

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.

VOLUME 46.

BATTLE CREEK, MICH., FIFTH-DAY, JULY 8, 1875.

NUMBER 2.

The Review and Herald

IS ISSUED WEEKLY BY

The Seventh-day Adventist Publishing Association.
BATTLE CREEK, MICH.

ELDER JAMES WHITE, PRESIDENT.

TERMS: TWO DOLLARS A YEAR IN ADVANCE. When paid by Tract Societies or individuals for the poor, or to other persons for investigation, \$1.00 per year.
Address REVIEW & HERALD, BATTLE CREEK, MICH.

WAITING.

In the lone watches of the lonely night,
Eyes wet with tears,
I wait for Thee to quiet all my fears,
E'en as the first faint gleam of morning light
Chases the shadows from each mountain height.

I wait for Thee when sunshine glads the day,
And far and near
The hum of labor falls upon my ear,
And, like a flowing river on its way,
In crowds will pass the sorrowful and gay.

The night is dark, but far above I see
Heaven's lamps hang out,
As if to smile away the inward doubt
That will not leave my heart, but clings to me,
Like my own shadow, wheresoe'er I be.

I wait to hear Thy voice, so soft and sweet,
To see thy smile.
Comfort and soothe my doubting heart the while
I grope my way through alley, lane, and street,
Alone; no friend in all I pass or meet.

I wait for Thee. Oh! wert thou very near
Grief then were joy,
And doubts and fears would then no more annoy
My soul. Arise! the still small voice I hear,
Like music sweet it falls upon my ear.
—John Fullerton.

General Articles.

THE LAW OF GOD.—NO. 16.

BY ELDER J. H. WAGGONER.

(Concluded.)

SANCTIFIED BY THE WILL OF GOD.

PAUL to the Hebrews contrasts the work of the priests of the first covenant with that of Christ. In chap. 10, after saying that it was not possible for the blood of bulls and of goats to take away sin, he quotes from Ps. 40 the words ascribed by the prophet to Messiah, who came to do the will of God. The Lord did not delight in those offerings because they could not take away sin. They were reminders of sin, but they could not cleanse the conscience or remove sin.

In Rom. 2, it will be remembered, Paul said if a man were circumcised and did not keep the law, his circumcision was not regarded; while if a man were not circumcised and yet kept the law, he was accepted as if he were circumcised. He also spoke of the law as the will of God. And so in Heb. 10. The sacrifices and offerings which belonged to the same system with circumcision were nothing in the sight of God; but doing his will is acceptable, and is required. The same is shown in Ps. 40:8, after affirming the insufficiency of the offerings, he says, "I delight to do thy will, O my God; yea, thy law is within my heart."

Alexander Campbell, in his version of the New Testament, misconstrued this scripture and made an addition to verse 9, which is a great perversion. He rendered it thus: "He taketh away the first will that he may establish the second." Thus he brings into the text and places in contrast two wills, or covenants, instead of leaving it with the apostle's statement of a contrast in importance between the ceremonial and moral laws—between the offerings and the will. That the reader may perceive the full scope of the apostle's argument, we quote verses 8, 9, as follows:—

"Above when he said, Sacrifice and offering and burnt offerings and offering for sin thou wouldst not, neither hadst pleasure therein; which are offered by the law; then said he, Lo, I come to do thy will, O God.

He taketh away the first, that he may establish the second." He takes away those profitless offerings, but establishes the will of God.

It will be noticed that the apostle in this book to the Hebrews always uses the word *law* when referring to the ceremonial law, or to that law which regulated the priesthood and its offerings. In quoting from Jer. 31, in chap. 8, which relates to the moral law, he distinguishes it by using it in the plural, "my laws." Evidently, to avoid all chance of misconstruing his language, he omitted a part of verse 8 when quoting from Ps. 40—that which speaks of the law, speaking of it only as the will of God, by which it is sufficiently identified.

The version of Campbell loses sight of the drift of the apostle's argument, and turns the expression in verse 9 to the *two wills or covenants*; an idea not contained in the text or context. His version makes it read that Christ took away the first covenant that he might establish the second. We have no objection to this as a doctrine, but we object to its introduction into this passage, where the inspired writer did not introduce it. The idea of Mr. Campbell can only be brought into the text by adding the word *will* in verse 9, which he does. But it is not there in the original, nor does it belong there. So far from the context demanding the addition, it will not justify it; it will not allow it.

The difference made by that addition is this: With the addition, the text is made to say, He taketh away the first will that he may establish the second, by which second will we are sanctified. But Paul's affirmation is, He taketh away the sacrifices that he may establish the will of God, by which will we are sanctified through the offering of the body of Jesus Christ once. The doctrine of the text is, that we are sanctified by the law of God through the offering of Christ. And thus the law of God, instead of being thrown out, is given its proper place in the work of sanctification in the New Testament.

This statement is fully sustained by other scriptures, and is in harmony with Rom. 3:31: "Do we then make void the law through faith? God forbid; yea, we establish the law." Christ came to do his Father's will, to put away sin, and lead back rebellious man to obedience to his Father; to magnify the law and make it honorable, by taking away the reproach and dishonor which sinners cast upon it, by vindicating it in his own death, and writing it upon the hearts of the penitent and faithful, so that they delight in it instead of transgressing it. Thus is the law established by the Son of God, and magnified and honored in his followers.

The fault with those who oppose and make void the law of God is that they make religion an intangible or unintelligible thing—of the emotions merely; and sanctification is made to consist of a certain state of feeling. This is a wide-spread error of the present day. Tracing this subject in the Scriptures, we shall find that sanctification is, as Paul said in Heb. 10, by the will or law of God.

Jesus prayed to his Father for his disciples thus: "Sanctify them through thy truth; thy word is truth." The words sanctify, purity, and holiness, mean exactly the same thing when spoken of moral character. To sanctify is to purify, or make holy. How, then, are we sanctified through the truth? Not by hearing the truth; for Jesus testified that the speaking of the truth by him condemned those who heard. "This is the condemnation, that light is come into the world." Nor is it by believing the truth. Many believe the truth who are never made better by it. It is true that we read of being justified and purified by faith, but mere belief is not that kind of faith. "Faith without works is dead, being alone."

It appears, then, that works perfect faith, without which, faith is dead, useless. The apostle Peter gives the work in full when he says, "Ye have purified your souls in obeying the truth." Hearing and believing are both necessary, as no one will obey who does not believe, and no one can believe who does

not hear. But neither, nor yet both together, will accomplish the object, as we are purified or sanctified through obedience.

Here it is necessary to notice that all truth is not equally sanctifying in its nature. In one sense, no truth can be more important than the existence of only one true God. But the most that we can do with this truth is to believe it. And the devils believe it, and tremble, says James; yet they are devils still. The reason is, it defines no duty; it points out no action. The character of devils is not changed by their believing this important truth; nor is the character of man changed by his believing it.

Now as we are sanctified or purified by obeying the truth, it follows that only that truth is sanctifying which requires obedience, or defines obligation. The declaration, "There is one God," is not of that kind. It admits of belief only, which the devils can do, and be devils still. But if the devils, believing there is one God, should cease their rebellion and obey the one God, and keep his commandments, their characters would at once be changed. Thus it is plain to see that the truth which is directly sanctifying in its nature is the law—it is that which defines obligation or points out duty, and requires action. And it is equally plain to see that the popular view of sanctification or holiness, which makes it to consist of a state of feeling or a frame of mind independent of obedience to the law of God, is a fanatical one, not founded upon any just and reasonable view of Scripture.

We say it is the law which sanctifies, because all obligation centers in this. "By the law is the knowledge of sin," it points out and forbids sin; and conversely, it points out and enjoins duty. There are many circumstantial duties in life which are not directly mentioned in the law which God spake to his people, and for this reason some deny that the whole duty of man is contained in that law. But all such duties are referable to that law, as it covers all our relations in life. It points out our duty to the true God, the Creator of heaven and earth. It takes us up in our childhood, marking our duty to our parents. It guards our rights in respect to life, chastity, property, and reputation. All injuries which it is possible to inflict on our fellow-men may be classed under these heads. It inculcates a proper frame of mind toward God and our neighbor. It is a marvel of brevity and completeness. It "is perfect."

On this subject we will briefly glance at some Scripture testimony already examined. Bearing in mind that sanctity and holiness are identical in morals, we take the words of Jehovah when he told his chosen people, Israel, if they would obey his voice, which was to obey the law which he spoke with his voice, they would be holy—they would be sanctified. Ex. 19:5-8. Here sanctification was based on obedience; precisely as we find it in the New Testament. Even as Moses said: "It shall be our righteousness, if we observe to do all these commandments before the Lord our God, as he hath commanded us." Deut. 6:25.

We have before noticed, and all must admit, that a perfect law will develop a perfect character in him who obeys it. But "the law of the Lord is perfect." Ps. 19:7. Of course its design was to make man perfect; to sanctify him through obedience.

The same remark will apply to the words of Solomon in Eccl. 12:13: "Fear God, and keep his commandments; for this is the whole duty of man." Had man kept the commandments of God he would have done his whole duty; and if he had done his whole duty he would have been perfect, or holy, before God. He would have purified his soul in obeying the truth, as Peter said, or been sanctified through the truth, as Jesus prayed. David said, "Thy law is the truth." Ps. 119:142. We have seen that it is the law of God which purifies, or sanctifies, because it calls for obedience. The prayer of the Saviour is really this, that the Father would bring his disciples into perfect obedience to his law. And what more reasonable than

this? In being brought into perfect obedience to the law they would be made free from sin, and restored to the happy position God desired man to occupy from the beginning.

The same truth of the perfection of the law, and of character by obedience to the law, is taught in the New Testament. Paul said, "The doers of the law shall be justified." Why? Because their characters would be right and perfect in the sight of God. Some will always start at this passage, as if it were doing violence to grace to quote it. But to us it seems eminently just and reasonable. If a man should do or keep the perfect law of God—should do his whole duty in the sight of God—would God condemn him? Could God in justice condemn a man who had done his whole duty, and had never done any wrong? Of course not. But if he could not be condemned, he would of course be justified, as every one ought to be who does that which is right. But man, unfortunately, has not done his whole duty; he has broken the law; he has brought himself under condemnation. But through Jesus he may have his past sins forgiven, and have the law of God written in his heart so that he will love it, and "go, sin no more," so that he stands related to the law as if he had not transgressed it. Thus "the righteousness of the law" is fulfilled in the true followers of Christ; they are restored to obedience; their souls are purified by obedience—the obedience of faith—and thus they are sanctified through the truth of God.

And this is precisely what is taught in Heb. 10. The law of God is frequently spoken of as the will of God. And where should we expect to find the will of a governor and lawgiver but in his law? The words of the Son of God, spoken in prophecy by the Spirit of God, are these: Ps. 40:8: "I delight to do thy will, O my God; yea, thy law is within my heart." Paul quotes this scripture, showing that Christ came to establish the will of God, and adds, "By the which will we are sanctified"—not now by our own unassisted obedience; not in our own strength, but—"through the offering of the body of Jesus Christ." It is thus that Christ "puts away sin by the sacrifice of himself." Heb. 9:26. Thus the carnal mind, which is not subject to the law of God, but is enmity against God, is removed, and we have "peace with God through our Lord Jesus Christ."

As we said before, it was not our purpose to exhaust the evidence on this subject; that is impossible. But we think in all honesty that if the reasons presented in these articles do not prove the perpetuity of the law of God, then it is difficult, if not impossible, to prove anything from the Bible. We do not mean that all must be convinced of its perpetuity. That were too much to expect. We have learned to our deep regret that it is one thing to *prove* a proposition, and quite another thing to *convince* opposers that it is true. Prejudice is often stronger than reason. Self-will and self-interest pervert the judgment. Very often "the god of this world blinds the minds of them that believe not." Our duty is to prove and to persuade. If men will not be persuaded when proof is presented, we must then leave them in the hands of the God of truth, who will vindicate the authority of his word in that day when he shall bring every work into judgment.

It is not opposition to the law as a whole, but to the fourth commandment, which leads men to reject the evidence for the perpetuity of the law as a whole. The opposition to the fourth commandment is most unreasonable and unreasoning. To get rid of this, intelligent men will take positions which subvert all morality. To show how far this is true, we will notice one statement. We heard one of the ablest preachers among those known as "first-day Adventists" declare in public that the law in the New Testament was "in contradistinction to the ten commandments." This was no inadvertent expression, for he afterwards published a pamphlet against the law in which he made the same statement.

And we heard a Baptist minister once preach against the Sabbath who also said the same thing. Now our copy of Webster says that contradistinction means "distinguished by opposite qualities." Therefore, if the opposers of the Sabbath are right, the law which Christians are to observe is the very opposite of the ten commandments. It is no excuse for such ministers that they have not well considered and do not realize what such a law would enjoin. On a subject of this importance, public teachers should consider well what they teach. If the blind lead the blind they shall together fall into the ditch. We will here present a copy of the law taught by those who thus heedlessly oppose the holy law of ten commandments. It will read as follows:—

1. Thou shalt have other gods before me.
2. Thou shalt make to thee graven images; thou shalt bow down thyself to them and serve them.
3. Thou shalt take the name of the Lord thy God in vain.
4. Remember not the Sabbath day to keep it holy.
5. Honor not thy father and thy mother.
6. Thou shalt kill.
7. Thou shalt commit adultery.
8. Thou shalt steal.
9. Thou shalt bear false witness against thy neighbor.
10. Thou shalt covet.

Reader, how do you like that law? The carnal mind, yes, the devil himself, would be satisfied with such a law. What a scene would be presented if every one faithfully kept that law! If they who contrast the law of Christ with the ten commandments do not teach "doctrines of devils," then we have yet to learn the disposition of devils. The fourth of the above precepts is agreeable to many minds. And to make that consistent with duty, the theory is devised which reverses every precept of the decalogue. Look at the above with care, and see what company Sabbath-breaking is made to keep! Paul says of the practices of the heathen that "it is a shame to speak of the things which are done of them in secret." These preachers have outdone the heathen, for it is a shame to speak of the things taught of them in public. And such teachings pass with some for the genuine gospel of Christ; they are regarded as the only way to gospel liberty! And the teachers thereof even affect peculiar sanctity or holiness, attained unto through faith in such a gospel. "Lord, how long?"

SEVENTH DAY NOT THE JEWISH SABBATH.

