

The Advent Review

AND HERALD OF THE SABBATH.

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

VOLUME 46.

BATTLE CREEK, MICH., FIFTH-DAY, SEPTEMBER 2, 1875.

NUMBER 9.

The Review and Herald

IS ISSUED WEEKLY BY

The Seventh-day Adventist Publishing Association.

BATTLE CREEK, MICH.

ELDER JAMES WHITE, PRESIDENT.

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

SATISFIED.

"O Jesu, Freund der Seelen!"

O JESUS! Friend unfailing,
How dear art thou to me!
And, cares or fears assailing,
I find my strength in thee!
Why should my feet grow weary
Of this, my pilgrim way?
Rough though the path and dreary,
It ends in perfect day.

Naught, naught I count as treasure,
Compared, O Christ, with thee;
Thy sorrow without measure
Earned peace and joy for me.
I love to own, Lord Jesus,
Thy claims o'er me and mine;
Bought with thy blood most precious
Whose can I be but thine?

What fills my soul with gladness?
'Tis thy abounding grace;
Where can I look in sadness
But, Jesus, on thy face?
My all is thy providing,
Thy love can ne'er grow cold;
In thee, my refuge, hiding,
No good wilt thou withhold.

Why should I droop in sorrow?
Thou'rt ever by my side;
Why, trembling, dread the morrow?
What ill can e'er betide?
If I my cross have taken,
'Tis but to follow thee;
If scorned, despised, forsaken,
Naught severs thee from me.

O worldly pomp and glory!
Your charms are spread in vain;
I've heard a sweeter story,
I've found a truer gain.
Where Christ a place prepareth,
There is my loved abode;
There shall I gaze on Jesus,
There shall I dwell with God.

For every tribulation,
For every sore distress,
In Christ I've full salvation,
Sure help and quiet rest.
No fear of foes prevailing,
I triumph, Lord, in thee;
O Jesus, Friend unfailing!
How dear art thou to me!

—Sel.

General Articles.

CONSTANTINE.—NO. 6.

BY J. H. WAGGONER.

Two things will be noticed in respect to this Sunday law, viz., it was issued before Constantine made any profession of Christian faith, and it was the day of the sun which was to be observed by resting from secular labor. And history furnishes abundant evidence that the sun was the especial object of adoration by the emperor, and that Apollo, the sun-god, was his "tutelary deity." If this be so, then the heathen origin of the edict must be beyond question. Milman thus testifies:—

"Up to this period, all that we know of Constantine's religion would imply that he was outwardly and even zealously pagan. In a public oration his panegyrist extols the magnificence of his offerings to the gods. His victorious presence was not merely expected to restore more than their former splendor to the Gaulish cities, ruined by barbaric incursions, but sumptuous temples were to arise at his bidding, to propitiate the deities, particularly Apollo, his tutelary god. The medals struck for these victories are covered with the symbols of paganism. Eusebius himself admits that Constantine was at this time in doubt which religion he should embrace; and after his vision, required to be

instructed in the doctrines of Christianity."—*Hist. of Christianity*, p. 287.

And again, of the Sunday law, he says:—

"It is the day of the sun which is to be observed by the general veneration; the courts were to be closed, and the noise and tumult of public business and legal litigation were no longer to violate the repose of the sacred day. But the believer in the new paganism, of which the solar worship was the characteristic, might acquiesce without scruple in the sanctity of the first day of the week."—*Milman*, book iii, chap. i.

Gibbon furnishes the following decisive evidence on the subject:—

"The devotion of Constantine was more peculiarly directed to the genius of the sun, the Apollo of Greek and Roman mythology; and he was pleased to be represented with the symbols of the god of light and poetry. . . . The altars of Apollo were crowned with the votive offerings of Constantine; and the credulous multitude were taught to believe that the emperor was permitted to behold with mortal eyes the visible majesty of their tutelary deity. . . . The sun was universally celebrated as the invincible guide and protector of Constantine."—*Gibbon*, chap. xx, vol. ii, p. 251.

