

# The Advent Review

## AND HERALD OF THE SABBATH.

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

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#### AFTER THE STORM.

AFTER the storm, a calm;  
After the bruise, a balm;  
For the ill brings good, in the Lord's own time,  
And the sigh becomes the psalm.

After the drought, the dew;  
After the cloud, the blue;  
For the sky will smile, in the sun's good time,  
And the earth grow glad and new.

Bloom is the heir of blight,  
Dawn is the child of night,  
And the rolling change of the busy world  
Bids the wrong yield back the right.

Under the fount of ill  
Many a cup doth fill;  
And the patient lip, though it drinketh off,  
Finds only the bitter still.

Truth seemeth oft to sleep,  
Blessings so slow to reap,  
Till the hours of waiting are weary to bear,  
And the courage is hard to keep!

Nevertheless, I know  
Out of the darkness must grow,  
Sooner or later, whatever is fair,  
Since the heavens have willed it so.

—Sel.

### General Articles.

#### "A PSALM OR SONG FOR THE SABBATH DAY."

THIS is the inspired title of the ninety-second psalm; and this fact alone would be a sufficient evidence that the psalmist had a sacred regard for the Sabbath. However, there are other instances in which this point is fully established. Psalms 19; 103; 111; and others, enforce in exalted terms God's law and commandments, of which the Sabbath precept is a part; and the one hundred and nineteenth psalm, containing 176 verses—the longest chapter in the Bible—is an eight-fold acrostic on God's moral law.

No doubt David frequented God's house on the Sabbath day. "How amiable," said he, "are thy tabernacles, O Lord of hosts! My soul longeth, yea, even fainteth for the courts of the Lord. . . . For a day in thy courts is better than a thousand. I had rather be a door-keeper in the house of my God, than to dwell in the tents of wickedness." Ps. 84:1-10.

Sabbath day signifies rest-day, which, in the Scriptures, is a name given to no other day than the seventh day, as a day of weekly recurrence. It is the day upon which God "rested" after having created the heavens and the earth, and the things therein, in six days; the day that he "blessed" (or extolled and gave success to), and "sanctified" (or set apart and appointed to a holy, sacred, or religious use), "because that in it he had rested from all his work which God created and made"; it is the day that he enjoins to be remembered and kept holy by the fourth precept of the decalogue; and it is the only day that was observed as a weekly Sabbath by the patriarchs, the prophets, our Saviour, the apostles, and the primitive Christian church. Therefore, the seventh day alone can truthfully and scripturally be called the "Sabbath of the Lord," or the "Lord's day."

The sentiments in this psalm are deeply interesting, and well calculated to represent the true nature and object of the Sabbath; and especially to show the topics that should interest us above all others on that day in order to a proper observance of the same. Let us briefly notice them.

1. Verses 1-3: "It is a good thing to give thanks unto the Lord, and to sing praises unto thy name, O Most High; to shew forth thy loving-kindness in the morning, and thy faithfulness every night, upon an instrument of ten strings, and upon the psaltry; upon the harp with a solemn sound."

The Lord is our Creator, our preserver, and our kind benefactor; therefore, we should have him in grateful remembrance, and with our voices, and even upon musical instruments "with a solemn sound," give songs of praise to his great name, and joyfully acknowledge him as the "Most High." Truly this is good, and in perfect keeping with the spirit and letter of the Sabbath commandment. And what can be better calculated to elevate and to link us to God than to hold him uppermost in our thoughts and affections, and to dwell upon "his loving-kindness" and "his faithfulness" to the creatures of his hands? How manifold are his blessings to us in both temporal and spiritual things! How vast a field we may profitably survey with accents of thanksgiving and praise on our lips on God's holy day!

2. Verses 4, 5: "For thou, Lord, hast made me glad through thy work, I will triumph in the works of thy hands. O Lord, how great are thy works! and thy thoughts are very deep."

The Lord should be praised for his great works, through which we are made glad, and by which we have the triumphant assurance that our Lord is the "living and true God." He is seen and exalted as supreme through the works of his hands, and he vividly shows his intelligent creatures that his "thoughts are very deep." This accords perfectly with the tenor of the fourth commandment. The Sabbath is God's memorial. It is the sign, or seal of God, by which we may distinguish him from other beings or objects that are called gods, as being the "one God, the Father, of whom are all things, and we in him" (1 Cor. 8:4-6); and by which we may know that he is the Lord that sanctifies us. Eze. 20:12, 20; Rev. 7:2, 3; 14:1. In keeping it we have the fact brought fresh to our remembrance that "in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day." Ex. 20:8-11.

In Gen. 1 is given an account of the six days' work of creation. The first three days cover the inorganic part, and the last three the organic. Perfect order is seen in God's work. The creation of man comes in as the crowning and finishing touch, after everything had been made ready for his comfort and happiness. All God's works had been pronounced "very good." The morning stars sang together, and all the sons of God shouted for joy." Job 38:7. (Doubtless many stars in the firmament are inhabited worlds. Heb. 1:2; 11:2; Ps. 19:1-3.) The six days' work of creation being ended, the Lord rested "on the seventh day from all his works"; and then he appointed the seventh day as the Sabbath, not only for a part of the human family, but "for man"—for Adam and all his posterity.

Here also we have an extensive field before us that we can survey in our meditations during the Sabbath hours. We have the creation of the universe, which embraces everything that is not God. Further, God not only gave a beginning to the existence of the universe at the creation; but, through laws that he then established, he continues that existence, and he is the only fountain of its present existence. Thus he magnifies his power, and his own supreme majesty through all his works. Even the smallest spire of grass that grows proclaims that God, who alone can make it take root and spring forth from the ground, is the great First Cause, and stands high above all the conditions of created beings.

3. Verses 6-9: "A brutish man knoweth not; neither doth a fool understand this. When the wicked spring as the grass, and when all the workers of iniquity do flourish; it is that they shall be destroyed forever; but thou, Lord, art most high forevermore. For, lo, thine enemies, O Lord, for, lo, thine ene-

mies shall perish; all the workers of iniquity shall be scattered."

Many, alas! seem to be void of reason and without understanding in regard to these things. They do not properly estimate the works of God, and they say in their hearts, "There is no God." Ps. 14:1. They speak and act as though he world was self-derived and self-sustained; hence they fail to see God through the works of his hands. How can such see the importance of keeping the Sabbath? Can they feel the necessity of heeding the practical truths of God's word, and of availing themselves of the means of grace that are proffered through our Saviour? We want faith in order to understand. "Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear." Heb. 11:3.

The wicked, the workers of iniquity, and the proud and lofty, are the enemies of the Lord. The severe judgments pronounced upon them should serve as a warning to us, and should lead us to fear the Lord and to keep all his commandments. Though they "spring as the grass"—possess much wealth, hold high positions, or have high-sounding titles in the world, yet as they sow so shall they reap in the great day of retribution. Those who persistently disobey shall "perish," be "scattered," and be "destroyed forever." But the Lord is "most high forevermore." He is limited by no principle or power beyond himself. He is the Eternal.

4. Verses 10-15: "But my horn shalt thou exalt like the horn of an unicorn; I shall be anointed with fresh oil. Mine eye also shall see my desire on mine enemies, and mine ears shall hear my desire of the wicked that rise up against me. The righteous shall flourish like the palm tree; he shall grow like a cedar in Lebanon. Those that be planted in the house of the Lord shall flourish in the courts of our God. They shall still bring forth fruit in old age; they shall be fat and flourishing; to show that the Lord is upright; he is my rock, and there is no unrighteousness in him."

Horn, when used as a symbol, denotes power. Since the fall of our first parents, the great adversary has claimed the dominion that God gave to Adam at creation. He is the "prince of this world," the "prince of the power of the air"; the wicked bear rule by this means, and oppress the righteous; and the power of God's people is small in the earth. But, through our Lord Jesus Christ, the saints finally come off conquerors. At Christ's appearing, while the kings of the earth, the great men, the rich men, etc., hide themselves in the dens and in the rocks of the mountains, and cry to the mountains and rocks, "Fall on us, and hide us from the face of Him that sitteth on the throne," the resurrected and the living saints meet their Lord with joy, and go up to the mansions in their Father's house, where, "exalted" and "anointed with fresh oil," they reign with Christ as kings and priests a thousand years, and sit on thrones, judging the "world," and judging even fallen "angels." See Rev. 6:15, 16; 1 Thess. 4:13-17; John 14:1-3; Rev. 20; and 1 Cor. 6:1-3. When the thousand years are ended, the Lord places his feet upon the mount of Olives which cleaves in the midst; and a very great valley is formed (Zech. 14:4), where the holy Jerusalem, which comes down from Heaven with all the saints, is located; the wicked dead are raised; Satan deceives them and gathers them to battle; they compass the camp of the saints, the beloved city; but in the sight of all the righteous, fire comes down from God out of heaven, and devours them. Rev. 20. In that final conflagration the wicked are burned up root and branch (Mal. 4:1); and the atmospheric heavens and the earth melt, and are dissolved, etc. But the new-earth state immediately follows (2 Pet. 3:10-13), in which "the righteous shall flourish like the palm tree," and "grow like a cedar in Lebanon."

Palm trees are said to be the most beautiful of trees; some of them grow to the height of a hundred feet, and bear yearly fifteen or

twenty clusters of dates, each weighing nearly twenty pounds. They fitly represent the saints in the immortal state, when they are arrayed in beauty—clad in white robes, with golden crowns on their heads and harps in their hands.

The cedar of Lebanon is described as being tall, and spreading; and by some, as being most esteemed and imperishable. Cedars used for beams and roofs of buildings have lasted from four hundred to eleven hundred and seventy-eight years. The tree is an evergreen. The first pair in Eden, and those who lived to the good old age of nearly one thousand years, attained, doubtless, to a much higher stature than men and women do at the present time. The human family have greatly degenerated. The saved in the resurrection embrace all the righteous, including little children, in every age of the world, who, while they vary in stature, are clad with immortality. Yet in a prophecy which applies after the great burning day, a thousand years after the saints are made immortal, we read, "But unto you that fear my name shall the Sun of Righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall." Mal. 4:2. "Healing" here cannot mean a recovering from sickness of any kind; but, as I understand, it refers to growth in stature. And in a prophecy which applies when the new Jerusalem, in which is the tree of life, is on the new earth, we read, "And the leaves of the tree were for the healing of the nations." Rev. 22:2.

Now we can readily see how the cedar of Lebanon may fitly represent the saints growing up to a full stature, when they shall be "fat and green" (margin); and "shall flourish in the courts of our God." Yes, the beautiful, holy throng shall continue while the new heavens and the new earth shall remain; and during a long eternity they shall come to worship before the Lord "from one new moon to another, and from one Sabbath to another." Isa. 66:22, 23.

Dear friends, it pays to love and serve the Lord. We have seen that, in contrast with the severe judgments on the evil-doers as seen in their final punishment, there are rich blessings to be bestowed on the righteous when they are rewarded for well-doing; and that, the Lord, in his dealing with the children of men, both with the evil and with the good, vindicates his own exalted uprightness, and evinces that he is the rock and support of his obedient children, and that there is "no unrighteousness in him."

A. C. BOURDEAU.

#### THE RESURRECTION.

THIS subject has been considered from so many different standpoints, and at such length, that I cannot hope to bring from it anything especially new or striking. But there is still a necessity that it be considered often and carefully.

It is one of the great fundamental doctrines of revelation, and contains infinite comfort for loving hearts, furnishing as it does the connecting link between this life and the life which is to come. Its truth was clearly stated in the teachings of our Saviour, and its possibility and certainty demonstrated by his own resurrection. His coming forth out of the tomb a living conqueror caused a flood of light to illuminate its dark chambers, enabling us to see a clear pathway from this world through to the world beyond. Before this, all was impenetrable darkness, except as the prophets of old had caused rays of light to shine upon the future. But now we have the clearness of an accomplished fact upon which to found our faith. Christ has come forth from the tomb, bringing its keys with him. He says himself: "I am he that liveth and was dead; and, behold, I am alive forevermore. Amen; and have the keys of *hades* and of *death*."

A scoffing world, led by a false philosophy, may proclaim its impossibility; a formal church may exchange its glorious promise for a ghostly faith of immaterial existence "be-

yond the bounds of time and space" (which is, perhaps, as good a description of *nothing* and *nowhere* as human language can frame), but we will still cling to the faith of an actual, personal, bodily resurrection, such as our Lord teaches and illustrates. Here is the only rational hope of the church and the world. This alone shall give us at last the society of our risen Lord, the companionship of the good, the holy, the martyrs of all ages, and a reunion with our loved friends, whom death has snatched from our embrace. We want, then, to keep this in memory, to consider its precious lessons often, as a prime source of encouragement and hope while battling with sorrow and sin.

It is an interesting lesson indeed to consider the testimony of Holy Writ upon this delightful theme. How early in the experience of God's people this glorious doctrine was clearly revealed to them, we are not specially informed. We have reason to believe it was very early, though not particularly mentioned in the historical books of the Old Testament. It is doubtless much the same with this as with the glorious doctrine of Christ's second coming, the event which ushers in the resurrection and makes it possible. We find no statement in the lives of the ancient patriarchs, as recorded in the Pentateuch, that they had any knowledge of this. But the inspired apostle Jude in his short letter states the interesting fact that "Enoch, also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of his saints, to execute judgment upon all." This holy man was then an advent preacher in the fullest sense; and how natural and necessary the conclusion that he must have known of the resurrection, which was the complement of that event. Adam must have listened to the preaching of Enoch; for he was contemporary with him. These glorious doctrines, then, were known to the patriarchs.

We must not err in drawing conclusion concerning the knowledge of ancient worthies by taking it for granted that their knowledge only extended to what is recorded of them in the Pentateuch. That history is very brief. It covers thousands of years, and is all embraced in a few short chapters. One forcibly said that if we were to write a history of the United States upon our thumb nail, we should doubtless leave many things out; so in this case; we have but the barest outline of what they knew, or what they did. We have, doubtless, sufficient upon which to found the great plan of truth which is built upon these facts; but we must recollect that Enoch, and Noah, and Abraham, and no doubt many others, had communications from God more directly than we do.

