

The Advent Review

AND HERALD OF THE SABBATH.

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

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HYMN FOR THE SCRIPTURAL SABBATH.

"Remember the Sabbath day to keep it holy."
FORGET the day of God? Ah, no!
Each seventh day, we vow, till death,
The world's dull vanities shall go,
And prayer and praise employ our breath.

No day of moon or day of sun,
No day that bears an idol's name,
No day suggesting labor done,
Shall rob it of its ancient fame.

No vain pretense of Christian change—
No human custom—human laws—
With us God's order shall derange,
Or drive us from his holy cause.

All time is thine, immortal King!
Who shall dispute thy righteous claim?
Ours be it to obey, and sing
Th' eternal honors of thy name.
W. H. BLACK, 1848.

General Articles.

CONSTANTINE.—NO. 5.

BY ELD. J. H. WAGGONER.

It appears, not from a single statement of a single historian, but from the oft-repeated statements of many historians, that Eusebius was so carried away by the supposed benefit that Constantine was conferring on Christianity and the personal favors bestowed on himself by the emperor, and that he so far lost sight of the purity of the gospel and the strictness of Christian principles, as to greatly injure his own reputation as an historian. With Constantine's crude or confused notions of Christianity, with his commingling of pagan and Christian rites, during most of his public career, if not to the very last year of his life, with his policy of making everything subserve his own interests, we cannot be surprised that he both practiced and advised deception when it favored his plans. Theodore thus speaks of his address to the bishops of the Council of Nice:—

"He said that the crimes of priests ought not to be made known to the multitude, lest they become an occasion of offense or of sin. He said also that if he had detected a bishop in the very act of committing adultery he would have thrown his imperial robe over the unlawful deed, lest any should witness the scene and be thereby injured."—*Theodoret*, p. 46.

When we see that the influence of this advice has not been lost upon the church even unto this day, when we consider how many in this age of light plead against faithfully exposing the sins of professed ministers of Christ lest the gospel faith should thereby receive injury, we are not surprised that the words of the emperor, who was regarded almost as an oracle by the bishops, should have been received as wise and prudent, and acted upon. Eusebius was as likely as any to follow in the wake of his imperial master. And we are not left in this matter to a supposition, as the following shows:—

"In describing the sufferings of the Christians during the last persecution, Eusebius admits that it does not agree with our plan to relate their dissensions and wickedness before the persecution, on which account we have determined to relate nothing more concerning them than may serve to justify the divine judgment. We have, therefore, not been induced to make mention either of those who were tempted in the persecution, or of

those who made utter shipwreck of their salvation, and were sunk of their own accord in the depths of the storm, but shall only add those things to our general history which may in the first place be profitable to ourselves, and afterward to posterity! And in another passage he asserts that the events most suitable to a history of martyrs are those which redound to their honor."—*Waddington's Eccl. Hist.*, p. 90.

There are few writers who seem to have given more easy credence to the statements of Eusebius than Guerike, yet he is constrained to speak of him as follows:—

"It is to be regretted that this oftentimes wavering and weak, yet great, emperor—who, under the impulse of passion, was guilty even of the murder of his son Crispus and of his own wife Fausta—could not have had the plain warnings and evangelical instructions of a bolder and less dazzled spiritual guide than was the Bishop Eusebius."—Page 243.

Neander says:—

"We should remark that Eusebius was strongly inclined to turn everything to the advantage of his hero."—Vol. ii, p. 6.

Waddington, however, does not need the aid of other historians to justify the statement we first quoted. In the following he gives, and that most forcibly, further reasons why he cannot rely fully on the words of Eusebius:—

"But that delinquency of Eusebius which we have just mentioned is confined to the suppression of truth—it does not proceed to the direct assertion of falsehood—we shall now notice a still more serious suspicion to which he has rendered himself liable. The thirty-first chapter of the twelfth book of his *Evangelical Preparation* bears for its title this scandalous proposition: 'How it may be lawful and fitting to use falsehood as a medicine, for the advantage of those who require such a method!' We have already deplored with sorrow and indignation the fatal moment when fraud and falsehood were first admitted into the service of religion. Philosophy, in the open array of her avowed hostility, was not so dangerous as when she lent to her undisciplined adversaries her own poisoned weapons and placed them in unskillful hands as implements of self-destruction. It was disgraceful to the less enlightened fathers of the second and third centuries that even in the midst of trial and tribulation they borrowed a momentary succor from the profession of falsehood; but the same expedient was still more shameful to Eusebius, who flourished during the prosperity of the church, whose age and more extensive learning left him no excuse in ignorance or inexperience, and whose great name and unquestionable piety gave sanction and authority to all his opinions. There can be no doubt, then, that the publication of that detestable principle in any one of his writings, however modified and limited by his explanation, must, to a certain extent, disturb our confidence in the rest—the mind which does not profess to be constantly guided by truth possesses no claim to our implicit submission."—*Church History*, p. 91.

Mosheim more than casts a doubt upon the veracity of Eusebius or his reliability, at the least, in the following language:—

"These very edicts, which evince his good will for the Christians and his reverence for Christ, at the same time prove that all the things stated by Eusebius could not be true; and they show Constantine was not, at that time, a Christian, except in the lowest sense. For while he believed Christ to be a god, he did not believe him to be the supreme God, who created all things; nor did he consider the Christian religion to be the only way of attaining salvation."—*Hist. Com.*, p. 467.

Keightley, speaking of the murder of Constantine's son (for no other name can be given to the crime) thus presents the evidence against the "courtly bishop":—

"When a biographer passes in silence over any important action of his hero, we may be certain that a minute and exact inquiry, and a sifting of all the circumstances, has convinced him that it is incapable of bearing exposure to the light, and that no ingenuity

can avail to extenuate, much less excuse, it. On this principle we hold the profound silence of Eusebius on this mysterious transaction to be conclusive of the guilt of Constantine and the innocence of Crispus; and, at the same time, destructive of that prelate's claim to truth and integrity as an historian."—*Hist. of Rome*, p. 346.

No one can reasonably complain of the tenor of this language. No one can deny that it is fully justified by the circumstances. On the part of Eusebius there is more than the suppression of a well-known and important fact; he exalted the character of Constantine even as if the crushing fact did not exist. It must appear to every one that if he had considered that that action could be justified he would have noticed it with all the extenuating circumstances he could command. But, as Keightley well says, it was evidently beyond his power to justify or extenuate. Who, then, can justify the course of Eusebius in holding up Constantine as a man of pure life and pure motives in the face of such facts?

Nor was it left to later ages to discover this want of integrity in Eusebius. One born in his own century has left on record the following estimate of his reliability:—

"In writing the life of Constantine this author has very slightly treated of the Arian controversy, being evidently more intent on a highly wrought eulogium of the emperor than an accurate statement of facts."—*Socrates' Eccl. History*, p. 1.

Thus we think it is made plain beyond question that Constantine was not, in consideration of either his laws or his actions, worthy of the name of Christian. And that Eusebius, his favorite bishop and most servile flatterer, was so intent on exalting Constantine as a Christian emperor that he both suppressed and misrepresented facts to such an extent as to render his testimony unreliable in many respects.

The questions will naturally arise in many minds. Why is it that Eusebius is regarded so highly as an historian while the evidence is so abundant that he was so biased and blinded that he greatly perverted the facts of history? And why is it that Constantine, even in this day, is held up as a Christian, and extolled as a Christian emperor and the benefactor of the church, while historians are so well agreed that his religion was a mixture of Christianity and paganism, that his whole life was unworthy of a Christian, and even of a humane pagan, and that his influence over the church was evil and disastrous to her as regards piety and purity of both faith and life? The reader is requested to weigh these questions, and consider what reasonable solution may be offered to this apparent mystery. We have no hesitation in giving it as our opinion that partisan prejudice has had much to do with this perversion of history, and that men have, perhaps not always conscious of the motive or of the evil resulting, exalted unworthy means for the purpose of maintaining what they really considered worthy ends.

We come now to the consideration of Constantine's famous *Sunday edict*. While many will, no doubt, be surprised at the evidence of history on this subject, all will be able to perceive the justness of the remark in the preceding paragraph.

In the year 321, March 7, Constantine issued the following:—

"Let all the judges and town people, and the occupation of all trades, rest on the venerable day of the sun; but let those who are situated in the country freely and at full liberty attend to the business of agriculture; because it often happens that no other day is so fit for sowing corn and planting vines; lest the critical moment being let slip, men should lose the commodities granted by Heaven."

This is a matter of great historical interest, and the place which it has been made to occupy in theology makes it the most interesting event in the life of Constantine. History points with unmistakable directness to this decree as the first law for resting from labor on Sunday. And because of the posi-

tion given to Sunday for a few centuries past, it is important to understand the real motive which actuated the emperor in giving this decree. From a careful observation of the subject, we are constrained to believe that the effort to make Constantine appear as a "Christian emperor" has been made in reference to this Sunday law, to give it the character of a Christian institution. It is indeed true that if Constantine had been an earnest or sincere Christian at the time of his issuing this decree it would not prove it to be a Christian institution. To prove that, we should require something back of his authority, as it cannot be disputed that an emperor in the fourth century, however sincere in his belief in Christianity, could not bring into existence a Christian institution. For such an institution we must have the direct evidence of Scripture.

First, then, we must notice the fact that this was the first public authority for Sunday keeping. Dr. Heylyn, of England, who wrote extensively on this question, said:—

"Tertullian tells us that they did devote the Sunday partly unto mirth and recreation, not to devotion altogether; when in a hundred years after Tertullian's time there was no law or constitution to restrain men from laboring on this day in the Christian church."—*Hist. of the Sabbath*, part 2, chap. viii, sect. 13.

Tertullian died A. D. 216; a hundred years brings us to A. D. 316, only five years before Constantine's law. Thus does Heylyn point to that as the first law to restrain men from laboring on Sunday.

Alexander Campbell, speaking before a graduating class in Bethany College in 1848, said:—

"Was the first day set apart by public authority in the apostolic age? No. By whom was it set apart? and when? By Constantine, who lived about the beginning of the fourth century."—*Copied from Proclamation and Reformer, Cincinnati*.

Morer wrote thus of the first day:—

"And being taken up and made a day for religious exercises, yet for three hundred years there was no law to bind them to it, and for want of such a law, the day was not wholly kept in abstaining from common business; nor did they any longer rest from their ordinary affairs (such was the necessity of those times) than during the divine service."—*Dialogues on the Lord's Day*, p. 233.

Here, again, three hundred years elapsed before there was any law for resting on Sunday. Although the churches were accustomed to hold divine service on that day, they were accustomed to do the same on the sixth day; on the one, in honor of the crucifixion; on the other, in honor of the resurrection. They did not, however, claim any scriptural authority for such customs, nor did they abstain from secular labor on either day.

Sir Wm. Domville, who closely and critically examined this subject, wrote as follows:—

"Centuries of the Christian era passed away before the Sunday was observed by the Christian church as a Sabbath. History does not furnish us with a single proof or indication that it was at any time so observed previous to the Sabbatical edict of Constantine in A. D. 321."—*Exam. of the Six Texts*, p. 291.

J. W. Morton, formerly missionary of the Reformed Presbyterian church, in his address to the synod, said:—

"The first day of the week was not observed by any of the children, of men as a Sabbath, for three hundred years after the birth of Christ. Do you ask for proof? I refer you to Theodore de Beza, who plainly says so. If you are not satisfied with the witness, will you have the goodness to prove the affirmative of the proposition?"—*Vindication of True Sabbath*, p. 34.

I VENERATE old age; and I love not the person who can look without emotion upon the sunset of life, when the dusk of evening begins to gather over the watery eye, and the shadows of twilight grow broader and deeper upon the understanding.—*Longfellow*.

How to Detect Them!

WE read in Gal. 1:8: "Though we, or an angel from Heaven, preach *any other* gospel unto you than that which we have preached unto you, let him be accursed." By turning to 1 Cor. 15:1-4, we find this gospel plainly stated. Paul here says: "Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand; by which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain; for I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures; and that he was buried, and that he rose again the third day according to the Scriptures." Paul does not say that his body died, and his soul went immediately to paradise. If any come preaching this doctrine, shall we be deceived by them?

Again, we read in Rom. 16:17, 18, "Now I beseech you, brethren, mark them which cause divisions and offenses contrary to the doctrine which ye have *learned*; and *avoid* them. For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple." Webster defines gospel to be any system of religious truth or doctrine, hence Paul refers to the gospel, or system of truth, that they had been taught.

We read that the time is coming when men will not endure sound doctrine, but shall be turned unto fables. Said a minister, sometime since, "There is something so repulsive in the doctrine of the sleep of dead that it cannot be true!" It seems that he could not endure the sound doctrine of life and immortality only through Christ. In another instance, while preaching the funeral discourse of a child, he said, "For aught I know, the babe may now be perching on the top-most bough of the tree of life." Notwithstanding all the caution of the apostle, it seems that the true gospel has been lost sight of. But we have great reason to thank God that he is leading a people into the true light; and if the people have the Spirit of God with them, how long will they reject the light when it is presented?

Again, those who have from childhood been taught to observe the fourth commandment, and the aged who have for a quarter of a century professed obedience to the law of God, after joining themselves to the class above mentioned feel secure in open rebellion against that law! What a deplorable condition is theirs! They suppose themselves without sin, and yet are in so great error! We believe that there are honest ones among them, and wonder not that God spake by the prophet, "Cry aloud, spare not, lift up thy voice like a trumpet, and show my people their transgression, and the house of Jacob their sins." Isa. 58:1. It seems that a trumpet voice is needed to arouse such from their self-righteous condition, and convince them that they are transgressing the law, and, consequently, are condemned as sinners in the sight of God. But we will hold up the light before them, hoping and praying that they may heed it; and that they may not be, in the last day, of the disappointed ones, who suppose that they have in the name of the Lord cast out devils, and done many wonderful works.

In Testimony No. 9, p. 153, *noisy exercises* are spoken of disapprovingly, and it is said that the *influence of such meetings is not beneficial*, as the enjoyment comes from a wrong source. We also read, page 157, "Their fruits are such as to disgust unbelievers." "They are boastful, and pray and talk in a self-righteous manner, *exalting themselves*, and virtually thanking God, like the Pharisee, that they are not as other men." "Here is the greatest deception that can affect the human mind, for persons to believe that they are right when they are wrong. They think they are doing a great work in their religious life. Finally, Jesus tears off their self-righteous covering, and vividly presents before them the true picture of themselves, in all their wrongs, and deformity of religious character. They are found wanting when it is forever too late to have their wants supplied."