And again:—

"The panegyric of Eumenius, which was pronounced a few months before the Italian war, abounds with the most unexceptionable evidence of the pagan superstition of Constantine, and of his particular veneration for Apollo, or the sun."—*Note*, p. 251.

Reference has been made to the fact that after Constantine professed his preference for Christianity he continued to hold the office and title of Pontifex Maximus, or high priest of the heathen rites; and he held it to the year of his death in 337, and, indeed, there is no evidence existing, that we have been able to find, that he ever renounced it. His religion was not Christianity, but polytheism, and when he professed to embrace Christianity it was in union with his former paganism, and not by any means to the exclusion of it. Thus Keightley says:—

"Constantine, however, was still a polytheist, and his principal object of worship was the sun-god, Apollo. At the same time, with the compliant spirit of polytheism, he held the God of the Christians and the author of their faith in respect and reverence."—*Hist. of Rome*, p. 313.

And Dr. Schaff testifies to the same thing:—

"At first, Constantine, like his father, in the spirit of the Neo-Platonic syncretism of dying heathendom, revered all the gods as mysterious powers; especially Apollo, the god of the sun, to whom, in the year 308, he presented magnificent gifts. Nay, so late as the year 321, he enjoyed regular consultation of the soothsayers in public misfortunes, according to ancient heathen usage; even later, he placed his new residence, Byzantium, under the protection of the God of the martyrs and the heathen goddess of Fortune; and down to the end of his life he retained the title and dignity of a Pontifex Maximus, or high priest of the heathen hierarchy. His coins bore on the one side the letters of the name of Christ, on the other, the figure of the sun-god and the inscription, *Sol invictus*."—*Church History*, vol. ii, pp. 14, 15.

The edict above referred to, in which "he enjoined regular consultation of the soothsayers in public misfortunes, according to ancient heathen usage," was given on the 8th day of March, 321, the next day after the Sunday decree was given! Without any other evidence, this fact would prove that the Sunday edict was a heathen ordinance only; and it had no more reference to Christian duties than had the consultation of soothsayers, which the Lord had expressly forbidden to his people. And Dr. Schaff clearly shows the nature of his Christianity, so-called, in the fact that he not only retained his office of Pontifex Maximus, and dedicated his residence to the goddess of Fortune as well as to the God of the Christians, but inscribed on one side of his coins the name of Christ, and on the other the figure of the sun-god, with

words of adoration to the sun! Dr. Schaff further says:—

"He enjoined the observance, or, rather, forbade the public desecration of Sunday, not under the name of *Sabbatum*, or *dies Domini*, but under its own astrological or heathen title, *dies solis*, familiar to all his subjects, so that the law was as applicable to the worshipers of Hercules, Apollo, and Mithras, as to the Christian."

But Dr. Schaff has gone further, as he well knew that Constantine had no regard for Christianity at the time that he issued this Sunday decree, and this he declares in the following words:—

"He enjoined the civil observance of Sunday, though not as *dies Domini*, but as *dies solis*, in conformity to his worship of Apollo, and in company with an ordinance for the regular consulting of the haruspex (321)."—*Hist. of the Christian Church*, vol. ii, p. 31.

And Milman again says:—

"The rescript commanding the celebration of the Christian Sabbath bears no allusion to its peculiar sanctity as a Christian institution; it is the day of the sun which is to be observed by the general veneration."—Page 289.

Although retaining the office of high priest of paganism, he exercised the power of a bishop in the Christian church, and affected to preach. Dr. Schaff says one of his sermons "is still extant, in which he recommends Christianity in a characteristic strain, and in proof of its divine origin cites especially the fulfillment of prophecy, including the Sibylline books, and the Fourth Eclogue of Virgil."—*History*, vol. ii, p. 34.