It seems very clear to my mind that all the great facts of God's truth were revealed to them from certain evidences given here and there throughout the Bible. We learn from the apostle Paul that Abraham "looked for a city that hath foundations, whose builder and maker is God." In the book of Genesis nothing is said about this. So the apostle declares in regard to Isaac and Jacob, and many others. We read also in the apostle's writings that the "gospel was preached to Abraham," but there is nothing said directly about it in the history of his life. Who would have thought of taking the passage our Saviour quoted from Ex. 3:6, to silence the skeptical Sadducees, and convince them from Moses' writings that there was to be a resurrection of the body? From the manner in which our Saviour quotes and comments on the words, "I am the God of Abraham, the God of Isaac, and the God of Jacob," we should be justified in drawing the conclusion that Moses was well acquainted with the glorious hope of the resurrection of the dead. It must have been so, when we consider it was by faith that he left the riches and pleasures of Egypt, esteeming the reproach of Christ of more value than all of them, because he "had respect unto the recompense of the reward." He could only hope to obtain this reward through the resurrection. He therefore believed in it. So, doubtless, did all those worthies.

When we come down to the poetical and prophetic writings, the references to this glorious theme are plainer. Job, who is supposed to have lived as long ago as in the time of Moses, seemed to be perfectly familiar with it. Hear him in the midst of his suffering and anguish burst forth in words powerful and weighty: "Oh, that my words were now written! Oh, that they were printed in a book! that they were graven with an iron pen and lead in the rock forever!" You must have something very important, Job, to desire all this pains taken to make it enduring. What can it be which can so inspire you in the midst of your pain and abject misery, sitting in the ashes, covered from

crown to sole with terrible ulcers? It is what would now be called Adventism. "I know," says this ancient worthy, 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, though my reins be consumed within me." Job 19:23-27. Job evidently thought there was some importance attached to this matter. How is it that this ancient patriarch could be so positive in regard to this? We read of no revelation of it to him anywhere in any previous portion of the Scriptures. Ah! it came, as I have hinted, as a natural and necessary part of divine truth, without which a person could have very little knowledge of God and the plan of salvation.

David, the sweet psalmist of Israel, was comforted with this blessed hope: "As for me, I will behold thy face in righteousness; I shall be satisfied, when I awake in thy likeness." Ps. 17:15. He speaks also of the resurrection of Christ, and shows its importance as connected with this subject: "For thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption. Thou wilt show me the path of life; in thy presence is fullness of joy; at thy right hand there are pleasures forevermore." Ps. 16:10, 11. The resurrection of Christ, here brought to view, fully laid open the "path of life," which was to lead David into the presence of God, and to the enjoyment of happiness forever at his right hand. He knew he could never behold his face in this world. It was only when he should "awake" from his long sleep that his heart-longings could be "satisfied." What a fullness of meaning there is in that word "satisfied." I know of nothing in all revelation that quite equals it. Many are the beautiful and glorious descriptions of the blessings of that heavenly world contained in the volume of inspiration, but the thought that we shall be *satisfied*, that we shall want nothing more, that all the longings and yearnings of the heart will then be met, seems to embrace and swallow up all. This was to be accomplished through the rising up from the sleep of death. It was then he was to receive the likeness of his blessed Lord. We will speak more fully of that when we speak of the resurrection of Christ. GEO. I. BUTLER.

(To be Continued.)

#### Scientists and the Bible.

It has been the boast of a certain class of scientists that the Bible was in conflict with the truths of science, and that it could not stand the test of rigid scientific criticism. Indeed, the class aforesaid have deemed it essential to their profession to have it well understood that the Bible and Christianity belonged to the age of superstition and ignorance. We have heard these things from our boyhood, and have been at a loss to know why it was that men who stood as the interpreters of nature and her laws should openly denounce the Bible and its doctrines. It is certain that every moral precept, every spiritual truth, and the most rational and consistent views of God and a future life, have been set forth with a power beyond the ordinary grasp of the human mind.

We have been led to make these remarks in view of certain papers read at the American Scientific Association at Portland. To show the absurdity and folly of those who claim to be above the authority of the Book, and who glory in the wisdom of this world, we shall here summarize some of the leading views set forth in the meeting aforesaid.

Prof. Young, the most eminent living student of solar physics, read a paper on the sun. That body, he argued, is a gigantic bubble, whose crust is gradually thickening, and whose size is diminishing. There is a constant loss of heat, which will end in its extinction as a producer of warmth and light. . . . It will grow smaller and more compressed, and become surrounded by this crust until it will be so hidden and muffled as to be practically excluded from the economy of the universe. The result will be intense cold and darkness, a cessation of all animal life, and an immediate return to original chaos.

This gentleman, having effectually put out the sun by his wonderful scientific discoveries, gave place to Gen. J. G. Barnard, who described the interior of the earth as a molten fluid. The tenure of the world's existence, therefore, is exceedingly uncertain. Any greatly disturbing influence—the breaking out of a volcano, any change in its surface that would render it brittle, the impact of a heavy meteor or comet—may, in a moment, immolate it, leading humanity to whirling death amid the horrors of inorganic space.

The third paper was read by Mr. H. F.

Walling, on the "Dissipation of Energy," as follows: "Since the days of the ancients it has been known that all motion is gradually developed by friction, and must finally cease unless maintained by external power." The heat power of the sun, which he regarded as the motive power of the earth, is being exhausted by the prodigious lavishness of its expenditure. It is supposed, he said, that the satellites will fall into planets, planets into suns, and suns into a common center, after which "darkness, silence, and death will reign."

Prof. F. B. Hough then followed with a paper in which he foretold a perpetual drought, the result of a clearing off of the forests. Land will become unwatered and, consequently, sterile; crops will lessen in volume until the arid and treeless plains refuse to respond to the incitement of the farmer; universal famine will ensue, and the world will be entirely depopulated by starvation.

The new president of the association, Dr. Le Conte, read a paper on the enormous increase and destructiveness of injurious insects. The doctor went so far as to say that the plague of insects would be greater than that of ancient Egypt, and that man himself would be eaten by them.

The above summary presents the views of five leading scientists of the American Association. These men, like the philosophers at Athens, have spent their time either to tell or to hear some new thing. Well might Paul say, "Beware lest any man spoil you through philosophy and vain deceit, after the rudiments of the world, and not after Christ." Col. 2:8. These scientists have devised a variety of ways by which to annihilate the earth and all animal existence. The one would have man freeze to death, another would have him starve, and another would have him eaten up by voracious insects. Laying aside the many palpable contradictions set forth by these harbingers of coming woe, we must emphatically deny one and all of these wild and extravagant notions. These men, in their search after strange and unheard-of theories, seem to forget that the universe is controlled by an all-wise Creator, by whom are all things, and who upholds all things by the word of his power. Truly, the world by wisdom knows not God. Speculation takes the place of sober common-sense, and extravagant theories are promulgated regardless of a great First Cause.

Scientists are the men who deplore fanaticism among religionists, and regret that men are groping their way in ignorance of the natural universe, and yet they are as changeable as the seasons of the year, and as foolish in many of their views as the Babel builders of old.

Human philosophy has always been opposed to the word and promises of God. Abraham was pronounced a fanatic for accepting the unity of God instead of the idolatry of his times. Moses was opposed by the combined wisdom of Egypt. Christ was rejected by those who claimed the keys of knowledge, and Paul was denounced as a vain babbling at Mars Hill. Indeed, there has ever been an impassable gulf between the simple and Heaven-born truths of the Christian religion and the world's politics and philosophy. When men accept the truths of Revelation, they have little to fear from the "wreck of matter" or "the crash of worlds" of the poets and scientists.

We do not wish to be understood as depreciating science, but we do protest against so much wild speculation as to the final destiny of the physical universe. As long as we believe in the existence of an all-wise Creator, whose power and wisdom are infinite, and who has projected a plan, the magnitude of which is infinitely above the ken of finite man, so long must we reject, as unworthy the name of science, those fine-spun theories which augur only starvation and death to the race of man.

The apostle's letters to the Corinthians are a most perfect commentary upon these unreasonable and unscriptural theories. In conclusion, we say in the language of the apostle, "Avoid profane and vain babblings, and oppositions of science falsely so-called." 1 Tim. 6:20.—*Millenarian*.

#### Are Rumsellers Worth Saving?

SEVEN years ago, Francis Murphy kept a saloon in the city of Portland. Two or three years later his home was the damp cell of a prison. To-day he is one of the foremost men in the "Reformed Men's Clubs" of America, and the originator of the first "Temperance Camp-meeting," which has just closed in triumphant success its session at Orchard Beach, Maine. Francis Murphy is to-day the peer of John B. Gough as a temperance orator. God has given him a tongue of silver and a heart big with sympathy and tenderness, so that men should be struck with amazement at the grandeur of the diamond clutched by human fingers out of the sewers.

There is a plank in the platform of this journal upon which is inscribed the legend, "There is no man or woman too low or wretched to be reached by the love of the Son of God." Capt. Sturdevant, of Allen Mission, Portland (God bless him), had these words out deep in his own heart, four years ago, as he knelt on the cold stone prison floor and poured into Frank Murphy's aching heart, "We will help you, and God will help you." It has been often said, "For the rum-drinker, the velvet hand of love; for the rum-seller, the iron hand of law." We would say rather, Let law be used only as the last resort when love has been hopelessly spurned.

#### Our Rights.

It is often remarked, even by those professing to be followers of the meek and lowly Jesus, that it is our privilege to stand up for our rights. Can we be justified in what is commonly called standing up for our rights? What rights have we? All we ever had were given us; but these have been forfeited by our transgression of the law of the Giver, and we are now entirely dependent for all we have upon Him who has humbled himself by leaving the realms of glory, taking upon himself our fallen nature, and dying in agony to restore what we had lost. In view, then, of our unworthiness and dependency, it behooves us to be very modest in asserting our rights.

We shall find that enjoyment of life is largely increased by submitting to others as occasion may seem to make it necessary, even though we may be sometimes wronged by so doing. Standing up for supposed rights has been the cause of much trouble in this world; it was the beginning of rebellion in the universe of God, whence there has sprung all the misery that surrounds us. Difficulties in families, hard feelings in neighborhoods, trials in churches, lawsuits, and wars, might be avoided if every individual would heed the injunction of Paul to the Philippians: "But in lowliness of mind, let each esteem other better than themselves. Look not every man on his own things, but every man also on the things of others."

As there are many who have given themselves up to selfishness, and will not only contend for what belongs to them, but for all they can obtain, regardless of the sufferings of others, it will be impossible for a few to bring about a perfect state of peace and happiness in this world by yielding to others; but by doing so, the followers of Christ can at least be at peace among themselves, and, to a great extent, with the world. There would be no trouble caused by every one's persisting in having all that belongs to him, if he would contend for no more; but we cannot determine just how far our rights extend, especially as nearly all of us have more or less selfishness; and those who are determined to maintain their rights are apt to forget that others have rights as well as they.

If our affections are on things above, and not on things on the earth, we need not mind it when we are misused or "run over." Look at the humiliation and submission of Jesus in his trial before Pilate and Herod; though his rights extended over the whole universe, and it was in his power to maintain them, he was led as "a lamb to the slaughter, and as a sheep before her shearers is dumb, so he opened not his mouth." Is it not required of us to follow his example? "The disciple is not above his master, nor the servant above his lord." "And whosoever doth not bear his cross, and come after me, cannot be my disciple."

The example of David in his dealings with Saul is worthy of imitation. Although David had been anointed king, and knew that the kingdom was his, he did nothing to wrench it from Saul, but suffered himself to be persecuted without retaliating when it was in his power to do so. Also the example of Paul, who says: "Being reviled, we bless; being persecuted, we suffer it; being defamed, we entreat; we are made as the filth of the world, and are the offscouring of all things." In his sermon on the mount, the Saviour says: "But I say unto you, that ye resist not evil; but whosoever shall smite thee on the right cheek, turn to him the other also. And if any man will sue thee at the law, and take away thy coat, let him have thy cloak also."

If we could only realize the glory of the reward that awaits the righteous, and have our hearts fully in the work of preparing ourselves for it, and helping others to gain it, we would consider the affairs of this life of too little importance to receive much of our attention, nor would we waste our time in contending for what we might claim as our full share of them. Paul, in reproving the Corinthians for their disorderly course, says: "Now therefore there is utterly a



fault among you, because ye go to law one with another. Why do ye not rather take wrong? Why do ye not rather suffer yourselves to be defrauded?" There are similar teachings all through the New Testament, also in the Old; see Prov. 20:22; 24:29; Matt. 5:44; Luke 6:28-30; &c.

It may be trying for us to take it patiently when we are wronged; but there is a blessing for those who do so; and it will not be long before we shall receive that blessing, if we hold out to the end.

F. R. RICHMOND.

Brightwood, Mass.

### Emotional Religion.

GENUINE religion is not so much a matter of feeling as of principle. It begins in right thinking, develops itself in right acting, and ends in a condition of love to God and good will toward men. The attempt to violate this order and to jump at once into the enjoyment of results which are only to be reached by long and patient labor, is a mistake which causes most of the discredit into which religion and its advocates have fallen with the world at large. The transient excitement produced by singing, praying, and impassioned exhorting, which multitudes esteem the chief element of religious experience, is found in practice to be of so little avail in making men honest and good that it has ceased to command the respect of sensible people, and the real article of which it is a counterfeit comes to be despised along with it.

Whatever gushing orators and sensational preachers may say to the contrary, it is no more possible, in the ordinary course of things, to pass directly from a state of sinfulness into a truly religious state than it is for a confirmed invalid to be at once restored to health. There have, it is true, been cases of miraculous spiritual, as of miraculous corporeal, healing, but they do not occur often. The only means that can be relied on, as a rule, to effect a radical and permanent cure requires time for its application. The spiritual teacher who promises instant salvation to his followers is as much of a quack as the self-styled physician who advertises to cure diseases by simply giving his pills, without change of diet or interference with business. Both may succeed in giving temporary relief; but both in the end are sure to leave their patients worse off than they found them.

In religion, as in the management of bodily health, the one great point to be steadily kept in view is abstinence from sin. Every physician of experience knows that if men would only refrain from improper eating, drinking, and exposure, nine-tenths of the sickness of the world would immediately cease; and the remaining tenth would not be slow in passing away likewise. The science of medicine is every day becoming less one of drug-giving and more one of regimen. To find out the cause of sickness and put a stop to it, is seen to be a much more sensible proceeding than to let the cause go on working, and only try to remedy its effects. When the teachers of religion come to the same conclusion, they will have reason to expect success in their efforts to reform the world, and not before.