As long as people believe and preach the first falsehood Satan told to man, "Thou shalt not surely die," be not deceived by them. May the Lord give us wisdom, that by his word we may detect all deceivers. We will fear not to keep the commandments of God, and to speak of them before "kings." If the third angel's message brings out the light of truth just as the eye brings light to the body, can we expect that God will cause those to see who reject the message, any more than he would cause us to see the light of the sun if we persisted in closing our eyes? Before God sent the message, such persons might have enjoyed his Spirit. Should we not beware that we say or do nothing to make them feel any more secure in their self-righteousness? The Lord pity and save the honest, and let us do all we can to bring them to a knowledge of the truth as it is in Christ Jesus. Let us be more deeply in ear-

nest, in the work of the Lord. Let us remember the exhortation of Peter: "Ye therefore, beloved, seeing ye know these things before, beware lest ye also be led away with the error of the wicked, fall from your own steadfastness."

J. M. AVERY.

A Word of Advice to Those who Are Subject to Fits.

ALTHOUGH I am not an M. D., I have at hand a few capital recipes for the prevention and cure of fits, and as I ask nothing for the same, you cannot, dear reader, reasonably complain of their price. We are all somewhat subject to such attacks. I have them occasionally myself, and I dare say that you are not wholly free from them, so I give these with the additional advice: "Prove all things; hold fast that which is good."

For a fit of rage, walk out into the meadows or into the woods, and tell freely and without fear your opinion of everybody and everything to the wind. You will hurt nobody's feelings by doing this, neither will you show yourself to everybody as a foolish abuser of others. The exact center of the field is the best for this purpose. "The beginning of strife is as when one letteth out water; therefore leave off contention, before it be meddled with."

For a fit of idleness, count carefully the ticks of the clock for two hours, and you will probably be glad to take off your coat and try to do something. "The soul of the sluggard desireth, and hath nothing; but the soul of the diligent shall be made fat."

For a fit of wastefulness or dissipation, go to the prison or the poor-house and you will be at once convinced that he who sows the wind reaps the whirlwind, and that he who makes his bed of brambles and briars must lie upon them afterward. "There is a way which seemeth right to a man, but the end thereof are the ways of death."

For a fit of haughtiness and pride, walk into the graveyard and study the inscriptions upon the tomb-stones; they will show what a man is at his best. Read also the second chapter of Ecclesiastes, and hear one who has proved these things say that greatness and happiness are not always hand in hand.

For a fit of grumbling, look upon the unfortunates who are lame and blind, visit those who are ill, or insane, or suffering the pangs of poverty, and blush with shame for complaining of your comparatively light troubles and annoyances. "If thou hast done foolishly in lifting up thyself, or if thou hast thought evil lay thy hand upon thy mouth."

For a fit of envy and covetousness, go to the watering-places, and behold the great number of wealthy invalids that are there, some in carriages, and some dragging themselves wearily along, wrapped in innumerable folds of flannel, and suffering from every kind of disease. Consider the number who have been ruined by wealth and fame. Do not, like Israel, worship golden calves, but ask thyself earnestly, "What shall it profit a man, if he gain the whole world and lose his own soul?"

For a fit of depression and discontent, look at the blessings a kind Providence has provided. If many of these have not fallen to your share, walk into the fields some summer day and listen to the birds as they sing upon the branches songs of thankfulness, perhaps for their breakfast, without knowing where the dinner is to come from, and consider that you are of greater value in God's sight than hundreds of these. They that dig like the birds for worms will doubtless find them, and all who work wisely will doubtless be rewarded. "The fear of the Lord tendeth to life; and he that hath it shall abide satisfied; he shall not be visited with evil."

For a fit of boastfulness, consider how long it has taken the wisest and best of men to find out how little they know and how much there is to learn. Remember that these rarely display their wisdom without cause or boast of its possession. A good merchant does not put all his goods in the windows, but keeps the most of them inside, and produces them only when wanted. "He that hath knowledge spareth his words; and a man of understanding is of an excellent spirit."

For a fit of inordinate ambition, study the history of famous men. Remember that fame and distinction are purchased by labor and perseverance, and that luck and chance have no place in the successful man's vocabulary. They must fight who win, and those who reach the top must climb to get there. "The heart of the prudent getteth knowledge, and the ear of the wise seeketh knowledge."

For all fits of doubt, discouragement, fear, etc., etc., recollect that Providence always helps those who help themselves. Put your trust in Providence by doing all you can to merit its care, and do not expect to fill your pockets with gold, or your head with wisdom while you are asleep. Remember that Providence does not pay a premium upon sloth and idleness, but does run an Industrial Bank, and honors all

such drafts. "He that handleth a matter wisely shall find good; and whoso trusteth in the Lord, happy is he."—I. EDGAR JONES, in *Sabbath Recorder*.

Micah 4.

WE are told that this is the portion of Scripture which proves positively the glorious millennium prior to the second advent of Christ. It states emphatically that "he [Christ] shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruninghooks." In plain words it testifies that "nation shall not lift up a sword against nation, neither shall they learn war any more. But they shall sit every man under his vine and under his fig-tree; and none shall make them afraid;" and to confirm it beyond a doubt, the reason that we may expect peace is assigned; "for the mouth of the Lord of hosts hath spoken it." These words are used by men professing to belong to the true Israel of God to prove the doctrine of the world's conversion. This peace-and-safety cry is sounded aloud from the pulpits of the present day, and is echoed far and wide by many people.

If the above scripture was not surrounded with qualifying testimony, there would be some ground for such a theory. But the 4th verse of this liberal prediction—the 5th of the chapter—breathes a spirit which is not in harmony with that of the God of Heaven, who is "a jealous God" and who declares, "Thou shalt have no other gods before me." This shows at once that somebody else besides the Lord is speaking. We look at the introduction of this prediction, verse 2, and learn who the real speakers are: "*Many nations* shall come and say." Isaiah says: "*Many people* shall go and say." Say what? The very same things that Micah declares many nations shall say in the "*last days*." Does Isaiah say they will say these things in the last days? Yes; chap. 2:2. And he declares in verse 6: "Therefore thou hast forsaken thy people, the house of Jacob, because they be replenished from the east, and are soothsayers like the Philistines." The nations which Israel possessed hearkened unto diviners (Deut. 18:14), but the Lord did not permit his people so to do. Diviners are the same as soothsayers. Josh. 13:22. And here Isaiah says that many people in the last days will be like the Philistines, hearkening unto diviners. Therefore he cries out, chap. 3:12, "As for my people, children are their oppressors, and women rule over them [*i. e.*, they are easily led astray]. O my people, they which lead thee cause thee to err, and destroy the way of thy paths."

Right here we hear Ezekiel blaming the prophets (teachers) for not making up the hedge for the house of Israel to stand in the battle in the day of the Lord. Eze. 13:5. In verses 9, 10, the Lord says, "Mine hand shall be upon the prophets that see vanity, and that divine lies; they shall not be in the assembly of my people. . . . Because, even because they have seduced my people, saying, Peace; and there was no peace."

The Philistines were a very proud people, Zech. 9:6, hence Isaiah compares "many people" in the last days to them, and states that "the lofty looks of man shall be humbled, and the haughtiness of men shall be bowed down, and the Lord alone shall be exalted in that day." Isa. 2:11. For he says they will cast their idols to the moles and to the bats, "to go into the clefts of the rocks, and into the tops of the ragged rocks, for fear of the Lord, and for the glory of his majesty, when he ariseth to shake terribly the earth." This is to be the fate of those that hearken to diviners. Therefore, the prophet adds, "Cease ye from man, whose breath is in his nostrils."

It is evident that they who say, "Nation shall not lift up a sword against nation," &c., are not the people of God. Who, then, are the true Israel? What are they doing? and how do the "many nations" look upon them? Let the Lord answer by Micah: "In that day, saith the Lord, will I assemble her that halteth, and I will gather her that is driven out, and her that I have afflicted." Chap. 4:6, 7. For what? "And I will make her that halted a remnant, and her that was cast far off a strong nation." In what day? In that day when "many people" are predicting peace; that is, "in the last days!" While the majority are rushing along eager for gain, and listening alone to the teachings of men, a few will halt and hear what God says; they will obey Isaiah's injunction, "Cease ye from man." Of them, the Lord says, he will make a strong nation, and reign over them forever in Mount Zion. Praise him for his goodness! Verse 8: "And thou, O tower of the flock, the strong hold of the daughter of Zion, unto thee shall it come, even the first dominion; the kingdom shall come to the daughter of Jerusalem." Yes; God will ver-

ify his promise to his Son, Ps. 2:8, when the prediction contained in Dan. 7:13, 14, is fulfilled. And afterward Christ will obey his Father's instructions, Ps. 2:9, and fulfill his own promise, by giving the kingdom and dominion, and the greatness of the kingdom under the whole heaven, to the people of the saints of the Most High.

But what people in the last days will the Lord call? The remnant. Joel 2:32. Micah says they are "driven out," "cast far off," and "afflicted." John from Patmos beholds them as they came up after "the earth helped the woman" (after the Reformation), keeping the commandments of God, and says that the dragon went to make war with them. No war, controversy, or division, can be raised about the commandments, except about the fourth, which enjoins the observance of the seventh day. Hence, it is evident that this is the precept that will cause the remnant trouble. The dragon urges the two-horned beast to make a law, causing "the earth and them which dwell therein to worship the first beast," which beast instituted and enforced first-day observance.

Verses 9 and 10 show that the remnant are to experience greater trials before deliverance than merely being driven out and cast off. These things are common now; for as soon as a person commences to keep all of God's law, and believes that the spirit of prophecy belongs to the church in these days, he is driven out of fellowship, and cast off as non-Christian.

"Now why dost thou cry out aloud? is there no king in thee? is thy counselor perished? for pangs have taken thee as a woman in travail. Be in pain, and labor to bring forth, O daughter of Zion, like a woman in travail; for now shalt thou go forth out of the city, and thou shalt dwell in the field, and thou shalt go even to Babylon; there shalt thou be delivered; there the Lord shall redeem thee from the hand of thine enemies." These words imply that there is a king, a counselor, in Zion, and that we should trust in him, and not complain when troubles thicken around us; that there are great trials yet in the future for the people of God; and that they will not always have the privilege of even pitching tents in cities in which to hold meetings. Luke 14:16-24, gives an illustration of the call to the marriage supper of the Lamb. In this parable, the invitation is given at a certain time to those in the "streets and lanes of the city," afterward it is extended to those in the "highways and hedges." So Micah says, "Now shalt thou go forth out of the city, and thou shalt dwell in the field." And more than this: "Thou shalt go even to Babylon; there shalt thou be delivered; there the Lord shall redeem thee from the hand of thine enemies."

In Rev. 17, Babylon denotes that mother church which was drunken with the blood of the martyrs of Jesus. In chapter 14:8, herself and her daughters are represented by the same term, as being in a fallen condition. And here it is noticed that all nations have imbibed her corrupt doctrines. Immediately following this is a warning against the worship of the beast after which "all the world wondered," and to which the two-horned beast of chapter 13 causes an image to be made, and whose worship it enforces under penalty of death. In this warning message are brought to view those who "keep the commandments of God and the faith of Jesus." They are the remnant with whom the dragon makes war. Rev. 12:17.

Dan. 12:1, says, "There shall be a time of trouble, such as never was since there was a nation even to that same time; and at that time thy people shall be delivered." Christ says in Matt. 10 that those whom he sends forth shall be as sheep among wolves; that they shall be brought before kings, governors, and councils; "and ye shall be hated of all men for my name's sake; but he that endureth to the end shall be saved." Therefore, considering the testimonies of Christ, Daniel, and John, it seems evident that Micah's reference to the remnant's going even to Babylon, and there being delivered, implies that after they are prohibited from preaching even in the streets and lanes of the city, and it is found out by the rulers that they have not held their peace, but have been crying aloud in the highways and hedges, they will be arrested and brought before governors for promulgating such doctrines as they hold. That is the way the old dragon (pagan Rome) served the apostle Paul. The leopard beast (papacy) received his power and did the same kind of work. The two-horned beast is to follow suit. He is to exercise all the power of the first beast before him, and speak as the dragon spoke. The rigid laws of the dragon imprisoned the apostles, yea, they beheaded them, and nailed Jesus to the cross! What may the remnant expect, with whom the dragon is to make war? But, thank God, deliverance is promised. And the deeper the bondage by the power of Satan, the greater the deliverance.

"Now also many nations are gathered against thee, that say, Let her be defiled, and let our eye look upon Zion." This is the way the remnant, "whom the Lord shall call," are to be looked upon, says Micah. The many nations feel sure that they are right, "but they know not the thoughts of the Lord, neither understand they his counsel; for he shall gather them as sheaves into the floor." Verses 11, 12. He shall "bind them in bundles to burn them." Matt. 13:30.

Verse 13: "Arise and thresh, O daughter of Zion; for I will make thine horn iron, and I will make thy hoofs brass; and thou shalt beat in pieces many people; and I will consecrate their gain unto the Lord, and their substance unto the Lord of the whole earth." Oh! who wants to be among the "many people" who say that "nation shall not lift up a sword against nation, neither shall they learn war any more"? Who wants to be with the heathen and all the wicked when they are convinced of sin? For that will not be until the fulfillment of Enoch's prophecy: "Behold the Lord cometh with ten thousand of his saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him." Then what becomes of them? Are they converted to holy living? They shall be "beat in pieces." He shall "dash them in pieces like a potter's vessel." They shall become "like the chaff of the summer threshing-floors;" and the wind shall carry them away, that no place shall be found for them.

G. V. KILGORE.

Idol Worship.

"Thou shalt have no other gods before me" is the first commandment of the decalogue. We are required to serve the God that made the heavens and the earth, and him only. The nations of the earth in past ages have been given more or less to idolatrous worship, and have not retained God in their knowledge. And of them David declares: "The wicked shall be turned into hell, and all the nations that forget God." Ps. 9:17. It is therefore of the utmost importance that we worship the living and true God.

The children of Israel, the chosen people of God, were given, to a great extent, to idolatrous worship. They became exalted, and desired to be more like the nations around them, and hence would have other gods to go before them. This was their great sin, on account of which many fell in the wilderness.

Perhaps some who profess to believe the third angel's message are not clear from this sin. If so, we should learn something from the dealings of God with his ancient people. Our idols are not of the same character as theirs, but they will separate us from God no less effectually. They will lead us into darkness, and cause us to forget him, and thus be forever lost.

