lies in their bad habits.

Many people have a habit—it is nothing more—of getting up in the morning as cross, and peevish, and sour, as though they had slept in a bath of vinegar. Nobody can speak to them without getting a snap or a snarl; everything goes wrong, and produces an explosion of ill-temper. This is a habit which soon spoils the peace of a whole household, and once fallen into, a good, strong will is needed to overcome it.

Now, the power of the will over our habits is much stronger than we sometimes think. A man can be the master of his habits, or he can yield to them until they will entirely master him. They only need to be studied more, only need to be better understood, to bring them under the dominion of our wills, and enable us to control them. A great deal is learned when we know what habits we possess, because then our reason will point out to us the way to deal intelligently with them.

A learned writer and wise man once being asked what was the true secret of success, gave the laconic answer, "Regular habits."

And there is no good reason why this should not be true. Regular habits—regular work, regular eating, regular sleeping, temperance of mind and body, are indeed the elements of success in life.

No man or woman has a moral right to indulge in bad habits; for they injure not only ourselves, but others, and interfere greatly with the performance of the duties of every-day life.

We should watch our habits closely, and if we find we are forming bad ones, make a direct effort of the will, and get rid of them as speedily as possible.

The Review and Herald.

Battle Creek, Mich., Fifth-day, May 27, 1875.

Western Camp-Meetings.

IOWA.—Newton, Jasper Co., Iowa, June 3—8. ILLINOIS.—Sheridan, La Salle Co., " 10—15. WISCONSIN.—Monroe, Green Co., " 17—22. MINN.—Eagle Lake, Blue Earth Co., " 24—29. WISCONSIN.—Sparta, Monroe Co., July 1—6.

Pacific Publishing Association.

THIS young institution must be nourished now. The Battle Creek Association is very strong and above want. But few of our people have taken stock in it. There is a host of the friends of the cause, especially those who have joined the ranks the past five or ten years, who have not yet taken stock in either Association. These whoever they may be, from the Atlantic to the Pacific, are urgently invited to take stock in the young Association at Oakland, Cal., in a liberal manner. Bro. Edward Lobdell of Portland Maine, hits the spot exactly in the following, as expressed by a recent letter from Eld. Goodrich of Maine:—

"Bro. White:—Bro. Edward Lobdell of Portland, Maine, wishes to take three shares in the Pacific Seventh-day Adventist Publishing Association, for which I enclose \$34.50."

Bro. Lobdell is one of the old hands, and has stock in all our institutions, yet he reaches out a long helping hand from the Atlantic way over to the Pacific to help just when help is needed. Now when the sun shall set, especially at the commencement of the holy Sabbath, Bro. Lobdell, as he follows the orb of day down, can enjoy the happy reflection that he has stock in the young institution across the continent.

We suggest that all our good brethren, old and new, who are able so to do, put themselves in a position to enjoy the same happy reflection with Bro. L. which they can do by sending to this office all the way from one to one hundred dollars for the Pacific Publishing Association. At all our camp-meetings we shall make a big strike for a wider circulation of The Signs of Times, and stock in the Pacific Publishing Association. But those who have the cash on hand should not wait until camp-meeting, these can forward at once to REVIEW AND HERALD, Battle Creek, Mich. JAMES WHITE.

One Hundred Dollars Each.

We here give the names of those east of the plains who have paid one hundred dollars each, to purchase a power press, engine, and printing material for the Pacific Coast. Others will be added as fast as paid.