Mosheim, while avowing his belief that the conversion of Constantine (such as it was) took place in A. D., 323, says that Zosimus placed it after the death of Crispus, A. D., 326; and he adds that it is difficult to determine the truth in the matter. The words of Mosheim on this point are as follows:—

"How long Constantine retained these vague and undecided views of religion and religious worship, regarding the Christian religion as excellent, and salutary to the Roman State, yet not esteeming the other religions or those of inferior gods as vain, pernicious, and odious to God—it is difficult to determine. Zosimus, as is well known, reports that Constantine did not publicly profess Christianity, and show himself hostile to the Romish sacred rites, until after the slaughter of his son Crispus, and his wife Fausta; which truly detestable crimes were perpetrated in the year 326."—*Hist. Com.*, vol. ii, p. 469.

They who would gladly avail themselves of Constantine's influence in behalf of some customs introduced in his day, are anxious to save his reputation as far as possible. If his conversion could be placed after the most horrid of his crimes were committed, it would be some relief to his character as a Christian. But that is attended with difficulties, for it would place his Sunday edict farther from his professed reception of Christianity, and also present him as presiding over the first great Christian council and leading the minds of the bishops in their consultations on matters of faith before he professed regard for the Christian religion! Look at it in whatever light we will, his patronage of the church was a curse to it, and his Christianity, mixed as it was with paganism, was unworthy of the name. The title of "the great" has been accorded to him with many misgivings, by some, as the following shows:—

"That Constantine had a large share of talent, and some virtues, is undeniable; but when we consider his many faults, among which was a cruelty that did not spare even his own children, his claim to the title of great becomes somewhat more than dubious."—*Dictionary of Biography*.

Dr. Schaff makes another declaration which has an important bearing on Constantine's religion, and sheds light on the statements made but a few pages before that he acted "in the spirit of the Neo-Platonic syncretism of dying heathendom." Syncretism is the attempted union of incongruous principles; and this was remarkably displayed in

the actions of Constantine. Dr. Schaff there stated to what length this incongruity was attempted to be carried, even to wearing the insignia of a pagan high priest and exercising the functions of a Christian bishop; to dedicating his residence to the goddess of Fortune and to the God of the Christians; and to inscribing together on his coins the name of Christ with the figure of the sun-god and words of adoration to the sun! The further statement of Dr. Schaff is in regard to the length of time in which these inconsistencies were retained by the emperor:—

"When at last on his death bed he submitted to baptism, with the remark, 'Now let us cast away all duplicity,' he honestly admitted the conflict of two antagonistic principles which swayed his private character and public life."—*History*, vol. ii, p. 18.

It appears beyond all denial that had not the bishops become ambitious, selfish, and worldly; had they not valued the personal favors bestowed by the emperor above the purity of the church, they would never have recognized him as the leader and head of the church, as he actually was at the Council of Nice. But this was a dark day for the church, as the extracts we have given conclusively show. Most of the testimony respecting it comes to us through the "orthodox" or Roman side. But the picture is dark enough. Athanasius, a man of indomitable will and determination, took the lead of the Trinitarians, or orthodox, as they were finally called, while Arius headed the opposition. Strong charges were preferred against Athanasius, concerning whose trial Sozomen thus speaks:—

"After several sessions, when the synod was filled with tumult and confusion, and the accusers and a multitude of persons around the tribunal were crying aloud that Athanasius ought to be deposed as a sorcerer and a ruffian and a being utterly unworthy of the priesthood, the officers who had been appointed by the emperor to maintain order in the synod compelled the accused to quit the judgment hall secretly; for they feared that he might be torn to pieces by the mob."—*Eccles. Hist.*, p. 86.

So far as Arius himself was concerned the controversy was closed by his sudden death in a fit of purging and retching; the orthodox declaring that God had smitten him for perverting the faith, and his friends as persistently declaring that he died by poison from the hands of his orthodox enemies.

"And He Opened His Mouth and Taught Them."