The question may arise, What are our idols? Any thing that we place before God in our affections becomes an idol. Perhaps we are slaves to tobacco, tea, or coffee, or to the use of some of the many other things which are injurious to the health. Or we may idolize our children and our farms, and make this world our god. These become idols if we suffer them to come between us and our Maker. God requires all our affections. We ought to love him, because he first loved us.

John speaks to the church in the last time as follows: "Love not the world, neither the things that are in the world. . . . For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof; but he that doeth the will of God abideth forever." And he closes by adding, "Little children, keep yourselves from idols." The remnant church is made up of individuals from the different churches and from the world, possessing different dispositions and temperaments. They have brought along with them their peculiarities and different habits of life; and for some, at least, it will require a great conflict to overcome them. But let us not be discouraged. God has promised grace equal to our day; and, if we try to help ourselves, he has promised to help us, and we shall gain a glorious victory. In order to accomplish this object, we must live in harmony with the laws of our being. We must cherish and live out the principles of health reform as taught in the word of God. What sin and misery have been entailed upon the human family because Adam lost his self-control, and yielded to the tempter! Let us control our appetites, practice self-denial and temperance, and add to our faith all the Christian graces. If we do this, we may be sanctified through the truth, and finally have an abundant entrance into the everlasting kingdom of our Lord and Saviour Jesus Christ.

FRANCIS GOULD.

The Degeneracy of Savage Tribes.

MR. JOSEPH EDKINS, in *Nature*, adduces evidence to show that savage tribes are, in some cases at least, the products of degenerate culture rather than the examples of initial wildness. This is the view formerly represented by Dr. Whately, and to some extent by Humboldt, and now held by the Duke of Argyll and other writers. Mr. Tylor and many, perhaps most, of the modern archaeologists and ethnologists hold the opposite view. Mr. Edkins mentions, among other facts in support of his opinion, the circumstance that in the Ilium now laid bare by Dr. Schliemann, the lower strata contain more copper and fewer stone implements than the upper—in other words, we have an "age of stone" after the "age of copper." He argues also that the social conditions of certain forest tribes of Brazil, as found by Dr. Martins, indicated the existence of an earlier civilization, probably Asiatic; and that the names of numbers among Malayan and Polynesian tribes point to a similar degeneracy, the arithmetical faculty having dwindled in these insular peoples, in proportion to their distance from Asia, whence they originally brought far more complete and extensive numerical systems than they now possess.—*Christian Union*.

Proceedings of the Fourteenth Annual Session of the S. D. Adventist General Conference.

CAMP-GROUND, Battle Creek, Mich., Aug. 15, 1875, 9 A. M. Conference opened with prayer by the Chairman, Eld. James White.

The following delegates were present.

From Michigan, S. Brownsberger, J. H. Kellogg, E. R. Jones, J. S. Day, R. J. Lawrence, E. S. Griggs.

From Ohio, H. H. Van Camp.

" Wisconsin, Eld. Jas. White.

" Indiana, Jas. Harvey.

" N. Y. & Pa., E. W. Whitney.

" Iowa & Nebraska, F. H. Chapman, H. Nicola.

From Illinois, Eld. T. M. Steward.

" Maine, S. Howland.

" Vermont, Eld. D. T. Bourdeau.

" New England, Eld. S. N. Haskell.

" Minnesota, John Fulton.

" Kansas & Missouri, Theo. Brackett.

" California, Eld. Jas. White.

Some of these were not regularly appointed delegates, but being more or less directly from the States they represented, were invited by the Conference to act as such.

Reports from State Conferences show the present standing of the General Conference to be as follows:—

Gen. Conf. Summary for the year 1875	NAME OF CONFERENCE.	Ministers.	Licentiates.	Churches.	No. of Members.	S. B. Fund Pledged.	S. B. Used by Churches.	S. B. Fund pledged to State Conf.	S. B. Fund pledged to Gen. Conf.	S. B. Fund on hand.
69,763,339,802,232,138,62	Maine.	1	2	9	266	\$ 848.87		\$ 848.87	\$ 600.00	
23,000.00	New England.	2	3	17	350	2,300.00		1,780.22		
17,800.22	Vermont.	3	5	14	323	1,780.22		2,793.22		
2,793.22	N. Y. & Pa.	8	4	36	691	2,793.22		1,483.18	250.00	
1,483.18	Ohio.	1	12	12	266	6,431.34	\$ 11.16	3,925.67	1,000.00	\$462.57
3,925.67	Michigan.	17	14	71	2,226	9,835.22		9,835.22		
9,835.22	Indiana.	3	8	31	353	3,400.00		3,400.00	100.00	
3,400.00	Wisconsin.	6	12	37	700	1,800.00		1,800.00		
1,800.00	Illinois.	4	6	22	350	2,600.00	150.00	2,410.00		
2,410.00	Minnesota.	6	9	28	700	2,600.00		1,636.81		
1,636.81	Iowa & Neb.	9	8	43	834	2,228.00		1,630.17		
1,630.17	Kansas & Mo.	4	9	22	345	1,640.00		4,000.00		
4,000.00	California.	1	4	14	450	4,000.00		300.00		
300.00	Swiss Mission.	5	200							
5,200	Total.	69,763,339,802,232,138,62	\$29,447,90	\$29,319,16	\$1,850.00	\$4,802.57				

Minutes of last session read and approved.

On motion, the Chair appointed the following committees:—

On Nominations, H. Nicola, E. H. Root, E. W. Whitney.

On Resolutions, U. Smith, S. Brownsberger, J. H. Kellogg.

On Auditing, Jerome Fargo, F. H. Chapman.

SECOND SESSION.

Monday, Aug. 16, 7:30 A. M. Prayer by Eld. D. T. Bourdeau. Minutes of last session read and approved. By vote, Eld. N. V. Hull, delegate from the S. D. Baptist General Conference, was heartily wel-

comed to a place in this body. Eld. Hull responded with some very friendly and cordial remarks touching the relation of the body he represented, to the S. D. Adventists, to which Eld. White in behalf of the Conference replied. By vote, all present in good standing were invited to participate in the deliberations of the Conference.

The Nominating Committee recommended the following persons as officers of the Conference the coming year:—

For President, Eld. James White.

" Secretary, U. Smith.

" Treasurer, Miss Freddie House.

Eld. James White, of Battle Creek, Mich., and Oakland, Cal.,
" J. N. Loughborough, of Oakland, Cal.,
" J. N. Andrews, of Neuchatel, Switzerland.

For Executive Com.,

These persons were thereupon unanimously elected to the offices named. The report of the Committee on Resolutions being called for, they presented the following, which were considered and adopted:—

REPORT OF COMMITTEE ON RESOLUTIONS.

The committee appointed to present resolutions to the Conference, suggest the following for their consideration:—

1. The School. *Whereas*, We recognize the hand of God in establishing a school in the city of Battle Creek, for the special purpose of presenting facilities, under favorable circumstances, for the thorough education of the youth of S. D. Adventists; and,

Whereas, Its establishment is unmistakable evidence that God would shield our children from the wicked influences so current in our public schools,

Resolved, That we hail with grateful hearts this new institution as meeting, in a measure, the providence of God.

Resolved, That this enterprise is worthy of our most hearty patronage, and that we do all in our power to recommend it to the friends of the cause of present truth and health reform generally.

2. The Health Reform. *Whereas*, The subject of health reform has now been agitated among us for more than half a score of years; and,

Whereas, We have found that the uniform result of the practical adoption of its teachings has been to increase physical, mental, and moral strength, and thus to promote spiritual growth,

Resolved, That we hereby express our confidence in the principles of health reform, and urge its more thorough adoption by those among us who have as yet made but little progress in this direction.

Resolved, That we especially urge upon our ministers the importance of this reform as a most efficient means of giving them clearness and strength of mind to present Bible truths in the most forcible and impressive manner.

Resolved, That, in view of the benefits which we have ourselves received from practicing the teachings of health reform, and of the intimate relation which it sustains to the general cause, we urge upon the friends of the cause everywhere greater energy in the promulgation of these truths by personal efforts in the circulation of health publications.

3. Fulfillment of Prophecy. *Whereas*, The fulfillment of the message of Rev. 14:9, which is to go to nations, tongues, and peoples, and is to be fulfilled but once, is the highest evidence of the nearness of the end; therefore,

Resolved, That the wonderful facts which have recently come to our knowledge relative to the springing up of the principles of this message in different parts of the world, almost without the aid of the living preacher, reveal to us, as nothing else could, the hand of God in this work, and call upon us for corresponding action.

Resolved, That we recommend the Executive Committee to take immediate steps to establish a printing office in Europe, to issue periodicals and publications in the French and German languages, and also to enter the openings presenting themselves in Great Britain, France, Germany, Holland, Italy, Hungary, Africa, and Australia.

4. The Work on the Pacific Coast. *Resolved*, That we have great cause of gratitude, in the continued prosperity of the work on the Pacific Coast, through which already about a thousand souls in the territory between Mexico and British Columbia are

rejoicing in the truth; and we recommend our people to take stock liberally in the Pacific Seventh-day Adventist Publishing Association, that it may be immediately placed on a permanent basis.

Resolved, That we approve of the invitation extended by the Michigan Conference to Eld. J. N. Loughborough, to labor for a time in Michigan, to help the suffering cause in that State.

5. Conducting Conference Sessions. *Resolved*, That, in our judgment, it would add great interest to the proceedings of our Conference, if each annual session should be opened with an anniversary sermon, pertaining to some portion of our Conference work; and, if suitable persons should be appointed to present essays, or address the Conference, upon such subjects of interest as the meeting might determine, these appointments to be made one year in advance; and we recommend that this course be pursued.

6. A Mammoth Tent. *Resolved*, That the General Conference should own a mammoth tent or pavilion, at least 80 by 120 feet, which can be used at our larger camp-meetings or other important gatherings, as occasion may require.

7. Conference Constitution. *Resolved*, That the secretary prepare the Constitution of the General Conference, embodying all the amendments up to the present time, for publication in pamphlet form.

Respectfully submitted,

U. SMITH,

S. BROWNSBERGER,

J. H. KELLOGG,

Committee.

8. Leadership. The following resolution was submitted to the Conference by Eld. Geo. I. Butler:—

Whereas, In the session of the General Conference held in the autumn of 1873, a resolution was passed endorsing a tract entitled Leadership, written by Eld. Butler; and

Whereas, It has been shown that some of the sentiments contained in said tract were incorrect; therefore,

Resolved, That the resolution above referred to be, and the same is hereby, rescinded.

Pending the adoption of this resolution, Eld. White made very clear and forcible remarks on the subject, setting forth the manner in which his mind had been led in this matter, resulting in his writing out almost immediately the articles which subsequently appeared over his signature in the *Signs* and the *Review*, before he knew that any objection was raised against the address referred to. He also set forth ably the principles of Leadership which, according to the Scriptures, must hold in the church of Christ.

It was then moved to amend the resolution by striking out its second and third clauses, and substituting in their place the following:—

"*Whereas*, Further examination has shown that some of the sentiments contained in said tract were incorrect; therefore,

"*Resolved*, That the tract referred to be placed in the hands of a committee (said committee to be appointed by this Conference) to be so revised as to correspond with the better understanding which now exists on the subject of Leadership."

The amendment was carried, and the resolution as amended was then unanimously adopted.

TREASURER'S REPORT.

Bal. on Hand, at commencement of the year, July 31, 1874,	\$1,920.46
Received during year,	5,515.17
Total,	\$7,435.63
Paid out during year,	\$6331.51
Bal. on Hand, Aug. 9, 1875,	1104.12
Total,	\$7435.63

THIRD SESSION.

Prayer by Eld. White. On motion, the Chair appointed U. Smith, S. Brownsberger, and J. H. Kellogg, a committee of three to revise the address on Leadership, according to resolution No. 8.

On motion, Eld. White was appointed to speak on the Wants and Progress of the Cause at our next annual meeting; S. Brownsberger, on the subject of Education; Dr. J. H. Kellogg, on the subject of Health Reform; Eld. S. N. Haskell, on the subject of Tract and Missionary Operations; and Eld. U. Smith, on the subject of Our Publications, in accordance with resolution No. 5.

Adjourned to call of the Chair.

JAS. WHITE, Pres.

U. SMITH, Sec.

The Review and Herald.

Sanctify them through Thy Truth; Thy Word is Truth.

BATTLE CREEK, MICH., FIFTH-DAY, AUG. 26, 1875.

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

EDITORS.

The Camp-Meeting.

ANOTHER meeting on the ground at Battle Creek, has passed. It has not been without numerous scenes and incidents which are more or less common to all the camp-meetings of our people, and of any one of which it may be said, This has well paid for the entire meeting. Some may go from the most powerful and profitable meeting, not particularly impressed or benefited, because they are themselves too much like the heath in the desert, and do not know when good cometh. But who that has a heart susceptible of divine influences, can attend such gatherings and not receive a lasting blessing? How much some are losing by not attending the camp-meetings. How can they be contented to remain away?

We have neither time nor space to give even a full synopsis of the meetings. We had many fears that the number of business sessions to be held would greatly detract from the religious interests of the occasion. But the business matters were disposed of in a marvelously brief, effective, and harmonious manner. A greater amount of business was transacted during the seven days of this meeting, than during the fourteen days of the meeting of 1874; and yet there was a fair proportion of time to devote to religious services, which were not without their interest and good results. The happy disposal of so much business was due to the energy and tact of Bro. White, who took hold to lift in every direction, and whose executive ability, when his way is clear from any serious hindrances and drawbacks, is equal to the occasion.

Only a few particulars concerning the religious meetings can we give. At the early social meeting on Friday morning ninety-three testimonies were given in fifty-eight minutes. On Sabbath morning the congregation was divided into three companies, in each of which between sixty and seventy spoke. The testimonies were intelligent and substantial, having the ring of the true coin, and showing that all hearts were beating in unison in the same work—the work of the third angel's message, which is to lead souls to the keeping of the commandments of God and the faith of Jesus the few remaining years while mercy may be found.

At nine a general social meeting at the stand. But it was soon seen that the congregation was so large, and so many wished to speak, that it was practicable to divide the congregation as they sat into three divisions, each under charge of its leaders, and thus hold three meetings in one. It worked admirably; and for most of the time three were speaking at once; and this caused no more distraction or confusion, as was remarked at the time, than different birds singing in the same forest cause disorder and confusion. This was a remarkable meeting surpassing in interest anything of the kind we have ever witnessed. It was good to be there.

In the afternoon, an intense religious feeling pervaded the congregation as sister White spoke on Christ's pathetic lamentation over Jerusalem. At the conclusion of her remarks, some three hundred or more came forward for prayers.