- Thos. Bickle . . . . .100 Hiram Hunter . . . . .100
A A Bradford . . . . .100 M Wood . . . . .100
M J Bartholf & wife 100 S A McPherson . . . . .100
James Harvey . . . . .100 D R Palmer . . . . .100
J H Bennett . . . . .100 C W Comings . . . . .100
N G Raymond . . . . .100 Betsey Landon . . . . .100
R M Pierce . . . . .100 P W Baker . . . . .100
B M Berry . . . . .100 P S Marshall . . . . .100
E H Root . . . . .100 Wm Harper . . . . .100
E McCoy . . . . .100 Amy Dart . . . . .100
Jacob Shively . . . . .100 Isaac Zirkle . . . . .100
J F Henderson . . . . .100 A W Maynard . . . . .100
T S Harris . . . . .100 Sidney Hart . . . . .100
James Raddabaugh 100 Dexter Daniels . . . . .100
Geo Leighton & wife 100 Daniel H Gould . . . . .100
Albert Belden . . . . .100 Mary A Hare . . . . .100
M J. Olds . . . . .100 Geo. Lowree . . . . .100
C. B. Tower . . . . .100 Truman Loomis . . . . .100
Henry Hilliard . . . . .100 Henry Crosbie . . . . .100
J. N. Andrews . . . . .100 H B Stratton . . . . .100

We design to order presses and general material for the Pacific Office in a few weeks, and invite the One Hundred Dollar Men who have not paid their pledges to forward them without delay to this Office. JAMES WHITE.

A CHRISTIAN pound weighs sixteen ounces, down weight; a Christian yard is thirty-six inches, cloth not stretched; a Christian ton is two thousand pounds, not "estimated," but weighed.

Appointments.

"And as ye go, preach, saying, The kingdom of He a ven is at hand."

Services in Chicago, every Sabbath (seventh day), at 260 West Erie St. All Sabbath-keepers spending a Sabbath in Chicago are invited to attend.

Iowa and Nebraska Camp-Meeting.

THERE will be a General Camp Meeting of the Seventh-day Adventists at Newton, Jasper Co., Iowa, June 3-8. Bro. and sister White are expected to attend this meeting.

Provisions will be made for a large gathering. We shall be greatly disappointed if we do not have the largest and best meeting ever held in the State.

During this camp-meeting the Conference will hold its business sessions. Let every church

and every company be represented, if possible, by delegates. The scattered brethren and sisters are requested to report to the Conference, either in person or by letter. Address, Eld. Henry Nicola, Newton, Jasper Co., Iowa.

H. NICOLA, } Iowa
R. M. KILGORE, } Conf.
J. H. MORRISON, } Com.

Illinois Camp-Meeting.

THERE will be a general camp-meeting of the Seventh-day Adventists of Illinois on the farm of Bro. Alfred Hobbs, near Sheridan, La Salle Co., June 10-15, 1875. Bro. and sister White are expected to attend this meeting. Preparations will be made for all who may attend. Let there be a general rally.

R. F. ANDREWS, } Illinois Conf.
L. WINSTON, } Committee.
J. H. BENNETT, }

Wisconsin Camp-Meeting.

THERE will be held two camp-meetings in the State this season; one at Monroe, Green Co., June 17-22; the other at Sparta, Monroe Co., July 1-6.

Bro. and sister White are expected to attend these meetings.

Ample preparations will be made at each of these meetings. Provisions, hay, and grain, will be furnished on the ground at reasonable rates. O. A. OLSEN, for Committee.

Minnesota Camp-Meeting.

THERE will be a general camp-meeting of the S. D. Adventists of Minnesota, at Eagle Lake, Blue Earth Co., June 24-29. Bro. and sister White are expected to attend this meeting. Ample preparations will be made for all. We urgently request a general attendance of the friends of the cause in Minnesota and adjoining regions. MINN. CONF. COMMITTEE.

Illinois Conference.

THE next annual session of the Illinois Conference will be held in connection with the camp-meeting at Sheridan, June 10-15, 1875. Let the delegates be promptly on the ground prepared to present all reports that are required by the Conference. CONF. COMMITTEE.

Wisconsin Conference.