In the present state of the investigation of the Sabbath question, it seems surprising that men will persist in calling the seventh day "the Jewish Sabbath." Wrong education has led to this practice; the present generation has been trained up to the belief that there was a Jewish weekly Sabbath, and that there is now a Christian Sabbath. But "the times of this ignorance" are fast passing away. The light of truth is spreading so extensively that, in most places, when we hear a person call the seventh day the Jewish Sabbath, we at once decide that he has shut his eyes against the evidence, and refused to examine it, or else his prejudices are so strong that they will not permit him to yield to the proof when it is presented.

This practice of calling the Sabbath of the Lord the Jewish Sabbath has had a most pernicious influence on the world; and it yet stands in the way, in many cases, of a candid investigation of this important truth. It has brought an undeserved reproach on the name of the Sabbath and on those who keep it. The Lord foretold by Moses that the Jews would become "a hissing and a byword" among all nations if they proved unfaithful to him. They were unfaithful, and they have become a byword among men. The appellation "Jew" is an equivalent for everything that is sordid, selfish, and despicable. We cannot justify the feeling which prompts men to use them thus. We pity the blindness of that ancient people whom God once chose as his peculiar treasure, and on whom his name was called. "The God of Israel" is a title by which the true God is yet distinguished from false gods. And the apostle Paul earnestly warns us against the error of boasting against the natural branches who were broken off because of unbelief. "Let him that thinketh he standeth take heed lest he fall."

By prefixing "Jewish" to the Sabbath of the Lord, that blessed institution is made to bear all the reproach that attaches to that unfortunate people. And this course has not only brought reproach on the Sabbath, but it has gradually undermined the sacredness and authority of all the law of God—the ten commandments. Whatever men may profess, in regard to the validity of this law, it is a fact which all observation verifies, that, whenever any one of the ten commandments is

lightly esteemed, the breadth, the sacredness, the spirituality of all are virtually denied. To more effectually get rid of the Sabbath, the theory of the abolition of the whole law has been devised, and antinomianism, with its licenses to evil, its spiritual pride, and its thousand perversions of the sacred word, is the result. The Judgment day alone will reveal to what extent men have been ruined and God has been dishonored by this unscriptural theory.

To show that our remarks about the term "Jewish Sabbath" are just, we have only to examine the ground upon which Sabbath obligation rests. We find that not a single fact or reason supporting Sabbath obligation has any reference to the Jews or to the Levitical dispensation, nor to any day of the week but the seventh.

For four thousand years of this world's history no weekly Sabbath was known to mankind but the seventh day. This is not disputed. But the "Sabbath of the Lord" was known; the law enjoining its observance was well known. And there is no Sabbath law now existing which did not then exist. Among the various denominations, and among all the conflicting opinions, we are never pointed to any Sabbath law but to the fourth commandment of the decalogue.

Granting that the statement is true that "by the law is the knowledge of sin," we are shut up to the law of the Sabbath for information in regard to the obligation of the Sabbath. To say that we can find obligation defined outside of the law, or that we may act contrary to the law, is virtually to contradict the above statement of Scripture. If all who acknowledge Sabbath obligation would look to the law of the Sabbath for a definition of that obligation, the controversy would soon be ended.

The law says, "The seventh day is the Sabbath of the Lord thy God." The reason given is one which decisively settles two points presented in the above declaration. 1. The seventh day is the Sabbath. 2. It is the Sabbath of the Lord thy God.

And, first, the seventh day is the Sabbath because God made the world in six days and rested the seventh day. For our starting-point we have "the beginning." Gen. 1:1. When God spake the world into existence, all was darkness and chaos. And in darkness it continued for a space, until "God said, Let there be light, and there was light." The first periods of darkness and of light, the evening and the morning, constituted the first day. This was the first day of this world's history; the first day of time. The seventh day from that point—the seventh day of the first week of time—God sanctified, because he made all things in six days and rested on that seventh day. Then the facts of resting, blessing, and sanctifying, will apply to no day but the seventh day of the week. And the commandment refers to no facts but these. It was, and is, and must remain, true, that "the seventh day is the Sabbath," or rest-day.

And, secondly, it is the Sabbath, or rest-day of the Lord, because the Lord alone performed the work to which the rest relates. To make it appear true that the seventh day is the Sabbath of the Jews, it must be shown that the Jews performed the work which the rest of the Sabbath commemorates. The rest belongs to him who performed the work. As the work is that of creation, the rest is necessarily that of the Creator. To say that the seventh day is the Jewish Sabbath is no nearer truth than it is to say the Jews created heaven and earth. This is a proposition plain enough for any one to see, and it cannot be controverted. Why learned men, men of ability to reason, and who manifest a willingness to reason on other subjects, will persist in calling the seventh day the Jewish Sabbath, we shall not take upon ourselves to determine. But the fact that they do so compels us to doubt their knowledge or their candor.

THERE IS NO CHRISTIAN SABBATH.

We do not mean that there is no Sabbath for Christians to observe, but we mean that the Sabbath is not a Christian institution. They who contend for a Christian Sabbath do not treat it as a Christian institution. A minister who preaches about the "Christian Sabbath" will not baptize the infidel and the blasphemer, nor will he let such an one come to the table of the Lord, because baptism and the Lord's supper are Christian institutions; they are institutions of the gospel. But the same minister will ask for a law to compel the infidel and the blasphemer to keep his so-called "Christian Sabbath," thereby virtually confessing that it is not an institution of the gospel.

The Sabbath, as marriage, "was made for man." It was made at creation, for the human race. Christian ministers do not refuse

to join unbelievers in marriage, because they know that marriage is not a Christian institution. It was instituted at the beginning—when man was first created—and it belongs to the race. An institution made before the fall of man cannot be peculiar to any nation, but belongs to the human family at large. Marriage and the Sabbath were instituted before the fall, in paradise. They have no special reference to Jew, Gentile, or Christian. They were made before such distinctions were known. Many who profess great faith in the Son of God, who earnestly contend that it is our sole duty to "hear him," persistently close their ears to his words which declare an evident and everlasting truth—"The Sabbath was made for man."

Those who contend for a "Christian Sabbath" show their inconsistency again in trying to enforce it by the fourth commandment of the decalogue. The fourth commandment enjoins a day which they affect to despise; a day which they persist in calling a "Jewish Sabbath," and it is so worded as to shut out any other than that seventh day. It is not possible to read the first day in the fourth commandment without making it contradict the historical facts of creation. The fourth commandment requires us to keep the day on which God rested when he made heaven and earth, which day he blessed and hallowed. All this is true of the seventh day, but none of it is true of the first day. If there is a Christian Sabbath, why do they not give us the law which enjoins it? Because it does not exist. And this they well know. Dr. Buck, in his Theological Dictionary, says, "It must be confessed that there is no law in the New Testament concerning the first day." McGarvey, in his Commentary on Acts, says, "No formal reason is given in the New Testament for its observance." Dr. Scott said the change from the seventh to the first day was gradually and silently introduced. Of course, there was neither law nor obligation in the matter. Alexander Campbell said the first day was not set apart by any public authority in the apostolic age, but was first enforced by Constantine. Bishop Jeremy Taylor said the first day "was not introduced by virtue of the fourth commandment, because they for almost three hundred years together kept that day which was in that commandment," thus confessing, not only to an important historical fact against the first day, but that the first day was not "in that commandment."

Dr. Neander, the eminent historian, said the festival of Sunday, like other festivals, was a human ordinance. Constantine did not enjoin it on any scriptural or Christian basis, but as the venerable day of the sun. His decree was enacted before he professed Christianity. Dr. Schaff, the learned church historian, says, "He enjoined the civil observance of Sunday, though not as *dies Domini*, but as *dies solis*, in conformity to his worship of Apollo," the sun-god. "Sin is not imputed when there is no law." Therefore sin cannot be imputed for not keeping Sunday. We shall not be judged in the great day by the law of Constantine, nor by the decrees of popes and their councils. "Fear God, and keep his commandments; for this is the whole duty of man; for God shall bring every work into judgment."

But the advocates of the so-called Christian Sabbath, while they are compelled to admit that there is no law for the observance of first-day, say there are satisfactory reasons why it should be observed. But none of these reasons are set forth in the New Testament as ground of observing the day. McGarvey makes direct confession of this. Therefore these reasons are of human devising, and are destitute of authority. The comparative weight of law and of reasons, to determine duty, may be illustrated in the following manner:—

We will suppose that the fourth of July has been set apart by our government, by an express law, as the day on which to commemorate the independence of the United States; and the reason given in the law for such appointment is the signing of the Declaration of Rights on that day. Now a party rises up and claims that the design of the law will be carried out by observing the eighth of January instead; that we are required to keep one day of the year, and not any particular day; that both the letter and spirit of the law will be kept by observing the eighth of January; that on that day a very memorable event occurred, worthy of being commemorated; that history has made much mention of the victory of General Jackson on that day; and as all days are alike in themselves, it is optional with us which day to keep. Now, we inquire, Would that law be kept by keeping the eighth of January instead of the fourth of July?

In answer to the above list of suppositions we reply: The law specifies the particular day—the fourth of July. It gives the reason

—the signing of the Declaration of Independence on that day. There is no option with us in regard to the day—the law specifying the day carries with it the authority of the government. The eighth of January is not mentioned in the law. The victory of New Orleans is not the reason given for appointing a day. History is not law, so a historical fact cannot supersede a legal enactment. All days are not alike in the sight of that law, for it has set apart the fourth of July from all other days. We can have no option or personal preference, for the law commands obedience. The authority of the government is honored only by the observance of that day which is set apart by the law.

He would be considered almost insane who would undertake to contest the case in favor of the eighth of January, under such circumstances. But such is the relative position of the parties in the controversy on the subject of the Sabbath. They who contend for a Christian Sabbath acknowledge the validity of the decalogue. The law says we must keep the seventh day. They say it is more pleasing to God to keep the first day. The law says the reason for the institution is that God rested on the seventh day. They say the better reason is that Jesus rose on the first day. The law says Jehovah blessed and hallowed the seventh day, and that for a reason which will not apply to any other day. They say the first day is more blessed, more holy than the seventh day, though the Scriptures say not a word about its ever having been blessed or sanctified. The fact that it is a law, that it is given by high authority, binds us to the observance of that day contained in the law. They say a day not indicated by any authority, not enforced by any law, not expressly appointed, will answer far better than the day mentioned in the law! Will such reasoning as this stand the test of the Judgment? If it will, then indeed the government of Heaven rests on a slight foundation.

Jesus said, "If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead." Luke 16:31. They who will not bow to the authority of the word of God, plainly stated, would not be moved to obedience by the greatest miracle. That word we have presented, in as plain terms as language may be made to express ideas, in favor of the authority of Jehovah's law and of his holy rest-day. On this high authority we rest the subject. Human reasonings and excuses are out of place when God speaks. He accepts no excuses. Men presume on the mercy of God because he is longsuffering. "Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil." Eccl. 8:11. God affords men a time of probation and of choice, and they abuse him for the privilege they receive at his hands. But evil doers shall not always triumph. When "God shall bring every work into judgment," they will have no choice. The days of presumptuous daring will be ended, and the self-deceived will be overwhelmed in disappointment and despair.

These things fill our hearts with grief, and we would gladly bear the erring ones beyond the reach of coming destruction. But "without faith it is impossible to please" God. When we have done all we can do, our arguments, our entreaties, our prayers, and our tears, will not avail if men will not submit to the word of God.

Is it So?

EVIDENTLY when the apostle Paul wrote to the Thessalonians that the mystery of iniquity had already commenced to work (2 Thess. 2; see also Acts 20:29, 30; and 2 Tim. 4:2-4), the apostasy was commencing to do its pernicious work of corrupting the word of God. Some of those who embraced the Christian religion through the preaching of the apostle to the Gentiles and of others, were very tenacious of some of their heathen traditions and idolatrous notions which they brought along with them, and mixed with the doctrines of Christianity. Many of the fathers of the early church had been heathen philosophers, and they also retained some of their heathen notions, blending them with Christianity. Hence many of the doctrines of the papacy can be proved by their teachings.

Romanism is evidently an amalgamation, or a confused mixture of heathenism and Christianity. The Romanist's rule of faith is the word of God and the traditions of the church. Several of their religious dogmas are a subversion of Bible truths, being based wholly on the authority of the ancient fathers, the utter insufficiency of which is very apparent. A writer of the seventeenth century has truly said, "To maintain their greatness, errors, and new articles of faith, 1. They have corrupted many of the ancient fathers, and, reprinting them

make them speak as they would have them. . . 2. They have written many books in the names of these ancient writers, and forged many decrees, canons, and councils, to bear false witness to them." See History of the Sabbath, published at the REVIEW AND HERALD Office, Battle Creek, Mich.

But the true Christian cannot be in agreement with the church of Rome relative to their faith and practice. His rule of faith is the word of God alone. "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works." 2 Tim. 3:16, 17. This testimony is explicit. Any doctrine or teaching respecting religious faith and practice which is contrary to the teachings of God's word may be safely pronounced spurious.

In view of these and other plain facts that are adduced on this subject, how can any one who professes to take the Bible as the man of his counsel dare to resort to tradition, or to secular history, in proof of a doctrine that cannot be sustained by the word of God? Yet we frequently see some, even of those who are called ministers, who pursue this course while trying to oppose us on the Sabbath question.

A no-law Adventist preacher took such a course in this place a few months ago. He gave two discourses—one against the law and the Sabbath, and the other in favor of Sunday-keeping—which I afterward reviewed. At the close of his first discourse, after reading the eight texts which mention the first day, he stated that those texts did not prove that Sunday should be kept; but that he would bring up something that would in his next discourse. He said that, "while treating upon a religious subject, if we lack proof in the Bible, we can resort to church history. After the Revelation come the fathers."

Between the meetings I told him that he appeared to be stepping off from the Protestant's platform—"the Bible and the Bible alone"—to that of the Romanists—the Bible and the traditions of the church. Said he, "Is it so?" I replied, Sir, you ought to know for yourself. His second discourse really answered his question in the affirmative.

The elder necessarily adopted the rule of the Catholic Church, just as all do (though some perhaps are not aware of the fact) who advocate the sacredness of the first day of the week. We read, "Laying aside the commandment of God, ye hold the tradition of men." Mark 7:8. A. C. BOURDEAU.

Burke, Vt.

"You Are Responsible."

A MINISTER whose praise is in all the churches was asked on one occasion to visit a family in the deepest distress.

On his way to the house he met a brother minister, and repeated to him the sad story which had drawn him from his home. The minister was interested, and at once decided to accompany his friend on his errand of mercy.

The sight which presented itself as the two friends crossed the threshold was one not soon to be forgotten. In a room destitute of all the comforts that make an attractive home, a woman was dying. She was young in years, but on her face the traces of want and suffering and care were plainly visible. A babe, wallowing feebly, was on the bed beside the mother, but her ears were closed to its cries.