Christianity, the prevailing religion of this country, is, as we all know, based upon Judaism. Its founder emphatically declared that he did not come to abrogate the Jewish law, but to explain and amplify it. The basis of that law is the ten commandments, which both Jew and Christian accept as still binding, and which, indeed, are an integral portion of every religion in the world. Of these ten commandments, all but one point out sins which are not to be committed, without saying anything of church-going, revivals, prayer-meetings, or hearing sermons. We are commanded not to worship other than the one true God, not to take his name in vain, not to labor on the Sabbath day, not to steal, nor tell lies, nor murder, nor commit adultery, and, finally, not to cherish even the desire of doing such things. It requires no argument to show that if men would only faithfully follow these few simple precepts, there would be an end of sin, and earth would become like Heaven.

The difficulty is that, simple as these laws appear to be, they are amazingly hard to obey in practical life, and all sorts of expedients have been invented to get around them. In devising these expedients none have been more zealous than the ministers of religion themselves. One fiction which they have popularized is that it is impossible to obey the commandments, and that, therefore, obedience is not necessary. As if God would trifle with his creatures by enjoining upon them an impossibility! Another fiction is that membership in certain ecclesiastical organizations is a protection against the consequences of disobedience—a kind of insurance policy, as it were, against hell fire. Another is, that no matter what sins we commit, Jesus Christ

has suffered our punishment for us, and therefore we shall escape. To come fairly and squarely out with the scriptural doctrine, "The soul that sinneth, it shall die," is the last thing that seems to be thought of.

Of course it has been found that none of these devices are successful in producing that peace and joy and contentment which are the fruits of a truly religious life, and further measures have had to be resorted to to supply the deficiency. To continue the parallel of the body and the soul, the glow of health being wanting, its absence has been supplied by stimulants; just as the glutton takes brandy to relieve his indigestion, or as opium is administered to destroy the sense of pain. It is not too much to say that nine-tenths of the existing machinery of religion has had its origin in the effort to produce a semblance of genuine fervor in breasts which are so filled with natural bad passions that there is no room for heavenly affections. The corporeal titillation of exquisite music and architecture, the thrill of oratory, and the rousing fervor of congregational singing, are made to do duty for the nobler and higher earnestness that results from a life of strict obedience to the law of God. And the consequence is that, with millions, religion, as we have said, has come to be regarded as an affair of the emotions alone, without any necessary connection with honesty and virtue. It is seen that there is no incompatibility between the most fervid religious experiences and thorough scoundrelism in every-day life. Eminent church-going Christians and eloquent talkers about their love to Jesus, their sweet outpourings of soul, and their ecstatic enjoyment of heavenly contemplation, are found to be none the less corrupt politicians, dishonest merchants, tricky lawyers, and bad husbands, fathers, and citizens generally. If abstinence from sin, in obedience to the divine laws, were made, as it ought to be, the chief and prominent element of religious life, all this would be avoided. If the world saw that the professors and ministers of religion were careful not to lie, defraud, indulge in revenge and adultery, nor in any way to wrong their fellow-men, they would respect them accordingly; and their display of religious emotion, instead of exciting contempt, as it now too often does, would lead to a desire to share in its enjoyment.—*Sel.*

### "Search the Scriptures."

THE simplicity of Scripture is a theme of frequent encomium; nor is there any danger that it will be too highly appreciated; but there is a danger that it may be too exclusively appreciated. The Bible is so simple that he who runs may read; but it is so difficult that only he who sits long and thoughtfully over it may most profitably study it; it yields its ripest and best fruit only to the student. It is like a fruitful field which gives a rich yield even to the hoe, but best repays the deep ploughing; or like a gold country, where the mere superficial traveler may pick up shining particles of the precious metal in the sands, but where only the miner with pick and hammer, breaking up the hard quartz, gets the best nuggets.

We give three reasons why you should make the Bible not merely a reading book, but also a study book.

1. It does not present truth built into systems, but in fragmentary and isolated forms, which leaves us to gather and to put together. There is a system in it, as there is a house in the forest which the wood cutter and carpenter must construct. If the Apostles' Creed were the whole of Christianity it would be easy to commit Christianity to memory. But God has not given us truth thus in epitome. Moses comes bringing it in law; David comes singing it; Isaiah comes bringing the glorious vision of it; Paul comes preaching it; Christ lives it. If one asks what are the essential principles of our American government, he must go to the founders, and read and compare the words of Washington and Jefferson and Madison and Hamilton; and if one would know what are the essential principles of the Christian religion he must go to the Book and cull and compare the various utterances of its various writers. He no more gets the true meaning of the Bible who merely reads without such a process of comparison and construction than he knows astronomy who merely looks at the stars.

2. The Bible is a book of seed thoughts. It is not God's substitute for thought, but God's inspiration to thinking. There are two full-fledged birds in it that sing like the twenty-third psalm; but there are also nests of eggs, like the book of Proverbs, that need our incubation. It abounds with apothegms, parables, proverbs, and paradoxes, which do not reveal their meaning at a glance. The sermon on the mount is a model of simplicity in preaching. So it is. But there are verses in it which do not disclose their meaning without much pondering and comparison with other scriptures. Take, for example, the precept, "Judge not that ye be not judged." It is but a superficial view which sees in this command only a warn-

ing against censorious judgments. What more does it mean? Take your concordance, examine every passage where the verb "judge" appears, and decide for yourself.

3. The themes of which the Bible treat are the grandest in the realm of thought. They transcend the reason; they transcend the imagination. It deals with experiences which defy description, with a heart-life which eye hath not seen, nor ear heard, nor the imagination of man conceived. It deals with the invisible world, in which every new discovery opens boundless fields for further discovery still beyond.

Take the simplest and most fundamental truth in the Bible, the existence, character, and attributes of a living, personal, present God, a God regnant in nature, a God dwelling in the hearts of those that will humbly receive him. The utmost study never can fathom the depths of the Divine Being; never can measure the length and breadth and depth and height of the love of God. The mere reader of the Bible is like the mere traveler on the ocean, who sees the surface of the waves. The student of the Bible is like one who takes measuring instruments and sounds the ocean depths and studies its hidden currents, and brings from its depths its secret treasures. It is only by the study of the Bible that its teachings concerning the character of the incomprehensible God can ever be understood; and no study can ever exhaust the theme.—*Sel.*

### God Wants You.

O MEN and women, God wants you! A mighty conflict is in progress. It is the war of the centuries between truth and falsehood, holiness and sin, good and evil, God and the devil. This conflict deepens. There is not a soul on earth who does not bear a part in it. Each and every one is for or against; neutral positions in this war, there are none. He or she that is idle is against God; and to be against him is to be in peril of irretrievable loss, for Jehovah will at last certainly win. There is so much to do and so short a time in which to do it, that to do nothing is a crime of the deepest dye. Besides, to sit down and sit still is personally perilous. Resist, or be swept away. All may, and should work. Wisdom cries, Work well. Some can do much; others but little; each can do something; all can do more than they dream.

Mankind are treading the verge of a wonderful age. Mighty foes heave and toss society. Mighty activities accelerate its masses to a pitch of speed absolutely headlong. Rest or calm there is none. Hurry, hurry, haste, haste, goads on all men. A trumpet-call sounds, "To arms!" Under a blood-stained banner or beneath a black flag all are ranging. What are you doing? Where is your place? Come out of your hiding, come into the light. Report for active service. You are wanted in the King's grand army. Cling to the evil, and you will go down in the swift-coming struggle. Awake! Bestir thyself. Fold not your arms in lazy lock. At the foe. Dare to do right, dare to be true. Do your own work. No other can do it for you. The conflict intensifies as the age's end approaches. It is the last age of sin's reign on the earth. The sinful cherub rages, and his dragon voice roars hideously. His day of doom is fast nearing. Men may well be alarmed at his fury and power, but God is not alarmed. God's hour of eternal victory cometh. The storm will end in glorious, ceaseless calm; all that sin has disjoined and marred shall return sweetly into its assigned place, and be restored to its old-time beauty. The conqueror shall rest from toil, and wear the laurels of the hard-won fight.

Once more I charge you that you are wanted in this sacred war. Again, I say, Do something for God. Do it, even though it is but a little. Enlist, not for a day nor an hour, but for life. Join the thinned ranks of the holy. Inquire reverently, "Lord what more can I do?" Do nothing rashly nor impetuously, but in the calmness of assured hope and conscious salvation. "Be strong in the Lord, and in the power of his might." To the warriors on Time's battle fields, Eternity's day will be long, its throne will be sure, and its rest will be sweet. The King cries, "Behold I come quickly, to give to every man according as his work shall be." Then work, O reader, work for your Lord; he wants you!—D. T. TAYLOR, in *The Christian*.

### God's Work.

THE great Temperance Revival is God's work—not man's or woman's. If it is God's work it must be done in God's way. We have heard the cry now and then, "Let us have more temperance and less religion." You have had "more temperance and less religion" for years. Give us rather a baby's finger held fast in God's right hand than all the stout arms in the world without him. This work will utterly perish, it will be a morning fog chased away from the hill-tops by

the winds of heaven, unless the men and women who are engaged in it know their weakness and their strength; their utter weakness in themselves; their omnipotence when, as little children, they lean on God.

"Child of My love lean hard;  
And let me feel the pressure of thine hand."

—*The Morning, a new monthly journal.*

### The Rights of Home.

OUR homes have certain rights, of which, by a strange inconsistency in this age of fierce clamor for rights, individual and universal, they are often defrauded. In the first place, they have a right to us. Not only to our presence in the household room or at the dinner table, but to our presence as an influence within them. Everybody is aware of that dual quality of the mind which gives it a sort of double aspect, and makes it quite possible for a person to be in two places at a time, apparently; for example, Mr. Jones has returned from business, it being five in the afternoon. His coat and hat are hanging in the hall; he has put on the dressing-gown and slippers carefully laid out for him by his wife, and he is sitting in his easy chair listlessly holding the evening paper. "Hush, children, pa is tired," whispers Mrs. Jones as the little ones make a noise in their play, and she casts a compassionate glance at the tired face. It would not be so tired, if Mr. Jones himself were there. The fact is, that for the time he is really absent, within calling distance it is true, but so far as his true self is concerned, he is in the Stock Exchange. The things that occupied him at noon, occupy him now; he hears a babel of voices, and sees anxious, flurried faces, and rouses with a start and coming-back feeling to the fact that he is in his own parlor, only when the bell rings for tea.

Hundreds of men do this every day. They have no time to get acquainted with their children. They see, in a general way, that they are clean and wholesome looking; they pay quarterly school bills, and they grudge no expense in the matter of shoes and overcoats. They dimly remember that they once courted their wives, and said tender things in pleasant parlors, where the cheerful gas-light shed its glow, or on moonlight evenings under rustling leaves. The time for that has quite gone by, and they would feel as bashful as a school boy reciting a piece were they to essay a compliment now to the lady at the other end of the table. They have forgotten that home has its inalienable rights, and among them first and chiefest, the right to their personal presence. Nothing rests a man or woman who has been busy about one set of things, better than a total change of employment or feeling. A nap on the lounge is all very well; but, after a half-hour of it, if the most tired man will shake off dull sleep, and have a romp with the children, or a game of bo-peep with the baby, he will be rested much more thoroughly than if he drowse away the whole evening, as too many business men do.

Our homes have a right to cheerfulness. There is no skeleton at the least worse than a gloomy temper. We have known households which were always under an eclipse, because some one member chose to consider herself a continual martyr. It was not a slip of the pen that made use of the feminine pronoun there; for, we say it with all deference to the gentle sex, women are given to the sulks far more generally than men. A man flames up, and is done with it, if he happen to have an irascible temper; but a woman nurses her wrath to keep it warm, and smoulders away like a fire that means to be a long time going out. Now, neither men nor women belonging to a family have a right, however they enjoy it themselves, to wear long faces, and injured looks, and funeral aspects, in the privacy of their domestic circle. Be cross, if you please, anywhere else, but at home be cheerful, patient, and considerate.

Our homes have another right, too, which is sometimes lost sight of. They are our castles, of course; but, unlike the castles of the Middle Ages, they are not surrounded by moats, and approached by drawbridge and portcullis. They have only a thin door between themselves and the outer world, and it is well that the magnetic tide of communication between the world and them should not be interrupted. To this end, let them be flooded with good reading. There is no extravagance in taking several newspapers, in having new books, and in buying pictures and chromos. When these shall be thought necessities, and some of our present necessities in the way of dress and food shall be called luxuries, our homes will be perceptibly elevated.—*Sel.*

IF Christians meet on the Rock Christ as Christians, they will be happy with each other; but if on the sands of disputation, they raise a troublesome dust.

## The Review and Herald.

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

BATTLE CREEK, MICH., FIFTH-DAY, JULY 15, 1875.

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

### The Sparta, Wis., Camp-Meeting.

THIS was the second Wisconsin camp-meeting of this season, yet it was decided by those who have labored in the State to be the largest camp-meeting ever held in Wisconsin. Twenty-one tents were up, and four hundred or more different Sabbath-keepers were present during the course of the meeting. These were largely new converts from churches in the northern part of the State, recently raised up by a few men, mostly young in both years and experience, who have gone forth with our publications and found many noble hearts who have cordially received, and fervently love, the glorious present truth. Probably not more than half a dozen who attended the southern Wisconsin meeting at Monroe were present at this meeting. By means of the two meetings, therefore, between seven and eight hundred Sabbath-keepers in that State have had the privilege of enjoying the blessings to be derived from a camp-meeting.

We have never seen together a company of the friends of the cause who seemed to prize the truth more highly, or who were more joyful in the light they had received. Their testimonies were fervent, intelligent, free from discouragement, and cheerful in the Lord. Some of the best social meetings were enjoyed on this occasion that we have attended at any of the camp-meetings.

Fifty-two came forward for prayers. After the service Sunday afternoon, thirty-one were baptized in the pleasant stream that skirted the camp-ground. This was a scene long to be remembered by those who witnessed it. The river here forms a half circle, and from the edge of the camp-ground down to the water, the bank was twenty or twenty-five feet in height. Probably not less than twenty-five hundred persons were present, lining all the circular bank, and having a fine view of the baptismal ceremony. They maintained the best of order and decorum, while Bro. Sanborn administered the ordinance to the happy candidates. Considering the occasion it was a scene most pleasant to behold. The blessing of the Lord rested upon the place.