THE next annual meeting of the Wisconsin Conference will be held in connection with the camp-meeting at Monroe, June 17-22. Let every church be represented if possible by delegate, otherwise send a letter. Let the elders and clerks see that proper reports are made out for the Conference. Look over your s. b. pledges. Let each church pay up their pledges for the past year. You can send it in money orders to Wm. Kerr, Monroe, Wis., or by the delegate to the Conference. Also bear in mind to arrange your s. b. pledges for the coming year.

O. A. OLSEN, } Wisconsin
Geo. C. TENNY, } Conf. Com.
O. H. PRATT, }

Important Meeting.

As Bro. and Sr. White have announced to be with us at Lovington, Moultrie Co., Ill., the 1st and 2d of June, I hope all who can, among the friends of truth, will show their appreciation of the opportunity to hear them, by attending these meetings. Those who can, come sixth-day before; others, come first-day. Bring provisions and bedding. G. W. COLCORD.

QUARTERLY meeting of T. & M. Society for Dist. No. 7, Iowa, at Winterset, May 29, 30, 1875. A. J. STEFFLER, Director.

QUARTERLY meeting of the church of Monroe, Wis., June 5, 6, 1875. We invite brethren and sisters from other churches, and especially request some one of our ministers to meet with us on this occasion. Dist. No. 2 of T. & M. Society will also hold a business session in connection with this meeting. O. H. PRATT, Director.

QUARTERLY meeting for Dist. No. 10, N. Y. and Pa. T. & M. Society, at Roulette, Potter Co., Pa., May 29, 30, 1875. Bro. B. L. Whitney is expected. We hope to see a general attendance. WM. COATS, Director.

CARSON CITY, Montcalm Co., Mich., June 5, 6, 1875. Hope to see a general attendance of the brethren from Springbrook, Vickeryville, and Matherton. Will brethren Fargo and Nelson be present? Let all come prepared to take care of themselves as far as practicable. A. O. BURRILL, E. VAN DEUSEN.

THE next quarterly meeting for the churches of Allegan Co. will be held at Allegan, June 5, 1875. A general invitation is extended. H. S. LAY.

THE next quarterly meeting for the churches of Little Prairie, Johnstown, and Oakland, Wis., at Oakland, June 5, 6, 1875. The T. & M. meeting for district No. 1 will be held in connection. Librarians are requested to send in their reports at least one week before the meeting. Those who have unpaid pledges, which

were made at our last camp-meeting will please report at this meeting.

A. OLSON, Director.

QUARTERLY meeting for Dist. No. 8, Wis., will be held at Mackford, June 5, 6, 1875. We hope to see a general turnout at this meeting, as it will be the last in the Conference year. Those who are behind on s. b. and tent pledges should settle these accounts as far as possible at this meeting. RUFUS BAKER, Director.

QUARTERLY meeting of the Liberty Pole church at the house of M. Southwick, near Liberty Pole, Wis., June 5 and 6, 1875. We cordially invite the brethren and sisters at Victory and Kickapoo Center to meet with us. We would be glad to see Bro. John Atkinson. MILTON SOUTHWICK.

QUARTERLY meeting for Dist. No. 7 at the Brick school-house, in Deerfield, Wis., June 13, 14, 1875, in connection with the quarterly meeting of Plainfield and Fish Lake churches. It is important that the brethren and sisters attend this meeting, as there is some business to be attended besides the election of delegates to attend the Wisconsin Conference. Can Bro. O. A. Olsen or I. Sanborn attend? P. S. THURSTON, Director.

QUARTERLY meeting for Dist. No. 2, N. Y. & Pa. T. & M. Society, in connection with the monthly meeting at Roosevelt, June 5, 6, 1875. Librarians are requested to send in their reports in time for the meeting, and a general attendance of members is desired. DANIEL BOWE, Director.

THE Iowa and Neb. T. & M. Society will hold its next annual session in connection with the camp-meeting to be held at Newton, Jasper Co., Iowa, June 3-8, 1875. Let each district be represented. Officers for the ensuing year are to be elected, and other important matters are to be attended to. There will be a supply of books on the ground for all. H. NICOLA, Pres.