A third person was present—the husband and father; but he seemed deaf to the voice of his child, as well as unable to comprehend the fact that his wife was even then passing away from earth.

He was a man tall and well-formed, with a finely-shaped head and large, full eyes.

He arose and staggered toward the two gentlemen as they entered, and muttered something meant to be a welcome and an apology for the condition in which they found his home.

As his eyes met those of the gentleman who had been wont to accompany his friend, the two stood a moment as if spell-bound. The clergyman was the first to speak. "Bond, can it be possible that you have come to this?"

The man thus addressed turned away his face a moment from the sad, reproachful gaze bent upon him by the clergyman, and in that moment he seemed to rally his scattered senses; then he turned fiercely upon his questioner.

"You see me in a ruined home, and drink has brought me here. It has killed her," he added, pointing to his wife, "and you, sir, are responsible."

"What do you mean?" exclaimed the clergyman in amazement.

"I once attended your church," continued the man.

"I know," answered the clergyman, "but as I had not seen you since your marriage, I concluded that you had left the city."

"You married me," he continued. "At

my wedding the wine cup was passed. I had never tasted the accursed cup; but that night, seeing you, my pastor, take a glass, I felt that it could not be wrong to follow your example, that it certainly could do no harm to take just one glass on my wedding night. But that one glass has proved my ruin; for it awakened an appetite for the intoxicating cup, and now I am its slave; and you, I repeat it, are responsible."

Hard must have been the heart of that pastor if he did not from that moment resolve to shun forever that which might cause a weak brother to stumble. Not alone for our own safety, but for the sake of those about us who may be led astray by our example, should we resolve to touch not, taste not, handle not.—*Temperance Review.*

Bunyan's Imprisonment.

BUNYAN'S imprisonment formed so considerable a part of his life as a minister of Christ, and was so fruitful in those writings that have not only immortalized his name, but been the means of doing so much good, that its story is well worth listening to.

He had been for some five years preaching the gospel, and had had encouragement in his labors, when the enemies of Christ's cause determined to bring his preaching to an end. Accordingly, on the 12th of November, 1660, a warrant of arrest was served upon him as he was about engaging in a service in a village of Bedfordshire.

His friends had heard that a warrant had been issued for his apprehension, and one of them, the brother in whose house the meeting was to be held, questioned whether it would not be wiser not to hold the service, that Bunyan might escape. "To whom I said," says Bunyan in his autobiography, "No, by no means. I will not stir, neither will I have the meeting dismissed for this. Come, be of good cheer. Let us not be daunted. Our cause is good; we need not be ashamed of it. To preach God's word is so good a work that we shall be well rewarded if we suffer for that—or to this purpose."

The service proceeded so far as the prayer for the "blessing of God upon our opportunity," when the constable presented himself, and the preacher was taken into custody, and the next day brought before a magistrate. This official, one Wingate, committed the preacher, upon his absolutely refusing to desist from proclaiming the gospel, to answer at the quarter sessions.

Endeavors were made to have him released on bail, but his crime was considered too great, and no magistrate could be found willing to take the responsibility. As for Bunyan himself he was entirely at ease in the matter. "I begged of God," he says, "I might do more good by being at liberty; but if not, his will be done; for I was not altogether without hopes but that my imprisonment might be an awakening to the saints in the country; therefore, I could not tell well which to choose, only I, in that manner, commit the thing to God."

The indictment under which he was tried was as follows: "That John Bunyan, of the town of Bedford, laborer, being a person of such and such conditions, he hath (since such a time) devilishly and perniciously abstained from coming to hear divine service, and is a common upholder of several unlawful meetings and conventicles, to the great disturbance and distraction of the good subjects of this kingdom, contrary to the laws of our sovereign lord and king," etc.

The sentence was that he be confined in jail three months, and if at the end of that time he would not consent to attend church, and give up preaching, he would be banished from the realm, upon penalty of hanging if afterward found within it. The banishment did not take place; but for twelve years, with an interval perhaps of six months, he was kept a prisoner.

But divine grace was given to him to maintain his steadfast purpose. He would listen to no word of compromise. Preach he must if he had his liberty. He was not harassed by any thought of even the worst that his enemies might do. "Thus I reasoned with myself," he writes, "if I provide only for a prison, then the whip comes unawares, and so doth also the pillory." Again, "If I only provide for these, then I am not fit for banishment. Farther, if I conclude that banishment is the worst, then if death comes I am surprised. So that I see the best way to go through sufferings is to trust in God through Christ, as touching the world to come; and, as touching this world, to count the grave my house, to make my bed in darkness; to say to corruption, Thou art my father, and to the worm, Thou art my mother and sister; that is, to familiarize these things to me."

And so, in serene trust in God, though his heart bled at his separation from his family, particularly from his blind daughter, and he felt the privations they were obliged to endure,

the years passed on, occupied in the composition of those works—particularly the Pilgrim's Progress—by which he being dead yet speaks, and will speak as long as the English language endures.—*Christian Weekly.*

THE TWENTY-THIRD PSALM.

"The Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters; and God shall wipe away all tears from their eyes." Rev. 7:17.

He is my Shepherd, I his sheep;
I do not want to know
Whether the way be soft or steep
By which I am to go.
If green and smooth the mountain be,
I need not ask for more;
If stony, he will carry me,
As he has done before.

He is my Shepherd, I his sheep,
We travel onward still,
By pools where water-lilies sleep,
By many a quiet hill;
I feed in many a grassy dell,
I drink the waters clear;
This gracious voice I know so well
Is music to my ear.

He is my Shepherd, I his sheep;
I wandered once, I know;
I heard him on the mountains weep
That I should leave him so.
I trembled as I faintly guessed
A sorrow so divine,
For as he clasped me to his breast
The blood gushed forth on mine.

He is my Shepherd, I his sheep;
And what if death be near?
The shadows up the valley creep,
And yet I do not fear;
As closer to his side I cling,
I feel the cross so true,
With which his love was pledged to bring,
And safe has brought me through.

He is my Shepherd, I his sheep;
We journey on and on;
At last the smile upon his lips
Shall tell me all is won.
The table that he spreads for me
My foes shall all behold,
And in these trembling fingers see
His cup of royal gold.

The cup he put so gently by
When death was drawing near,
He freely fills for such as I,
And tells me not to fear.
And for those funeral odors shed
Upon his dying brow,
He pours the oil of joy instead
On each disciple now.

Shepherd! Good Shepherd! Turn and see!
I follow far behind;
The voice of mercy calling me
Comes borne on every wind.
Set wide the Father's open door,
That I the light may see,
And in his house forevermore
At last abide with Thee.

—Sel.

The Resurrection.

"In the day that thou eatest thereof thou shalt surely die." Gen. 2:17.

"And the serpent said unto the woman, Ye shall not surely die." Gen. 3:4.

Thus the statement of the devil stands opposed to the word of God, and the record of six thousand years attests the truthfulness of the former asseveration and the falsehood of the latter. Modern theology has taken up the strain, and opposed the immortality of the soul to the Bible doctrine of the sleep of the dead as necessary to preserve the identity of the individual in the resurrection.

To make the position tenable, metaphysical reasoning is resorted to with some show of plausibility, were it not opposed to the omnipotence of God. It is claimed that the constituents of some dead bodies are absorbed by the plants, and, in turn, enter into the constituents of man, beast, and fowl; or, being resolved into their original gases and elements, sparkle in the dew, glow in the rainbow, or form a portion of the dust of the ground. It is also claimed that every septennial period during man's life witnesses an entire change in his physical organization. Allowing this latter position to be correct in the main, it is evident that the new particles that, from time to time, enter into the constituents of the body become so incorporated with the old as to occasion no break in his individual existence.

But, says one, will the same individual who falls under the dominion of death be brought up in the resurrection? We reply, Yes. To create a new race of beings exactly like certain others who once lived and died, and reward them for virtues they never possessed, or punish them for sins they never committed, would, we think, be a sublime piece of deception such as none but an enemy could perpetrate.

The resurrection of Jesus is a pledge of the resurrection of all mankind. And how was Jesus raised? Was a new being created exactly like Jesus, bearing the marks

of the crucifixion, while he who suffered the agonies of Gethsemane and the cross for us remained forever in the tomb? "I am he that liveth, and was dead; and, behold, I am alive forevermore, Amen; and have the keys of hell and of death." Rev. 1:18.

The resurrection of Lazarus and others while Christ was on earth, though not to immortality, was in kind like that which will take place at the last day. It was a re-organization and a reanimation of the partly disorganized and inanimate body. "Thy brother shall rise again," said Jesus to the sorrowing Martha. "Martha saith unto him, I know that he shall rise again in the resurrection at the last day. Jesus saith unto her, I am the resurrection, and the life; he that believeth in me, though he were dead, yet shall he live." John 11:23-25.

Had Jesus been present on the day of Lazarus' death, no one would question his ability to restore him to life. Would it have been a little more difficult on the second or third day, and was it still more difficult on the fourth day, when corruption had evidently begun its work? And how would it have been at the end of a week, or a year, or a thousand years?

Did Jesus deceive the mourning sisters by creating a being exactly like Lazarus while he who had died still remained in the tomb? In the resurrection at the last day, will Martha's faith prove to have been misplaced?

In all examples of the resurrection that we have on record, the same persons that had died were brought up again from the dead; and all the promises of eternal life for the dead are based upon this principle. See John 6:39, 40, 44, 54; 1 Cor. 15:16-18. In the midst of the desolation that sin has wrought in our earth, this hope has cheered the faithful in all time. It was the hope of Abraham, of Jacob, and of David. In sublime terms Job thus anticipates that day: "For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth. And though after my skin worms destroy this body, yet in my flesh shall I see God; whom I shall see for myself, and mine eyes shall behold, and not another; my reins be consumed within me." Job 19:25-27. When amid afflictions the hope of Israel had nearly died out, God, by the mouth of his prophet, gave unmistakable assurance of a resurrection from the dead, and final possession of the promised inheritance. See Eze. 37:1-14.

It is the hope upon which the Christian's faith is based. 1 Cor. 15:16-18. It is that which cheered the martyr at the stake; and, though his ashes should be scattered to the winds, he knew that his persecutors could not scatter his dust beyond the mighty power of God to re-organize.

"Awake and sing, ye that dwell in dust; for thy dew is as the dew of herbs, and the earth shall cast out the dead." Isa. 26:19. "Why should it be thought a thing incredible with you, that God should raise the dead?" Acts 26:8.

A. SMITH.

Mansions.

JESUS was going home to the glory that he had with the Father before the world was, and which he ever had, until, in the fullness of time he came, the Son of David, a man of sorrow and acquainted with grief.

In prayer he pleaded for those who had kept his Father's word, for their sanctification and unity. He was joyful in prospect of going to his Father, while, because of his leaving them, sorrow filled the hearts of his disciples. Had they realized the tender affection existing between the Father and the Son, and the matchless splendor of the home Jesus had left to take upon himself the sins and reproaches of erring man, they might have rejoiced that he would so soon be set down with the Father, and the dark conflict so soon be ended. But no; they could not understand it; and the great heart of Jesus desired of his Father that they might be with him and behold the glory that he had with his Father before the foundation of the world. Glorious prospect! To the faithful overcomer, not only is promised an inheritance in the earth made new, but mansions prepared by Jesus, who will come and receive us unto himself. How consoling the thought! Yea, our joy may be full. In the world we may have persecutions, because the world knows not the Father; but if we are faithful we shall live and reign with Christ a thousand years. H. M. VANSLYKE.

The Review and Herald.

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

BATTLE CREEK, MICH., FIFTH-DAY, JULY 8, 1875.

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

EDITORS.

The Minnesota Camp-Meeting.

We left the place of the Wisconsin meeting in season to reach the Minnesota camp-ground Thursday evening. But when we reached Winona, Minn., we learned that a severe storm the night before had washed out the road ahead of us in two places, eight miles apart, rendering transfer impracticable, and suspending travel upon that road till the following day. Our patience having endured the severe strain of twenty-four hours' delay in Winona, we started out on time Friday at 12:50, the break in the road having been repaired. After we had run out about 15 miles, our train suddenly came to a prolonged halt, and the not very entertaining information came to our ears that a freight had broken through the mended place in the road, and we must wait again for repairs. We stood there upon the track till toward nine that evening and reached the camp-ground at 3 o'clock Sabbath morning.

We found we had not been the only ones laboring under unfavorable circumstances. A very heavy rain storm had visited the encampment the day and night before. This was a new experience for Minnesota, the weather in all their six previous camp-meetings having uniformly been pleasant; hence it took some in a measure unprepared. However favorable the prospect may be in advance, a heavy, close tent, and a sheet-iron stove that can be used inside, in case of cold and wet, will be found a wise precaution.

Nevertheless the people were of good cheer. The meeting had started in well. There were thirty-one tents pitched, and nearly four hundred brethren and sisters present. Two of the forty-foot tents were joined together, forming a pavilion forty feet by eighty. This furnished a pleasant place for meeting when the open ground could not be used. This audience room was well filled by the brethren present. Yet in point of numbers this meeting cannot be taken as an index of the strength of the cause in Minnesota, as it is estimated that there would have been fully two hundred more present, but for the financial embarrassment in this State caused by the grasshopper scourge.

Sabbath morning at 9, a very precious season was enjoyed in social meeting. The testimonies borne were to the point, and well wet down with tears. Bro. and Sr. White spoke the word in the forenoon and afternoon with usual freedom. In the social meeting at 5 P. M., over one hundred came forward for prayers. Seventy-six of them spoke. Remarks from Bro. White fairly bore away the congregation on the wings of hope and courage. The season of prayer that followed was one of great freedom. The occasion could scarcely have been better.

At this meeting, as in the preceding, our hearts were made to rejoice over the work of the Lord among those of other tongues. We have spoken, in reports of the Illinois and Monroe, Wis., Camp-meetings, of the French, Danes and Norwegians. Here we met an intelligent company of Swedes. Sunday, at 9 A. M., a service was held more especially for their benefit. Sister White spoke to them, her remarks being interpreted into the Swedish tongue by Bro. Lee. Thus all were edified, and many hearts were moved by the things they heard. It was clearly shown that the angels of God are moving upon hearts, not in this country alone, but in Europe and in different parts of the world, to call their attention to the golden coins of truth which have so long been buried up with the rubbish of error and tradition, but which are to be brought out for the church in the last days, that, through obedience thereto, they may be sanctified and prepared for the coming and kingdom of our Lord. This message is going to the nations, tongues, and peoples of the world, and soon the whole earth will be lightened with the blaze of its closing glory.