At this meeting was seen the advantage of being able to devote all the time to religious exercises, no business sessions coming in to occupy the time or divert the attention. And we heard from many what we too seldom hear, the announcement made with joy and gladness that the Lord had blessed them, that they had exchanged darkness for light, and bondage for victory and freedom. They rejoiced in the privilege of attending so good a meeting.

At the parting meeting, Monday morning, Bro. John Atkinson was set apart to the work of the ministry, the occasion being, like others of this kind, very precious on account of the blessing of the Lord.

Thus closed the last of this series of camp-meetings, being in all respects as good as any, and in some the best of them all. As we look back over the series of the five meetings just closed, at which some fifteen hundred or more Sabbath-keepers in all have been present, we feel especially grateful to God for his blessing that has been bestowed on each occasion. Those who have spoken the word have enjoyed great freedom in speaking; and while they have endeavored to help and encourage others, they have themselves been greatly encouraged by what they have seen on the part of the people. In some cases, we have been led to marvel at what the truth has wrought, and to feel that scarcely any limit could be placed to the possibilities of the work in the future. God's providence is opening ways, and his Spirit is preparing minds and hearts, for a rapid spread of the truth at a point not far distant.

And now we shall be pardoned for adding to these lines a note of a personal nature. It has been a pleasure as well as a privilege to us to attend these meetings in company with Bro. and sister White. In all our long association with them, it has never chanced to be our lot to thus be with them in such a series of consecutive meetings from State to State. Hence, well as we have heretofore been acquainted with their labors, in a general way, we have never been in a position to realize so fully as now, nor so fully prepared as now to testify to, the value of their labors, and the benefit of their counsel to the different Conferences and the cause at large. God has given them a testimony for the people, both

without and within the church; and his providence has so ordered that they have had an experience in this work from the very beginning, nearly the whole of their public labors being identified with it, and all their interest now centering in it. Hence they are prepared, as from the nature of the case no others can be, to give counsel in regard to the different enterprises, and to at least assist in devising ways and means for the further advancement of this cause. We have been happy to see their testimony received and prized as it was entitled to be. In this the brethren have done well. They have thereby in many instances been relieved from embarrassing perplexities and discouragements. And so long as the evidence presents the same showing that it presents to-day, we can but believe that he is recreant to the best interests of this cause who refuses to co-operate with them, and stay up their hands, in a work to which their whole life has been and is so unselfishly devoted, and to which their whole past record, and their present labors, show them both to have been, and to be, so undeviatingly true.

U. S.

### Methodism Then and Now.

REV. EDWARD EGGLESTON, in a recent historical sketch of Methodism, makes the following suggestive remarks:—

"One of the most forceful of the backwoods preachers that I knew in boyhood used to complain that though he had carried, for six months, an English grammar in his hat he never could get it into his head; and Cartwright could never speak properly. It is said that Allen Wiley, at the close of one of Russell Bigelow's most overwhelming camp-meeting sermons, said to that other great orator, Strange: 'I counted fourteen grammatical errors in that sermon,' upon which Strange thundered at him: 'Cold work, sir, under such a sermon as that!' Orators, these men were, of the most magnificent type, but not scholars. Some of them, as Allen Wiley, John P. Durbin, John Dempster, and others, became, by incessant study men of ripe scholarship, but in exact proportion to the increase of their scholarly pursuits and habits was the abridgment of their usefulness as evangelists among the masses. The Methodist ministry in the towns is rapidly approaching a high standard of scholarship, culture, and refinement. This is a true and excellent development, the general uplifting of the people in the care of Methodism is involved in it. What then? Is there to be a new wave of evangelism that shall reach the masses? or will Methodism be able to continue the two functions? If a new movement should take the form of a sect it is to be hoped that the Methodist Church will not treat it in the inhospitable fashion that the older churches did the young Methodism."

He sees and realizes that Methodism has lost its power, and that some church should be raised up to take its place. He gives good advice as to the manner of treating such a sect. But, alas for religious blindness! Now that God has raised up such a people, he is the very man to ridicule and persecute them just as the Methodists were persecuted by the popular, learned, but hypocritical, ministers of a century ago. He has written a novel called "The End of the World," on purpose to ridicule Adventism. "Physician, heal thyself."

D. M. CANRIGHT.

### Calls for Help.

[THE following, which we find in the *Signs of the Times*, shows that the calls for help are numerous and urgent upon the Pacific Coast as well as in the Atlantic States. We join with the writer in the important question, "Where are the men who will dedicate themselves with their all to God, and labor to help famishing souls?"]

Although the *Signs of the Times* has but just closed the first year of its existence, still we learn from various parts of the country that it is awakening a deep interest in the truths of the Bible, which is followed by calls for the living preacher. This is encouraging to those who are "lifting at the wheel" to make it a success.

From files of letters received at this Office, we quote a few words. One letter from the director of district No. 6, speaks of twelve persons, heads of families, in Lassen Co., who have commenced to keep the Sabbath by reading. They wish to know if it is "not possible for the Adventists to send them help in the shape of a living preacher."

A regular appeal comes from Washington Territory saying, "There are a few here that are trying to keep all the commandments of God. There are four of us, all heads of families, who have covenanted together to keep the commandments of God, and we feel very anxious that a living preacher should be sent this way. We think that much good might be done. We meet together every Sabbath, and are trying to spread

the truth as much as is possible. Send us one to feed the sheep and lambs that are here, before it is too late. Is it not possible to have a minister sent this way? We desire an interest in the prayers of God's people."

Another letter comes from Butler Co., Mo., saying: "It is with feelings of much gratitude that I write this note. I have been receiving your most interesting, instructive, and valuable paper for a long time at some person's expense, and am very thankful. I am not the only person receiving your paper here, and the influence is greater than you might imagine. Some others besides myself are almost persuaded to be Christians; and I would to God we had some way of getting pure light on religion in this country, for surely we are in the midst of Egyptian darkness. So soon as our crops are made, we will pay for our paper. May God bless and prosper you in your good work is my prayer."

Our hearts are greatly moved by such earnest appeals. Oh! where are the men who will dedicate themselves with their all to God, and labor to help such famishing souls? May the Lord move them out. Let these seekers for light and truth share our prayers.

J. N. L.

### The Key of Knowledge.

"AND I will give unto thee the keys of the kingdom of Heaven." Matt. 16:19. "Woe unto you, lawyers! for ye have taken away the key of knowledge." Luke 11:52.

What is meant by the key of knowledge which the Lord gave to his apostle and through him to his church and people? The papist would reply that power is here granted to the popes of Rome. May we not praise God that he sent a Luther, and a host of reformers, to destroy that false claim to the keys here alluded to? But what are the keys given to Peter and the church, and which had been taken away by the lawyers of the Jewish age in its latest closing scenes? May we not suppose that the word "key" here means power, or ability to unlock the entrance to the celestial regions, the word key being used figuratively?

To chosen ministers, especially, is this power given, by their deep devotion, and humility, and zeal, to save their fellow-men from the second death, and to see them reinstated in the favor of God. And in a greater or less degree, every true follower of Christ, who has learned of him to walk in lowliness and meekness, has this power. By prayer and supplication, and by every other lawful and praiseworthy means, he labors to convert souls to God.

He who has this power makes converts to righteousness; but without this power, he only makes proselytes; and thus it was with the apostle Peter and his associates. They made converts to God, while the Jewish lawyers only made proselytes, who, when made, turned out to be ten times worse than the men who had the credit of bringing them in as converts. Proselytes do no good to the cause of God; they do not get the key; they are blind, like the Jewish lawyers in Christ's age who only wore religion as a cloak, while their hearts were full of evil.

It is a sad mistake to think of opening Heaven's door without the true key. Heaven's door has a lock which cannot be picked by the burglar; it is of no use; nothing will do but the key. There is no such thing as a Presbyterian key, or a Baptist, or a Methodist, or a Congregationalist, a Papal, Universalist, or a Lutheran key; nothing will do but the genuine key. All these churches have among their numbers godly men and women who have used this key, that is, repentance towards God, and faith in the Lord Jesus Christ. Without this, profession is vain.

Sin, sin is the burden of the good man, and he cannot rest till he is free from its weight; and he humbles himself continually, lest it again weigh him down in the dust. The lawyers in Christ's day, and many in our time, by failing to do this, fall into the error of formalism; while true repentance and brokenness of heart is exchanged for pride, and severity, and hardness of heart.

The example and teachings of Christ both contributed to form a whole system of life; and this system his followers accepted and adopted as theirs, and, with the sweet good spirit accompanying the same, have handed it down to us. But alas! the viprous race of Rome, came near exterminating the good from the earth by their errors, by their policy, by their craft, and by their power. The influence of Romanism in corrupting the nations, and thus bringing dishonor upon Christianity, and also labor and sorrow and affliction, and darkness upon the humble people of God, is now felt everywhere. From north to south, from east to west, this influence is felt

in some form or other. Luther and his associates only began the work of reform; there was a coarseness, and a severity, and a tinge of bigotry, in most of the early reformers, which they seemed incapable of throwing off at once; they had formed characters more or less affected by the church which had first nourished them, and the rough and tumble of debate with brutish papal doctors, such as Eck, and Tetzel, only aggravated the difficulty. It seemed almost impossible to retain the sweet spirit of Christ in such councils and debates as were held in those times.

It was no marvel that the reformers were severe. It seems a miracle that they did so well; but it is lamentable that the Protestant churches, instead of following out the love and zeal of the reformers, have, to so great a degree, kept up the bigotry and the heat of ecclesiastical debate and exclusiveness, to the loss of spiritual power over the heart, a power to soften and subdue men by the cross of Christ, a power to unlock the gates of Heaven for themselves or others.

Few can agonize in prayer, or labor for the salvation of men as did the early reformers. —Instead of going with their Lord in prayer for one hour in Gethsemane, they rush with one accord to a place in the temple, where the money-changers are, to learn the prices of bonds and merchandise. Instead of abiding in the upper room in prayer with the disciples, they are too often in the market-place, not to scatter light, but to mingle in trade.

All this secularization of Christianity is from Rome, who, seated on her seven hills, gave law, secular and ecclesiastical, to the world, for a thousand, two hundred, and threescore days (or years); and now her power is greater than ever. Why? Because it comes to us in many very many dangerous and subtle forms. To say nothing of the apparent power of Rome, in her bigoted membership, we have a legion of errors and influences on every hand, which have been handed down from sire to son, from the sun-worshippers of Persia in Ezekiel's time to the errors, superstitions, and habits, which were adopted from the heathen systems of the age of Constantine, and baptized into the most ancient Catholic church of Rome. And here we are; and where are the keys of knowledge? Has Rome retained them? Let the martyrs answer this question. Let the dungeons of the prisons of all Roman Catholic countries answer as the groans of a Huss and Jerome go up to Heaven.

To regain the keys of knowledge, as the church had them in the time of the apostles, the church must be as pure and as free from error as then. Then, the man of sin had not been revealed. Then, the influence of the popes and their minions had not been felt. Like some foul bird, swooping down upon its prey with terrible power, Romanism has alighted upon the earth, and good and bad have felt her influence. While the bold have fallen by the hand of cruelty, the weak and timid have been affrighted and panic stricken. Partial reforms have been effected, but the leaven of error has been everywhere at work, the Spirit of God has been grieved away, and the various sects seem weak and powerless. So long has the form of Christianity passed for the power that the gifts originally in the church have most of them been withdrawn, and the poor deluded people think it a matter of course and in the order of Heaven. Perhaps China has been more wise. See REVIEW of Feb. 18, 25, 1875.

To regain the keys, all the errors of the papacy which have corrupted Christianity and the world must be hunted out and corrected. Not an iota of papal doctrine (strictly such) can enter Heaven, for it is an abomination in the sight of God. Doctors of divinity may talk of doctrines that are non-essential; there are no such doctrines in the Bible. You might as well talk of non-essential signs in algebra or non-essential characters in arithmetic. All those doctrines which the Romish harlot has defiled by her impure touch must be restored as they were in the days of the apostles, and the church must be in the same attitude as then. While the Saviour lay in the tomb, holy women kept the Sabbath according to the commandment; so must God's people now keep the Sabbath. Paul preached on the Sabbath to Sabbath-keepers; so now it must be. Peter preached that David had not yet ascended into Heaven; so now must men teach that the reward is yet in the future. All the Bible authors, without any exception, wrote of the second coming of Christ, and we must now look for him; for the man of sin has now been fully revealed in all his hideous deformity, and then when all errors are corrected and all are humbly praying, and waiting, and working, then the keys, will be given as in apostolic time. See Acts 3:19-21.

JOSEPH CLARKE.



## Result of Time-Settling.

A FIRST-DAY Adventist minister, writing in a late number of the *Crisis* gives this doleful picture of the condition of their churches:—

"But what is the difficulty? Seemingly this. Among Adventists are exceedingly few pastors. There is little of an element of quiet and cemented pastoral union between people and preacher. Many churches are divided and broken. There is much that is unsettled, and is it too much to say—semi-chaotic? The mournful proclivity to attempted time definitions and determinations is a more or less constant source of division and weakness."

"I speak of what I might mention in an unstudied way as the positive attempted horology of Adventism, where failure brings heart-breaking—and speak tenderly too, since experience of error in any direction should give the sufferer charity and inspire moderation. Yet the writer, in a recollection of mistake for the time being, would most fervently pray and study to learn from one miss a permanent lesson of care, and never, if God will, repeat a prophetic misconjecture. The repeated precipitations and disasters of day-defining for our Saviour to come in person to earth seems to be a cause for destructive divisions."

Yes; that is the effect it has among themselves, besides disgusting the world with the very name of Adventism. Would to God they could see the truth which would save them from such folly.

D. M. CANRIGHT.

## A Frank Acknowledgment on the Mode of Baptism.

BEFORE me is a French Catholic translation of the New Testament with notes and the literal commentary "du Pere des Carrieres" in the text, approved by the archbishop of Quebec, in which I find a very candid acknowledgment on the ancient mode of baptism. In this version Rom. 6: 4, with commentary, reads thus:—

"For we have been buried with him in baptism to die to sin, that as Jesus Christ was raised from among the dead by the glory of his Father, to enter into a glorious and immortal life, so we, having merged out of the waters of baptism, should lead a new and incorruptible life."