PROVIDENCE permitting, I will meet with churches as follows:—

East Richford, Vt., Sabbath, May 29, 1875. Bordoville, Vt., Tuesday evening, June 1, " West Bolton, Vt., Sabbath, " 5, " Hope there will be a good attendance in each place. A. C. BOURDEAU.

QUARTERLY meeting at Fremont, Waupaca Co., Wis., May 29 and 30, 1875. Can some one of our preaching brethren meet with us? Neighboring churches are invited. By order of the church. S. D. SMITH.

No preventing providence, I will meet with the church at Leon, Wis., May 29, 30, 1875. H. W. DECKER.

QUARTERLY meeting at Mount Hope, Wis., May 29, 30, meeting to commence with the Sabbath. A cordial invitation is extended to all. Will Bro. John Atkinson meet with us? WILLIAM PROCTOR.

GENERAL quarterly meeting for T. & M. Society of Dist. No. 4, St. Lawrence Co., N. Y., will be held at Norfolk in connection with the monthly meeting, May 29, 1875. All the librarians will please see that their reports are sent in in time. Hope for a general attendance. A. H. HALL, Director.

THE next general quarterly meeting of the Maine T. & M. Society will be held with the church in Hartland, June 12, 13, 1875. Dist. No. 1 will hold its next quarterly meeting at this time. Dist. No. 2 will hold its next quarterly meeting at Allen's Corner, Deering, June 6. Dist. No. 3, at Smyrna Mills, Aroostook Co., Me., May 31. Let all members of the Society see that their reports are sent in in season. J. B. GOODRICH, Pres.

MONTHLY Meeting at State Center, Marshall Co., Iowa, May 29, 30, 1875. Neighboring churches are invited, and it is hoped every member of this church will report at this meeting. Bro. Wing is expected. S. M. HOLLY.

QUARTERLY meeting for Prescott, Iowa, church, May 28, 29, 1875. Also business meeting Sunday evening. E. A. HEBARD, Clerk.

QUARTERLY meeting for Dist. No. 9, N. Y. & Pa. T. & M. Society, will be held at Catlin, June 5, 6, 1875. Bro. B. L. Whitney is expected. Let the librarians report to the secretary forthwith. We hope to see a goodly attendance. J. W. RAYMOND, Director.

THE general quarterly meeting for the T. & M. Society of Vt., will be held at Bristol in connection with the quarterly meeting for Dist. No. 4, June 19, 20, 1875. We hope to see a general attendance. No providence preventing, we expect Bro. Hutchins will attend these meetings. L. BEAN, Pres.

THE Vt. T. & M. Society for Dist. No. 4 will hold their next quarterly meeting for that district, June 12, 13, 1875. We would recommend that the different directors of the T. & M. Society of Vt., make an effort to collect as much as they can of the money due on pledges at their next meeting. L. BEAN, Pres.

QUARTERLY meeting for Dist. No. 3, N. Y. & Pa. T. & M. Society, at Mansville, Jeff. Co., N. Y., June 5, 6, 1875. Hope for a general attendance. D. B. GREEN, Director.

THE next annual meeting for the Tract and Missionary Society of Wisconsin will be held in connection with the camp-meeting at Monroe, Wis., June 17-22. The district quarterly meetings should be held in time, that the reports may be sent to the secretary, Mattie Babcock, Monroe, Wis. O. A. OLSON, Pres.

THE third State quarterly meeting of the N. Y. and Pa. T. and M. Society will be held at Frankfort, Herkimer Co., N. Y., June 12, 13, 1875. The directors who have not already appointed their district meetings will please do so in season, so that their reports may be in readiness for this meeting. Teams will meet the trains on Friday. B. L. WHITNEY.