In the night following the Sabbath, and during Sunday forenoon, a heavy rain-fall again came upon the encampment. But the brethren had been cheered by the meeting and blessed to that degree that they were raised above the influence of outward circumstances; and though the encampment might look to the outward observer like a dreary and 'uninviting place, it was nevertheless the happiest spot in all Minnesota; and there was more joy in those dripping tents than can be found in kings' palaces.

Not many from without were present on Sunday forenoon, but the storm abating, some one thousand or twelve hundred were present in the afternoon, who listened with the deepest attention to a discourse from sister White, which was well deserving of the consideration they gave it.

Monday nature seemed vying with herself to produce one of her loveliest days, as if to make amends somewhat for the previous "unpleasantness." The work of various committees and officers of the Conference, and business matters generally, with the preaching of the word, filled up the day. Three discourses were given at the usual hours. And as the first part of the meeting had been in a measure interrupted by the rain, it was voted to continue it one day longer, till Wednesday morning.

Tuesday, at 9 A. M., Bro. White spoke on the subject of baptism. At 11, after a short discourse from sister White, backsliders and sinners again came forward for prayers, and the meeting reached a degree of interest, to which the brethren thanked God for having brought it.

In the afternoon, Brn. Wm. B. Hill, George M. Dimmick, and L. H. Ellis, were set apart for the work of the ministry. The congregation then repaired to a stream about a mile distant, and eighteen were buried in baptism.

In the evening, interesting remarks were made by Bro. and sister A. C. Spicer, S. D. Baptists. Bro. S. fully committed himself to the views and work of S. D. Adventists; and at the parting meeting the following morning, the congregation by a rising vote responded to his remarks, receiving him as a member of the body. Credentials will be issued to him by the Minnesota Conference Committee.

Three new churches have been added to the Conference, and three other bodies are ready to join, when more fully organized. The membership has been increased some two hundred during the past year. Including the three ministers ordained at this meeting, they now have seven ordained ministers and eight licentiates, one minister and two licentiates being Swedes.

Through the counsel of Bro. White, and the liberal proposition he made to the Minn. T. & M. Society, touching their relation to the Publishing Association, they were greatly relieved from financial embarrassment, and much encouraged.

This meeting we believe will tell greatly for the advancement of the cause in Minnesota. All seemed exceedingly pleased with it, many regarding it as the best they ever enjoyed. For ourselves, in addition to the general excellent character of the meeting, we acknowledge with gratitude the privilege of meeting many noble friends of the cause whom we never saw before. The memory of the happy acquaintance we have formed with them will be a lasting pleasure.

U. S.

Cause in Minnesota.

At an early date in the history of our cause there were Sabbath-keeping Adventists in the State of Minnesota. In those days there was but very little well-directed labor in that good State. In fact, most of the labor and means expended were worse than lost in consequence of the want of consecration and experience of the men who first entered the Minnesota fields. The few friends then liberally gave of their scanty means to advance the cause, and were disappointed in their hopes in seeing unworthy men use it in a manner to disgust the people, rather than to bring men and women to the Lord and his truth.

All this time, some valuable accessions were being made to the feeble, scattered numbers in Minnesota, mainly through the influence of our publications; and the old friends of the cause generally stood firm, and from time to time became very hopeful at indications of good. We have not a reflection to cast upon our brethren in Minnesota for the caution they have manifested in encouraging untried men into the field, after having been repeatedly disappointed in those on whom they expended their hard-earned money. On the other hand, as we look back upon the discouragements which have been cast upon the brethren, we are astonished that they have borne up so well, and have been so ready to sustain the cause in all its branches.

And it is because of the hopeful, cheerful faithfulness of the brethren that the Lord has so greatly blessed his cause in Minnesota. We were happy to meet a large and intelligent body of brethren and sisters upon the camp-meeting ground last week. Circumstances had kept a large proportion at their homes, and yet this meeting, for numbers, fully equalled any we have at-

tended this season. Here is a people willing to do more than their duty in the line of raising means for the cause. We were pained to learn from responsible parties that scores of brethren remained away from the recent camp-meeting for want of means to pay pledges they made last year.

From what we know of the comparative ability of the brethren in the several States to donate to the general interests of the cause, and of Minnesota in particular, and we think we have had as good a chance to know as any one, instead of Minnesota donating to the General Conference, or to anything else out of the State, the brethren in that State should have been helped to sustain the local cause at home. Year before this last just passed, that Conference put \$500 into the General Conference treasury, and at the close of that year paid her ministers only five and six dollars per week besides traveling expenses. Had the General Conference paid the Minnesota Conference \$500 during that year, the cause, which should be one in all parts of the wide field, would have been better served.

We found the brethren in Minnesota embarrassed; first, from too great demands upon them, and second, from too great promptness and willingness on their part to carry out that which they have been asked to do. We found on the Tract and Missionary Society a debt of more than \$2,000. This debt was contracted to fill the suggested quota for Minnesota of *The Voice of Truth* and *The Health Reformer*, in consideration of changing the pledges for the Pacific Mission to pay for these periodicals, which pledges should never have been called out of that poor State at a time when the Conference was able to pay her active ministers only five and six dollars per week. And now but few are able to pay these pledges, therefore they cannot help pay this debt. The Conference Committee informed us that, judging from actual knowledge, from fifty to seventy-five brethren and sisters were absent from the camp-meeting, because they could not raise the money to pay their pledges. These facts fully justify the statements from the pen of E. G. W. against receiving pledges of poor brethren under the pressure of unqualified calls at camp-meetings.

Under these circumstances we requested the T. and M. workers of Minnesota to immediately re-canvass the field, and collect all the names of persons who are not worthy to receive these periodicals, and forward them to the Office of publication before the first day of August, 1875, and the sum to be paid for these periodicals for the entire year shall be taken from the amount due the Office. In this way the debt can be reduced several hundreds of dollars.

While some of our wealthy States have not filled their quota, poor Minnesota has more than filled hers. Here is a good illustration of the wrong of suffering the poor to do too much, while the rich do nearly nothing. Since our first connection with the cause, we have regarded it alike our duty to encourage the rich to give of their abundance, and to prevent the poor from being liberal beyond their ability. From the very first, we have called in question the apportionment of a certain quota to each State to be filled on a given time. Our fears are ripening into settled convictions. In the first place, it is a nice piece of work to divide a given number of periodicals among the several States, and take into the account the condition of things in each State, and the financial ability of each. And second, to set a certain number of weeks, or months, will inevitably result in a hasty and injudicious gathering of very many unworthy names.

We do not believe that our people are doing a tithe the missionary work they should do. To simply gather up hastily 20,000 names in a few months and forward them to the REVIEW Office is doing next to no missionary work at all. No person should be allowed to send in names on the Society's account, unless they follow up such names with visits and correspondence, and if periodicals are not read with interest and profit, they should be changed to other persons. Here is work for the whole year round. And here is missionary work by which twenty times as much good can be accomplished with the same amount of means as we are now doing.

In order that the T. and M. cause be healthy and permanent, we must work to the point for a "strong pull, and a steady and a long pull, and all pull together." Reactions will inevitably result from ill-timed and over action. Like the other duties of our holy religion, that branch of our missionary work which consists in the circulation of our periodicals demands our constant efforts the year round.

In the face of grasshopper raids and hard

times generally, the brethren of the Minnesota Conference shoulder the burdens of the cause, some of them unreasonably laid upon them, with a readiness and spirit of good cheer which should put to blush the stingy murmuring of the wealthy of other States. And while they have a heart to come so nobly up to the work, we feel it our duty to assist them at this time in every way possible. God bless the dear brethren in Minnesota.

J. W.

Editorial Correspondence.

ADVERTISING IN HOLLAND.

In response to advertisements in papers in the cities of Amsterdam and Rotterdam, Holland, I have received a considerable number of letters of inquiry, all of which I have answered as wisely as I was capable of answering. The correspondence has given me considerable labor, for I have had to procure the translation of these letters from the Holland or Dutch language, and the translation of mine into that language. The German language and the language of Holland are not the same, though often spoken of in America as the same thing. The language of Holland is Dutch; the German language is the Deutsch as called by the Germans. They are two distinct languages, though confounded sometimes because of some degree of similarity in the names. Very few persons here understand Dutch.

I will give some extracts from these Holland letters. My advertisement stated the object of my mission, the views of the people by whom I am sent, and it inquired after Christians who hallow the seventh day of the week as the Sabbath, or who may be interested to consider the subject. Here are some of the responses:—

"TIEL, PROVINCE OF GUELDERE, HOLLAND, MARCH 27, '75.

"To-day, in looking over the *New Gazette* of Rotterdam, I have read an announcement concerning the celebration of the Sabbath, and this upon the seventh-day itself. It will be very agreeable to me to learn the reasons of this observance, and this in respect to your position as missionary from America. In waiting your honored response, I am your devoted servant,

"H. A. VAN A."

The next letter is from three ladies.

"ROTTERDAM, HOLLAND, APRIL 9, '75.

"It is with astonishment that we have read in the *Gazette* of Rotterdam that you have been sent from America to Europe as a missionary by Christians observing the seventh day of the week, or Saturday. We have reflected a long time upon this subject, and though we do not partake of your sentiments, we nevertheless respect them; for we are not able to give the subject a satisfactory explanation. For this reason, we have requested our pastor, who is instructing us and preparing us for our first communion, to give us some clear light upon this matter. After having conferred much with him upon this subject, he at last counseled us to address you, and to request, if not too much trouble, that you answer the following question: Why do you not celebrate the resurrection of Jesus Christ, but, like the Jews, observe the seventh day of the week? Hoping to receive a response from you immediately, we are your devoted servants,

"D. M., H. O., AND M. M. VAN E."

Here is a third letter, and it is written by one who supposed that I must mean Sunday in my advertisement.

"MAASLUIS, PROVINCE OF HOLLAND, SEPTEMBRE (PAYS BAS), APRIL 1, '75.

"In consequence of an announcement in the *New Gazette* of Rotterdam, No. 3931, in which you request to be put in communication with those persons who feel the need to sanctify the Sunday, and as I am much in union with this idea, I desire more full instruction on this subject from you.

"I have the honor to be with esteem your devoted servant,

C. VAN R."

I answered each of these letters. When Mr. Van R. had read my answer, he changed his mind concerning the day of the Sabbath, and wrote a second letter as follows:—

"MAASLUIS, APRIL 19, '75.

"Your letter of the 11th instant has much interested me, and after having taken knowledge of the ideas which it contains, I must confess that I am perfectly of your opinion. But to obey is not possible for one who cannot live independent of others. Think a little of the case of a workman who must gain his bread at the house of another, and who takes for his day of rest the day instituted by God; his employer who is not of his opinion observes the first day of the week. He fails to receive from this workman two days of the seven, and yet the workman has been obliged heretofore to labor six

days and sometimes seven, not to speak of the nights also which he has had to pass at his work, to procure his daily bread. What sort of chance is there, then, for such a person to follow his own convictions of duty in this matter? You see that it is impossible for the workman. But if the employers and those who make the laws would set the example it would be possible.

"The only thing which I am able to do for the good cause is this: I will give you the address of two gentlemen to whom I have shown your letter, and who have been touched with the truth of your sentiments. They will take your cause to heart, and as they possess much means with which to render assistance, they have invited me to give you their names. They are ready to enter into particular correspondence with respect to this subject, and if money is needed they are willing to help with their means. They will use French if you choose to have them. Their names are U. F. M. and E. M., both of Maasluis. Hoping that your work of Christian charity will succeed as you desire, I have the honor to be your devoted servant,

"C. VAN R."

I wrote these persons and received the following response:—

"ROTTERDAM, HOLLAND, MAY 18, '75.

"I have received your letter with pleasure, and have considered its contents. It is perfectly in accordance with my idea of the subject. I deeply regret the fact that the inhabitants of the earth do not understand, and will not accept, the seventh day from the creation, which is the only Sabbath that should be hallowed by mankind as sanctified by God. What to do in this case, each must know for himself. I am voluntarily of your views concerning the Sabbath, and am able to act in harmony with my convictions of duty. I wish you to know that I shall do all in my power to set this subject before others as Mr. Van R. has set it before me. "I remain your very devoted,

M."

To this gentleman I have sent a copy of nearly all the publications which I received in the box from America. To be sure they are in English and in French, but he understands French, and in Rotterdam he can certainly find those who can read to him from an English book. But the feelings of my heart are inexpressible. How can the truth be got before these people in the Holland language? As soon as I began to receive letters from Holland I wrote to Battle Creek for copies of our Holland tract upon the Sabbath. I have watched for their coming with intense interest, but they have not yet arrived. I shall spare no pains to get the truth still further before these and other persons in Holland. It seems to me that here are indications of Providence that labor should be bestowed upon that country, and that it would not be in vain. In my report from Germany, it will be remembered, I spoke of the manner in which this advertising was done. A gentleman in Gladbach, not a Sabbath-keeper, and not even a professor of religion, became so much interested in the truth to which he listened that he asked the privilege of doing this advertising at his own expense. He has been as good as his word, and this advertising has cost the mission funds nothing. I have from time to time reported to him the letters which I have received, and he has manifested interest to hear.

Though I desire to keep a file of the REVIEW and of our other papers for my own use and for reference, I find it impossible to do it. The REVIEW has many very valuable articles which I wish to read again. But before I have fairly read the paper once, I have had an opportunity to put it into the hands of some one who can read English, and who may, as I hope, be benefited by it; and so all the papers from the Office have gone. I give or send them with many prayers that God's Spirit may attend them to the reader. I feel confident that sometime I shall be able to report the result of this distribution of the papers.

In my last report, I spoke of the state of religion in these countries. The condition of things is such that it brings much sadness to my heart. Grace is to save men without obedience, and without changing their evil disposition, at least not till they lie down in death. The people are generally lulled to sleep in the arms of Satan. My words are not to be taken without exceptions, but there are fewer exceptions than I could wish. I attend the service of the national church once every week for the purpose of hearing French. Two things in the service are quite impressive. Each person before taking a seat bows the head for a short time in prayer to God. It is with many perhaps but a mere form, but it seems to me something very suitable for the house of God. While the bell is ringing in the morning, the school-master

ascends the pulpit, and the moment that it ceases he arises and invites the people to listen to the reading of the law of God. Then he reads from Ex. 20 the ten commandments, and from Matt. 22:37-40 the two great commandments. The preacher sits at the foot of the pulpit stairs till the school-master has finished the reading of the law and retired. This service is, I suppose, designed to represent the order in which the law and the gospel perform their work in Christian experience. At all events, the people hear the law of God in every service, and I think it very much in place.