The notes on this verse are as follows:—

"The death, burial, and resurrection, of Jesus Christ are the principal and model of our death to sin and our resurrection to grace and righteousness. Baptism is to our souls what the cross and sepulcher were to Jesus Christ. . . . The baptismal water in which, according to the ancient usage, the candidate was entirely plunged, is as the tomb in which we are buried, and from which we come forth with a new life, that is to say, the life of grace and righteousness which is given by Jesus Christ."

It is indeed better to acknowledge the truth than to cover it to uphold error.

D. T. BOURDEAU.

## Use and Abuse of the Tongue.

MAN is a social being. Language, or speech, is one of the most valuable gifts of the Creator to him. By this means thoughts are expressed and communicated with ease. If the tongue is the glory of the human system (see Ps. 16: 9; Acts 2: 26), with what a jealous care should it be guarded; for a right use of it may greatly increase the pleasure and happiness of social life, multiplying joys and scattering sorrows, or it may send grief and anguish of soul wherever its influence is felt.

It portrays the dying love of the crucified Saviour; it tells the joy and peace of pardoned sins. In strains of most lofty praise to Him who died to save us, it will join in redemption's triumphant song, "Blessing, and honor, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb forever and ever."

So important is the proper use of this member that James says: "If any man offend not in word, the same is a perfect man, and able also to bridle the whole body." "If any man among you seem to be religious, and brideth not his tongue, but deceiveth his own heart, that man's religion is vain." And again, "But the tongue can no man tame; it is an unruly evil, full of deadly poison. Therewith bless we God, even the Father; and therewith curse we men, which are made after the similitude of God."

With this instruction before us, and much more from the same writer on the use and abuse of the tongue, it certainly is to be feared that the religion of many whose pretensions are high is branded in Heaven as "vain." The grace of God can bridle and control the tongue. Health and life may take the place of poison and death lurking in the ungoverned tongue.

But in the Judgment of the great day, how will those meet their account, who have used the tongue in uttering harsh words, idle words, jesting, fault-finding, slander, back-biting, reproaches, blasphemies, &c.? And how will they meet the subjects of their abuse there? How will they meet those whom they have wounded to the very depths of the soul with misrepresentations, false reports, and shameful reproaches? How meet those who have been kept from receiving the truth, from joining hands with commandment-keepers, by an injudicious use of the busy tongue?

"But I say unto you," says Christ, "That every idle word that men shall speak, they shall give account thereof in the day of Judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned." Matt. 12: 36, 37.

In answer to the questions in the 15th, psalm: "Lord, who shall abide in thy tabernacle? who shall dwell in thy holy hill?" the reply of inspiration contains the following instruction: "He that backbiteth not with his tongue, nor doeth evil to his neighbor, nor taketh up a reproach against his neighbor."

"In the multitude of words there wanteth not sin; but he that refraineth his lips is wise." Backbiting and reproach have brought anguish and agony, shame and disgrace, to many an innocent heart. In distress David cried unto the Lord: "Deliver my soul, O Lord, from lying lips, and from a deceitful tongue. What shall be given unto thee? or what shall be done unto thee, thou false tongue?" Ps. 120: 2, 3.

There is a remedy for this evil disease, for this cancerous poison. 1. Let the fountain be cleansed, let the heart be purified; "for out of the abundance of the heart the mouth speaketh. A good man out of the good treasure of the heart bringeth forth good things."

2. Receive the instruction: "Let your speech be alway with grace, seasoned with salt, that ye may know how ye ought to answer every man." Col. 4: 6. "If thou hast done foolishly in lifting up thyself, or if thou hast thought evil, lay thine hand upon thy mouth." Prov. 30: 32.

3. Resolve: "I will take heed to my ways, that I sin not with my tongue." Ps. 39: 1. "I am purposed that my mouth shall not transgress."

4. Pray fervently unto Him in whom there is help: "Set a watch, O Lord, before my mouth; keep the door of my lips." Ps. 141: 3. "Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength, and my Redeemer." Ps. 19: 14.

5. Let confession be made of past wrongs; lift off the mantle of sorrow and grief, which lies like the pall of death upon the wounded. "Undo the heavy burdens, and let the oppressed go free." Honor God and his cause by great humility of heart, and contrition of spirit. Cultivate the spirit of love. "LET BROTHERLY LOVE CONTINUE." And then join in the cheerful song:—

"Oh for a thousand tongues, to sing  
My great Redeemer's praise!"

A. S. HUTCHINS.

## Your Paper.

READ it. With great care it is published week by week, and no labor is spared to make it what you wish it to be, interesting and instructive. Invaluable time is taken by our ministers in different parts of the field to write for it, and those who do not peruse it carefully may lose the most precious truths.

Circulate it. Do not destroy it as soon as read, nor stack it away in an old cupboard, nor put it on the pantry shelves, but circulate it. Hand it to a neighbor or friend, calling his especial attention to some article that will interest him.

Write for it. If you can write, and feel that you have something to say that will benefit your brethren, send in to the Office short articles explaining the march of prophecy, reporting progress, and relating, for the encouragement of others, how the Lord has prospered you. If items of interest fall under your notice in your daily or weekly paper, clip them out and send them to the Office. All, of course, cannot appear at once in the paper, but it will be used as needed.

Pray for it. Pray for its spiritual and financial success; and as you pray that it may find its way to all parts of our country, scattering truth and shedding light wherever it goes, have a hand in the answering of your own prayer by sending it abroad to those who may read it.—W. C. WHITE, in *Signs of the Times*.

## Why not Found out Before?

If the doctrines taught by Seventh-day Adventists are true, why have not our learned men found them out before?

From the time of the Reformation under Martin Luther until now, every advance step in reform has been opposed by those who were under the influence of fables and traditions of men. The famous Roman Catholic, Dr. Eck, spoke against Luther as follows:—

"I am surprised at the humility and modesty with which the reverend doctor undertakes to oppose, alone, so many illustrious fathers, and pretends to know more than the sovereign pontiff, the councils, the doctors, and the universities! It would be surprising, no doubt, if God had hidden the truth from so many saints and martyrs until the advent of the reverend father!"—*D'Aubigne's Hist. Ref.*, vol. ii, p. 59.

Sebastian Myer gives the following refutation of the above:—

"To have been a thousand years wrong, will not make us right for one single hour! or else the pagans should have kept to their creed."—*Id.*, vol. ii, p. 427.

The pagan emperor of Rome, Diocletian, in a law against Christians, A. D. 296, said:—

"The immortal gods have, by their providence, ordained and established that which is true and good. Many wise and good men are united in the opinion that this must be maintained without alteration. These we dare not oppose, and no new religion ought to venture to blame the old; for it is an enormous crime to pull down that which our forefathers established and which has dominion in the State."—*Rose's Neander*, vol. i, p. 84.

John Locke, the great Christian philosopher, says:—

"An error is not better for being common, nor the truth, for having lain neglected; and, if it were put to vote anywhere in the world, I doubt, as things are managed, whether truth would have the majority, at least while the authority of men, and not the examination of things, must be its measure."—*Essay on Human Understanding*, book iv, chap. 3, sec. 6, note.

## The Value of a Religious Newspaper.

THE *Weekly Review*, in soliciting the assistance of its readers for promoting its circulation, makes some very suggestive remarks concerning the value of a religious newspaper. Take the newspaper now in your hand, which costs eighteen shillings per annum [the price of the REVIEW is \$2], and see if there be not a standard of value which will show up the amazing cheapness of the article. There are forty columns on an average filled up with reading matter after deducting the necessary space for advertising. About one-half of this reading matter consists of carefully made selections from what is already in print somewhere, but not generally accessible. We mention this as an item in its value. The very selection of a paragraph, an article, or an item of news is a guarantee that it is at least worth reading. Some reason must exist for its being chosen by the editor in preference to others that have been passed by. However perfunctorily this department may be managed, every selected article has at least to be read and pronounced upon. In fact the selections in any judicious paper embrace the richest thoughts of the ripest minds in all ages, and the experience of the best men. Those little paragraphs, which seem to have been chosen only to fill just so many inches of space, often condense the most important facts and truths.

Let the reader examine the successive issues of his newspaper, and he will wonder at the range which it takes over the whole domain of productive thought. Here will be a brief exposition of some important principle; there some archaeological discovery; here a happy contribution on some great truth; now a strong polemic against infidelity and error; then an encouraging article on the progress and triumph of our faith. But it is useless to particularize, since the largest enumeration would fail to be exhaustive. We are amazed to discover how the newspaper brings the whole world of science and philosophy under contribution, to advance the knowledge and promote the interests of the reader.

We admit that much of this is hastily written. Grant in all its pathos the melancholy complaint of poor Hugh Miller about "the shavings of his mind rolling off dry and crisp upon the floor." After we have made the largest reduction which even a captious criticism may propose, there is a priceless value in the matter in the newspaper

which we cannot estimate. We shall often find the best thoughts of living men, carefully considered, and used by them in other and larger forms, but all the better for being compressed into the terse expressions which a newspaper demands. Often there are discussed those profound principles which underlie all the activity and life of the age to which we belong, and we are thus brought into sympathy with the ideas which are ruling the world.

We make a great mistake if we throw aside our paper after a hurried glance at its contents. That family which receives not its weekly newspaper misses the cheapest and most efficient educational instrument that can be found. Our deep conviction is that a good newspaper is the cheapest and best vehicle for disseminating truth that human wisdom has devised. We are only beginning to discover in this country the power for good or evil possessed by the press. It has a distinct function from that exercised by the pulpit, and might be used as a mighty power for good.

## Earthquake.

NEW YORK, July 4.—Mail advices from Ban-  
anzailla, United States of Columbia, bring additional accounts of the destructive earthquake at Cucuta. The story of the catastrophe is confirmed in all its horrible details. A private letter dated Salazar, May 25, says that the number of dead is calculated at three-quarters of the entire population. The few families that are saved are now on the outskirts of what was the city, living on what they can procure; but they will soon be obliged to retire, as the putrefaction of the dead bodies will not allow them to remain. It is heart-rending to see the wounded, who can have no care, and who cannot remain long alive in their present condition. Four hundred mules were killed in the streets, and as there is no one to remove them the stench is becoming frightful. The villages destroyed are San Cristodol, Tarina, Quasimo, Capacho, San Antonio, Labatera, San Juan de Urefia, Rosario, and San Carjetaro. The storehouse of Querto de Los Cachos was sacked and burned by bandits.

Another letter says that such was the violence of the shock that not a single house remained standing, and the monuments in the cemetery were thrown down, and many of them removed a considerable distance from their original sites. In thirty seconds, the city of Cucuta was converted into a mountain of ruins. This horrible blow resulted in the death of more than ten thousand persons, in addition to another thousand who were seriously wounded and bruised. Great numbers of haciendas have been destroyed and hundreds of houses in the country overturned, leaving the people homeless and consigned to poverty. Many of the trees were torn up from the roots, and small hills were opened like a melon. The cause of the catastrophe is of course unknown, or the precise place of its first manifestation. Some suppose that the volcano of Sahatera, which was in eruption in 1840, is again breaking out, while others say that a new volcano has appeared in the hills of Giracha. It is thought the government will appoint a scientific commission to investigate the nature of the catastrophe.

A private letter from Bucaramanga of May 25th says: "In Piedecuesta the town hall is destroyed, and in Pampeluna the cathedral is in ruins."

A telegram from Hon. A. Guille Parra, to President Perez, dated Bucaramanga, May 24th, says: "Earthquakes continue. Last night the cathedral in Pampeluna fell. Great alarm and great devastation throughout the valley of Cucuta."

A dispatch from Locarro, dated May 24th, says: "The situation is assuming a grave aspect, and sickness and starvation in Pampeluna are increasing." A telegram from Chignin-  
quira, of May 22d, says: "The shocks are repeated. Two last night one to-day. Great alarm exists among the people, and appeals for help were being circulated through all cities of Columbia, and most liberal responses were being made."—*Detroit Tribune* of July 8.

LONDON, July 8.—A letter from Buda Pesth confirms the report of the destructive character of the recent storms in Hungary, and says that twenty-eight bodies have already been found, while over one hundred people are missing. The destruction of property on the mountain slopes was fearful. No villas on the upper ground entirely escaped. Hundreds of people are destitute and homeless. Subscriptions have been opened and relief is being liberally given. —*Battle Creek Daily*.

## "LOVEST THOU ME?"

How oft this question to my heart do I propound:  
 Lovest thou the Lord supremely? doth this love  
 abound  
 As well when care and sorrow weigh thy spirit  
 down  
 As when thy joyous eyes almost behold the crown?  
 True love 'twixt friend and friend by grief is puri-  
 fied,  
 Its once impetuous waves by trial pacified;  
 A placid stream it flows, but far more deep and  
 strong  
 Than when its current swept so recklessly along.

So God, with wisdom that we cannot fathom now,  
 Ofttimes requires us beneath his rod to bow,  
 That we a deeper, holier love for him may feel,  
 And, grateful, kiss the hand that only smites to  
 heal.

Would we the test endure, and prove our love sin-  
 cere,  
 We may not fold our hands and sit down idly here;  
 The charge to Peter given his love to manifest  
 To each regenerate heart in some form is addressed.

Feed thou my sheep. How blest the charge thus  
 given; O God,  
 Well may we humbly bow and meekly kiss the rod,  
 If by its scourging we at length may fitted be  
 To feed thy scattered flock, and lead them home to  
 thee.

Not those alone who stand as teachers of the word  
 May have their names enrolled as shepherds of the  
 Lord;  
 The humblest child to God some straying soul may  
 lead,  
 And thus each day may help the Master's flock to  
 feed.

JAMES C. CLEMENS.

Allegan, Mich.

## Progress of the Cause.

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

## Stockton and San Francisco.

THE meetings in the above places were held as appointed. At Stockton, our two evenings were spent in speaking to the few who assembled at the house of sister Schrack. Several of those who were keeping the Sabbath have moved away. Some who said they would keep the Sabbath have given it up. Still, a few, all sisters, resolve to keep up their meeting together. Sister Schrack was appointed for the present to take the lead of their meetings. It was the testimony of all that the tent was there in a very unfavorable time. Matters over which our brethren with the tent had no control, called the attention of the people in other directions. The people in Stockton have not yet had a fair chance to know our views. If the few who are there prove faithful, they may yet see others added to their number.

We had a good attendance on the preaching of the word in San Francisco, both Sabbath morning and first-day evening. The Lord gave liberty in speaking. We were pleased to see new and interested countenances in our congregation, as well as to see the older ones feasting on the truth. The meeting of the legal church society held first-day morning moved off harmoniously, and it was voted first to accept the lot on Laguna St., San Francisco, between Tyler and McAlister Sts., purchased by a committee of three as a building lot for the church.