THESE are the words of the inspired penman, as he would show how our Lord began his first discourse to the people, who were so eager to learn his doctrine. All classes of hearers were present, and all listened to the words of life, and were taught their duty to God and their fellow-men. And not for these only were his words of wisdom spoken, but after generations, for all coming time, may learn from this great sermon the way to eternal life; and happy is he who hears and obeys. Our Lord commenced his address with blessings; not indiscriminately pronounced upon all, but upon those who are awakened to a sense of their true condition, as well as to the fact that they are lost and undone. These need just such consolation as he here gives:

His first words are, "Blessed are the poor in spirit." Here is brought to view a class who, by the Spirit of God and the word preached, begin to see themselves in the light in which Heaven has regarded them during their existence. A person truly awakened to a sense of his sins starts, as one from a sound sleep, to see the gulf beneath him, into which he is about to fall. No hand seems near to save. The proud spirit of his nature is broken. Destitute of any good, poor in every virtue, abounding in evil, which he now sees in its hatefulness, he seeks for pardon and relief from that Being he has so often offended. Such an one advances no claim to that for which he seeks, and for which he earnestly pleads. His prayer is not that of the self-righteous Pharisee, but his petition is one that

becomes the poor publican. He is poor in spirit, and feels his need of Heaven's forgiveness and blessing. Does he obtain it? Is there not some consolation for him in his utter poverty of soul? Oh, yes. As the waters of the forest stream refresh the tired and hunted stag, our Saviour's blessed promise, "For theirs is the kingdom of Heaven," refreshes the soul aching under its burden of guilt.

"Blessed are they that mourn." Who are the mourning ones? Those who have been brought to a knowledge of their poverty of spirit, and who realize that their past lives have been such as to cause them to mourn. Others may mourn, but none like those who realize the wrongs they have committed against a long-suffering Benefactor. Poor in spirit, and with a just sense of their sinfulness before God, they may realize his pardoning mercy, yet a sense of his goodness, mingled with the knowledge of their own offenses, produces the keenest anguish and a repentance not to be repented of. Who can thus mourn? To such, the words of our Saviour apply: "For they shall be comforted."

These two important conditions existing in the mind and heart, another is the result, namely, meekness. That person who truly knows himself is of a meek spirit. He realizes that there is a great deal more to learn than he knows; and, possessing meekness, he is ever ready to receive instruction; and he will seek aid and wisdom from a divine source. As this life is far too short to enable one to come to a just sense of God's infinite love to his creatures, the blessing, added as an incentive to those aspiring after a better knowledge of God, to the meek seekers after truth, is, "For they shall inherit the earth." Yes, "the meek shall inherit the earth, and shall delight themselves in the abundance of peace." The meek love peace, and "over there" their souls shall be satisfied with it.

A knowledge of the soul's poverty of the grace of God, while it produces mourning and causes meekness, will also create an insatiable hungering and thirsting after righteousness. How eager such are to gain that knowledge which will enable them to render their ways more acceptable to God who has manifested such pardoning grace and mercy. The word of God is studied, that righteousness may be obtained, and how often have these hungry souls been filled with the bread that comes from Heaven. Such are happy indeed, and if they continue to thus exercise their minds—if they hunger and thirst after righteousness—they are assured that they shall be filled.

Those who possess the grace of righteousness have in themselves the element of mercy. They understand what mercy has done for them. Having been forgiven, they have learned how to forgive. Having felt the need of mercy, and realized its effect upon their own hearts and consciences, they are prepared to manifest it toward others; and in the exercise of this beautiful grace, they are assured that "they shall obtain mercy."