The Methodist brother of whom I have spoken will, I think, become a valuable helper. He is a man of good understanding and very much in earnest to learn the truth, and not less in earnest to teach others. He is a German, but understands some French, and is very anxious to read English. Himself and wife and four others, all newly converted to the truth within a few weeks, will be baptized shortly. It was publications that first interested this brother. I hope by the time of the baptism there will be still others to offer themselves as candidates. Though the work is prosecuted at present under difficulties, yet we have tokens of good.

J. N. ANDREWS.

La Coudre, Neuchâtel, June 14, '75.

Thoughts on the Law and Sabbath.

"The law is made for the profane." 1 Tim. 1:9.

THIS is what the great apostle taught Timothy. In the previous verse he says, "We know that the law is good." He is speaking of the law of ten commandments as a condemning rule, as the means of reproofing men of sin. Among the lawless characters that the law, as such, is made for, he mentions the profane. But who are profane persons? Those who profane or treat with irreverence sacred things, among which is the holy Sabbath. Therefore, the sin of Sabbath-breaking is clearly condemned by this passage, unless it can be shown that God has removed his sanctification from it. This he has never done. The text before us should silence those who with an air of triumph ask why the sin of Sabbath-breaking is not condemned in the New Testament. Besides this, the law of ten commandments, which is acknowledged and enforced in the New Testament; Matt. 5:17-19; 19:17, etc., as strongly condemns this sin as it did when Jehovah proclaimed it with a voice that shook the earth; and the example of Christ and the primitive church in keeping the Sabbath is no slight reproof for those who presumptuously profane God's holy day. Luke 4:16; 23:56.

The original word βεβήλωσ, from which the word profane in this text is translated, is derived from βηλός, which signifies a threshold. As a threshold is open and accessible to all, and is polluted by being passed over, so the Sabbath is made common and trodden under foot by those who profane it. How proper then it is for the prophet Isaiah, while setting forth the necessity of a Sabbath reform, to encourage the people to take away their feet from the Sabbath, from doing their pleasure on God's holy day. Isa. 58:12, 13. The Greek verb to profane, that corresponds with the term under examination, occurs but twice in the Greek Testament. In one instance it is used with reference to the temple; Acts 24:6; and in the other, with reference to the Sabbath. Matt. 12:5. The enemies of Christ accused him of profaning the Sabbath. Christ in a masterly manner exonerated himself from the unjust charge of Sabbath-breaking. He appealed to the Sabbath law by saying it was lawful to do what he did on the Sabbath day. Verse 12. He justified himself by referring them to their own course toward their beasts, by falling back on the Sabbath as a merciful institution made for man in the beginning, etc. Mark 2:27. Thus the Saviour exposed the false notions of the Jews relative to the Sabbath.

AN IMPORTANT CONSIDERATION.

When Christ institutes a new ordinance, as, for instance, the ordinance of baptism, or that of the Lord's supper, he is careful to give instructions that are so clear that all can understand them, and to leave us his example to give force to his teachings. And the apostles in teaching and practicing the ordinances of the Saviour refer to what he did and said. Christ was baptized in Jordan, and taught his disciples to baptize, and at his ascension he commanded to baptize as well as to teach. After that, the apostles practiced baptism; and explained its nature and object, referring to the resurrection of Christ. The Lord's supper was instituted the memorable night on which Christ was be-

trayed, and that same night Christ partook of this ordinance with his disciples. And when Paul writes to the church of Corinth on this ordinance, he thus refers back to Christ as authority: "I have received of the Lord that which also I delivered unto you. That the Lord Jesus, the same night in which he was betrayed took bread." And he continues, repeating the words the Saviour used in instituting this ordinance. Read 1 Cor. 11; Matt. 26; 3; 28; Rom. 6.

Now where do we find so clear instructions from Christ concerning the first day? We do not find in the history of his life that he ever took the first day in his lips. Where is the example of Christ in favor of the first day as a new Sabbath? And where is the passage in which the apostles refer to Christ as authority for the establishment of a new Sabbath, or for a change of the Sabbath from the seventh to the first day?

THE ROYAL LAW OF LIBERTY.

James 2:8-12: "If ye fulfill the royal law according to the scripture, Thou shalt love thy neighbor as thyself, ye do well. But if ye have respect to persons, ye commit sin, and are convicted of the law as transgressors. For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all. For he that said, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law. So speak ye, and so do, as they that shall be judged by the law of liberty."

Those who fulfill the law in question "do well," and are approved of God. This law proceeds from a high authority. It is the royal (kingly) law, the law of the great King. It is not the scripture, "Thou shalt love thy neighbor as thyself," but is according to that scripture (French trans.); and this is true of the law of ten commandments, the last six precepts of which are based on equal love to our neighbor. And two of these commandments are thus quoted in this passage: "For he that said [or that law that said, margin], Do not commit adultery, said also, Do not kill." And he who said these things, said also in the same law, "Remember the Sabbath day to keep it holy. The seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work." "For whosoever shall keep the whole law," says the apostle, "and yet offend in one point, he is guilty of all." Not that he has violated every precept of that law; but he has sinned against the authority that gave the law; he is a transgressor.

This is in harmony with the declaration of Christ that not one jot or tittle shall pass from the law. And we will here apply the reasoning of James to the Sabbath: "Now if thou commit no adultery, yet if thou violate the Sabbath, thou art become a transgressor of the law." Finally, the apostle exhorts his readers to so speak and so do as they that shall be judged by this law, which is the law of liberty, because those who keep it are not under the bondage of condemnation; but having the Holy Spirit to help them to do right, they are the free children of the Most High, and having no fear, save that of displeasing him, they walk at liberty, delighting greatly in the way of his commandments. May such be the sweet experience of us each.

D. T. BOURDEAU.

Is it of God?

We are not certain that the counsel of Gamaliel, recorded in Acts 5:35-39, was inspired of God; but it commends itself as sound sense, and justifies the reputation in which he was held. The apostles were proclaiming Jesus as the promised Messiah. The work in which they were engaged was true or false. It was from Heaven or of men. It was a part of the unfolding and fulfillment of the great plan of promised redemption and salvation, or it was false—it was a genuine fulfillment of what God had promised in prophecy; or it was spurious—a vile counterfeit. In short, it was of God, and a verification of the faithfulness of his holy promises; or it was a device of Satan to oppose the plan and work of God.

The rulers of the Jews had succeeded in obtaining the crucifixion of Jesus as a criminal, and now they were persecuting the apostles and taking counsel to slay them. Then stood up one in the council, a Pharisee, named Gamaliel, a doctor of the law, had in reputation among all the people, and gave his advice. Said he, "Refrain from these men, and let them alone; for if this counsel or this work be of men, it will come to naught; but if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God."

To this counsel of his they assented, and so do we. It would have been strange had they not. Nothing but the greatest blindness and insanity of passion could dissent from it. The disciples were committing no outrages against the people. They were only persuading men that God had fulfilled his promise in giving a Redeemer and Saviour to men, that the great atoning sacrifice had been made for mankind, and that salvation was offered to the believers on the terms of faith and obedience.

If this was a delusion, it would soon run its course and come to nothing. But should it prove true, should it prove to be in reality the fulfillment of God's promise, it would be vain to think to defeat it, and those who should attempt it would ultimately find that they were even fighting against God.

If the reasoning of Gamaliel was good then, it is good to-day. Then, the opening message of the gospel dispensation was being proclaimed; now, the closing message of the same gospel is sounding abroad in the world. Then, it was claimed that the voices of the prophets had been fulfilled in condemning Jesus Christ to death, and that "the promise which was made unto the fathers" God had fulfilled in the resurrection of Jesus from the dead, as it had been written in the ancient Scriptures. See Acts 13:23-37. Now, it is claimed that the last warning message of the gospel, a message long ago promised in prophecy, is being proclaimed to mankind. See Rev. 14:9-12. Then, it was proclaimed that Christ had been "offered to bear the sins of many;" now, that he is about to "appear the second time without sin unto salvation," to those "that look for him."

The present message, like the former, is truly a message of the gospel, or it is not. It is the message promised in prophecy, or it is a base counterfeit. The work is of God, or of men. What shall be our course in regard to it? The counsel of Gamaliel is applicable in the case: If it be of men, it will come to naught; but if it be of God, it is vain to fight against it. Those who fight against it fight against God, and persisting in this course to the close of probation, they must drink of the wrath threatened in the message.

The men engaged in the proclamation of this message are not men of violence, nor invaders of the rights of others. They come to us "in the way of righteousness;" they are men that "fear God and keep his commandments." (See Matt. 21:32.) For myself, I accept the counsel of Gamaliel. Twenty-four years ago I embraced this message as the fulfillment of the promise of God in the prophecy. Not from the number—the little handful—of those who then believed and taught it, but from the harmonious testimony of prophecy and its fulfillment, I was compelled to believe that this counsel and work was of God, and not of men. For twenty-four years I have been watching it; but never with the least hope of seeing it come to naught. Many have been its expositors, who have labored to overthrow it, and anxiously watched to see it come to nothing. They have had a painful labor, and have waited in vain to see the end of it.

And what do we now see? Is the present prospect discouraging to believers in the work, and encouraging to those who watch for its perdition? No, indeed. Instead of the signs of its speedy dissolution, we see the work spreading among the nations of the earth. According to prophecy, it is going to "many peoples, and nations, and tongues, and kings." Rev. 10:11. Three weekly papers and one monthly are publishing it in the English language, and monthlies in the Danish and Swedish tongues; and besides these, a great number of books, pamphlets, and tracts, in these languages, and also in the French, German, and Holland, are being sent forth from our Offices of publication, and several power presses are kept at work in their production.

Our leading paper, the REVIEW AND HERALD, besides being sent to nearly all the States and Territories of our Union, is regularly sent to subscribers in China, India, Australia, New Zealand, South Africa, South America, Sweden, Denmark, Norway, Switzerland, England, Scotland, Ireland, New South Wales, and Italy. Inquiry is being awakened concerning the reforms in doctrine and practice which are advocated in these publications; and especially is the Sabbath of the moral law of God, which has been so nearly supplanted for so long a time by the rival institution of the Sunday festival of the church of Rome, gaining prominence and demanding investigation, and gaining adherents in many parts of the Christian world. This is the proper fruit of a message which bears conspicuously upon its banner "the commandments of God and the faith of Jesus."

Now this work is of God, as we have said, or of men. It is the real work promised of God in the prophecy, or a vile counterfeit. We are right in proclaiming it at this time, or we are in a great delusion. If it is a delusion, we ought to be helped out of it; but if it is the truth of God, it should be embraced. It is a deeply important inquiry, Is it from Heaven, or of men? Reader, will you decide the question, before you dismiss the subject? May God lead to a right decision.

R. F. COTTELL.

THE HEAVENLY WARRIOR.

GIRD thy heavenly armor on,
Warrior of the cross!
Rest doth not to thee belong;
Rest is only loss;
Till thy Master, from the skies,
Calls thee up to take thy prize.

In the tumult and the strife,
He will bid thee cheer;
Seek not comfort or delight,
Nor thy life hold dear;
Then, 'midst all the battle's noise,
Thou shalt hear his gentle voice.

And when thy feet shall lightly tread
The star-paved courts of Heaven,
There only shalt thou know indeed
What price for thee was given.
Fear not the foe, thine armor brace,
And boldly meet him face to face.

And when the eastern sky shall break
With glory o'er our world,
Then, only then, thy sword for sake,
Thy Master's flag be furled,
Then thou shalt hear the thrilling cry,
"Behold the Bridegroom" in the sky!

Then keep thy face toward the dawn;
The red streaks now the sky
That heralds in the approaching morn,
The morn of victory!
Then thou shalt hear the Master's voice,
"Rejoice, my faithful one, rejoice!" —*Sol.*

Progress of the Cause.

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

Oswego, Labette Co., Kansas.

THE Southern Kansas tent is pitched at this place. We have held four meetings with increasing interest. This is a thriving town on the M. K. & T. Railway, containing about 1500 inhabitants. As the farmers in this vicinity are now engaged in harvesting their wheat, our congregations will necessarily be made up from the town. We wish to walk in the light, and trust we have the prayers of the brethren and sisters that the Lord's work may prosper in our hands.

H. C. BLANCHARD,
J. LAMONT.

June 21, 1875.

Nebraska.

THE Nebraska tent is now pitched at Seward, Seward Co., Neb., and meetings are to commence this evening.

Brethren, we ask you to pray that the Lord may direct us in the presentation, and the people in the investigation, of this most solemn message.

Our address is as above.

CHAS. L. BOYD,
G. V. KILGORE.

June 23, 1875.

Central Iowa Tent.

WE erected our new tent in this place last Friday, and began meetings that evening. We have now held five meetings. Our congregations have increased from twenty-five to two hundred.

This is a village of about four hundred inhabitants, with a good, thriving farming community surrounding it. We hope for good results of this effort, and we crave the prayers of God's people in our behalf. Our address will now be Iowa Center, Story Co., Iowa.

R. M. KILGORE,
L. MCCOY.

Wisconsin.

I COMMENCED meetings at Hurricane Grove, Grant Co., May 29. Held nine meetings, and visited among the people. I baptized eight, and organized a society of ten members, with s. b. amounting to \$21.85 a year. There are others in the neighborhood that I think may yet be persuaded to obey the Lord by proper labor.

I also spent one week in Waterloo. I found the church in a lamentable condition, as the result of a lack of faith and love to God, and of love for one another. Last Sabbath was set apart for fasting and prayer, and for seeking the Lord and his righteousness, that we may be hid in the day of the Lord's anger. Zeph. 2:3. The preaching was searching and close, so that the hearts of the people were again affected through the truth. They have entered into new covenant relations with God, which if they will now faithfully fulfill will bring them much courage in the Lord. Four were baptized, and five were

received into the church. Their s. b. figures were raised \$68.88.

If this dear people will now faithfully walk in the light as it shines upon them, and as they understand it, the Lord will greatly bless them; but if they neglect to do so, they will fall back farther into darkness than ever before. Jesus says, "If a man love me, he will keep my words; and my Father will love him, and we will come unto him, and make our abode with him. He that loveth me not keepeth not my sayings." John 14:23, 24. May the Lord help us all to remember and obey his words, and enjoy his presence continually.

My address until further notice will be Monroe, Green Co., Wis.

I. SANBORN,

June 15, 1875.

Northern Michigan.