They also voted to build a church upon the lot. Voted to invite Bro. O. B. Jones to prepare and submit to the society on Tuesday evening, July 6, plans and specifications for a church 40x70, with an unfinished basement. The brethren are fully aroused to the importance of the enterprise. Our daily prayer is that God will give us all wisdom in this matter to move calmly in his opening providence.

J. N. L.

## Flint, Mich.

OUR tent-meetings commenced here Friday evening, June 11, and have continued without intermission till the present time, nearly four weeks. The attendance has been good all the time, and we think a healthy interest is awakened. The attendance has sometimes reached many hundreds. Some, however, have ceased to come since the Sabbath has been introduced. We have had two Sabbath meetings, both of which were largely attended. At the last one, a class was formed, consisting of twenty-three members. This is a nucleus around which we hope to gather many more. We do not think we shall be able to leave the city this summer, but shall be under the necessity of moving the tent probably twice, so that all the people may hear. We have as yet seen but few from the country; and we find it costs extra effort to arrest the attention in so large a place, this being a city of about 10,000

inhabitants. We have sold about twenty-five dollars' worth of books.

We hope to be remembered in the prayers of God's people, that his work may prosper in our hands. We shall be happy to see any of the friends of the truth from the surrounding churches at our Sabbath meetings, as long as the tent remains here. We have thus far been much cheered by their presence.

D. H. LAMSON,  
E. R. JONES.

July 6, 1875.

## Coles Co. Ill.

I PITCHED the tent in this place June 25. Have been here ten days, and spoken twelve times. The congregations range from one to two hundred. Some have already signified their determination to keep the Sabbath; among them is a young man preparing for the ministry, who is a member of the Methodist church.

The weather has been so very bad that but few have come in yet from the country, but the interest is gradually deepening and widening. This town has about one thousand inhabitants.

Brethren pray for the work here.

C. H. BLISS.

Oakland, Coles Co., Ill., July 5, 1875.

## Indiana.

CLOSED tent labors at Ligonier, Noble Co., July 4. The interest continued good until the close. The congregations were large from the first. Each Sunday night the tent has been filled, and often all could not be seated.

We have met with some open opposition, but it has only served to increase the interest. The tent remained nearly six weeks. Have given about fifty-five discourses. The last two Sabbath meetings were excellent. The social meetings were very cheering. Many testified of their determination to obey the truth.

The last Sabbath, we took a vote to ascertain who had determined to observe the truth as presented; we were much encouraged to see forty-three rise up. Thirty-two signed the covenant. The town hall has been engaged, and Sabbath meetings appointed. Sold forty dollars' worth of books, and obtained twenty-seven trial subscribers for REVIEW.

On account of the sickness of Bro. Kenyon's family he has been called away, so I have labored alone for the last three weeks. The tent is now pitched at La Grange, La Grange Co. We hope, through the blessing of the Lord, a good work will be accomplished.

S. H. LANE.

## Todd Co., Minnesota.

HAVE been with Bro. W. B. Hill at Burnhamville and Greenwood for about three weeks. Some twenty-five, the heads of families, have taken a firm stand to obey the truth. Sabbath-school and prayer-meeting have been established at each point. The brethren here seem very earnest and faithful in the tract and missionary work, and the result is a good interest to hear in the community around. We expect to pitch the tent at Round Prairie in this county immediately after camp-meeting.

Pray for us. F. W. MORSE.

## Report of Meetings in Vermont.

LEFT home June 9, to attend the T. & M. quarterly meeting at Jamaica, which was held June 12-13, according to appointment. There met Bro. and sister Hutchins, and joined them in their earnest effort to get the church into working order, and where a greater degree of union might prevail among the members. Our hearts were made glad to hear some confessions that were made, and we felt that the power of the enemy was being weakened. When a call was made for those who had lost their first love, and for backsliders and those that had never made any profession of religion, who desired the prayers of God's people, to come forward, almost the entire audience responded. Among them were two young men that, to our knowledge, had never manifested any seriousness before, and if we could judge by their appearance, the Spirit of God was operating on them in a powerful manner. By rising upon their feet they expressed their determination that henceforth they would keep the Sabbath of the Lord.

On Monday, the 14th, at a meeting appointed at 4 P. M., we attended to the ordinances of baptism and the Lord's supper. We felt that our work for this church was done for the present. I wish to notice one fact that was a matter of encouragement to me, and also to the church. As I arose

to address the church, I saw before me eight individuals who thirteen months ago, when I was holding meetings there, offered themselves as willing candidates to follow their Master in the ordinance of baptism. Five of the candidates were sisters, their ages ranging from 11 to 22 years. All remain steadfast, their interest increasing. If an older sister could be brought to feel the claims which God has upon her, the parents might well say, "As for me and my house, we will serve the Lord."

The 17th, at 10 o'clock, met with the little church at Andover, at the house of Bro. and sister Pierce. Bro. P. has been brought near death's door, yet God has prolonged his days. We were glad to find them striving for victory. We tried to speak encouraging words to them. We hope God will add to this church such as shall be saved.

Sabbath morning, the 19th, met with the church at Bristol. Our hearts were made glad by finding the house nearly filled with brethren and sisters from Granville, South Huntington, Starksborough, and adjoining towns, and some that had embraced the truth since we were there in February last. The Lord has been working for this church. While I was speaking, Bro. and sister Hutchins arrived, and, though not feeling usually well, Bro. H. spoke in the afternoon.

June 20, after a prayer and social meeting, we attended to the business of the T. & M. Society for this district, also of the general quarterly meeting of the T. & M. Society. After a discourse by Bro. H., we repaired to the water where five followed their Lord in the solemn rite of baptism. We returned to our home with a glad heart, thanking the Lord for his goodness and willingness to help those that try to seek him with all their hearts.

L. BEAN.

## Tennessee.

BRO. E. B. LANE organized a church of thirteen members here four years ago this spring. All are still in this State except Bro. McCune, who moved with his family to Wisconsin. We are very anxious that he should return. We believe he could do much good here, as he was the first to introduce the truth in our vicinity. Seventeen Sabbath-keepers are the result of his work (with the assistance of Bro. E. B. Lane, who has made us two visits). A great many more are interested. We have Sabbath-keepers in East, West, and Middle Tennessee. Is not that some inducement for a preacher to come to this State? We have a little company of six church members and ten Sabbath-keepers, who meet every Sabbath afternoon. We have good meetings. Six of us take part in prayer, and I believe the Lord is with us. Could you hear the anxious, heart-felt prayers that are offered up to God for help, and see the tears that are shed, you certainly would remember us.

What a source of happiness it is that we are permitted to pray; and how soon our sorrows will all be turned into joy, and God will wipe away our tears. What a happy privilege to work for a crown in Christ's kingdom! Who shall get it? I am at times so anxious to see Christ and be with him that I grow impatient, yet I must wait. He is waiting for all the faithful to be gathered. Who can sound the depths of God's love for those who serve him in truth—according to his truth which he has given us? And how the precious truth spreads! The honest-hearted are receiving it daily. It bursts up here and there, like springs of pure water, inviting the passer-by to take a sup. I long for the time to come that the water of life shall be given to those who love God.

MARY A. REMLEY.

## My First Adventist Meeting.

THROUGH the kind providence of our dear Lord, I have been permitted, for the first time, to look upon the countenances of a few of those whom I believe to be the chosen people of God.

Through an invitation from Bro. Wm. Cottrell, elder of the little company of Seventh-day Adventists at Bowersville, I attended their quarterly meeting, held Sabbath and first-day, June 26 and 27. Such a profitable season I never before enjoyed; but through the help of Jesus, I expect to increase in love, knowledge, and pure, heart-felt religion. I expect to become more like the people of God, and that my past joys will seem as nothing; for as God, who is all love, fills our hearts with love from on high, we learn that we

can love our brother as ourselves. God always opens his store-house for those who love him and keep his commandments, and supplies them with a joy and peace that commandment-breakers know nothing of, neither can they know until they respect the commandments of God more than the traditions of man.

There was a people once who all cried out saying, "Away with this man, and release unto us Barabbas." Those people will cry, in the last day, for the rocks and mountains to fall upon them, to hide them from the wrath of Him whom they condemned.

To-day we have people all around us who are by their actions, saying louder than the Jews of old, Away, away, with the commandments of God, and release unto us the sweet traditions from the honeyed lips of the man of sin. These also will cry in the last day, Rocks and mountains, fall upon us. But let me tell you, my friends, before it is too late, your cries will be all in vain. It will be impossible to flee the wrath of our soon-coming Lord. Oh! that my friends would understand that in order to gain a home in the earth made new they must keep both the commandments of God and the faith of Jesus!

I shall never forget what I have learned by meeting with the dear brethren and sisters at Bowersville. I have learned that those who keep the commandments of God, and love his appearing, think it no trouble to take their families over one hundred miles in a wagon to spend a Sabbath with their brethren and sisters in prayer and praise to God. I have learned that it is possible to love God with all our heart and our neighbor as ourselves. I have learned that the people of God can forsake father or mother, sister or brother, for the love of Him who died to save them from the agonies of the second death. Their faith is my faith, their God is my God.

Pray for me, dear brethren and sisters at Bowersville, pray for the lonely stranger, who loves you with love deep and unchangeable. J. R. PURINGTON.

## Minnesota Camp-Meeting.

WE have just returned from our good camp-meeting at Eagle Lake, Minnesota; and I can say truly it was the best camp-meeting I ever attended. The straight testimonies from our beloved Bro. and sister White, and the stirring sermons from Bro. Smith and others, all accompanied with the Spirit of the living God, made it truly a feast of fat things. The testimonies from the brethren and sisters generally, and the spirit of humility and promptness that was manifested, were truly encouraging to me. I feel more than ever that the work of the Lord is onward, and I want to dedicate myself fully to the Lord and his work, that I may be prepared when the Lifegiver shall come to stand with the remnant people of God on Mount Zion. HENRY YOUNGS.

Delavan, Minnesota.

## Minnesota Conference.

THE fourteenth annual Conference of the Seventh-day Adventists of Minnesota was held as appointed in REVIEW, at Eagle Lake Station, Blue Earth Co., Minn., June 24-29, 1875. Eld. Grant in the chair. Opening prayer by Eld. Curtis. Delegates called, and 27 responded, representing 23 churches. One church not represented.

Churches and delegates as follows: Stewartville, O. W. Pierce and Wm. Harper; Greenwood Prairie, Daniel Mc Alpine; Pine Island, H. F. Phelps; Medford, F. Douglas; Wells, C. Kelsey, D. P. Curtis; Rice land, Hans Rasmussen; Maiden Rock, A. M. Howard; Concord, A. H. Van Kirk; Otranto, L. E. Milne; Hutchinson, J. M. Comer, John Estas; Mankato, H. C. Bullus; Golden Gate, Jens Mortenson; Kenyon, J. W. Ellis; Tanhassen, R. S. Johnson; Chisago Lake and Cambridge, Charles Lee; State Center, C. Nelson; River Falls, John Olive; Lake City, Peter Lindblad; Grove Lake, R. Richardson and John Emmerson; Litchfield, Nels Swanson; West Union, T. S. McDonald; Sibley, Alfred King; Blue Earth City, Geo. M. Dimmick; (new churches) Kingston, North Kingston, W. H. Hall; Koronus, C. Black.

The church at Corinna was taken under the watchcare of the Conference.

Voted, That all brethren in good standing be invited to take part in the deliberations of this Conference.



The minutes of last Conference being next in order they were read. No objections being offered, they stood approved.

*Voted*, That the President appoint the committees.

The committees appointed were as follows:—

Auditing Committee, John Emmerson, John Olive, Peter E. Hanson, T. S. McDonald, Jos. House, and Hans Rasmussen. Committee on Credentials and Licenses: D. P. Curtis, W. I. Gibson, Thomas Harlow. On Resolutions: A. H. VanKirk, H. F. Phelps, Chas. Lee. On Nominations: W. B. Hill, O. W. Pierce, R. S. Johnson.

*Voted*, To adjourn to call of Chair.

#### SECOND SESSION.

Report of Committee on Credentials and Licenses presented. It was accepted and the committee discharged. By motion, each was considered separately. The credentials of Brn. Stephen Pierce, Harrison Grant, and D. P. Curtis, were renewed.

*Voted*, That Brn. W. B. Hill, L. H. Ells, and Geo. M. Dimmick, be ordained and receive credentials.

*Voted*, That the following receive licenses: F. W. Morse, C. Nelson, John I. Collins, H. F. Phelps, Daniel Call, Peter Lindblad, J. F. Butterfield and C. Larson. The names of Peter Errb, and L. H. Decker, referred to the Conference Committee.

It was suggested by Bro. Lee that Bro. Lindblad be ordained. Referred to Conference Committee.

After some remarks by Bro. White, he moved that Bro. Lee's credentials be renewed. Carried. Bro. White also moved that sister Julia Lee receive license. Carried. Adjourned to call of Chair.

#### THIRD SESSION.

Prayer by Bro. Lee.

Report of the standing of the Conference was then read, showing the following: No. of churches, 28; No. of members, 700; No. of ministers, 6; No. of licentiates, 9; amount of s. b., \$2600.00. This report is not definite on membership and s. b., all reports from churches not being complete.

Report of Treasurer showed the amount of money received during the year to be, \$2396.91

Pd. out, 1605.56

On hand, \$791.35

Report of Nominating Committee was received, and committee discharged. They reported as follows: For President, H. Grant; Executive Committee, H. Grant, I. Z. Lamb and Nels Swanson; Secretary, D. P. Curtis; Treasurer, W. I. Gibson. Thinking that our ministers should not be cumbered with the office, and that the secretary really ought to be one who was at home most of the time, Eld. Curtis thought he should be excused. It was moved to amend the report of the Committee by substituting the name of O. W. Pierce. Carried. The report was then adopted with the amendment, and the persons named elected to their respective offices.

Report of Committee on Resolutions was next in order. They submitted the following, which was adopted unanimously:—

*Whereas*, The resolutions passed at the Iowa Camp-meeting are in the main applicable to us, therefore,

*Resolved*, That we adopt them with such amendments only as will make them suitable to our situation.