"Blessed are the pure in heart." Who has so succeeded in cleansing his ways as to render his heart pure in the sight of God? David prayed, "Cleanse thou me from secret faults." He also prayed for a clean heart. Our Saviour, understanding the steps to be taken by the unregenerate soul, first speaks of conviction of sin. The soul, stout in its rebellion, is suddenly stricken with a sense of its own weakness and poverty. Mourning, meekness, hungering after righteousness, and a merciful spirit, grow out of this conviction and conversion, and, as a consequence, right motives, proper thoughts, and good intentions fill the mind and heart. Thus by grace the heart becomes pure, and the blessed assurance to the pure in heart is that "they shall see God."

But why repeat further these beautiful declarations—these beatitudes—as they are rightly termed? The meek, the righteous, the merciful, and pure, love peace, and are desirous that all mankind should enjoy its blessings. Such are peace-makers, ever trying to produce harmony where discord and strife seek to rule the hearts and minds of men.

Especially among brethren, where division and misunderstanding are doing their work of separation and destruction, we find these earnest souls striving to restore harmony and peace. Such are assured that they are the children of God. But how often are they misunderstood! The world, judging them by its own low standard of right-doing, is ready to ascribe to them wrong motives, and even cause the flames of persecution to kindle about them. Their own brethren may often be found misjudging them; but they are the favored ones of God, and amid revilings, persecutions, and evil speakings, they are exhorted, yea, commanded to rejoice. And why rejoice? Because of the blessings pronounced upon them, and the assurance that great is their reward in Heaven.

C. GREEN.

Battle Creek, Mich.

The World Awaking to the Sunday Question.

WE find the following significant article in *The Christian Statesman*, of July 17, 1875:—
"The Seventeenth and Eighteenth Years of the New York Sabbath Committee," a twenty-four page pamphlet just issued by the Committee, is an interesting and very valuable document. It gives an account of the efforts by which theaters were kept closed on the Sabbath, and the delivery of mail by the carriers prevented; discusses the railway traffic on that day; records the favorable operation of the law to prevent public processions on that day; mentions the action of the New Orleans Gas-Light Company dispensing with all work on the Sabbath and urging this policy on all similar corporations, and gives an interesting view of the state of Sabbath observance in other States. We may give some extracts in a future number. We append here the view which is here given of the state of Sabbath reform in Europe:—

"ENGLAND.—By a majority of two hundred and three the British Parliament refused again last year to open the public museums on Sunday. It was claimed, against the opening of the museums, that the working classes had the means and opportunity of visiting the museum on other days, if they chose to do so; that the attendants needed their day of rest; that such a measure was pressed as an entering wedge to the overthrow of those barriers which now are no more than sufficient to protect the weekly rest-day of the laboring classes against the exactions of trade and the seductions of dissipation. Mr. Taylor, who urged the bill, went so far as to insist on the restoration of the old-English holiday as it was before its Puritan narrowing.

"In which," says a leading journal, "we fancy his views are more fanciful than practical." A Sunday with one laborer in ten attending service in his parish church or a dissenting chapel, and the other nine employed in swilling beer or playing with packs of greasy cards, is a depressing sight enough, but the exhibition of the whole ten with bloody heads at single stick on the green, or dancing with the coarse jokes and unclean fun in which the soul of the English peasant rejoices, would hardly contribute to placing the mind in a more grateful or devotional attitude."

"The Lord's Day Observance Society and other kindred associations are pursuing their work with efficiency and success. The subject of Sunday railway traffic claims their chief attention, and they are vigorously pushing their inquiries and appeals, with reference to its restriction. The last report of the Society above-named mentions successful efforts to stop the Sunday excursion traffic on two of the principal roads out of London. The bills of the previous session relating to the Sunday liquor traffic were again, before the House of Commons, and the Society would struggle for their successful passage through Parliament. The fact that 6,000 six-day licenses had been taken out showed that some do not desire Sunday profits; but all who wish the good of the land must make up their minds that the Sunday liquor traffic was a well-defended fortress, which could be taken and destroyed only by strenuous and sustained efforts from without. The Society had circulated 78,000 tracts and documents during the year.