JUNE 5, 6, according to appointment, met with the friends at Carson City. The tent had been erected, and on Sabbath morning we found it well filled with commandment keepers. Here we were happy to meet Bro. Fargo and Brn. J. and R. Sisley, who assisted in the meetings. From the first, the meetings were marked by the movings of the Holy Spirit, and the interest increased until the close.

Since the tent was taken down last fall, others have been coming into the truth. Sabbath and Sunday, the 19th and 20th, Bro. E. H. Root met with them, and at the conclusion of first-day service all retired to the banks of Fish Creek, a few rods from the house, where we had the pleasure of seeing nineteen buried with their Lord in baptism by Bro. R. The day was fine; there were many hundreds gathered upon the banks, and the best of order prevailed. A holy silence seemed to hover over the place; and, as the candidates went into the water by pairs, we thought the scene the most solemn and impressive we ever witnessed. Twenty-two covenanted together in church capacity, and about half as many more became members of the class. This occasion made our dear Bro. R. feel more like giving himself fully to the ministry.

The Brn. Sisley are interesting the people at a school-house only a few miles from this place. Several have decided upon the truth, some of whom have become members of the class here. It now looks as though the church at this place will be one of the strongest churches in the State. Bro. Haskell's suggestion to introduce s. b. and T. & M. Societies as soon as the truth has been received has worked admirably here.

June 8, the tent was pitched at Hubbardston, a village of seven or eight hundred inhabitants, and six miles from Carson City. From the first, the interest has been good, yet the congregations are not large. At present we are in the midst of the Sabbath question. We hope for a harvest of souls here. The Lord has greatly blessed the efforts made in this portion of the State, and we feel to give him all the praise. This will be our address until further notice.

A. O. BURRILL,
E. VAN DEUSEN.

Hubbardston, Ionia Co., Mich., June 21, 1875.

Iowa.

THE Western Iowa tent is now pitched in Woodbine, Harrison Co., Iowa. We have given five lectures to attentive and intelligent congregations. Sunday evening we spoke on the subject of spiritualism. The tent was crowded with attentive listeners, and spiritualism seems to be on the decline in this place.

Our P. O. address for the present will be Woodbine, Harrison Co., Iowa.

J. BARTLETT.

June 21, 1875.

Minnesota.

BRO. ELLS and myself closed our labors here last evening, after giving about twenty-four discourses. We have worked against discouragements, and opposition, and indifference. The minister of the place—regular Baptist—worked against us and preached against us, but his efforts recoiled upon his own head. Several persons became interested, and acknowledged the truth, but only one took a decided stand with us. We confidently think that a few will yet embrace the Sabbath. We go from here to our camp-meeting. Obtained two subscribers for our papers and distributed a quantity of tracts.

D. P. CURTIS.

Fair Haven, Minn., June 20, 1875.

Among the Swedes.

FOUR years have now passed since the third angel's message first found its way among the Swedish people. The first two years and a half we had no publications, not even a tract to help us in the work. Our Adventist hymn book, consisting of about a dozen hymns, was written with a pen, and constitutes the main hymn book yet among us. But we are now preparing to get one printed. The help extended to us by the American brethren has increased our courage, and helped us greatly in spreading the truth. The death of the editor of the *Svensk Advent Herald* has increased our responsibilities and work considerably, and many circumstances connected therewith have not seemed to be very encouraging; but God has blessed us greatly of late; and the burden, once so heavy, is now easy to bear. We feel grateful to God that we can be of some use in his blessed cause.

Since our last report, we have labored in Wisconsin, where we organized a church of seven members. Five or six more have embraced the truth since we left. We have visited the churches that were first organized, and we found them all in great trial and perplexity; but God has helped us to meet all the difficulties, and we have left them abounding in love, peace, and union. The severe trials that we ourselves have gone through during the past year have prepared us for the work we have had to do of late, and a long-asked question, "Why do we pass through such pressing trials?" has been fully answered. God has fitted us up to meet trials in others. Blessed God! he knows how to deal with his children.

In Isanti Co., Minn., where we have been laboring of late, God's blessing has rested upon us in a great degree. My wife has taken hold with me in preaching the word of truth. Every day our congregations number from seventy-five to two hundred persons. An increased hunger for the bread of life manifests itself from day to day, and sometimes the entire congregation is in tears. On account of the Minnesota Camp-meeting, we had to leave the good interest; but nine have stepped out into the light of God's truth, and will unite with the Cambridge church. The general invitation of the people was, "Come to us again soon."

With ten churches as the result of labor among the Swedes, and the *Harold*, and two brethren who have already gained a little experience in the work to assist us, we feel like pressing into the great field with more zeal and earnestness for the coming year, trusting in God for greater victories. May God help us.

CHARLES LEE.

Annual Report of Wis. T. & M. Society.

THE T. & M. Society of Wis. held its third annual session in connection with the camp-meeting at Monroe, Green Co., June 17-22, 1875. Opened with prayer by Bro. Sanborn. Minutes of the last meeting read and accepted.

TREASURER'S REPORT.

	Dr.	
June 28, 1874, rec'd of		
Ex. Treas.,	\$751.00	
Rec'd during year.	951.67	
Total Am't rec'd		\$1702.67
	Cr.	
June 19, 1875, by		
Amt. paid during year,	\$1111.44	
Cash on hand,	591.23	
Total Amt.		\$1702.67
	Tent Fund.	
Rec'd during year,	\$277.65	
June 19, 1875, paid out,	68.25	
Cash on hand,		\$204.40
Rec'd on Widow and		
Orphan fund during year,	\$6.89	
Report of labor performed during the year is as follows:—		
No. of districts at the beginning of the year, 11; increase, 4. Whole No. of district reports, 41; No. of members at the beginning of the year, 425; increase of members, 81; No. of families visited, 1815; No. of letters written, 509.		
Moneys rec'd for membership,	\$92.35	
" " by donation,	1182.49	
" " from book sales,	137.39	
" " on delinquent fund,	7.00	
" " for widows and		
orphans,		29.70
Total Am't of money credited,	\$1470.93.	

No. of new subscribers for REVIEW, 44; *Instructor*, 131; *Reformer*, 599; *Advent Tidende*, 334; *True Missionary*, 3; *Signs of Times*, 5; *Voice of Truth*, 1051. No. of REVIEWS distributed, 1332; *Instructors*, 101; *Reformers*, 437; *Advent Tidende*, 231; *True Missionary*, 12; *Signs of Times*, 58; almanacs, 3000; No. of pages of tracts and pamphlets distributed by loaning and otherwise, 352,626.

Voted, That the Chair appoint a Nominating Committee of three.

The nominations are as follows: Alex. Patten, Andrew Olsen, and John Atkinson. Meeting adjourned to the call of the Chair.

SECOND SESSION.

Prayer by Bro. Sanborn. Report of the Nominating Committee read as follows:—

For President, O. A. Olsen, Ft. Howard, Wis.; Vice President, N. M. Jordon, Lodi, Wis.; Secretary, E. R. Gillett, Monroe, Wis.; Treasurer, E. O. Hammond, Monroe, Wis.; Librarian, E. R. Gillett, Monroe, Wis.; Directors: Dist. No. 1, A. Olsen; Dist. No. 2, E. O. Hammond; Dist. No. 3, B. McCormick; Dist. No. 4, C. K. Ackley; Dist. No. 5, Eli Osborn; Dist. No. 7, P. S. Thurston; Dist. No. 8, R. Baker; Dist. No. 9, N. M. Jordon; Dist. No. 10, Bro. Erickson; Dist. No. 11, P. H. Cady; Dist. No. 12, J. P. Jaspersen; Dist. No. 13, S. S. Smith; Dist. No. 14, W. Sweet; Dist. No. 15, T. B. Snow.

Voted, That Bro. White receive all of the pledges to the Pacific Mission, defray our indebtedness at the Office at present, and use the remainder for the purpose for which it was pledged.

Meeting adjourned sine die.

O. A. OLSEN, Pres.

MATTIE BABCOCK, Sec.

Help Wanted.

LET me ask, Cannot some of the preaching brethren come to this place? There has never been any Adventist preaching here, and there are many anxiously waiting to hear the truth. I am confident there are persons here who would embrace the truth. I am anxious to have a little band formed in this place, for we are very lonely, myself, daughter, and her child, being the only Sabbath-keepers. The people have said they would pay expenses and open a house, if they only could hear one of the Adventists preach. I trust the Lord will open the way. I am praying for it.

PRUDENCE GAY.

Milan, Monroe Co., Mich.

The Raid.

WE meet a class who are ready to do battle, and if they can tell with whom or what, I confess I have yet to learn. Those who believe the Bible, or those who wrote it, or He who dictated it, or all, are the objects of hate and complaint.

Is it reasonable to doubt the Bible history of creation, man's rebellion and sin, the deluge, rise and fall of nations, while we give full credence to profane history concerning the same events? Is not the Bible, which treats of past, and present, and future events, with equal exactness, as reliable as the profane historian who can record nothing but what is past? But, says the cavalier, look at the wars, bloodshed, and misery, in the world. Personal and national calamities do exist, it is true. Is God unjust? Will any one dare to sit as his judge, or be his counselor? Do not both the cause, and the consequences, rest upon those who dare rebel against the righteous government of God? If children rise up and rebel against the just claims of good, indulgent parents, and meet merited punishment, who is to blame? If we are intemperate in our habits of living, and consequently suffer, shall we charge it upon Him who made man upright.

Again I say, With whom are you at war? If you are not fighting a man of straw, you had better do so than to be contending with, and judging, the Maker of all things. He does not ask us to sit in judgment on him, but to obey and live. Many will find too late that they have been engaged in an unequal contest. Shall the clay say to the potter, Why hast thou formed me thus? Let us rather say, Why have we "perverted the right ways of God, broken the everlasting covenant," and brought all these evils upon us?

A. P. LAWTON.

W. Winfield, N. Y.

If any one speaks ill of thee, consider whether he has truth on his side; and if so, reform thyself, that his censures may not affect thee.

JESUS, COME.

O BLESSED Jesus, come, we long for thine appearing,
Jesus, come, Jesus, come.
We long to see the sign, the sign of thine appearing,
Jesus, come, Jesus, come.
We long to see thee on the cloud,
To hear thy voice proclaim aloud,
My children, you with sorrow bowed,
I have come, I have come.

You who have borne the cross and suffered persecu-
Come to me, come to me.
You who have feared my name, through scorn and
destitution,
Come to me, come to me.
You who have trusted in my name,
Endured the cross, despised the shame,
And counted dross all earthly fame,
Come to me, come to me.

Yes, blessed Jesus, we will bear these light afflic-
All for thee, all for thee.
If we but hear at last thy blessed benedictions,
Come to me, come to me.
For those the purchase of my blood,
Are now crowned kings and priests to God,
To share with me the blest abode,
Made for thee, made for thee.

When thou dost wipe the tears, the tears from off
From every eye, from every eye;
And bid us with thee rise, yea rise to thine embraces
In the sky;
We're freed from sickness death and pain
Forever with our Lord to reign
And dwell with Christ who once was slain,
Throned on high, throned on high.

We all shall then be changed from mortal to immortal,
Praise the Lord, praise the Lord.
And weeping shall be done, we'll stand on Zion's
portal,

As he says in his word.
Blest Jesus, come, no more delay,
Thy chariot wheels no longer stay,
But let our longing eyes survey,
Our reward, our reward.

Then hail, all hail, greet our enraptured vision,
Angels bright, angels bright.
We'll walk the golden city, Heaven's elysian,
In his sight, in his sight.
Loud hallelujahs to the Lamb,
We'll praise him nevermore to roam,
Our voices ring through Heaven's high dome
With delight, with delight.

Jasper Co., Iowa.

T. A. SWEZEY.

Our Treasures.

In his sermon on the mount the Saviour said: "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal; but lay up for yourselves treasures in Heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal." Matt. 6:19, 20.

Now, all that the Lord requires of us is; directly or indirectly, for our good, though with our limited understanding we often fail to see in what way; "for the wisdom of this world is foolishness with God," and "as the heavens are higher than the earth, so are his ways higher than our ways." Our relation to God is much like that of a child to its parent, and we are apt to reason upon his requirements as children often do upon the commands of their parents. When the child is requested not to eat sweetmeats, he argues that they will do him no harm, for he has often eaten them without receiving injury, and he thinks his parent unjust in thus restricting him. Men reason in a similar way on the command of Christ, "Sell that ye have and give alms." They contend that many good men have been rich, and they can see no harm in retaining wealth, and that money will do a man no injury if he does not set his heart upon it.

As the child grows older, and his understanding enlarges, he can see that it was for his good that he was restrained. So may we, as we advance in life, look back and see that many things which we did not understand in their time have since proved to have been for our good; and no doubt, if we are ever made perfect we shall fully see the wisdom of God in all his dealings with us. May we not now with a little thought understand why it is that Jesus tells us not to lay up treasure upon earth? Indeed, he gives the reason: "For where your treasure is, there will your heart be also."

If we have our hearts upon the things of this world, we shall find no time nor desire for preparing to enjoy the heavenly treasure, and soon we will find that we have lost both this world and the next. May we not enjoy more even in this life with a hope of life to come, being free from the perplexities and troubles that accompany the accumulation of wealth, than with all we can obtain here? The sleep of the laboring man is sweet whether he eat little or much; but the abundance of the rich will not suffer him to sleep. Especially is this so in this time, when "men's hearts are failing them for fear, and for looking after those things which are coming on the earth."

A person of wealth knows not where he or his money is safe. There is danger in keep-

ing his money by him; for burglars are becoming more and more bold, and the life of others is of but little account with them when money is to be obtained. It is not secure in the bank; bank robbers and defaulters are increasing in numbers. If it is invested in stock, it may soon depreciate, and thus fall into the hands of speculators; if in real estate, a conflagration may sweep it all away in an hour.

If a man has wealth in land, he will be troubled by the approach of a drouth, or of some insect plague; or, if he owns live stock, the epidemics among them will cause him anxiety. All these calamities are increasing as we near the end, and, while they cause distress among the nations of earth, they are, to those having treasures laid up in Heaven, omens that the time is near when they will receive their inheritance. "And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh."

Earthly riches do not form our only hindrance in the Christian course. Amusements, worldly associates, worldly honor, or dress, may take our affections, and be the means of our failing to secure the heavenly treasure. If we are prospered in our worldly pursuits, there is danger of giving them too large a share of our affections, and forgetting that we are but "pilgrims and strangers" here. "What is a man profited if he shall gain the whole world, and lose his own soul?" Then let us be in earnest in overcoming our desire for the things of this world, and make sure of the heavenly treasure.

F. R. RICHMOND.

Brightwood, Mass.

"The Greatest Marriage."