*Resolved*, That, notwithstanding the very unfavorable circumstances under which we have labored on account of the inclement weather, we esteem it a privilege to express in this manner our gratitude to God for his great blessing bestowed upon us at this camp-meeting.

*Resolved*, That we thankfully recognize the fact that never before was there such evidence of the truthfulness of our position in reference to the fulfillment of prophecy as exists at the present time, the lapse of years adding elements of strength instead of weakness to the theory of present truth.

*Resolved*, That we see in the manner in which the truth is making its way among the people of foreign tongues, the unmistakable evidence of the hand of God which is carrying the message, in fulfillment of the prophecy, to nations, kindreds, tongues, and peoples.

*Resolved*, That we hail with joy the evidences of the prosperity of our cause upon the Pacific Coast, as manifested especially in the organization of the Pacific S. D. A. Publishing Association, and the establishment of *The Signs of the Times* in Oakland, California; and we recommend to

our brethren, who are able, to take stock in that enterprise, and thus aid it to reach at once a self-supporting position.

*Resolved*, That we express our appreciation of the cheering reports received from Eld. J. N. Andrews, missionary to Europe, of the wonderful work of God in preserving and bringing to light the ancient Sabbath of the Lord in that part of the world; and we hereby extend our fraternal greeting to the Sabbath-keepers of Europe.

*Resolved*, That we tender our thanks to the General Conference for the help furnished us at this camp-meeting; to the Camp-meeting Committee for their efficient services during the meeting; and to the people of Eagle Lake for the candid hearing and the courtesy manifested toward us on this occasion.

*Voted*, That the Mankato church be allowed to retain their s. b. the coming year to assist in paying for their church.

By order of the Conference, the President appointed as Camp-meeting Committee, Peter E. Hanson, W. H. Hall, and Allen Moon.

*Voted*, That the East Hutchinson church be dropped from the records of the Conference. This was because of the Hutchinson and East Hutchinson churches being united.

The subject of Bro. Grant's having some help in his labors came up, and it was voted to let him select such help as he desired and needed.

Brn. Wm. Hill, of Grove Lake, L. H. Ells, of Medford, and Geo. M. Dimmick, of Blue Earth City, were set apart to the solemn work of the ministry.

*Voted*, That the doings of this Conference be published in the REVIEW.

Adjourned *sine die*.

HARRISON GRANT, Pres.

H. F. PHELPS, Sec.

#### CONFERENCE DIRECTORY FOR MINNESOTA THE PRESENT CONFERENCE YEAR.

##### PRESIDENT.

Harrison Grant, Medford, Minn.

##### EXECUTIVE COMMITTEE.

H. Grant, Medford, Minn.

I. Z. Lamb, Pleasant Grove, Minn.

Nels Swanson, Litchfield, Meeker Co., Minn.

##### TREASURER.

W. I. Gibson, Rochester, Olmstead Co., Minn.

##### SECRETARY.

O. W. Pierce, Stewartville, Olm. Co., Minn.

##### CAMP-MEETING COMMITTEE.

P. E. Hanson, Litchfield, Meeker Co., Minn.

W. H. Hall, Kingston, Minn.

Allen Moon, Eagle Lake, Minn.

#### All Can Do Something.

THIS language is applicable to all intelligent, accountable beings who are placed in a sphere in which labor is possible. It is a very good thing to pray in our closets and in our families, and to speak and pray in public assemblies; but this is not all we have to do; we must be workers in every sense of the word. We must be doers of the word, and work while the day lasts; then our Lord can say unto each at his coming, "Well done, good and faithful servant, enter thou into the joy of thy Lord."

"Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of Heaven; but he that doeth the will of my Father which is in Heaven." We shall not do the will of God unless we are faithful workers. In the message to the Laodiceans, Jesus says, "I know thy works." There is very much implied in this. Talking is no doubt included in works; but there is something more to be done. Talk is said to be cheap, but labor costs something. The promise is to be verified to those who trust in the Lord and do good. Those who pretend to trust in the Lord, yet do nothing, resemble a certain class who are always waiting for "something to turn up;" but those who not only trust but do, will turn something up. The latter class will not always wait for circumstances, but will often make the circumstances; and, instead of waiting for the tides and winds to move them along, they will go against them. Many, because they cannot do some great thing, will do nothing. All cannot stand in the sacred desk and proclaim the truth with acceptance; but they can preach by example, by "ordering their conversation aright," and by working in the tract and missionary cause, distributing the silent messengers, and thus prepare the way for the living teacher.

If there is but one talent, it should be used to the glory of God. It matters not whether it is a talent of mind or influence, or a talent which gives strength to labor in body, or a talent of means; all should be used. All are

required to do what they can. If one has not five or ten talents of means, it is his duty to make a sacrifice, or to save something by economy. "Gather my saints together unto me, those that have made a covenant with me by sacrifice." Ps. 50:5.

The rich can sacrifice as well as the poor, yet it seems to be harder for them to do it. The rich man who is worth \$100,000 would not be making so much sacrifice by giving \$50,000 as the poor man worth \$1000 would by giving \$500. On this principle, we can see how the poor widow who cast in her mite gave more than the rich who cast into the treasury of their abundance. It is plain that none are exempt in this matter of using talents; but of those who have none, as where nothing is given, nothing is required.

As it is established that all can do something, the question arises, How can they do it? We will mention only one or two ways to which we have alluded. Make a sacrifice by denying appetite—denying self. Bow not down to fine clothes, that is, to indulge in extravagant dress. Be not enslaved by tobacco, tea, or coffee, or any hurtful indulgences. There are many things with which we can profitably dispense. We can do something by economy. There can be no doubt but that "economy is a Christian duty." Some may inquire, How shall one exercise it? How did our forefathers practice it? Did they not "light the fires of economy and industry"? Did they not go with little clothing and without shoes, through the cold and snows of winter, when even their foot-prints in the snow were marked with blood, to gain their liberties? If they could do all this to throw off the yoke of an earthly sovereign, should not we, who profess to be looking for the soon-coming of Christ, have far more zeal in rescuing the people from the bondage of Satan?

All should act well their part on the stage of life, and we cannot adopt a much better motto than the following lines of Longfellow:—

"Let us, then, be up and doing,  
With a heart for any fate;  
Still achieving, still pursuing,  
Learn to labor, and to wait."

WM. PENNIMAN.

#### Rejecting the Truth.

A FEARFUL responsibility rests upon those who hear the third angel's message; and there is danger in trifling with the mercy of God and rejecting his warnings. Some over two years ago, during a course of lectures given by one of our ministers in Manona Co., Iowa, one family consisting of ten persons became interested in the truth, and were "almost persuaded," if not quite, that "these things were so." But when the minister spoke of the commandments and the Sabbath, one of their church associates, "a good Methodist," said, "These are the people I told you of; they worship the Sabbath, and reject the Saviour," and much more equally as absurd and untrue.

From this time, the mother, who was the leading mind of the family, took a decided turn, and was as much opposed to, as she had hitherto been in favor of, the truth. The minister pleaded the necessity of obedience to the commandments of God in order to insure his favor; but the mother said she *knew* she was accepted of God, and was living in his favor. As evidence that her course was right in his sight, she said that the Lord had given her a kind husband and eight children, all blessed with perfect health. She had sought "first the kingdom of God," and worldly prosperity had been "added" unto her. The eldest son, however, embraced the truth, in consequence of which he met with opposition from his mother. Other members of the family believed, but were held back by the mother, who had had the light of God's truth presented for her acceptance, but would not yield.

Let us look at the sad sequel. Thirteen months passed away, and she was called to mourn over the death of a daughter. A little more than another year rolled its round, and her second and youngest son, a dutiful and loving lad; the pride and dependence of that fond mother, and the staff of the father's age, is borne to her arms a dripping, lifeless corpse. He had gone without a moment's warning to the cold embrace of that last of enemies, death. And what seemed more strange than all, the same minister who had brought to her the message of truth carried to her her lifeless boy, although not residing in that place. On being told that he was dead, she exclaimed, "Those feet are on the other shore! He is with Jesus!" Still, when it was intimated that persons after having been in the water two hours had been restored, she was anxious that every means should be used to bring him back to life. Was it not inconsistent, and even cruel, to try to bring that son from the presence of the Saviour to the sorrow and care of mortal life again? The

eldest son, on hearing of the sad accident, hastened to the scene of mourning. Mother, said he, why is this? She replied, I do not know. He then referred her to the rejected commandments, quoting the words, "I am a jealous God, visiting the iniquities of the fathers upon the children unto the third and fourth generations of them that hate me, and showing mercy unto thousands of them that love me, and keep my commandments."

From this sad circumstance, let others take warning how they turn a deaf ear to the voice of mercy and truth, lest the day come when they shall weep and lament for "their miseries that shall come upon them;" when they shall hear from the Almighty, "I have called, and ye refused. Ye have set at naught all my counsel, and would none of my reproof;" wherefore, "I also will laugh at your calamity; I will mock when your fear cometh."

ADDIE McWILLIAMS.

Soldier Valley, June 28, 1875.

#### The Sabbath Question.

##### TESTIMONY OF THE "FREE METHODIST."

VERY many of our Free Methodist friends admit the necessity of coming out from the world and being separate—of becoming a peculiar people. They lament the errors of the M. E. Church, and deplore its conformity to the fashions and customs of the world. They acknowledge the necessity of exact and implicit compliance with the requirements of God's word; but when the Sabbath is spoken of, they fall back upon—"All the people keep Sunday"—"custom of the country," &c. The following extract from the leading article of the *Free Methodist*, published at Aurora, Ill., Lewis Bailey, editor, dated Aug. 8, 1872, should have weight with our Free Methodist friends, and is certainly interesting as the voluntary testimony of the leading organ of that denomination on the binding obligation of God's holy Sabbath:—

"What is the voice of God upon this subject? We say, Voice of God, because from him alone emanates, originally and exclusively, moral precepts and commands. There can be but one source of moral law, and the Supreme Being alone can be that source. The will of God concerning the Sabbath is to us made known in his word; and the interpretation of that word in favor of keeping the day holy, as a day of repose and religious devotion, is confirmed by his providences in every age and clime.

"The original command as given by Moses, although not reiterated in the New Testament, stands as a part of the ten, not one of which has ever been revoked. \* \* \*

"In view of many considerations, of which a few have been above presented, we discover that God, the great moral Lawgiver, has, in his word, by his providences, and by his Spirit, through his saints in all ages, reiterated the command: 'Remember the Sabbath day to keep it holy.'

"With those who walk by faith, the Bible settles all controversy. The word of God is their sufficient rule of faith and practice; but with infidels the voice of reason must dictate whether the Bible is right and consistent. Every argument of those who favor the Continental Sunday is drawn from reason, and not supported by revelation. The whole fabric that they rear rests upon the discriminations of human judgment, and that judgment gives life in this world a pre-eminent position. Herein is to be found the chief cause of such antiscipitural conclusions among wise men and modern divines. \* \* \*

"If Mr. Beecher, and the preachers and editors that admire and follow his pernicious ways, are determined to be cupbearers to these classes of persons, while Belshazzar-like they desecrate what God sanctified unto himself; if men of influence, skilled in the use of sophistry, are resolved to furnish fuel to feed these fires of hell in fallen human nature; if not all the days of labor only, but the sacred fragment of holy time broken from eternity and thrown into the calendar of human life, must be given to gratify and lust by law, it is high time for God's people to awake and sound the note of faithful warning until unwary souls be fairly put upon their guard, and until evil workers are revealed in all the deformity of their real character."

May the Lord help us, to whom he has given the clear light of his glorious truth, to realize the need of awaking—of being willing to make cheerful sacrifice, that the warning may be faithfully sounded, and honest hearts may be united in keeping the commandments of God and the faith of Jesus.

CHAS. B. REYNOLDS.

BIRDS in Germany have been taken under government care. The minister of public instruction has desired all school-teachers to interest their pupils in the protection of useful birds.

## The Review and Herald.

Battle Creek, Mich., Fifth-day, July 15, 1875.

### Eastern Camp-Meetings.

INDIANA, .....	August 5-9, 1875.
MICHIGAN, .....	" 10-17, "
VERMONT, .....	" 19-24, "
NEW ENGLAND, .....	" 26-31, "
MAINE, .....	Sept. 2-7, "
NEW YORK, .....	" 9-14, "

### The Camp-Meetings.

FIVE camp-meetings have been held the present year with the very best results. We think our brethren in each of the several States where they have been held will agree with the statement that they have been the very best camp-meetings they have ever enjoyed. We can plainly discern the fact that each year our people are standing on higher ground, and that the yearly additions to our numbers are persons of greater moral value and influence than formerly.

There is a good state of union existing in the western Conferences, and the prospects of future success are encouraging. Our object at each meeting has been to relieve from embarrassments, encourage active co-operation, and leave a feeling of good cheer upon the minds of all.

We here notice with the greatest pleasure the tender care with which our wants were supplied upon the several camp-grounds of Iowa, Illinois, Minnesota, and Wisconsin. We would mention particularly the affectionate attention of the newer friends at the last camp-meeting at Sparta, Wis., which was by no means the least.

After a few weeks of that rest which change gives, we take up the Eastern Camp-meetings as suggested at the head of this column. Probably Mrs. W. has never been able to hold the attention, and move the hearts of the people as now. Bro. Smith is getting the camp-meeting armor on. He adds to his ever clear manner of presenting the truth of God, a force and earnestness which make him eminently useful at these great annual gatherings of our people. And God be thanked that he gives the writer great freedom in his word, and makes him very happy in speaking words of good cheer to all fellow-pilgrims.

Let each of the eastern camp-meetings be full of success. Let there be a general turn-out at each one of them. Take time, dear friends, and be in season, and remain on the ground until your camp-meeting breaks up. Come praying, stay working, and go home rejoicing.

JAMES WHITE.

### North Pacific Mission.

THE success which has attended the North Pacific Mission is a cause of devout gratitude to God, the Author of all good. And we have not lost the least degree of interest which we have ever felt in our very dear brother and sister Van Horn, who have so faithfully labored in that destitute missionary field. May the Lord crown their future labors of love with still greater success in time to come.

During the present year we have repeatedly requested Bro. Van Horn by letter to state the financial condition of the mission, and if he had wants to report them and they should be met. As our letters, probably, have not reached him, we take this public manner of stating that particulars will meet prompt attention at the next session of the General Conference, or at a later date.

JAMES WHITE.