"GERMANY.—Dr. Kogel, preacher to the court, in a public address, has given a sad picture of the immorality that is corrupting the physical and mental life of the people in Berlin. The manners of the times are hostile to the true home and family life. The necessity of work, and the tyranny of work, rob men of Sabbath rest. And the afternoon of Sunday, which a part of the working men have for themselves, is spent in dissipating pleasure, in drinking-saloons and theaters, where all that is sacred is mocked, and adultery is glorified.

"From other sources the complaint is made that the increasing number of factories that are run on Sundays, by reducing the value of the daily wages, compels even the workingmen who had not before done so, to labor all the week. This illustrates the truth of a statement of John Stuart Mill: 'Operatives are perfectly right in thinking that if all worked on Sunday, they would do seven days' work for six days' wages.'

"Under the growing pressure of this state of things, petitions have been presented from workingmen's associations, asking from the government some better protection of the weekly rest, and it is understood that the matter is receiving attention. Important alleviations of Sunday work in the post-office department have already been secured.

"An interesting circular letter has been issued by five ladies of the nobility under their own signatures, calling especially upon the Christian women of Germany to unite in a mutual pledge, both to observe the Lord's day themselves, and in every way to promote its observance by their families, friends, and neighbors. The recent spiritual awakening in

several cities of Germany will doubtless do much to cause a better understanding of the spiritual benefits of the holy day, and to quicken the desire to enjoy them.

"FRANCE.—The movement in France for the better recognition of the Sabbath is progressing slowly. The result of recent discussions in the National Assembly on this question is favorable. On considering petitions in favor of Sunday rest, the Left moved to pass on to the order of the day, but this hostile motion was defeated by a vote of 386 to 282. The petitions, in spite of Gambetta's opposition, were referred to the minister of public works, who accepted the action of the Assembly without reservation.

"Mgr. Dupanloup, Bishop of Orleans, who as a member of the National Assembly bore a chief part in its discussions and action on this subject, has published a small volume entitled *Du Dimanche*, in which he shows how greatly the French people, and especially the working classes, suffer from the deprivation of the Sabbath, and pleads earnestly and eloquently for its restoration.

"SWITZERLAND.—Chiefly through the faithful efforts of the 'Society for the Religious Observance of the Lord's Day,' whose president is M. Alex. Lombard, Switzerland is in advance of both Germany and France in the extent to which the Sabbath rest is assured to the laboring classes and the government employees. There is a central committee, with auxiliary committees in a number of the Cantons. They have lately published valuable pamphlets on the relation of the Sunday question to railway employees, to the working classes generally, and on other aspects of the subject; they have circulated appeals, documents, etc., to different classes, have provided public addresses and sermons, and steadily labored in the face of difficulties unknown in this country to improve the Sunday habits of public and social life. But they have not rested here. By repeated petitions to the House of Deputies of the Confederation, they have secured from the government, which owns the railways, the concession to all railway employees of the right to cessation from work on at least one Sabbath in every three. The same privilege has been also granted to all government office-holders. In some of the Cantons steps have been taken to relieve telegraph operators from Sunday work. The movement is making progress and is gaining many influential adherents. Its influence is being felt in Germany and France.

"M. Lombard has lately added to the many previous contributions of his pen an able pamphlet entitled, 'L'Etat en face de Loi Divine et du Dimanche.'

Morning Prayer.

SUCH a prayer is the guard of life. It prepares us beforehand for temptation; neglect it and we fall. It makes us conscious of our Father's presence, so that we hear his voice in the hour of our folly or our sin, saying: "My child, this morning you called me to your side; do not drive me far away. Bridle that passionate temper; keep back that foolish word which will sting your neighbor's heart; do not do that dishonest act; be not guilty of that cowardice. I am by your side." This is the thing which prayer makes real—prayer, not only in the morning watch, but prayer sent voicelessly from the heart from hour to hour.