THESE words greeted my ears as a company entered a car in which I was recently riding: "The greatest marriage ever held in G——. I never saw so large a company to a wedding before; and then they were so gorgeously arrayed; and it was perfectly splendid, was n't it? I am so glad that I was invited."

The above words brought to my mind another scene—the marriage of which John in Apocalyptic vision speaks in these soul-inspiring words: "Blessed are they which are called unto the marriage supper of the Lamb."

To this marriage were invited the rich; to that will be invited the poor of this world, but "rich in faith." To this were invited those in high positions among men; to that will be invited those who, like their Master, were "despised and rejected of men." It was thought to be a privilege to be invited to this; but the pleasure soon vanished.

Let us turn our eyes to the other scene. "The bride hath made herself ready." "To her was granted that she should be arrayed in fine linen, clean and white." The guests are invited, not according to their rank or position in society, but according to their characters. Every one whose character is right will be there. The fine linen is the righteousness, or right doing, of the saints. Our works correspond to the condition of the heart. Then what will make our works right? "The law of the Lord is perfect, converting the soul." Ps. 19:7. This perfect law written in the heart, which is to be done under the new covenant, will develop a perfect character.

The pleasure and enjoyment connected with this scene will not be transitory, but "forevermore." "Blessed are they which are called unto the marriage supper of the Lamb;" and "blessed is he that shall eat bread in the Kingdom of God." These blessings will be obtained by somebody. Will it be you, dear reader, that will fully overcome and help swell the notes in the triumphant song of victory at last? It is your privilege. It is mine. Then let us nerve ourselves for the conflict; for, through the name of the Conqueror, we can gain a place at the marriage supper. And think of the company that will be there. The patriarchs, the prophets, the apostles, fathers and mothers, brothers and sisters, whom death has separated, will all then meet never to know again what separation is. We may be there. We must be there. Let us prepare for it.

D. A. ROBINSON.

Brighton, N. B.

Jesus Is Coming.

"WATCH therefore; for ye know not what hour your Lord doth come." Matt. 24:42. These are no idle, meaningless words, which were spoken by our Lord. They are words of the deepest import, and contain a most solemn admonition to the inhabitants of the earth. They are especially applicable to those living in the closing scenes of this world's history; not to those only who make no profession of godliness, but to those also who are looking for his coming. To such, he says, "And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares." Luke 21:34. "Behold I come as a thief. Blessed is he

that watcheth, and keepeth his garments, lest he walk naked, and they see his shame." Rev. 16:15.

"Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man." Luke 21:36. This text of scripture is evidently applicable to Christians. And if the Christian is a faithful servant, he will be prepared for the coming of the absent Master. He will be ever anticipating the coming of the Bridegroom. If we are Christians, we should be distinct from the world, testifying to it that the works thereof are evil. We should be employing every talent we have for the prosperity of our Lord's cause. He will come as a thief. No one can calculate the time, nor do we pretend to know the day, nor the hour. In fact, we have nothing to do with the time of his coming. Our business is to be ready for that glorious yet solemn event. Our garments should be daily washed and made white in the blood of the Lamb. Our loins should be girt about with his truth, waiting patiently for the coming of the Lord.

Our opposition to evil should be calm and constant. Our work in the Master's vineyard should be regularly, not spasmodically, performed. Our affections should be set on things above. Our union with Christ should be such as can be realized. In short, our object should be to live for Christ, and, as much as possible, like him, not sleeping, as do some, not idling, as do others; not conforming ourselves to the world as do too many; but we should be wakeful, watchful, and prayerful, doing the will of God from the heart, walking in all his ordinances and commandments blameless.

Reader, shall we meet at the marriage supper of the Lamb? Shall we sit down with Jesus at his table in his kingdom? Shall we meet there, happy in his love, clothed in his righteousness, to glorify his dear name forever? It is our privilege to do so, and in order that we may, let us make our calling and election sure. Let us live for Christ, live like Christ, and live looking and longing for the glorious appearing of Christ. "And now, little children, abide in him; that, when he shall appear, we may have confidence, and not be ashamed before him at his coming." 1 John 2:28.

M. WOOD.

Boston, June, 1875.

Are You a Christian?

IF NOT,

1. Is it because you fear what others may say of you?

"Whoever shall be ashamed of me and my words, of him shall the Son of man be ashamed." Luke 9:26.

2. Is it because professed Christians are inconsistent?

"Every one of us shall give account of himself to God." Rom. 14:12.

3. Is it because you are unwilling to give up all to Christ?

"What is a man profited, if he shall gain the whole world, and lose his own soul." Matt. 16:26.

4. Is it because you are afraid that you will not be accepted?

"Him that cometh to me I will in no wise cast out." John 6:37.

5. Is it because you fear you are too great a sinner?

"The blood of Jesus Christ his Son cleanseth us from all sin." 1 John 1:7.

6. Is it because you are afraid you will not hold out?

"The Lord is faithful, who shall stablish you and keep you from evil." 2 Thess. 3:3.

7. Is it because you think that you will do as well as you can, and that God ought to be satisfied with that?

"No man is justified by the law in the sight of God." Gal. 3:11.

8. Is it because you think Heaven can be reached without faith in Christ?

"Neither is there salvation in any other; for there is none other name under Heaven given among men, whereby we must be saved." Acts 4:12.

9. Is it because you are waiting for a more favorable time?

"Boast not thyself of to-morrow; for thou knowest not what a day may bring forth." Prov. 27:1.

The Bereans were more noble because they "searched the Scriptures daily, whether these things were so." Acts 17:11.—*Sel.*

Shall we Mend the Matter?

THERE can be little doubt that one reason why many children absent themselves from day-schools, Sunday-schools, and church, is because they cannot play the part their own or their parents' pride demands in the rivalry of dress. They cannot dress richly, and they will not be seen dressed poorly.

We know the power of fashion, but believe also in the power that lies in the influence of teachers and parents. Any child old enough to care for dress is old enough to understand the essential vulgarity of overdress. Weak parents, who may suspect that their children will not shine in point of mind or manners, are very apt to seek to make them conspicuous by their wearing apparel. And thereby they do but fall into vulgar ways, ruin their own purses, and spoil their children. Fancy what a training the young miss must have had who, after hearing a most capital paper read by a former graduate of the school, a woman of high character and mind, answered the question of a companion, "Yes, it was fine. But did you ever see such a mean little trail as she wore?"

Not the least of the expenses of a girl's school days is that which comes from the fancied necessity of keeping up to the standard of dress established and tyrannically maintained among the scholars. The poor vanity that is cultivated by mere finery, the pride that scorns a poorer, and the envy that grudges a better, dress in another, are sorry passions to waken in a young mind.

We commend to all the courageous good sense of the schools where not long ago the closing exercises were conducted by the young ladies dressed in simple white, unmarred by any attempted adornment of color or trinket. Very applicable to them were the following two lines of the good George Herbert:—

"In dress cheap handsomeness doth bear the bell,
Wisdom's a trimmer thing than shop e'er gave."

—*Christian Intelligencer.*

Stout English Girls.

A CORRESPONDENT of the *Hartford Times*, writing from a Swiss inn, says: "A few days ago just at dusk, after a cold rain had set in, two English girls and their handsome, gray-haired father arrived. They were cold and damp, and the hotel was cold and damp, and as we sat by our blazing fire and heard them go into their cold rooms we pitied them so much that we opened our door and invited them to share our warmth and comfort—so they came in, and we chatted together all the evening. Those two bright, fresh-looking girls sat calmly in their chairs and told us they had crossed from Meiringen to the Rhone Glacier over the Grimsel on foot the day before, through a foot of snow—had walked nine miles down the valley that morning, and then had climbed up all the way from Viesch to the hotel on foot in the rain that afternoon. We looked at them aghast and murmured, 'Tired?' 'Oh, no,' they briskly chorused; and indeed they did look most provokingly fresh and pretty. When we appeared in the morning, father (who always comes in to breakfast from out of doors with a blast of cold air, very much as if he had slept on the nearest glacier) announced that 'those English girls started to walk up to the summit of the Egghorn two hours ago and are coming back in time to cross the Aletsch Glacier to go to the Belle Alp for the night!' Before long they came in, brisk and rosy as usual: 'Oh, no! not tired at all!'—and without waiting for anything more than a lunch were off again. We groaned in spirit as we saw them disappear around the promontory."

Obituary Notices.

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

DIED, of consumption, at Bunker Hill, Miami Co., Ind., June 20, 1875, sister L. M. Baxter, aged twenty-seven years. Sister B. embraced the truth while the tent was at Bunker Hill last September; she was baptized by Eld. S. H. Lane last spring when so weak she had to be carried into the water. Her husband and the little company at Bunker Hill deeply feel their loss, but they sorrow not as those who have no hope. Discourse by the writer from 1 Thess. 4:18.

H. M. KENTON.

DIED, of dyspepsia, in Easton, Talbot Co., Md., our father, in the 70th year of his age. In early life he embraced the Christian religion and united with the M. E. Church, and lived in full fellowship with them until 1840, when he embraced the hope of the near advent of Christ. He bore the disappointment with patience, saying, "He that is to come, will come," &c. His mind was frequently led out towards the Sabbath of the Lord, and in 1857 he fully accepted it, in which faith he died, in god hope of a resurrection to immortal life. An aged mother remains to mourn with us our loss. In life he was consistent, in death triumphant. Discourse by Eld. Bowen from Job 14:14.

WILLARD W. STEBBINS.

DIED, in Wolcott, Feb. 24, 1875, of dropsy, my dear sister, Sarah B. Whitney, aged fifty-six years and ten months. She lived with me most of the time for seven years, and became interested in reading the Review. Out of respect for me, she observed the Sabbath. Although living with other friends the last eight months before her death, she still kept the Sabbath. She said she was frequently reminded of what I had often told her, "The seventh day is the Sabbath of the Lord thy God." Funeral services by J. C. Langford, Methodist.

LAURA M. ALEXANDER.

The Review and Herald.

Battle Creek, Mich., Fifth-day, July 8, 1875.

Camp-Meeting Postponed.

THE Missouri and Kansas Camp-meeting is postponed. We think the first of October would be much better than the near time appointed.

July 21-28 would bring the meeting in the closing up of grain harvest, when it would be difficult for some to attend, and when the extreme heat would be overpowering to those speakers who are already worn by labor.

JAMES WHITE.

Our Anniversaries.

In company with Elder Smith and Mrs. W., we reach Battle Creek the 6th in season to stop the press, and say that probably our anniversary meetings will be held at Battle Creek in connection with our Michigan Camp-meeting, August 4-10.

Definite appointments will be given next week for the General Conference, Publishing Association, Educational Society, Health Institute, and the Michigan State Conference.

JAMES WHITE.

Grasshoppers by Measure.

As we write these lines from the Minnesota camp-ground, in Eagle Lake, Blue Earth Co., June 27, 1875, the advance guard of the grasshopper army in this State is within five miles of us; and we learn some facts concerning them which are worthy of record. With true northern enterprise this county took measures to rid itself of this scourge by placing a bounty upon the slaughtered remains of these pests. It was first fixed at 5 cents a quart, or \$1.60 a bushel. Under this offer, they were brought in in such quantities that the bounty was reduced to \$1 per bushel, and the next day was taken off entirely, the treasury becoming exhausted by the demands upon it.

The results of this short war upon the insects shows more forcibly than any mere words could do it, the extent of the calamity now threatening this part of the country. The amount paid out in bounties reaches the enormous sum of \$28,000.00, and the amount of grasshoppers killed falls but little short of *eighteen thousand bushels*!

The Mankato paper, from which we gather these facts, concludes its account as follows:—

"The amount of grasshoppers killed in this county for which a bounty has been paid cannot fall much short of 18,000 bushels. The number of hoppers in a bushel at different stages of growth have been variously estimated at from 160,000 to 320,000. Striking an average at 200,000 per bushel, the number killed in our ten days' war would amount to 3,600,000,000—an army large enough, when fully grown, to ravage whole counties. The living still outnumber the dead, and they are doing great damage to the wheat in Judson, Cambria, part of Butternut Valley, Lincoln, Garden City, and other small localities."

This, be it remembered, is in one county alone. Bro. Grant, the President of this Conference, states that on his journey to this place, he passed through twenty-five or thirty miles of territory where the grasshoppers were so numerous that it would be impossible to step without crushing a greater or less number of them, and in all the higher and dryer portions of which, they had collected three or four deep, devouring every green thing. And if a small portion of territory can present such facts and figures, what would be the result if all the other portions of this State were taken into the account, and all other States where this scourge is now felt? Is it not time for the people to begin to cry unto the Lord to stay in mercy the progress of this evil?

U. S.

The Health Institute.

WE are happy to inform the friends of reform, and all those who are anxiously seeking health, that the Health Reform Institute, located at Battle Creek, Mich., is in a most flourishing condition, and never gave promise of such extended usefulness as at the present moment. Many improvements are being made about the grounds and buildings, and still others are in contemplation. With increased facilities for treating all classes of diseases, we are prepared to extend to the afflicted inducements such as few institutions of the kind can offer.

It should be remembered that the Health Institute is not a Water Cure. Neither is it a

Rest Cure, a Movement Cure, or a Diet Cure; but all known remedial agents are employed in a scientific manner in the treatment of disease. Surgical cases receive special attention.

Camp-Meeting.

I WISH to say a few words in regard to our coming camp-meeting. If I can judge from the question, which is often repeated as I meet with brethren in different parts of the State, Where is our next camp-meeting to be held? there is an increasing interest in regard to them. This is as it should be. We believe camp-meetings have been a great blessing to the cause of truth and to our people. God required his people anciently to appear before him at stated times, Deut. 16:16, and the same reasons exist at the present time for the remnant church making a special effort to leave worldly cares behind and come before the Lord at the place appointed. Let them come with a broken heart and a contrite spirit, and cultivate a spirit of sacrifice that will be acceptable to him.

As we wish to exert the best influence upon the outside world that we possibly can, we should have every thing in perfect order as far as can be on a camp-ground. There should be an improvement in regard to tents. Our brethren who are able to provide themselves with tents should do so, that the large tent which is to be used for holding meetings in case of rain may be ready at any and all times without having to pile up beds, rearrange seats, &c. We think this would make a more favorable impression on those without, besides being more convenient and comfortable for those concerned.