The preaching during the meeting was performed by Eld. Jas. White, Mrs. E. G. White, and Elds. Hull, Bourdeau, St. John, Smith, and Jones. Bro. W. spoke five times, and sister W. four. On Sunday, though the day was broken up with showers, the crowd that came to the ground was uncommonly large. A special train on the Chicago and Lake Huron road brought in some seven hundred passengers. Besides these many came in with their own conveyances from eighteen to twenty miles, through all the region round about, so that in the afternoon the number present was estimated at four thousand. Sr. White spoke in the forenoon during the rain, under unfavorable circumstances, to as many as could be literally packed under the tent, flanked on all sides by a surrounding wall of standing listeners eight or ten feet deep. This rendered speaking in the close and oppressive air within, a severe tax upon her physical strength. In the afternoon Bro. W. spoke with freedom on the Sabbath question. But many coming from so long a distance, had not arrived in season to hear all the discourse, and not being able to remain till evening were going away disappointed if they could not hear more—disappointed, in fact, if they could not hear Mrs. White. Under these circumstances

she roused herself, notwithstanding her worn condition, to speak again in the afternoon. This she was however enabled to do with unwonted freedom and power, the Lord signally sustaining and blessing her in the arduous effort.

The presence of Bro. Francois Urgos, who recently embraced the truth in Kankakee, Ill., under the labors of Bro. Bourdeau, added no little interest to the meeting. This Bro., of a noble Italian family, espoused the cause of freedom and fought for the liberty of his country under Garibaldi; but when the papal cause was re-established by the intervention of the Austrians, after much oppression, and a series of narrow escapes he fled from the country. After traveling in various parts of the eastern world he came to America, and here has received the truth, as above stated. He has an uncle who is prime minister of Italy, and brothers who are in the service of the king and government. Victor Emanuel has invited him to return to Italy; and if he would renounce Protestantism, his family would welcome him back, and he could live in affluence under government pension. But he prefers the truth, and designs to return, when he can do so independently, and when he has provided himself with some of our works in Italian, to make known the truth to his countrymen. He however labors under the disadvantage of being totally blind, having lost one eye in the service, and the other through the machinations of the Jesuits, who have followed him with the purpose of taking his life. A sketch of his history, giving his experience as a prisoner of the inquisition in Rome, &c., &c., will be published soon. He will for the time being teach Italian and Spanish in connection with our school, if there are those who desire to learn these languages.

The welcome presence of Eld. N. V. Hull, the delegate from the Seventh-day Baptist General Conference, is spoken of by Bro. White in another column, and also in the Conference minutes. His discourse Sunday evening was on the subject of persevering, prevailing faith, as illustrated in the case of the Syrophenician woman, Matt. 15:21-28. It was replete with instruction and encouragement, and was listened to with marked attention by the large assemblage.

Bro. Bourdeau gave an interesting and encouraging report of a Frenchman who had received the truth in Africa, where he found several families keeping the Sabbath. He desires, after suitable preparation, to return to engage in missionary labor there. A notice of this case will also be found in another column.

On Monday afternoon, forty-eight were immersed in the Kalamazoo river, Brn. E. R. Jones and H. M. Kenyon administering the ordinance. Some of these were very interesting cases: one a little girl in her ninth year, thus early following understandingly her Saviour in this divine ordinance; another a young man who, when he first heard of this faith, was connected with a drug store in a neighboring city. The trial volume was sent by some one to the proprietor of this store. Instead of being favorably impressed with the truth, he became so incensed against it as to commit some of the papers to the flames. Finally he told the young man that he would give them to him. The young man read them and was interested. The seed found good soil. He and his companion are, as the result, keeping the Sabbath, and here he took upon himself the baptismal vows. Thus the good providence of God often directs the truth into channels we know not of, where honest hearts are to be found, and fruit is to appear. Withhold not your hands, O ye who are scattering the words of life through the printed page. Souls are everywhere turning Heavenward, as the glorious consequence. Two from the REVIEW Office we were rejoiced to see go forward on this occasion, besides the daughter and son-in-law of Eld. J. B. Frisbie, and others whom we could mention with equal pleasure.

There were eighty-five tents on the ground, six less than last year; but one of these, a forty-foot tent, contained many families, and another, a sixty-foot tent, many more, being filled very much as a hive is filled with bees. Had these all had separate tents, there would have been at least one hundred. The number present it was judged was larger than one year ago.

Another feature of the meeting was very noticeable, and that was the number of recent converts to the truth. The present is the fourth year a camp-meeting has been held upon the ground at Battle Creek, yet scores testified that it was the first camp-meeting of this kind they ever attended, some keeping the Sabbath for the first time there on the ground, some dating their conversion to the truth three weeks before,

some six, some two months, four, five, six, &c. The truth is working more rapidly than we are aware, and agencies seem to be preparing to carry it into all the earth.

As we look back upon the meeting, we see no features of an unpleasant or discouraging character, but many of great interest and the most hope-inspiring nature; the advantage therefore lies immensely in this direction. The meeting has been good, and will do good. And when, a little in the future the race is accomplished, and the prize is gained, we believe that some will look back to this meeting as their starting point in the way to Heaven, and many others, as a timely help to them in their Christian course.

U. S.

Editorial Correspondence.

THE WORK IN EUROPE.

I GRATEFULLY acknowledge the reception of a bundle of Holland tracts, and have also to report that the most of these were on their way to Holland by the next mail. I hope for good fruit from these tracts. I sent them to those with whom I have corresponded, and to several of these correspondents I sent also a letter bringing before them the claims of the Bible Sabbath, and an epitome of our faith.

Our second baptism was an occasion of much interest. The place is a beautiful spot near the north end of Lake Neuchatel. Eight persons were baptized. Two of these were a Methodist brother and his wife, who have this summer begun to hallow the Bible Sabbath. He appears to be a man of God. He is deeply interested in the study of the Scriptures, and very zealous to teach those who are in darkness. I have taken much pains to help him, and I feel very hopeful in his case. He had begun to preach among the Methodists, and now since learning the nearness of the second advent of Christ, the commandments, and the Sabbath, he is very desirous of telling his German friends what he has learned. So with the approval of the committee he has already begun to labor publicly, and with a fair prospect of success. He seems to be a man of a humble spirit, and to be willing to labor without inquiring what remuneration shall be made him. He supports himself with his own labor and preaches on Sabbath and first-day. His wife appears to be of the same mind with him.

Since my separation from Bro. Ertzenberger, I have been in constant correspondence with him. His labors have been faithful and untiring in Germany. He has had peculiar difficulties to contend with, and has, I think, stood in the counsel of God and acted with wisdom and with humility. His labors have been a great blessing to the German brethren, and a few have embraced the Sabbath through his instrumentality. He has just entered upon a course of lectures in a new field. May the Lord make him the instrument of great good in Germany.

My first great object to accomplish in Switzerland is the publication of a paper in French. The most, even of our own people here in this country, can have no real idea of the work in America as our publications are all in English with the exception of a few tracts. The day which witnesses the publication of a paper in French in behalf of the cause of truth will mark a new era here. The time is at hand when with God's blessing we will have this. I miss no opportunity to teach the truth, but my principal effort is to thoroughly master French. For various reasons this has been not simply a painstaking labor but one of real pain. It does not give me much to report that is of interest to the brethren in America, and I well know that they watch with prayerful interest the progress of the work in Europe. Yet this preparatory work is absolutely necessary. They may be sure of one thing: I am at work, as wisely as I know how, and to the full extent of my strength. Though I have obstacles to surmount, I feel that the Lord is present to help. My courage is good, though I see not yet how everything is to be done. We need a man of God to give himself to the work in Italy in the region where sister Revel lives. This is the first person in Europe who embraced the Sabbath under the labors of Eld. M. B. C. I would go with such laborer and remain for a time, as I did with Bro. Ertzenberger in Germany. And what shall be done for the Sabbath-keepers in Russia? There are certainly many of them, and I hope they are people who fear God. Is there no Russian Sabbath-keeper in the United States? We must soon open communication with these people.

J. N. ANDREWS.

The General Conference Committee.

It will be seen from the Conference minutes that the Conference Committee are chosen from widely distant localities. This seems to be very appropriate.

The message which S. D. Adventists are giving is a world-wide message; and the General Conference Committee have the oversight of the work the world over. How fitting, then, to the nature and extent of the work, that they should be stationed in different fields in different parts of the world.

One in Europe, one on the Pacific Coast, and the other vibrating in all sections of the field between them, looks to us like a most appropriate arrangement. We can think of but one step more in the way of improvement on this matter, and that would be to add a fourth member to the Committee, and locate him in Australia.

This links all parts of the work together, and by means of the steam and telegraph lines of this rapid age, they can easily confer with one another in regard to the wants of the wide harvest field, of which personal labor and supervision will enable them more correctly to judge.

Pray for the Committee that they may have wisdom and strength to properly manage this now rapidly advancing cause during the important year next before us.

U. S.

1876.

NEXT year, the centennial of American independence, is to be the great year thus far in our national history. Immense preparations are being made to mark with appropriate ceremonies the hundredth year of this nation's existence. If we mistake not, it will mark an important era in our government. We look for new moves to be made, and some questions to assume a new and significant phase before the people.

The friends of the Religious Amendment are quietly but zealously working, preparing for a great strike in 1876. They hope to be able to present an array of friends to their cause so strong that they will make themselves felt in the National Congress.

And what shall the friends of truth do? It is time for all to be preparing for the important campaign, and for the work of that year, which if improved as it should be, we believe may be made to show most important results in our work. We shall be disappointed if the services of the large tent, elsewhere referred to, are not in good demand. Perhaps more than one will be needed. The truth is now made so plain, that to the sincere inquirer, it comes with all the force of a demonstration, and the Lord is evidently schooling many workmen to the business of presenting it with clearness and effect. Our work must become known, and our views be household words in all the land. This nation must be shaken from center to circumference with the important themes now demanding the attention of the people. And why not before 1876, with its enterprises, its patriotic movements, its transitions and excitements, shall have drawn to its close? Why not?

U. S.

The Mammoth Tent.

As will be seen from the record of the proceedings of the Conference, it has been voted to procure a large tent, at least 80 by 120 feet, for use in the cause as occasion may require. Such a tent will comfortably seat two thousand people. The present season is so far advanced that it could not be used to any great extent this year, but it will be ready for the campaign of 1876.

We rejoice in this movement. It has a decided look in the direction of progress; and this it means. Its use would have been worth its entire cost, just for that rainy Sunday, at our Michigan camp-meeting. May it be early in the field the coming season, solemnly dedicated to the work of the last saving message to mankind.

U. S.

Northern Michigan.

At the late Battle Creek Camp-meeting, two persons from the great Saginaw Valley, and contiguous regions where the truth has taken quite a hold, were present, and two only! This is not taken as an indication that the many friends of the cause in that region do not desire to attend a camp-meeting this year, but rather as an evidence that they expect one in that portion of the State. It has therefore been decided to hold this year, as last, a second camp-meeting in Michigan, this second meeting to be held at Flint, as shall be more particularly announced hereafter. The friends will not have the pres-

ence and labors of Bro. and sister White, of which they would be so glad, but will have to make the best of the situation. "The boys" will do what they can; and it will be a good opportunity for all to see how fully they can rely upon God.

The query arises why a camp-meeting is not a good field for the operations of the Tract and Missionary Society. Members go long distances sometimes and spend no little time to see their neighbors and friends; but here they congregate at our very doors; and there are times, especially on Sunday, when multitudes are wandering about with apparently no special object in view. Why not at such times engage them judiciously in conversation, not controversy, in regard to their soul's salvation, hand them a tract, call their attention to the books, and do missionary work generally? We believe such a course would add fresh life to the meeting, and result in great good to those who come within the reach of our influence upon the camp-ground.

U. S.

General Conference Summary.

We are happy to be able to give so full a report as is presented from the different State Conferences, in our General Conference statistics. But the returns are far from complete. From two Conferences, we have received no report, but take the figures of previous years, which we are certain have since been increased. And in those Conferences which have sent in their figures, many churches failed to report, so that the figures must fall considerably short of the reality. When will church clerks and other officers come up to their duty? We are confident that full returns would show at least ten thousand communicants, and not less than forty thousand dollars of Conference funds.

U. S.

The School.

THE fall term of Battle Creek College opens its session Aug. 30, and continues 16 weeks. For a detailed description of the location, building and grounds, of this College, we refer the reader to the first annual Catalogue, which is now ready for general distribution; adding only this, that for eligibility, substantialness, and beauty, they are not surpassed by those of any similar institution in the land.

It is the cherished design of those who have the welfare of this College in hand, not only to afford the very best advantages that can be secured for the thorough education of its students, but also to throw around them such associations and influences as shall best tend to develop a sound religious experience. Furthermore, it is the design of the Trustees to spare no pains in making the corps of teachers the most accomplished and efficient.

The assurance the parents have that they are sending their sons and daughters to substantial buildings, to beautiful grounds, and teachers competent to educate them, we believe is not sufficient to warrant them in giving up a parent's watchcare over their children. This assurance may be given by a thousand schools in the land and yet parents revolt at the thought of resigning their trusts to them.

But the questions, Under what influences, in the sphere of what associations, under what discipline, are our children to be? are questions which come very impressively to the heart of every true parent. We would state, in brief, something relative to these most important considerations:—

First, we have the utmost confidence in those who first proposed the establishment of this school. The way was clear before them. There was no doubt in their minds of the necessity and the feasibility of the project. They clearly saw the danger to which our youth were exposed in the public schools of our land. They saw just as clearly the possibility of establishing the right kind of a school as they saw the necessity for it. With the necessity clearly before them, God opened the way and led them to act. We recognize the hand of God in the results before us. There need be no failure in what God disposes his servants to undertake.

Though the project may not be now in all respects as God would have it, yet we trust in him, and we have the assurance that he will not forsake us. He would not have us stop short of perfecting the work that he has begun. In short, it is the fixed purpose of those who bear the responsibilities of the school to carry out the plans that have been undertaken in the fear of God, and carried forward as his providence opened the way before them. In view of these facts, what part does it behoove

our friends and brethren to act in this enterprise? Not only does the cause of education among us demand your earnest co-operation, but your duty to your children should constrain you to make some sacrifices to give them an education under favorable circumstances. It is true the Lord is soon coming. Why, then, should you hesitate to give culture, strength, and form to the expanding intellects of your youth? You will be rewarded not for what you *might* have done, but for what you *have* done. These responsibilities resting upon us are of no trivial character. Your children will not only receive good, but will strengthen themselves for efficient labor in the cause of God. Let us see a general coming up on the part of our brethren in support of the school. Those wishing a copy of the catalogue, will please enclose stamp, and address,

BATTLE CREEK COLLEGE,

Battle Creek, Mich.
S. BROWNSBERGER.