### European Mission.

OUR American brethren feel the deepest interest in the work in Europe as reported by Eld. Andrews. They offer many earnest prayers to God for our dear brother, that he may be guided in wisdom, and that great success may attend his efforts. And while they give him their prayers and their full sympathy, they inquire, What more can we do? If Eld. Andrews needs means to carry on the work, he has only to state what the cause in Europe really needs, and the General Conference will promptly forward it to him.

JAMES WHITE.

Some one left a spring wagon seat on the camp-ground at Sparta, Wis. It is left with Orcutt Burr, Leon, Monroe Co., Wis., where the owner can prove property and obtain it.

### France.

It is generally estimated that the destruction of property by the inundations in the southwestern portion of France will amount to 300,

000,000 of francs. The number of persons who perished is estimated at 3,000.

President MacMahon continues his tour through the inundated district.

### China and Japan.

CHINA has appropriated \$60,000 for representation at the Philadelphia Centennial Exposition. The local government of Hong Chow proposes to send independently \$15,000 worth of porcelain and silks.

A great Typhoon visited Hong Kong May 31. The steamer Poyang was wrecked near Macao, and one hundred and twenty-five lives lost; one hundred and fifty junks were destroyed and great damage done.

A recent investigation of the number of missionaries and converts in Japan gives the following results: Greek church, one missionary, 3,000 converts; Roman Catholic church, forty missionaries, 20,000 converts; Protestant, seventy missionaries, 200,000 converts.

THEY only live long who have lived virtuously.

### One Hundred Dollars Each.

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

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

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

JAMES WHITE.

### Appointments.

And as ye go, preach, saying, The kingdom of He aven 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.

### S. D. A. P. Association.

THE Seventh-day Adventist Publishing Association will hold its sixteenth annual session on the camp-ground at Battle Creek, August 10th, 1875, at 9 o'clock A. M., for the election of officers, and for the transaction of any other business that may come before the meeting.

JAMES WHITE,	
HARMON LINDSAY,	
FREDDIE HOUSE,	
E. B. GASKILL,	Trustees.
URIAH SMITH,	
S. N. HASKELL,	
JAMES SAWYER,	

### The Michigan Conference.

THE Michigan Conference will hold its next annual session in connection with the camp-meeting at Battle Creek, August 11, 1875. Delegates should be on the ground the first day of the meeting. Let the church officers make their reports in season; also let the s. b. treasurers make an effort to meet their pledges. We hope the friends of the cause will make an especial effort to attend this meeting prepared to work for the Lord.

E. H. ROOT,	Mich.
J. FARGO,	Conf.
M. S. MERRIAM,	Com.

### The Educational Society.

THE Seventh-day Adventist Educational Society will hold its First Annual Meeting on the camp ground at Battle Creek, Mich., Thursday, Aug. 12, 1875, at 9 o'clock A. M., for the purpose of electing a Board of Trustees for the ensuing year, and transacting any other business that may come before the meeting.

JAMES WHITE,	
U. SMITH,	
E. B. GASKILL,	Trustees.
H. LINDSAY,	
BENN AUTEN,	
S. N. HASKELL,	
J. H. KELLOGG,	

### The Health Reform Institute.

THE stockholders of the Health Reform Institute will hold their ninth annual meeting at Battle Creek, Mich., in connection with the camp-meeting, Friday, Aug. 13, 1875, at 9 o'clock A. M., for the election of officers, and for the transaction of any other business that may come before the meeting.

Stockholders who cannot attend will please see that their stock is represented by proxy if they have not already made provision of this kind.

JAMES WHITE,	
U. SMITH,	
S. BROWNSBERGER,	Directors.
HARMON LINDSAY,	
BENN AUTEN,	
E. B. GASKILL,	
J. H. KELLOGG,	

### General Conference.

THE Fourteenth Annual Meeting of the General Conference of Seventh-day Adventists will be held at Battle Creek, Mich., first-day, Aug. 15, 1875, at 9 o'clock A. M., for the purpose of considering such matters pertaining to the general prosperity of the cause as may properly come before this body.

JAMES WHITE,	Gen.
GEO. I. BUTLER,	Conf.
S. N. HASKELL,	Com.

### State Conference Reports.

THESE will all be wanted in full at our General Conference, appointed in this paper to be held at Battle Creek, Mich., Aug. 15, 1875. We urgently appeal to the secretaries of the several State Conferences to report promptly the standing of their respective Conferences, according to blanks furnished, giving the number of ministers, number of licentiates, whole number of churches, whole number of church members, whole amount of s. b. pledged, amount pledged to Gen. Conference, and amount on hand, with such other information as may serve to show the state of the cause in each Conference.

U. SMITH, Sec. Gen. Conf.

### The Indiana Camp-Meeting.

THE camp-meeting of the Indiana Conference of S. D. Adventists will be held at Bunker Hill, Miami Co., Ind., Aug. 5-9, 1875. Bro. and sister White design to attend. Let every one who possibly can be present. Come at the commencement and remain till the close.

For the Committee,

JAMES HARVEY, Pres.

QUARTERLY meeting of the S. D. A. church at Waterloo, Grant Co., Wis., July 31, to be held over first-day. A general invitation is extended. Can some minister attend?

JEHIEL GANIARD.

PROVIDENCE permitting, I will meet with the church in Colon, July 31, where brethren may appoint.

J. BYINGTON.

THE next quarterly meeting of the churches of Saginaw Co., Mich., will be held at St. Charles, the 24th and 25th of July; also, the T. & M. quarterly meeting for Dist. No. 8 will be held in connection. Will the librarians and scattered brethren send their reports in time for this meeting to H. S. Guilford, St. Charles, Mich.

JOHN MCGREGOR, Director.

THE quarterly meeting of the Poysippi church will be at the Putnam School-house, July 25 and 26.

P. H. CADY, Elder.

IRASBURGH, at the house of H. W. Barrows, Sabbath, July 24.

A. S. HUTCHINS.

THE next quarterly meeting of the T. & M. society of the churches in Dist. No. 5, Mich., will be held with the church at Ravenna, Sabbath and first-day, July 31, and Aug. 1, 1875. Will all the librarians see that their reports are forwarded to the secretary, E. Higley, Coopersville, Ott. Co., in time for this meeting.

J. S. WICKS, Director.

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.

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

S. THURSTON.

QUARTERLY meeting at Rochester, Fulton Co., Indiana, Sabbath, July 31st, and August 1st. All are invited. Bro. Lane or Kenyon is expected.

JAMES HARVEY.

I WILL hold meetings as follows:—  
Quarterly meeting at  
Belvidere, Monona Co., Iowa, July 17, 18, 1875.  
Smithland, Woodbury " " 24, 25, "  
Decatur, Burt Co., Neb., " 31, "  
There will be an opportunity for baptism at these meetings.

J. W. MCWILLIAMS.

No preventing providence, I will meet with the church at  
Sandyville, " 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.

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.

## 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.

THE P. O. address of R. F. Andrews will, till further notice, be Watseka, Iroquois Co., Ill.

Will Geo. H. Porter please give us his P. O. address?

### 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. Albert Avery 48-1, D A Wetmore 48-1, Mrs E D C Green 48-1, Jane E More 48-1, Bettie Coombs 48-1, W I Simonton 48-2, M J Covey 48-1, J P Dibble 48-1, Mary Lathshaw 48-1, Horace Hayden 48-1, Wm Lee 48-1, Hiram Hunter 48-1, Hiram Witter 48-1, E E Taylor 48-1, Richard Asbury 49-1, Thomas Bickle 48-1, W H Sweet 48-1, John Bean 48-1, Augustus Becker 47-24, Mrs E P Ham 48-1, Mrs C Morton 48-1, G W Strickland 47-24, Mrs E C Day 48-1, Mrs O H Crow 48-1, John F Hanson 48-1, C Bradley 48-1, Wilson Thompson 48-10, Mary E Terry 48-1, B Armitage 48-1, John Wickham 48-1, J F Colby 48-23, Darius Taber 48-1, H H Van Camp 48-1, John Trotman 48-2, John Williams 48-1, J M Avery 48-1.

\$1.00 EACH. Mrs M Smead 47-1, Wm M Sexton 47-1, Ruth Nichols 47-1, H A Baker 47-1, J Bodimer 47-1, F A Marvin 47-1, Mrs E Butler 46-14, John Cole 47-1, Wm B Palmer 47-1, Mary N Waller 46-28, O A Hegg 47-1, Wm H Hurlbutt 47-1, S L Downer 47-3, Lorenzo Hill 46-13, P S Thurston 47-1, R D Henderson 47-1, Geo L Ashley 46-23, E P Cram 47-3, Clinton Burch 48-1, S Borden 48-1, J C Braley 48-1, David Quinn 47-1, E Parker 48-1, Mason Ganson 47-1, Jane Denman 47-1, T T Wheeler 46-23, C McReynolds 47-1, L M Puffenburger 47-1, Mrs B F Seaman 47-1, A H Wentworth 47-1, Asa B Rice 47-1, Niels Hanson 46-17, John R Snyder 47-1, Leonard Hyatt 47-1, Thos Jaquith 47-1, H J Rich 47-1, Mrs P W Cottrell 47-9, D J Burroughs 47-1, B Salisbury 47-1, Addie Worster 47-4, A G Hart 47-5, J N Ayers 47-1, J McGregor 47-4, Dr W J Mills 47-1, Jas Hodgkin 47-2, Phoebe Vedder 47-1, A V Parkhurst 48-1, Wm Sicksles 48-1, Porter Allen 47-1, Amy Maria Thomas 48-1, Jane E Hixson 48-1, John G Brown 47-1, Reuben Keck 47-1, F B James 47-1, Evaline Barber 48-9, J B Slayton 47-1, P Rusha 47-1, Milton Southwick 46-23.

MISCELLANEOUS. Henry Mack 63c 47-18, Maggie Simmons 25c 47-23, Emma Sprague 50c 46-14, Mrs Sarah Abdlil 50c 47-1, Charles Gifford 50c 47-1, Henry Vessey \$1.90 47-25, Mrs Margaret Hansard 50c 47-1, D Miner 30c 46-14, A Yeager 30c 46-14, Isaac Mc Kinney 30c 46-14, Dr Osborn 30c 46-14, Jane McMann 30c 46-14, H C Winnebrenner 30c 46-14, Elizabeth Skeels 30c 46-14, Eva Miner 30c 46-14, S A Bryan 30c 46-14, Wm Wandal 30c 46-14, M A Graham 30c 46-14, F Peck 30c 46-14, G A Teal 30c 46-14, Henry Hosteter 30c 46-14, S Beck 30c 46-14, Geo Loy 30c 46-14, Robt Slater 30c 46-14, T Teal 30c 46-14, Mrs Joseph Teal 30c 46-14, Geo Hartzel 30c 46-14, J Segner 30c 46-14, A J Clarke 30c 46-14, Harriet Gline 30c 46-14, Joanas Judd 30c 46-14, Raphael N Kent 30c 46-14, Ida King 30c 46-14, Angeline Stevens 30c 46-14, Wm Culveyhouse 30c 46-14, Anton Korb 2,25 48-2.

### Books Sent by Mail.

Henry Mack \$12.63, C R Austin 23c, Mrs S S Curtis 2.50, N H Adams 3.00, M E Hamilton 60c, Miss Emma Beebe 10c, Chauncey Smith 1.00, Wm Evans 17c, R B White 4.00, A J Stover 4.30, Mrs A C Harris 1.00, S P Cabee 1.00, Eld D H Lamson 8c, Eld J H Waggoner 8c, Hon David Wagner 8c, L J Wagner Esq 8c, Eld J N Andrews 8c, Mrs Angeline Terrill 8c, Eld Chas Seaward 8c, Signs of the Times 8c, Mrs Margaret Hansard 2.00, Brighton Tanner 40c, H Wren 25c, Malinda Harvey 25c, N E Harmon 20c, O M Hies 15c, Geo Colvin 1.00, Lydie E Martin 1.00, Sarah M Skinner 3.00, Mrs Mary M Harris 40c, C C Jenks 25c, Orin M Eaton 10c, Miss Rancie Bliss 50c, W S Dailey 2.10, J P Logan 50c, Mrs Lucy Eastman 6.00, W B Hill 35c, Abraham Bouchard 60c, H T Heitmeyer 2.50, Rev Jas Lidstone 35c, I C Willmarth 2.63, Ansel Litchfield 1.00, John Wallner 16c, F S Newkirk 35c, Crosby Carleton 25c, Mrs H H Tawney 50c, A E Stevens 10c, Mrs Mahala Randles 75c.

### Books Sent by Express.

B L Whitney, Frankfort, N. Y., \$9.20, Isaac Sanborn, Kilbourn City, Wis., 10.00, Stephen Griswold, Omro, Wis., 5.00, J C Loomis, Woodman, Grant Co., Wis., 13.00, C N Ford, Iowa City, Iowa, 5.10.

### Donations to Mo. & Kan. Sufferers.

J N Loughborough \$8.00, J N Loughborough (for J N Ayers) 1.00, Sister Kirkham 1.05, R F Barton 1.00.

### Danish Mission.

Niels Hanson \$5.00.

### S. D. A. Educational Society.

Wm B Palmer \$7.00, Wm H & Ira J Hankins 50.00, Addie Bowen 2.50.

### Pacific Pub. Association.

Hott Baker \$11.50, B F Merritt 5.00, Andrew Hamilton 26.50.

### General Conference Fund.

A C Spicer \$2.00.

### Swiss Mission.

S M Merrick 75c, Addie Bowen \$2.50.

### Michigan Conference Fund.

Darkville church s. b. \$24.00, H H Perkins s. b. 90c, Partello church s. b. 13.00, Vergennes church s. b. 25.00, church at Convis s. b. per Thomas Lane 30.00.

### Mich. T. & M. Society.

Dist No 3 per Edwin Price 45c, Dist No 3 A J Edmunds 50c, Dist No 3 per T A Olmsted \$3.00.

### Cash Received on Account.

Ind T & M Society, per S H Lane, \$15.00, S N Haskell, from Harris, Grant per U Smith, 50.00, S N Haskell, from J M Comer per U Smith, 5.00, S N Haskell, from Eli Osborn per U Smith, 9.00, James Sawyer 3.00, James Hanson 16.50, N Y T & M Society, per M H Brown, 20.00.

### Book Fund.

Fiducia M Bliss \$4.00, A H Robinson 10.00, J M Robinson 10.00, H E Robinson 10.00.