We don't wish any to stay away on account of what has been written, but come one, come all, and we will do the best we can. The old Vermont tent, 24x24, will be devoted to those who are too poor to provide for themselves otherwise. Now a word about tents. I can, if desired, make a few to sell to those who may wish to buy, at prices ranging from \$12.00 to \$30.00, according to quality and size. There are some families who do not feel able to buy one alone, but two can join together and buy a web of heavy cotton, costing from four to six dollars, and make a tent themselves. If this is soaked twenty-four hours in a strong solution composed of equal parts of sugar of lead and alum, and then dried, they can defy the hardest storm. If any further information is desired in regard to tents, please correspond with me immediately. We will do all we can up to the time of our camp-meeting, which we now expect will be held at Essex Junction.

L. BEAN.

Analysis of the Cardinal's Oath.

By inspecting the cardinal's oath, recently published in the REVIEW AND HERALD, it will be seen that a cardinal swears to do, and not to do, the following things:—

1. Obey the pope to the end of his (the cardinal's) life.
2. Do nothing against the pope, as a person or an officer.
3. Never divulge the pope's counsels, when it would injure the pope, or his reputation.
4. Do everything, not inconsistent with being priest, to recover and defend papal power.
5. Resist unto blood all persons who attempt anything against a papal ambassador.
6. Strive, by all means, to increase papal authority.
7. Inform the pope of all obstacles in the way of his power.
8. Seek, persecute, and fight heretics, by all possible means.
9. Turn back the Reformation, and restore the church to the condition it was in during the fifteenth century.
10. Ask nor accept pardon for breaking any of these pledges.

H. WREN.

Edina, Knox Co., Mo., June 28, 1875.

A TEST APPLIED.—A correspondent of one of our religious exchanges says: "I once heard a conversation between a church member and an infidel. After arguments were urged at some length on both sides, the infidel observed to his friend that he might as well drop the subject of conversation; 'for,' said he, 'I do not believe a single word you say, and more than this, I am satisfied that you do not really believe it yourself, for to my certain knowledge you have not given, for the last twenty years, for the spread of Christianity—such as the building of churches, foreign and domestic missions—as much as your last Durham cow cost. Why, sir, if I believed one-half what you say you believe, I would make the church my rule for giving, and the farm the exception.'"

PARAPHRASE OF PS. 23.

THE Lord is my shepherd; I never I shall lack.
Beside the still waters I follow his track;
In evergreen pastures he giveth me rest,
My soul he restoreth for me when it's best.
Because of his name, lest from him I should stray,
In paths that are righteous he leadeth the way.
While passing death's valley no evil I'll fear;
For nothing can harm me while Jesus is near;
Thy rod and staff soothe me. My enemies see
My table made ready with bounties from Thee.
My head thou anointest and liftest me up;
At wells of salvation thou fillest my cup.
Thy goodness and mercy thou'lt evermore give;
In heavenly mansions forever I'll live.

H. M. A.

"A GOOD OLD WOMAN, a dear friend of mine," said John Newton, "was asked upon her death-bed if she was comfortable in her mind, 'Very far from it,' she answered. 'Then you are not willing to die?' 'Quite willing,' she said. 'If my Father chooses to put me to bed in the dark, I can trust him.'"

Notice.

THE Indiana Camp-meeting will be held at Bunker Hill, Miami Co., Ind.

JAMES HARVEY.

Tent for Sale.

SIZE, 14x18; sides 8 oz. duck, and top 10 oz. Nearly new. Price \$35.00. Inquire at this Office.

Appointments.

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

* Services in Chicago, every Sabbath (seventh day), at 200 West Erie St. All Sabbath-keepers spending a Sabbath in Chicago are invited to attend.

THE place of meeting for those who observe the seventh day, in Grand Rapids, Mich., is at the residence of H. C. Winslow, 407 Fountain Street. An interested community are cordially invited.

MEETING in the tent at Bronson, Sabbath, July 10, at 2:30 P. M., and at this hour each Sabbath following while the tent remains there. Brethren and friends in the vicinity are cordially invited.

M. B. MILLER.

MONTHLY meeting at Cottage, N. Y., July 17, 18, 1875.

S. THURSTON.

QUARTERLY meeting at Rochester, Fulton Co., Ind., the first Sabbath and first-day in August. All are invited. Bro. Lane or Kenyon is expected.

JAMES HARVEY.

QUARTERLY meeting of the churches of Dist. No. 6 at Bushnell, Mich., July 17, 18, 1875. Hope there will be a general attendance of the brethren and sisters of the district, and that the librarians will send their reports to L. B. Kneeland, Palmer, Ionia Co., Mich., in season for this meeting. Cannot Bro. Burrill and the friends of the cause from Carson and vicinity attend this meeting?

J. FARGO, Director.

THE next general quarterly meeting for Dist. No. 4, in St. Lawrence Co., N. Y., will be held at Pierpont, July 10, 11, 1875. Hope all in the district will attend this meeting, and make their reports of missionary labor. There will be opportunity for baptism, and we expect some will be baptized. We hope none will let this opportunity pass. We expect help from abroad.

A. H. HALL, Director.

QUARTERLY meeting of the Hillsdale and Ransom churches, at Ransom, Mich., July 10, 11, 1875, in connection with the Mich. T. & M. Society, District No. 1. Scattered members will please send their reports to C. S. Veeder (Dist. Sec.), Hillsdale, Mich., in time for the meeting. Let all attend. Can some minister be present?

STEPHEN D. SALISBURY, Director.

THERE will be a two days' meeting at Oxford, Jones Co., Iowa, July 10, 11, 1875; to commence Friday evening. Friends from adjoining churches are cordially invited.

JESSE DORCAS.

I WILL hold meetings as follows:—

Quarterly meeting at Belvidere, Monona Co., Iowa, July 17, 18, 1875. Smithland, Woodbury Co., " 24, 25, " Decatur, Burt Co., Neb., " 31, "

There will be an opportunity for baptism at these meetings.

J. W. MCWILLIAMS.

I WILL meet with the friends at Hooper, Nebraska, July 10, 1875. Bro. Boyd is expected.

M. D. CLARK.

No preventing providence, I will meet with the church at Sandville, " July 17, 18, 1875. Knoxville, " Monday evening 19, " Brighton, " July 24, 25, " There will be opportunity for baptism at each of these places.

H. NICOLA.

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.

WILL O. W. Austin give his P. O. address through the REVIEW?

STILL due REVIEW AND HERALD from Geo. M. Dimmick \$94.

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. J. R. Stone 48-1, Janette M. Davis 48-1, Wm L. Wheeler 48-1, Polly D. Lawrence 49-9, Jacob Hare 48-1, E. Duncomb 47-16, Lucinda Kicher 48-1, J. W. Ellis 48-9, Calvin Williams 48-1, John Emerson 48-1, Mrs. W. More 48-1, Peter Salverda 48-1, J. P. Sanders 47-24, W. S. Fairchild 48-1, Wm. Lawton 48-1, A. S. Osborn 48-1, Francis B. Miller 48-1, G. H. Bell 48-1, D. S. James 48-1, E. P. Daniels 48-1, Alice I. Cooper 48-1, J. S. Iles 48-1, Stephen Alchin 49-1, O. A. Twist 48-1, Mary Losey 48-1, Eld. S. N. Haskell 48-2, W. H. Graham 48-1, J. B. Edwards 48-1, Chas. Crane 48-1, B. Chute 49-1, Calvin Fleming 49-1, A. Horr 48-10, David Chase 48-1, Chris Turnipseed 48-1, Mrs. B. K. Herring 48-1, Mrs. Z. B. Kinchloe 48-13, Jeremiah O. Keefe 48-1, Horace Adams 48-2, Mary Gould 48-2, Lewis Bean 48-1, F. W. Mace 48-1, C. Prince 48-1, N. W. Emory 48-1, Danford Ayers 48-1, A. A. Fairfield 48-1, Clara Bryant 48-1, H. Huntington 48-1, Samuel F. Grant 48-1, Susau A. Ennis 48-1, D. B. Snow 48-1, Asa Lockwood 48-1, John Lamont 48-1, E. G. Witter 48-1, C. Streeter 48-1, John Brown 48-1, J. W. Marsh 48-1, E. Stone 48-2, J. S. Wicks 48-7, J. M. Green 48-5, Mary P. Shaw 48-1, Wm. S. Foote 48-1.

\$1.00 EACH. Robert Lester 48-1, Geo. Stone 47-1, H. Leach 49-1, B. M. Hibbard 47-1, L. Edmonds 47-1, John Frank 47-1, Joseph Le Duc 46-26, Alice Orcutt 47-1, W. R. Irish 47-1, S. A. Hallack 47-21, G. Storer 47-15, N. Ward 47-10, Wm. Chapman 47-1, A. J. Terrell 47-2, Mrs. Henry Smith 47-1, Dinah Pearson 47-1, N. Orcutt 47-1, F. M. Robinson 47-1, C. M. Shepard 47-1, N. A. Beck 48-1, Jane Shaft 48-22, M. E. Archer 47-1, W. D. Sharpe 48-22, E. Sanford 47-1, J. O. Nielsen 47-1, Lovina Robinson 47-5, M. E. Mowrey 47-1, A. Fenner 47-1, Orpha Garvin 48-1, N. J. DuBois 47-1, Ruth Strong 48-1, J. H. Peterson 48-1, A. F. Fowler 47-1, Phebe Willis 47-1, Mrs. P. Regis 47-1, W. L. Saxby 47-1, Reuben Rundall 47-1, John Fishell 47-1, Mrs. W. A. Hubby 47-26, Wm. H. Moody 47-1, A. H. Robinson 47-1, I. Z. Lamb 47-4, J. D. Dayton 47-1, Harriet Shaver 47-1, S. C. Perry 47-1, J. Andrews 47-1, J. W. Welton 47-1, Sarah Eldridge 47-1, Peter Luke 47-1, M. W. Patch 47-1, S. M. Fitzgerald 47-1, J. M. Jones 46-28, L. W. Mason 47-1, Isaac Fellows 47-1, Jas. W. Parks jr. 46-24, L. T. Ayers 47-1, Almira Smith 48-1, B. B. Francis 47-1, G. S. Redding 48-1, Ellen M. Morse 49-1, Jimima Lovejoy 47-1, Wm. Caviness jr. 47-1, P. Vosburg 48-1, M. A. Holt 47-1, M. A. Bigelow 48-1.

MISCELLANEOUS. Frank Smith 50c 47-1, W. S. Daily \$1.75 49-3, Ezekiel Dimmick 50c 47-1, Richard Moran 50c 47-6, Alfred Harburt 50c 48-14, Wm. Harper 4.00 50-7, Wm. Hiestand 50c 47-1, John Spalding 50c 47-1, Joseph C. Crider 50c 47-1, Silas Cantly 50c 47-1, Rebecca Hutchins 50c 47-1, Jesse Vansoy 8.00 48-20, B. F. Spalding 50c 47-1, Thomas B. Luster 50c 47-1.

Books Sent by Mail.

H. B. Hayward 50c, L. M. Ogden \$3.50, Sallie Edger 3.00, E. M. Kallach 20c, Mrs. A. E. Stephens 10c, H. P. Wakefield 25c, Doccia Quin 50c, C. C. Stevens 1.00, R. B. White 25c, E. W. Farnsworth 24c, Daniel Call 2.50, M. C. Williams 50c, John Wight 70c, J. H. Peterson 50c, H. J. Mush 75c, A. F. Valentine 10c, Robert A. Smith 1.00, Mrs. Worden A. Hubby 60c, Mrs. L. H. Stowe 15c, Wm. H. Moody 1.00, J. W. Randall 45c, J. W. Marsh 2.25, E. A. Wright 70c, Chas. Crane 20c, R. Richardson 50c, D. A. Wellman 75c, Addie McWilliams 25c, G. S. Honeywell 2.10, Mrs. Henry Hilliard 40c, Russell C. Kelsey 1.00, J. M. Comer 10c, James St. Clair 10c, Henry Hunsinger 10c, Robert K. Pike 25c, H. S. Lyons 60c, Mrs. Addie Fish 1.00, Miriam Shaw 35c, Ellen M. Morse 3.00, John Hawkswell 50c, John Roberts 40c, Wm. Leet 10c, D. T. Bourdeau 50c, Mrs. B. G. Allen 1.00, J. F. Carr 55c, Henry Wise 10c, Hannah Warren 25c, G. P. Bailey 2.00.

Books Sent by Express.

Eld. T. M. Steward, Rutland, Ill., \$3.50, I. C. Willmarth, Rockford, Ill., 6.25, O. M. Millard, State Center, Iowa, 4.20, S. H. Lane, Ligonier, Ind., 11.21, Joseph Ferren, Mansville, N. Y., 5.00, T. F. Emans, Van Wert, Ohio, 25.00, M. B. Miller, Bronson, Branch Co., Mich., 2.00.

General Conference T. & M. Fund.

Martha L. Rider \$50.00, A friend 50c.

Book Fund.

Cyrus Cartwright \$25.00, A friend 1.00.

Swiss Mission.

Martha L. Rider \$25.00, Mary Jane Johnson 5.00.

Donations to Health Institute.

Martha L. Rider \$10.00.

Mo. & Kan. Sufferers.

Ada Coon \$1.00, Woodland, Cal. church (for J. N. Ayers) 1.75, Woodland, Cal. church 10.00, J. S. Olive 1.00.

Pacific Pub. Association.

Mary Jane Johnson \$2.00, Danford Ayers 18.00.

Instructor to the Poor.

Isabella More 25c.

Danish Mission.

Nels Docken \$5.00.

Cash Received on Account.

James Sawyer \$3.00, James White per R. F. Andrews 100.00, Iowa & Neb. T. & M. Society per Martha L. Rider 25.00, New England T. & M. Society \$41.00, Minn. T. & M. Society 134.45, Calvin Kelsey 1.00, Geo. M. Dimmick 7.00, S. T. Belden 12.00, Ill. T. & M. Society per C. Houshaine 10c.

Mich. T. & M. Society.

Dist No. 3 Donation on Periodicals Eliza Burnham \$3.00.

General Conference Fund.

South Vineland (s. b. per N. Orcutt) \$5.00, Stephen Rider (s. b.) 13.93.

S. D. A. Educational Society.

N. Orcutt \$20.00, E. A. Wright 4.00, W. I. Gibson 10.00, Danford Ayers 20.00, J. Fulton 15.00, M. A. Emery 5.00, Noah Hodges 90.00, Abbie B. Hodges 10.00, S. E. Gibson 10.00.

Michigan Conference Fund.

Church at Greenbush (s. b. per O. B. Sevy) \$15.10. " " " " S. Wilson 18.75. " " " " J. Fargo 50.00. " " " " J. Fargo 38.00. " " " " Wright 81.11. " " " " Bunker Hill 8.00. Jackson branch " " DR Palmer 71.00. J. E. Brown " " 6.60.