THE next quarterly meeting of the Vermont T. & M. Society, for Dist. No. 1, will be held at Bordoville, June 5, 6, 1875. We request all who have pledges on book and tract fund unpaid, to have them ready June 1, as we shall call on all such at that time to collect what is yet due. CHAS. P. WHITFORD, Director.

As requested by the church in Oceana Co., Mich., I will meet with them May 29, 30. J. BYINGTON.

MARBLE ROCK, Iowa, Sabbath and first-day, May 29, 30. Hope the scattered friends of the cause will be present, as there are matters of importance to be considered. C. A. WASHBURN.

Notice.

THE s. b. Treasurer and clerk of each church within the bounds of Iowa and Nebraska Conference are requested to send me their reports in full, in time for the camp-meeting, just at hand. No excuse will be valid. Let there be not a single failure. L. MCCOY, Sec. Sigourney, Iowa.

Business Department.

"Not slothful in Business. Rom. 11:12.

A BLUE cross on the margin of your paper signifies that your subscription will expire in two weeks, and that an earnest invitation is extended to you to renew at once.

W. J. BROCHIE: For an explanation of Rev. 22: 8, 9, and Luke 24: 39, see the work, Man's Nature and Destiny.

RECEIPTS

For Review and Herald.

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

\$2.00 EACH. H Keenney 49-14, Nancy Sisco 47-20, D Howard 47-11, Franklin Squire 47-18, Wm Coleman 47-19, S Arnold 47-19, David Barr 47-20, John Piepmeyer 47-20, T J Hathaway 47-16, Maggie A Stroud 47-20, Thomas A Owen 47-17, H G Buck 48-1, Sarah Bowers 47-20, A H Clymer 48-23, Mrs Augusta French 47-18.

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MISCELLANEOUS. Joseph Eaton 50c 47-9, Nellie Spratt 75c 46-21, G H Ryno 75c 46-21, Samuel Hudgins 50c 46-21, I C Hudgins 50c 46-21, W B Ingersoll 50c 46-21.

Books Sent by Mail.

Box 25 Bluffton Ohio 50c, Jane F Smith \$1.00, John Piepmeyer 1.00, J R Yeager 4.50, M B Miller 2.04, John Brown 55c, B E Thomas 25c, John Reisman 10c, Joseph Knowles 3.00, Daniel Thomson 10c, Mrs Beed Sen 21c, Mrs Ellis Clark 35c, I V Fassett 10c, James More 25c, C Bacon 25c, Mrs Sylvester H Norton 15c, A L Bixby 30c, G C Preston 15c, M A Barrows 1.00, S W Smith 1.95, Robert Thompson 25c, R A Barnard 20c, Jacob Long 30c, H W Decker 60c, Mrs E M Butler 10c, T J Hathaway 25c, O Brainerd 1.35, Mrs D Long 1.00, M Dennis 50c, L A Bramhall 1.25, Wm Cottrell 1.00, Lewis Apley 50c, J P Judd 91c, Angeline Hoffmann 25c.

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H. Hamilton Doolittle, Florence Hights, N. J., \$13.29, Dr. G. L. Holiday, Beloit, Wis., 2.50, Hiram Hunter, Fort Atkinson, Wis., 7.00, A. H. Pervorse 8.00, Dr. D. D. Stevens, Marion, Iowa, 3.42.

Book Fund.

Mrs E M Butler 75c.

Michigan Conference Fund

Almont Church (s b) \$11.38.

S. D. A. Educational Society.

H C Miller \$50.00.

Swiss Mission.

Mrs S J Hunt \$2.00, Conrad Walters 5.00, Ryland Warren 7.00, A H Clymer 1.50.

Pacific Pub. Association.

Thomas Alverson \$28.00, Edward Lobdell 34.50, Maggie A Stroud 2.50, Conrad Walters 5.00.

Mo. & Kan. Sufferers.

Thomas Alverson \$2.00, "M" 5.00, "A & G" 5.00.

Cash Received on Account.

John Matteson \$10.00