Eastern Camp-Meetings.

WE have read with interest the cheering reports from the Western Camp-meetings. The annual Michigan Camp-meeting has also been a success, as will be seen by the report. We look forward with the deepest interest to these annual gatherings in the East. The brethren in New York and the New England States have for a number of years been deprived of the labors of Bro. and sister White at our camp-meetings, with the exception of sister White's tour last summer. The health and courage of these servants of the Lord are good, and God is with them in power.

There are advantages to be obtained at these annual gatherings over all other meetings. Bro. and sister White come to our Eastern Camp-meetings accompanied by Eld. D. M. Canright, who is just from the Pacific Coast. We hope that none of our brethren will be deprived of the privilege of seeing them, and of sharing in the out-pouring of God's Spirit by remaining at their homes. There should be an extra effort made by our brethren and sisters not only to come to these meetings themselves, but to bring with them their children, neighbors, and friends, that they too may come under the especial influences of God's Spirit, and be led to give their hearts to him.

We look for a larger gathering of our friends than at any previous meeting of the kind. We hope that no ordinary difficulty will hinder the coming of any. If you are backslidden, come. If you have lost your hope and courage in God, come. If you are enjoying the presence of God, come. Whatever may be your spiritual condition, come to the camp-meeting; come, praying for God's blessing, and he will meet with you.

S. N. HASKELL.

The Work in Africa.

BRO. JOSEPH ERNHARDT, a French ex-soldier, aged 22 years, who served through the Franco-Prussian war, received the Sabbath in St. Louis, Senegal, Africa, about two years ago. He reports that there are six families keeping the Sabbath in that place, and from the account he gives I think this must be the result of Sr. Hannah More's faithful labors. I baptized this young man four weeks ago.

I think the providence of God has brought him among us to stir up our minds on the importance of extending the work in foreign lands. He is a good German scholar, has quite a good knowledge of the French and Spanish languages, and speaks the Italian some. He now wishes to learn the English, and to become more familiar with our views and ways, that he may return to Africa as a missionary. He wishes to find employment as a clock repairer or farmer with a substantial Sabbath-keeping family in a good church in or near Battle Creek, that he may learn the English language, and attend one or more terms of our school and a course of Biblical lectures. If any know of, or can make, any such opening for him, let them address, in regard to it, Uriah Smith, Battle Creek, Mich.

D. T. BOURDEAU.

Education.

THE influence of education upon the mind is so great that it often forms the motive power of the individual. Especially is this the case where the mind has been trained while young to dwell upon particular themes, for the reason that early impressions are generally indelible. This has been so forcibly demonstrated in the past that it has originated the trite adage:—

"Tis education forms the common mind,
Just as the twig is bent the tree's inclined."

On account of the truthfulness of this adage, every opportunity is seized upon by tutors to instil into the mind of the child those peculiar sentiments which they wish to see developed in the world, and which they know cannot be so successfully planted in any other way.

The above is well illustrated by the following dialogue reported to have taken place on the streets of Cincinnati, between Archbishop Purcell and the Rev. John White, P. E. "Good day, Mr. White, which way are you traveling?" "I am going to the west part of the city to distribute these Testaments [exhibiting some] among the children, to prevent you from making Catholics of them. But where are you going?" "Oh, I am going to the north part of the city to scatter these tracts [pointing to a bundle under his arm] and keep you from making Protestants of the children." Then after a moment's pause he added: "I will compromise the matter with you, Mr. White; if you will give me all the children in the city under ten years of age, you may have the rest." He knew well that by that time their minds would become so established as to almost preclude the possibility of a change.

Skeptical authors are suffered to furnish the schools of the land with their scientific productions (falsely so called), in which everything is explained (?) on natural principles, many times in a manner which directly conflicts with the word of God, and the children are drilled in the principles of these books until their minds are drawn away from the simplicity of the Bible, and the principles inculcated by it, and they find themselves at a more mature age enveloped in the almost Cimmerian darkness of infidelity. It is to be regretted not a little that so many of the young at the present time are suffered to grow up under influences so pernicious as to corrupt those pure principles given of God, which might be developed into high and noble qualities, making them a counterpart of their divine Master. Truly, the power of the adversary is great, and in every conceivable way does he plot the destruction of the human family.

As we are responsible to God for the right development of our children, how necessary that every precaution be taken to guard against the incursions of the enemy, and how careful should we be, that their education be not made up of those dogmas which tend to irreverence for the truths of the Bible. In order to insure a right education, a lively interest should be taken in all their studies, that errors in teaching may be detected and promptly counteracted; or if the cares of life prevent this, let us place them, at any cost, under the tuition of those in whose integrity we have confidence, where we know they will be taught the fear of the Lord, and where the surrounding influences will be healthful, and conducive to their spiritual welfare. Under such discipline they may develop characters that will make them an honor to their parents, an ornament to society and the cause of truth, and finally they may be found worthy of a place in the kingdom of God.

J. O. CORLISS.

Wrestling Scripture.

NOTHING is more common than to turn the Scriptures from their true meaning, for the varied purposes of controversy and debate, or for sport and ridicule, or to prop up old, decayed causes, sects, and popular doctrines. But of all misrepresentations, none are more dangerous than the effort to oppose reform among the people of God at this time, by attempting to break the force of such scriptures as call for attention, study, and obedience, and the attempt to turn from their true sense such passages as seem to be capable of being bent and twisted out of shape.

Thus, when the attention is called to the claims of the fourth precept of the decalogue, many say that the Old Testament is of no force in this dispensation, and to prove this, they quote, thus: "Old things are passed away; behold, all things are become new." The objector cannot tell where this is to be found but is confident that it is truly Scripture. Now turn to 2 Cor. 5:17, and read as follows: "Therefore if any man be in Christ, he is a new creature; old things are passed away; behold, all things are become new."

This text is introduced by the word "therefore," and is connected with remarks in the preceding verses which refer to acceptance with God (verse 9), appearing at the judgment seat (verse 10), persuading men, while knowing the works of the Lord (verse 11), of sincere labors (verses 12, 13), of the love of Christ and his death (verses 14, 15), and of the necessity of a knowledge of Christ's office and work (verse

16); and in no one of these texts is there any especial allusion to any particular part of the Bible, but they teach the necessity of a living faith in Christ, and show the great change it produces in the character of men (verses 1-8).

In making the application of the text: "If any man be in Christ, he is a new creature," Paul proceeds, in verses 18-21, to speak of the necessity of being reconciled to God by the death of his Son; and in an outburst of love, he exclaims in verse 20: "We pray you in Christ's stead, be ye reconciled to God." In verses 18 and 19 he speaks distinctly of God's reconciling men to himself by Jesus Christ. All of this chapter (2 Cor. 5), is closely connected, by the words, therefore, and, now, then, for, wherefore, if, and similar connectives, showing beyond any doubt that it is a connected whole.

Where, then, is the evidence that this expression, "old things are passed away," means that the Old Testament is an obsolete affair? Ah! it is a base wresting of Paul's words to say so; for Paul here speaks of putting on the new man at conversion, and putting away the works of the carnal heart.

This new man is spoken of again in Galatians 6:15: "For in Christ Jesus neither circumcision availeth anything, nor uncircumcision, but a new creature." The character which a new creature would develop is made clear by reference to 1 Cor. 7:19: "Circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God"—the commandments written by the finger of God upon tables of stone.

Now with such evidence as this, who would be so foolish and wicked as to quote the text, "Old things are passed away," &c., as applying to the good old Bible which was the Bible in Paul's day, the only Bible, as the New Testament was yet unwritten.

The above is only a single instance among many, and is cited as an illustration of the many shifts made by people to ward off the claims of God's law, for which purpose many passages are wrested from their real meaning.

JOS. CLARKE.

Close of the Conference.

THE *Detroit Evening News* of Aug. 21, published the following notice of the closing exercise of our recent meeting in this place:—

At an adjourned meeting of the General Conference of the United States of the Seventh-day Adventists, which was held on their camp-ground, near Battle Creek, Monday, statistics were read showing that the denomination has 13 districts in this State, while throughout the United States it has 339 churches, 145 ministers, and believers numbering about 18,000.

Various resolutions were passed, commending in high terms the workings of the "Health Reform," recognizing the hand of God in the establishment of a school at Battle Creek, its establishment being unmistakable evidence that God would shield the youth of Seventh-day Adventists from the evils current in other schools, recognizing in the fulfillment of the message in Rev. 14:9, the nearness of the end of the world, recommending that a printing office be established in Europe, and that the truth be printed in the German and French tongues, and the openings now presenting themselves in Great Britain, France, Germany, Holland, Italy, Hungary, Africa, and Australia be filled, and rejoicing in the prosperity of the cause on the Pacific Coast, as evidenced in the gathering of one thousand souls in the territory between Mexico and British Columbia.

About half as much time was occupied by the camp-meeting this year as last, which necessitated the use of more of the time for business purposes. Nevertheless, a deep religious feeling prevailed, and, at the close of the meeting on Monday, 48 converts were baptized.

At 5:30 A. M., Tuesday, the Conference held a social and farewell meeting; at 8 o'clock some remarks on topics of interest to the denomination were made by Mrs. White, and at 9 o'clock the closing session of the Conference was held.

On Wednesday, the Board of Trustees of the Educational Society met and elected the following officers: President, Eld. James White; Secretary, Eld. Uriah Smith; Treasurer, James Sawyer.

The Board of Directors of the Health Reform Institute also met and elected the following officers: President, Dr. J. H. Kellogg; Secretary, Prof. S. Brownsberger.

Wanted!

A HOME for a boy between two and three years of age. For particulars, inquire of C. E. Cole, Marshall, Mich.

Notice.

A LARGE, black trunk, fastened with a padlock, was left upon the camp-ground at Battle Creek; also a pieced bed-quilt. They are held by the Committee, subject to the order of the owners. Address, J. G. Whipple, Battle Creek, Mich.

CONTENTMENT.

FATHER, I know that all my life
Is portioned out for me,
And the changes that will surely come
I do not fear to see;
I ask thee for a patient mind,
Intent on pleasing thee.

I ask thee for a thoughtful love,
Through constant watching wise,
To meet the glad with joyful smile,
And wipe the weeping eyes,
And a heart, at leisure from itself,
To soothe and sympathize.

I would not have the restless way
That hurries to and fro,
Seeking for some great thing to do,
Or secret thing to know;
I would be treated as a child,
And guided where I go.

Wherever in this world I am;
In whatso'er estate,
I have a fellowship with hearts
To keep and cultivate,
And a work of lowly love to do,
For the Lord on whom I wait.

So I ask thee for the daily strength—
To none that ask denied—
And a heart to blend with outward life,
While keeping at thy side,
Content to fill a little space,
If thou be glorified.

There are briars besetting every path,
Which call for constant care;
There is a cross in every lot,
And an earnest need for prayer;
But a lowly heart that leans on thee
Is happy everywhere.

In a service which thy love appoints,
There are no bonds for me,
For my secret heart, has learned the truth
Which makes thy children free,
And a life of self-renouncing love
Is a life of liberty.

Progress of the Cause.

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

Michigan.

JULY 31. and Aug. 1, I was for the first time with the church at Eaton Rapids. This church was raised up one year ago by Bro. Jones and Corliss. Bro. Lewis, their elder, has built a convenient room adjoining his house in which meetings are held every Sabbath. There was freedom in all our meetings. Two united with the church.

August 7, I was with the church in Colon. This church has passed through severe trials, but has of late increased in numbers, and the members have grown in grace. The Baptists have again permitted them to use their house of worship for meetings. Bro. Schellhouse, who is eighty-two years of age, is their elder, and has been from the beginning. This dear brother is greatly encouraged to see the good work revive once more.

J. BYINGTON.

Nebraska.

OUR meetings at Seward closed last Sunday, August 1. We cannot tell what the exact result will be. A few have fully decided to obey God rather than man, and some are in the valley of decision. A greater number still are convinced, but seem to desire to enjoy the pleasures of sin for a season.

We are now at Milford. The prospects are favorable for good to be done. We desire the people of God to pray earnestly that the truth may go with power, and be attended by the melting influence of the Spirit of God. Our address is Milford, Seward Co., Neb.

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

Central Iowa Tent.

WE have been laboring here with the tent for the past six weeks, and have given sixty discourses. Notwithstanding the excessive rains and muddy roads for the first three weeks, and the busy harvest season for the past three weeks, we have had a good attendance, and a deep interest has been manifested.

Our congregations have averaged about one hundred and fifty, frequently numbering three hundred. At our last meeting there were three hundred and fifty present. We have had but little public opposition, but ministers have visited their members, forbidding their attendance at our meetings.

Twenty persons, mostly heads of families, and some of them persons who have never made a profession of religion before, have covenanted together to keep the

commandments of God and the faith of Jesus, and we hope for quite a number more. Have obtained twenty-three subscribers for the *Voice of Truth*, and six for the *Instructor*. Shall remain here one week, and then remove to Nevada, Story County.

We have felt our weakness and inability to proclaim these mighty truths, yet God has been pleased to bless the word spoken, and the truth has gained a precious victory. To the Lord be all the praise. Brethren, pray for us, that we may be guided by the Lord, and that the work may prosper in our hands.

Our address now is Nevada, Iowa.

R. M. KILGORE,
L. MCCOY.

Iowa Center, Iowa, Aug. 9, 1875.

Leominster, Mass.

THE tent was pitched in this place and meetings commenced Aug. 6, with a fair attendance and apparently a good interest. Last night, at our fifth meeting, the crowd could not all be accommodated in the tent, and more than one hundred people were compelled to stand outside.

This place is large and flourishing, and we regard it as a very important post. The people who attend are as intelligent a class as we ever met, and seem very friendly. We earnestly desire that they may see the truth. Pray for us, that our labor may not be in vain.

WM. C. GAGE,
D. A. ROBINSON.

Iowa.

THE church at Marion was favored with a visit from Bro. J. T. Mitchell, Sabbath, August 7. He gave two discourses. After the first sermon, we repaired to the bank of Indian Creek, where six persons were buried with Christ by baptism. May these dear souls feel the importance of daily living for their Saviour, and of being ready to meet him when he comes.

D. T. SHIREMAN.

Marion, Iowa, Aug. 9, 1875.

Morgan, Vt.

SPENT last Sabbath and first-day here. Following the meeting on first-day, four were baptized, who desired membership with the Irasburgh and Charleston churches.

A. S. HUTCHINS.

Aug. 13, 1875.

Minnesota.

WE (Bro. Ells and myself) have now been at Round Grove five weeks, and have given thirty-eight discourses, besides holding three social meetings. Eighteen have signed the covenant, all heads of families except two widowed sisters, who are upwards of seventy years of age. Some of these had been connected with the Baptist church, some with the Methodist, and several had never made any profession before. Others are investigating, and we think they will yet come to see and embrace the truth of God. Today we went to a beautiful lake, where three sisters followed their Lord in baptism. Yesterday a Sabbath-school was organized, with eighteen adults and thirteen children. We have sold about twelve dollars' worth of books, and have obtained seven subscribers for our papers.

Some of the brethren and sisters from Hutchinson have met with us every week till last Sabbath, when their monthly meeting occurred. We are thankful for the help and encouragement which they afforded us. We believe the Lord has been with us and has greatly blessed our feeble efforts, and we feel to thank him and take courage. Home duties demand my attention for a time, and I leave the field tomorrow. Bro. Ells will remain another week, when he will go home to rest for a short time. We intend, the Lord willing, to return here after harvest and renew the work. Brethren, pray for us that the word of the Lord may have free course and be glorified.

D. P. CURTIS.

Round Grove, Minn., Aug. 8, 1875.

Oakland, Coles Co., Ill.

Took down the tent in this place July 27, having held in all forty-five meetings in thirty-two days. I spoke thirty-seven times, the remainder being prayer and social meetings. As a result of these meetings, some sinners were converted and backsliders reclaimed, and we leave in all

about thirty-five new converts keeping the Sabbath.

We have organized a Sabbath-school numbering forty or fifty scholars, and have also established a Sabbath meeting and two weekly prayer meetings. Bro. Kurtz was appointed leader and Sabbath-school superintendent.

Among the converts to the truth, there are persons from five or six different denominations. It is said by outsiders that we have taken the cream of the Methodist church. It is quite evident that those who have embraced the Sabbath from among the Methodists are workers.

The enemy left no means untried to draw the attention of the people from hearing the truth. One evening while we spoke on the subject of the Judgment, a festival was held in the M. E. church, only about three rods from the tent. While they were eating, and drinking, and making merry, and the brass band, engaged for the special occasion, was keeping up its music, many of the older members of the church were sitting in the tent weeping. Truly, thought I, "Babylon is fallen."

When all other means for suppressing the truth had failed, Eld. Davies, of Paris, Ill., was sent for. He used but little Scripture in his discourse, only quoting five texts. The Lord gave freedom in reviewing, and the event proved as it previously has done, that every effort against this cause only adds strength to it. The Lord has been at work here, and to him be all the praise.

Bro. Shonk rendered much assistance during these meetings as tent master, and also in opening and closing services. Bro. Bitner also aided much, financially, by meeting all the expenses of the meeting here.

The friends of this place earnestly request that a camp-meeting may be held at this point, this fall or as early as is convenient.

C. H. BLISS.

Aug. 2, 1875.

The North Pacific Mission.

FROM Bro. Van Horn's report to our late General Conference, we take the following interesting account of the North Pacific Mission:—

Sixteen months ago, I, in company with my companion, left San Francisco, California, to labor in this Mission. During this time, we have labored according to our best judgment, and God has blessed that labor to the salvation of a few who have been willing to obey the truth.

When we arrived at the Walla Walla Valley, we found about thirty keeping the Sabbath, and a church of eighteen members partially organized. They had adopted the plan of Systematic Benevolence, with a pledge of about one hundred dollars per year. Our first meeting with them was held in a small school-house on the Walla Walla River, in Oregon, about ten miles from the city of Walla Walla. About twenty Sabbath-keepers were present, and S. B. was re-organized, and increased to \$185.00 for the year 1874.

Since that first meeting, we have pitched the tent in five places with some believers as the result in each place. The number of Sabbath-keepers has been increased to about one hundred. Seventy-five are enrolled on the church record at Walla Walla as members of the church. At the beginning of the year 1875, at the quarterly meeting held Jan. 2, 3, S. B. was pledged to the amount of \$270.00. A meeting-house has been built in Walla Walla, costing \$3000, \$2000 of which has been paid, and provision has been made for the payment of the balance. Considering the hard times for money, and that wheat is only 40c per bushel, our people have showed a zeal for the truth in building their house of worship which has astonished the people, and which has been a subject of remark even in the newspapers.

This Valley, or upper country as it is called, has now been canvassed as far as the use of the tent is concerned. School-houses and neighborhoods might be entered with profit. The tent is packed, ready for shipping to the Willamette Valley. We planned to commence the work at Oregon City, but have been prevented by the sickness of my wife. With her present poor health, I could not carry on a tent-meeting alone and do justice to the work. This is a very unfavorable country for persons with weak lungs.

There are several Sabbath-keepers living in the Willamette Valley, who report to me that the way is open in several places, and that the people are waiting and anxious to hear the truth. This is a large and promising field for labor, and there should be sufficient help here to carry on the work without interruption.

There are two men here who have proved themselves of sufficient ability to present the truth in an acceptable manner before the people. One of them, Bro. J. F. Wood, had labored with success before I came here, but his family, debts, and other hinderances, prevent his engaging in the work at present. The other, Bro. A. T. Jones, is a young man, a soldier in the United States service, who is here with the garrison stationed in Fort Walla Walla. He came out clear and decided on the truth about one year ago. Having but little duty to do as a soldier, he has employed the greater portion of his time in study, with the idea that as soon as he was released from the army he would immediately enter into the service of the Lord by preaching the truth. He has already preached a number of times to the entire satisfaction of those who heard him. His term of service in the U. S. army will close the 3d of November next.

At our last quarterly meeting, held July 3, 4, the church passed the following resolution respecting this young man by a unanimous vote:—

Resolved, That this church petition the General Conference to grant Bro. Alonzo T. Jones a license to improve his gift in preaching this truth to the people of this North Pacific Mission. By order of the church,

J. F. WOOD, Clerk.

I would hereby add my recommend to the above resolution, and say that I believe him every way worthy of your favorable action.

We have full confidence in the truth, and in the different institutions established by our people to carry it on. Our courage is good to labor in this cause. I do not ask you to send any one to help me, though with my wife's present health I am unable to do much, and a good, efficient laborer, would be of great service to the cause here. Should my wife become a confirmed consumptive, and of this there are some indications already, it may be duty for me to return home, that she may be among her friends. We shall hope and pray that this may not be necessary; and we believe that we have the prayers of all our brethren. My wife especially desires you to pray for her.

May the Lord aid you by his Spirit in all your deliberations and decisions; and may the mighty work move on until all the world shall hear the last note of warning; and may we all, though weary and worn, be gathered home, with all the faithful, to rest.

I. D. VAN HORN.

Business Proceedings of the Fifteenth Annual Session of the Michigan State Conference.

THE fifteenth annual session of the Michigan State Conference of the S. D. Adventists was held on the camp-ground at Battle Creek, Mich., Aug. 11, 1875, at 9 o'clock A. M. The meeting was called to order by the President. Prayer was offered by Eld. H. A. St. John.

Credentials for delegates being called for, it was found that thirty-nine churches were represented by sixty-one delegates. Delegates were by vote appointed to represent their churches as follows:—

Bro. Lewis, from Leighton; sister Smith, from Blendon; Bro. R. Griggs, from Owosso; Bro. A. Hamilton, from Parkville; Bro. E. A. Collard, from Deerfield.

On motion, the following churches were admitted into the Conference: Saranac, Carson City, North Shade, Northern Eaton Rapids, Marshall, Eaton Rapids, Jefferson, and Dryden.

The company of Sabbath-keepers at Mattawan requested organization, and admission into the Conference, which was by vote promised them.

On motion, all brethren present, in good standing, including ministers from other Conferences, were invited to take part in the deliberations of the Conference.

Minutes of the last meeting read and approved.

The Treasurer's report was called for, and was read.

For the Conference year beginning Aug. 7, 1874, and ending Aug. 10, 1875, the Treasurer reports as follows:—

Amount on hand at last report,	\$4028.12
Received to date,	5351.89
Total,	\$9380.01
Paid out during the year,	\$4737.44
Balance in treasury,	4642.57

Total,	\$9380.01
Rec'd on tent fund,	\$54.80

ADDIE MERRIAM, Treas.

On motion, the report was referred to the Auditing Committee.

On motion, the President was author-

ized to appoint the usual committees. The following were then announced:—

On Resolutions, U. Smith, S. Brownsberger, and J. H. Kellogg.

On Nominations, J. S. Day, J. H. Kellogg, and Alex Carpenter.

On Credentials and Licenses, E. R. Jones, J. F. Carman and I. A. Olmstead.

On Auditing, S. H. King, A. H. Hilliard, Francis Nelson, E. P. Giles, Franklin Howe, and J. Rumery.

On motion, the meeting adjourned to the call of the Chair.

SECOND SESSION.

The second session was called to order by the President, Aug. 11, at 5 o'clock P. M. Prayer by Eld. S. N. Haskell.

Minutes of last session read and approved.

Reports of committees being called for, the Committee on Nominations presented the following: For President, E. H. Root; Secretary, S. Brownsberger; Treasurer, Miss Freddie House; State Conference Committee, J. S. Day, J. Fargo.

On motion, the report was accepted, and voted upon collectively, resulting in the unanimous election of the ticket.

The Committee on Resolutions presented the following report:—

Whereas, Michigan has sent forth able men to labor in other States, to the great detriment of the work in our own Conference, therefore,

Resolved, That in our judgment the condition of the cause in this State at the present time demands the labor of experienced brethren; and we therefore invite Eld. S. N. Haskell to labor for a time in the Tract and Missionary work in this Conference; and we invite Eld. J. N. Loughborough to visit all our churches, and set things in order among them.

Resolved, That we deplore the course of some whose services the cause greatly needs, who by their actions seem to interpret the Saviour's language in this manner: Seek ye first your farms, or other worldly occupations, instead of the kingdom of God, and all things needful shall be added unto you.

Resolved, That the success of some of our young men who have recently entered the ministry, is a sufficient evidence that scores of others might make themselves efficient in the cause if they would take hold of the work with a spirit of consecration and reliance upon God; and we see not how they can longer bear the responsibility of delaying to take hold of the work.

On motion, the report was accepted. The Resolutions were then read separately, a few remarks made upon them by Eld. James White, and by vote adopted.

The Committee on Credentials and Licenses presented the following report, recommending that the credentials of the following ministers be renewed: James White, Mrs. E. G. White, J. H. Waggoner, John Byington, E. B. Lane, D. H. Lamson, S. H. Lane, R. J. Lawrence, I. D. Van Horn, H. M. Kenyon, C. Stoddard, U. Smith, E. H. Root, J. O. Corliss, J. B. Frisbie, and E. R. Jones.

Voted, That the credentials of these ministers be renewed.

The committee also recommended that the following persons receive licenses, M. B. Miller, D. W. Milk, I. A. Olmstead, E. Van Deusen, J. Fargo, Wm. Potter, H. S. Guilford, John Sisley, R. T. Sisley, Delphus Wellman, Delmar Wellman, sister E. S. Lane, and sister Roby Tuttle.

Voted, That licenses be granted to these persons.

Voted, That Bro. A. O. Burrill receive ordination at the hands of this Conference at the first opportunity.

Voted, That the Chair appoint a camp-meeting committee for the ensuing year.

On motion, the meeting adjourned to the call of the Chair.

THIRD SESSION.

Meeting called to order by the President, Aug. 16, at 4 o'clock P. M. Prayer by Eld. John Byington.

Voted, That Bro. E. S. Griggs receive a license.

On motion, one thousand dollars were pledged to the General Conference.

Delegate from Oakland requested that their church be released from their pledge to the Conference for the ensuing year, that they may remove their church building from Oakland to Rochester. On motion, their request was granted.

Delegate from Burlington requested that their church be released from their pledge for the ensuing year, in order to enable

them to complete their church building, now in the process of erection. Their request was granted.

Voted, That the minutes of this meeting be published in the REVIEW AND HERALD.

On motion, the meeting adjourned to the call of the Chair.

E. H. ROOT, Pres.

J. W. BACHELLER, Sec.

Sixteenth Annual Session of the Seventh-Day Adventist Publishing Association.

IN accordance with notice given in REVIEW, the sixteenth annual meeting of the Seventh-day Adventist Publishing Association was held at Battle Creek, Mich., Aug. 10, 1875, at nine o'clock A. M. The meeting was called to order by S. N. Haskell, who, in absence of the President, was elected President *pro tem*. Prayer was offered by Eld. U. Smith.

The calling of the roll showed forty-four stock-holders present, representing one hundred and twenty-five votes.

It was moved by U. Smith that the Chair appoint a committee of three to present an informal nomination for officers. Carried.

The persons appointed for said committee were James Harvey, U. Smith, and H. Nicola.

On motion of U. Smith, adjourned to call of the President.

SECOND SESSION.

Meeting called by the President, Aug. 10, at five o'clock P. M. Prayer by S. N. Haskell.

The number of stock-holders not present in morning session was ascertained, making in all sixty stock-holders, representing one hundred and seventy-two votes. The Auditor read the following report of the financial workings of the Association for the year ending Aug. 9, 1875:—

TREASURER'S REPORT.

RECEIPTS.		
Cash on Hand, July 31, 1874,		\$1,453.01
Rec'd on REVIEW,	\$7,467.86	
“ “ Youth's Instructor,	1,303.05	
“ “ True Missionary,	79.11	
“ “ Voice of Truth,	11,023.75	
“ “ Accts & Deposits,	89,122.93	
“ “ Shares,	496.00	
“ “ Donations & Legacies,	15.00	
“ “ Job Work,	10,156.61	
“ “ Sales,	23,810.08	
“ “ Book Fund,	2,713.55	
“ “ Educational Fund,	15,325.38	
“ “ Mich. Conf. “	5,351.89	
“ “ Gen. “ “	5,515.17	
Total,		\$172,380.38
		\$173,833.39

EXPENDITURES.

Paid out on Accts & Dep'ts, \$8,3905.93	
“ “ for Stock,	18,882.51
“ “ Real Estate,	3,500.00
“ “ Office Labor,	14,474.04
“ “ Wood & Incidentals,	5,397.90
“ “ Type & Fixtures,	816.22
“ “ Writing MSS,	3,228.52
“ “ on Educational Fund,	25,673.93
“ “ Book Fund,	4,070.34
“ “ Mich. Conf. Fund,	4,737.44
“ “ Gen. Conf. Fund,	6,331.51
Cash on Hand to Balance,	2,905.05
Total,	\$173,833.39

INVENTORY.

Total value of the property of the Association,	\$100,700.28
The Association holds notes to the amount of	929.73
Due on Book Acct,	29,113.32
Cash on Hand, Aug. 9, 1875,	2,905.05
Total,	\$133,648.38

The Association owes as follows:—

On Book Account,	\$39,495.89
Assets after all debts are paid,	\$94,152.49
Assets as given in last report,	87,489.23

Increase during the year, \$6663.26

E. B. GASKILL, Treas.

I hereby certify that I have carefully examined the books and accounts of the S. D. A. P. Association, and find them correctly kept; and that the above report of the Treasurer shows a correct statement of the financial condition of the Association according to my best information and belief.

JAMES SAWYER, Auditor.

The nominating committee presented the following names for officers the coming year: President, James White; Vice President, L. McCoy; Secretary, Freddie House; Treasurer, M. J. Chapman; Auditor, James Sawyer; Publishing Committee, Jas. White, U. Smith, J. H. Kellogg.

James White not accepting the office of President, the name of U. Smith was put in his place, and S. Brownsberger added to the Publishing Committee. The nominees were then unanimously elected.

Moved, by James White, That the Editors of the REVIEW be U. Smith, J. N. Andrews, and J. H. Waggoner. Carried.

Moved, by S. N. Haskell, That Mrs. M. J. Chapman be Editor of Youth's Instructor. Carried.

Moved, by F. House, That the Editors of the REVIEW receive at the rate of twelve dollars per week. Carried.

Moved, by S. N. Haskell, That the Auditor receive for his past services at the rate of twelve dollars per week. Carried.

Moved, by S. N. Haskell, That the Secretary and Editor of the INSTRUCTOR, receive at the rate of seven dollars per week. Carried. Adjourned to the call of the President.

JAMES WHITE, Pres.

FREDDIE HOUSE, Sec.

First Annual Meeting of the S. D. A. Educational Society, Aug. 12, 1875.

MEETING convened on the camp-ground at Battle Creek, Mich. Prayer by the Chairman, Eld. Jas. White, followed by remarks upon the workings of the Society the past year, and the prospects and purposes for the future.

On calling the roll, seventy-three members responded, representing 587 shares.

Secretary's report read and accepted.

The auditor's work being not quite finished, the presentation of his report was waived till the second session. A committee of three to nominate Trustees for the ensuing year was appointed, and the meeting adjourned to the call of the Chair.

SECOND SESSION.

Prayer by the Chairman. The auditor's report was presented, showing the following result:—

AUDITOR'S REPORT.

EXPENDITURES.		
Paid for School Grounds,	\$16,278.00	
“ “ Material for Building,	20,377.87	
“ “ Labor on Building,	5,416.43	
“ “ Incidental Expenses,	1,297.34	
“ “ Improvements on Grounds,	767.03	
“ for Fuel,	400.00	
“ to Teachers,	2,950.00	
Total,		\$47,436.20

RECEIPTS.

Received on Pledges,	\$31,223.81
“ from Sales of Lumber,	577.66
“ Tuition for two years,	3,302.25
Invoice of Lumber on hand,	1,618.40
Borrowed money for which the Society owes,	10,764.08
Total,	\$47,436.20

S. BROWNSBERGER, Auditor.

Report accepted.

The Committee on Nominations reported, recommending that the following persons serve as Trustees for the ensuing year: Jas. White, S. Brownsberger, J. H. Kellogg, U. Smith, Jas. Sawyer, W. J. Fairfield, J. S. Day.

These persons were thereupon unanimously elected by ballot.

After remarks by the Chairman, the meeting adjourned *sine die*.

JAS. WHITE, Pres.

U. SMITH, Sec.

A Covenant.

A LADY who has recently seen the light of present truth, and who now rejoices in it, makes the following covenant between herself and her God. How many readers of the REVIEW will join with her in this?

“Believing that I have been bought with the precious blood of Christ, and that I am therefore not my own, I hereby most solemnly devote myself anew to the service of God, from henceforth and forever. “I solemnly agree as God shall help me:—

“1. To observe regular seasons of secret prayer in the morning and evening of each day.

“2. To read at least a small portion of my Bible every day.

“3. To stand up for Jesus always and everywhere.

“4. To engage in no amusement where my Saviour cannot go.”

C. P. WHITFORD.

Forgetting his Errand.

A PERSON came to Mr. Longdon, of Sheffield, one day and said:—

“I have something against you, and I am come to tell you of it.”

“Do walk in, sir,” he replied; “you are my best friend. If I could but engage my friends to be faithful with me, I should be sure to prosper. But, if you please, we will both pray in the first place, and ask the blessing of God upon our interview.”

After they rose from their knees, and had been much blessed together, he said:—

“Now I will thank you, my brother, to tell me what it is that you have against me.”

“Oh!” said the man, “I really don't know what it is; it is all gone, and I believe I was in the wrong.”—Sel.

SALVATOR MUNDI.

Oh! long and darksome was the night
That in dull watches wore away,
With moon and stars alone to light
A world bewildered and astray;
While oft thick shade and murky cloud
Pale moon and stars did deep enshroud;
And nations looked and hoped in vain
That over earth, of guilt and sorrow,
Of sin and hate, the sad domain,
Might dawn a bright and cheerful morrow.

'Twas not, Eternal Love, that thou
Hadst lost thy care for mortal men;
No, thou didst yearn of old as now
To fold them to thy heart again;
Thou didst but wait till men might know
That sin's ripe fruits were death and woe;
Till worn and sick of fruitless grief,
Of lust's foul cup to loathing taken,
With longing they might crave relief
Ere yet of God and hope forsaken.

There were who heard with trusting heart,
E'en then, thy words of hope and cheer,
Who saw by faith the night depart,
And morning break serene and clear;
On holy prophets shone afar
The gleam of Jacob's promised Star;
The rising of the Lord of day
That, o'er the world his radiance throwing,
Should chase the spectral night away,
And mount to noon resplendent glowing.

When thou, O Christ, of flesh wast born,
To greet thee in thy humble bed,
Though earth thy lowliness should scorn,
Celestial bands with rapture sped;
At midnight on the silent air
Thy birth their floating strains declare;
The shepherds catch the thrilling lay,
Its harmonies their senses steeping,
Then to thy manger take their way,
And gaze on thee, an infant sleeping!

While thou didst dwell with men below,
'Twas morning twilight's early blush;
Thy light yet veiled, 'twas thine to know
Sweet childhood's dream, youth's joyous flush;
Then manhood's burdens, cares, and fears,
Its toils, and weariness, and tears;
Tears shed for human griefs and woes
Mark thee, of all, the Man of Sorrows;
And through thy life the grandeur grows
That manhood from the Godhead borrows!

When all forsaken of thine own,
Robed in mock purple thou didst stand,
Thou wast a King—without a throne,
A sovereign Lord—without command;
'Neath purple robe and thorns concealed
Divinity its light revealed;
Upon the Roman's heart it fell,
And its keen flash, his conscience waking,
Wrought in him like some mighty spell,
The pride of his strong spirit breaking.

When came at last thy darkest hour,
On which the sun refused to look,
Though hell seemed armed with conquering power,
And earth, as seized with terror, shook;
Though from thy lips the dying cry,
By anguish wrung, went up on high;
Still 'mid the darkness and the fear,
O Son of God, thy life resigning,
Thou didst to those that saw appear
The Light of men—eclipsed, yet shining!

E'en the dark tomb of chiseled rock
Thy glory could not all repress,
A moment hid, with earthquake shock,
Abroad it streamed again to bless;
Angels first caught the vision bright,
Then broke its beams on mortal sight;
The Conqueror of death and hell
Thou stoodst, thine own each word attending,
Till on their wistful eyes there fell
Splendors divine from thee ascending!

Forever on the unveiled throne,
O Lamb divine, enrobed in light,
Thou life, and love, and joy unknown,
Dost shed while ages wing their flight;
The cherubim before thee bow;
The fullness of the Godhead thou!
Thy uncreated beauty greets
The longing eyes that, upward gazing,
Feast on thy smile that ever meets
Thy saints that wait before thee praising.

Head over all! 'tis thine to reign;
The groaning earth with joy shall see
What ages sought, but sought in vain,
The balm for all its woes in thee;
Eyes fixed on thee shall dry their tears;
Hearts stayed on thee shall lose their fears;
Fair innocence and love shall breathe
Their fragrant breath o'er vale and mountain,
And faith pure altars shall enwreath,
And nations bathe in Calvary's fountain.

O love beyond all mortal thought,
Unquenchable by flood or sea!
Love that through death to man hath brought
The life of immortality;
Thou dost enkindle Heaven's own fire
In hearts all dead to high desire;
Let love for love our souls inflame,
The perfect love that faileth never;
And sweet hosannas to thy name
Through Heaven's vast dome go up forever!
—R. Palmer, D. D.

WHATEVER you are from nature, keep to it; never desert your own line of talent. If Providence only intended you to write posies for rings, or mottoes for twelfth cakes, keep to posies and mottoes; a good motto for a twelfth cake is more respectable than a villainous epic poem in twelve books. Be what nature intended you for, and you will succeed; be anything else and you will be ten thousand times worse than nothing.—Sydney Smith.

The Review and Herald.

Battle Creek, Mich., Fifth-day, Aug. 26, 1875.

The Camp-Meetings.

MAINE, Sept. 2-7, 1875.
NEW YORK, " 9-14, "
KANSAS, " 9-14, "
MICHIGAN, at FLINT, " 16-21, "
OHIO, Sept. 30-Oct. 5, "
INDIANA, Oct. 7-12, "

The Camp-Meetings.

THE Battle Creek Camp-meeting is passed. Many circumstances were unfavorable; but the Lord helped, and results are good. The influence of this meeting will be lasting. The business sessions of the several Societies passed off rapidly, harmoniously, and well.

We are again greatly indebted to our S. D. Baptist brethren for the presence of another delegate from their body in the person of Elder N. V. Hull. His assurances of a desire of Christian union between the two bodies on the part of his people met with a hearty response from more than a thousand glad hearts of our people. God bless the Seventh-day Baptists. The coming to us of Bro. and Sr. Hull with good words has done us good. Our labors before, and during, this meeting, were such as to nearly disqualify us to meet the large congregations on first-day, and to enjoy the closing labors and blessing of this great and good meeting. And now we feel fearfully worn as we pencil these lines on the train bound to the Vermont meeting. But the pleasant reflections of what God has wrought the past two weeks, and the triumphant hope of reward in the future, make us very happy. We were all made joyful to see Elder Butler moving out from his trials at the close of the General Conference.

We were indeed happy to greet Elder Canright on the camp-ground the last day of the meeting. He helped just where help was most needed. He is now with us on the way to the meetings in Vermont, Massachusetts, and Maine. Bro. Smith will join him at the Rome, N. Y., meeting while we shall hasten from Maine to the Kansas meeting to be holden the same time. These brethren will also attend the camp-meetings in Northern Michigan, Ohio, and Indiana.

Before we left California last May, we promised to return to the California Camp-meeting provided that the brethren there would put up the new office building ready to take in the new press in season to advertise therein a series of tent-meetings in San Francisco, to be holden immediately after camp-meeting; and provided the church in that city would have their church ready to dedicate at the close of the tent-meeting. There is no drawing back on the part of the Californians. They are fulfilling on their part, and the Conference Committee and nearly every church in the State have sent us unanimous requests to be at their camp-meeting.

In view of urgent requests from New York, Northern Michigan, Ohio, and Indiana, we had decided to divide forces at the New York Camp-meeting, Mrs. W. to go directly to California, and the writer to remain at present and attend all the camp-meetings east of the Plains. But the coming of Elder Canright has decided the matter, that we both be at the California Camp-meeting, and by the grace of God, fulfill on our part, to the best of our ability, the contract to which the brethren in California hold us.

JAMES WHITE.

Kansas Camp-Meeting!

WE have fully decided to attend the California Camp-meeting, Sept. 23-30, and shall stop off at the Kansas Camp-meeting on our way to the Pacific Coast. The Kansas meeting will hold Sept. 9-14.

We shall expect to see a general rally from all parts of Missouri and Kansas at this meeting. We have turned away from entreaties from New York, Ohio, Indiana, and Northern Michigan to attend their camp-meetings in order to meet a general gathering from this new Conference; and we hope not to be disappointed in numbers at the Kansas meeting. Let the tents be gathered, big and little, and let the people come, saints and sinners. We may not be able to meet with this people again for several years. We have finally selected the most beautiful season of the year, and, with the will and blessing of God, shall expect to see a great and good meeting.

The Kansas Conf. Committee will please appoint the place immediately, through the REVIEW.

JAMES WHITE.

A Second Camp-Meeting in Michigan.

It has been decided to have another rally for the State of Michigan in a second camp-meeting to be held at Flint, Sept. 16-21. While this is designed more especially for the benefit of brethren in the northern part of the State, let not brethren in the southern and other parts consider themselves excused, but as many as possible attend. This is just now an important point, and this will be an important meeting. Between fifty and seventy-five have come out in the tent-meeting in Flint this season. For the help of these friends, and others newly come to the faith in that part of the State, and especially to prepare the way for future labors, let there be a general rally, and a good strike be made at this meeting.

Special Request. Will those who wish to be provided with tents at this meeting, write without an hour's delay to Wm. Potter, Lapeer, Mich., informing him of the kind and size of tent they wish; and will those who have tents which they can spare also write him with the same promptness, describing such as they can send, so that he may secure the requisite number of tents. We need not say more. Friends, you know your duty. All that remains is to do it.

U. S.

Arming for the Fray.

CHICAGO, Aug. 16.—The communists of this city are making active preparations for a somewhat warlike campaign. The fact has been developed that they have purchased a large number of breech-loading muskets, with considerable ammunition, and are drilling regularly under command of experienced Prussian officers. Several hundred men are already enrolled, and picnics are frequently held to raise funds to defray expenses. The leaders are the same discontented spirits who have previously figured in communist mobs, and they seem very much determined to redress the imaginary wrongs under which they are laboring.—*Evening News.*

Appointments.

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

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

N. Y. and Pa. Camp-Meeting.

THIS meeting will be held September 9-14, 1875, at Wright's Grove, two and one-half miles north of the city of Rome, N. Y., and near the Black River Canal.

A steamboat, controlled by the Committee, will transfer passengers and baggage from the depot to the grounds. The Rome, Watertown and Ogdensburg R. R., and all roads under their control, will issue tickets at reduced fare, which, on being signed by the secretary of the Conference, will be good for return passage. Those coming over these roads should call for camp-meeting tickets in order to secure the reduction. An effort is being made to secure a reduction of fare on other roads. All trains on the N. Y. Central R. R. stop at Rome except one from the west and two from the east. The same provision will be made for the accommodation of those who attend the meeting as has been heretofore. It is expected that Elds. Canright and Smith will attend, and that it will be a meeting of much interest.

COMMITTEE.

If the Lord will, I design meeting with the friends of present truth, as follows:—

Cerro Gordo, Ill., Sept. 2-12.
Lovington, " 15, at 7:30 P. M.
Jeffersonville, " 17, " "
New Franklin, " 18, " 11, A. M.
Funeral of the late Dr. Z. Woodworth, in the M. E. Church, near Sr. Woodworth's, first-day, Sept. 19, at 11 o'clock A. M.

Where Brn. Scott and Shreve may appoint, Sunday eve, Sept. 19, and continuing to Sept. 22. Woodburn, Macoupin Co., Ill., Sabbath eve, Sept. 24, and continuing to Sept. 29.

Aledo, Mercer Co., Ill., Sabbath eve, Oct. 1, and continuing to Oct. 10.

G. W. COLCORD.

QUARTERLY meeting of Dist. No 9, N. Y. & Pa. T. & M. Society, at Wheeler, N. Y., Sept. 4, 5, 1875. Let the librarians send in their reports without delay.

J. W. RAYMOND, Director.

PROVIDENCE permitting, I will meet with the church at Freemont, Wis., at the time of their quarterly meeting, Sept. 4, 5, 1875. This will also be the quarterly meeting for Dist. No. 11 of the Wis. T. & M. Society. We would like to see a general gathering of the friends from Poy Sippi, Lind, and Medina. Meetings to commence with the Sabbath.

O. A. OLSEN.

THE fourth annual meeting of the N. Y. and Pa. T. & M. Society, will be held on the camp-ground, at Rome, N. Y., Sept. 9-14, 1875. Also at the same time and place, the fourth quarterly meeting of the Society for the present year.

The district secretaries will please be prompt with their reports for the present quarter, so that the annual report may be properly prepared.

B. L. WHITNEY, Pres.

QUARTERLY meeting for Dist. No. 3, of the N. Y. & Pa. T. & M. Society at Adams Center, N. Y., Aug. 28, 29. Let all see that their reports are sent in season. D. B. GREEN, Director.

QUARTERLY, in connection with the monthly, meeting at Roosevelt, N. Y., Sept. 4 and 5, 1875. The librarians of the different churches are requested to send in reports in time for the meeting, and all are invited to attend.

A. BOWE, Director.

THE Southern Wisconsin tent will be pitched in Stebbinsville, Rock Co., and meetings commence Aug. 22, to continue as long as the interest may demand. This will be our address for the present. This place is six miles west of Edgerton. Friends of the cause are invited to attend. Sabbath meetings will commence Aug. 28.

H. W. DECKER.

GEO. C. TENNEY.

PROVIDENCE permitting, I will meet with the church in Convis, August 28. We would be glad to have brethren of other churches meet with us.

J. BYINGTON.

QUARTERLY meeting in Avon, Wis., September 12, 13, 1875. Brethren from other churches are invited.

JOHN A. PEASE, Clerk.

QUARTERLY meeting of the S. D. A. church at Leon, Monroe Co., Wis., Sept. 11 and 12, 1875. Brethren from churches in vicinity are invited. Bro. J. Atkinson is expected to meet with us.

T. B. SNOW, Clerk.

QUARTERLY meeting for Dist. No. 4, Mo. & Kan. T. & M. Society at Canola, Howard Co., Kan., Sept. 4, 5, 1875. Brethren in adjoining counties are cordially invited to attend. It is expected that some of our preaching brethren will be present.

O. S. STEVENS, Director.

QUARTERLY meetings in Minnesota Conference, as follows:—

Kingston,	Aug. 28, 29, 1875.
Koronas,	Sept. 4, 5, "
Corinna,	" 11, 12, "
Chisago Lake,	" 18, 19, "
River Falls,	" 25, 26, "
Maiden Rock,	Oct. 2, 3, "
Lake City (Tuesday),	" 5, "
Concord,	Aug. 28, 29, "
Kenyon,	Sept. 4, 5, "
Medford,	" 11, 12, "
Wells,	" 4, 5, "
Mankato,	" 11, 12, "
Blue Earth City,	" 18, 19, "
Grove Lake,	" 4, 5, "
Tenhassen,	" 11, 12, "
West Union,	" 11, 12, "

Arrangements have been made so that myself or some other preacher will attend all of the above meetings.

HARRISON GRANT.

THE next quarterly meeting for the churches of Little Prairie, Johnston, and Oakland, Wis., will be held at Oakland, Sept. 4, 5, 1875. We hope for a general gathering. Eld. Matteson is expected to be present.

A. OLSEN, Elder.

QUARTERLY meeting for Dist. No. 10, N. Y. & Pa. T. & M. Society, at Wellsville, N. Y. The meeting will be held in the church on Niles Hill, Aug. 28, 29, 1875. Bro. B. L. Whitney is expected. Librarians will please see that their reports are sent to the Dist. Secretary as soon as the 25th. Come prepared to arrange s. b. for the coming year, and also to pay all pledges if possible.

WM. COATS, Director.

MEETING of the T. & M. Society will be held in connection with our quarterly meeting at Mt. Hope, Grant Co., Wis., Aug. 28, 29, 1875. Meetings to commence with the Sabbath. We hope to see a general gathering at this meeting. Bro. Atkinson is requested to be present.

WM. PROCTOR, Elder.

THE church of Seventh-day Adventists at Afton will hold their next quarterly meeting Sept. 4, 5, 1875. The ordinances will be administered. Will Bro. Caldwell or Bro. Buxton preach for us on this occasion? Scattered brethren and friends are invited to attend.

I. L. SYP.

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.

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. Jacob Huber 48-4, Margaret E Miller 48-7, Mrs S D Guerin 47-5, John Rogers 48-6, Jason C Sutton 48-12, S C Webster 48-16, Alida Brown 48-4, Mrs Moses Spaulding 48-9, Geo Gregg 48-8, Mary C Ewen 48-5, W G Jenkins 48-6, T F Rice 48-9, A T Stickney 48-6, Warren Sanborn 48-16, Wm Townner 48-12, Luther Upson 48-8, Esther Upson 48-7, W Carpenter 48-12, Sarah M Fuller 48-14, Mrs Jane E Shafer 48-7, Wm Drummond 48-7, Mrs L E Eaton 48-7, James J Boardman 48-7, Hiram Towle 48-7, A Burwell 48-1, A A Marks 48-5, E F Rood 48-14, Harmon Lindsay 49-1, Mrs Z A Curtis 48-6, Reuben Griggs 48-9, David Scott 48-13, R J Lawrence 48-8, H R Palmer 49-1, Jacob

Shell 48-2, Philip Strong 48-14, Mary Robinson 48-7, C E Cole 48-1, E R Hazelton 48-7, H Minnisee 48-7, Eliza Griffith 48-1, Mrs J H Aldrich 48-16, George Howell 48-7, O F Olmstead 48-7, E Wikerson 48-12, Thomas Lane 48-14, Lyman Terry 48-7, Aaron Persing 48-5, E Merrill 48-9, Mrs Sylvia Wells 49-7, C P Finch 48-8, A M Brown 48-7, W Morse 47-1, J F Carman 48-14, J C Cooper 48-10, Henry West 48-8, Susan Cooper 48-7, Alvera Train 48-7, Emma Frost 49-7, S P Eckert 48-7, C E Swartout 48-7, S H King 49-20, P Markille 49-1, C S Briggs 49-1, Amelia Tubbs 48-13, John Atkinson 48-5, Mrs C Paul 49-10, Geo Crous 48-1, H F Lashier 48-7, L G King 48-8, Amanda Gaumer 48-7, Lewis H Beebe 48-7, O Seaman 48-1.

\$1.00 EACH. S F Cranson 47-7, Joseph Bennett 47-6, Mrs Mary Harpham 47-10, J M Baker 47-11, Mrs Norman Wheeler 48-7, H J Abree 48-7, James H Parker 46-7, Lorinda E Carey 48-8, Mrs L Langer 47-7, T B Lewis 47-6, Mrs E Slocum 47-7, Hannah E Rice 47-7, Mrs Melinda Dutton 48-7, Dorcas Warren 47-14, Wm B Gifford 48-14, Mary Westgate 48-14, G Cruzan 47-8, T Harlow 47-9, Mrs M C Reaser 47-4, O Rowe 47-7, A D Egbert 47-7, Henry Renols 47-7, A Franklin 48-7, Abram Kiser 47-7, James Du Bois 47-8, Robert Carr 47-7, J Calvert 47-5, Mrs Sylvester H Norton 48-7, A A Barcus 47-7, Sophia Post 47-8, J H Collins 47-8, S E Edwards 47-8, H N Lombard 47-10, Crosby Horn 47-9, Sarah A Lathers 47-7, Tyler E Walker 47-8, Edward Morrow 47-4, Carrie McIntyre 47-6, H J W Hodges & Skaggs 47-7, A H Adams 47-23, Elijah Phillips 47-7, Caroline Starr 48-1, M P Saunders 48-7, Abel Tanner 48-7, M Owen 48-7, J D Heald 47-8, P F Ferciot 47-6, James Sawyer 47-7, Polly Conklin 47-8, M Weaver 47-4, Morris Phinney 47-9, Thomas Smith 47-4, Walter Taggart 47-7, P D Freeman 47-7, Lewis Johnson 47-7, James Adams 47-1, Daniel Snyder 47-9, C W Olds 47-1, C Van Horn 47-5, C N Russell 47-8, Levi Trumbull 47-7, Levi B Sibley 47-7, Lorenzo Howe 47-9, E Osborn 47-7, M A Pasco 48-1, T V Canright 47-7, Mrs Elvira Holmes 48-8, Delilah Dowley 47-7, Adolphus Smith 47-14, A D Beers 47-10, Jacob D Camp 47-7, Emma Talmadge 47-7, Amy Curry 47-7, J N Brant 47-7, D Nichols 48-7, D D De Forest 48-7, C E Ives M D 48-7, Mrs M Sylvester 48-7, Stephen Tracy 47-7, John Fulton 47-8, Frederick Beeler 48-7, J Moushant 47-9, Mary Hyatt 47-1.

MISCELLANEOUS. Chas Jones \$3.00 48-1, C M Rhyder 50c 46-20, Hannah Way 1.50 48-18, Mortimer Farley 50c 47-7, A K Atterberry 50c 46-20, Mrs T D Williams 50c 46-20, M S Willson 1.05 47-8, Andrew Porter 50c 47-7, Amos Colley 75c 47-7, Sophronia Hodgdon 75c 47-7, J T June 3.00 47-1, Mrs James McMann 80c 46-20, Oliver Billman 80c 46-20, Laura Gallup 30c 46-20, H A Edmunds 30c 46-20, Joseph Jackson Jr 30c 46-20, Nathan L Merrifield 30c 46-20, Warren L Lovell 30c 46-20, D M Tally 30c 46-20, Thomas Vankirk 30c 46-20, J F Gephart 30c 46-20, T H Sefton 30c 46-20, Wm Preston 30c 46-20, Elizabeth Wood 30c 46-20, Mattie E Cornell 30c 46-20, S J Rambo 30c 46-20, Chester Pomeroy 3.00 49-7, Richard Moran 10c 47-9, Mrs S J Hunt 2.75 48-26, Robert Montgomery 50c 46-20, Mrs E Clemens 50c 47-4, Mrs C W Bisbee 8.00 49-1, Mrs Emily Langdon 2.30 48-15, E Inman 50c 46-20.

Books Sent by Mail.

S W Smith \$2 60, H W Decker 75c, A J Starkweather 50c, Wm Stott 20c, Dennis Morrison 3.00, C B Barber 60c, H B Whelpley 75c, Geo Ashton 25c, Mrs B Hale 10c, O A Audeberg 30c, Vesta J Cady 50c, J L Syp 20c, C W Middleton 50c, Chas Black 50c, H A Munnaw 20c, Mary Martin 70c, Alonzo T Jones 1.00, A Anderson 1.25, P Holton 1.00, D P Curtis 5.65, H C Hale 25c, B F Lee 5.00, Jacob Neill 20c, Byron Tripp 40c, T S Long 38c, Albert Frost 60c, M Slocum 1.00, W Hendricks 25c, J L Voris 1.50, J A Hoxworth 10c, George Haner 10c, Levi Wilcox 2.00, T F Rice 1.00, H Wren 10c, Eli N Hatt 1.60, H Attwater 60c, T D Brackett 60c, T H Sefton 9c, A H Hoff 25c, Geo W Nye 15c, James M Thompson 20c, C H Bliss 2.50, M H Brown 25c, R M Kilgore 8.20, D A Robinson 15c, Hannah Anderson 1.25, Mrs E Hills 60c, Edson W George 85c, Mrs Ellen Reisman 2.52, Eugene Kellogg 1.34, L H Ellis 15c, Delmer E Wellman 1.00, A M Brigham 10c, Geo M Dimmick 3.00, Bishop Reed 1.00, Mrs Jennie Lighter 20c, J C North 2.50c, Henry Domes 18c, Edward Cox 45c, Geo R Brook 45c, Miss Mary Monroe 25c, Elizabeth Van Deusen 3.00, Daniel Snyder 50c, G W Bartlett 50c.

Books Sent by Express.

Geo Foreman, Somonauk, Ill., \$2.81, E W Whitney, Manlius Station, N. Y., 4.00, Wm J Boynton, North Vineland, N. J., 72c, John Atkinson, Boscobel, Wis., 12.06, R M Kilgore, Nevada, Iowa, 16.40.

Books Sent by Freight.

B L Whitney, Rome, N. Y., \$68.22, Signs of Times, Oakland, Cal., 96.60.

Cash Received on Account.

New York T & M Society \$200.00, G W Colcord 100.00, R J Lawrence 22.89, H Nicola 3.58, Richard Sisley 2.95, John Matteson 1.08.

Michigan Conference Fund.

Church at Dowagiac (s b) \$14.00, Hastings (s b) 85.00, Lapeer 20.00, Hillsdale 38.50, Vassar 25.00, Genoa 2.00, Orange 19.20, Colon 2.00, Kendall 15.00, Ravenna 11.75, Partello 15.00, Mrs C W Bisbee 52c, Jackson branch 17.10, Hastings 5.00, Antrim 9.00, Otsego 25.00, Eaton Rapids 8.20, Orleans 16.00, Sophia Gerould 7.00, Jay (s b) 15.00.

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