And day being hallowed thus, do not omit to make holy the night. Take, by the power of prayer, through the wild land of dreams, the sanctifying presence of One who loves us. Claim it every night, and it will attend, to hallow the fancies of sleep, to save us from the baseness of dream-fear, to call back the wandering fancy from impurity. For prayer, continually lived in, makes the presence of a holy and loving God the air which life breathes and by which it lives, so that, as it mingles consciously with the work of the day, it becomes also a part of every dream.—*Rev. S. A. Brooke.*

"Sabbathismus."

FROM the *Echo de l'Orient* of May 23d, we glean some interesting news of the *Sabbatiens* of Transylvania, in Europe. Three hundred and fifty years ago, one Simon Pechy, a man of influence, became a zealous Roman Catholic persecutor of Unitarian Christians. Subsequently he became a convert to the doctrine that the ten commandments, including the original Sabbath, are obligatory upon all mankind. He also accepted certain views of the Levitical law which are unpopular with Christians. In his turn he was violently persecuted and fled into Turkey, and died in exile at Constantinople. But he left a people in his native Transylvania, who, in secluded places, maintained a conscientious worship and the observation of the Sabbath. In the judgment of their persecutors it was a grievous sin to profess Christianity while keeping the Sab-

bath! However, the sect has lived on to the present time.

When freedom of worship was revived in Hungary in 1867, the *Sabbatiens* applied for the protection of the government; but they found they had counted without their host. It was "all for us and none for you." The wrath of the Christian priesthood was aroused, and peremptory terms were offered, in effect as follows: If you persist in keeping the Sabbath and the laws of purification, you must register yourselves as *Jews*! You cannot be recognized as a religious body *outside* of Judaism, so long as you keep the Sabbath! Being hard pressed, a portion of them—perhaps all—rather than give up the Sabbath, consented to be registered as Jews. We confess to a great anxiety to hear their own story, and shall not be disappointed to hear of wrongs, insults and sufferings, endured because of their love for the law of God. To drive men from Christ because they keep the Sabbath, is this the Christianity that is going to save the world? We do not believe it.—*Sabbath Memorial.*

Continental Sabbath-Keepers.

In an article on the Biblical Sabbath in the *Jewish Chronicle* of the 2d of July, Dr. Benisch thus writes of the Continental Christian Sabbath-keepers of Europe:—

"This class of 'Judaizers,' as their opponents would sneeringly call them, have only in our day made a public profession of this doctrine, because the principle of religious liberty recently established in some continental countries permitted them to throw off the mask of conformity which they were compelled to assume in consequence of the fierce persecution to which the dominant religion had subjected them. It is, for instance, certain that the interior of Russia harbors a considerable number of Christians of this class, known by the name of *Sobotnicki* (keepers of the Sabbath), who, however, being subject to cruel penal laws, dare not publicly follow their convictions. Thus we are informed by a cotemporary that in several villages of the Paulov district, four hundred persons have been arrested who belong to the sect of the so-called Jewish Christians. They came to Novgorod from Kieff in the 14th century, and greatly multiplied in the reign of Iwan III. The Court of Charkoff considers that if all these sectaries had to be punished, the population of whole villages would have to be transported to the Caucasus. Something similar is just now being reported from Hungary. A paper published at Buda-Pest very recently gave a lengthy and most interesting account of a body of Magyars who, now that religious toleration has become a reality in that kingdom, have come forward with the confession that in conformity with the creed held by their fathers for generations, they have at all times celebrated the Sabbath—in secret of course—and wish now to do so publicly."—*Sabbath Memorial.*

Come and Welcome.

THERE are churches into whose lofty vestibules, though the belfry bell sounds loud and long, and the grand organ peals forth its alluring strains of majestic harmony, the poor of the earth never enter.

Would they come if they were assured of true and cordial welcome? It is by no means necessary that the pastor should seek out and personally salute the stranger within his gates. In a large church such method of procedure would be simply impracticable. But if the "welcome" spirit be in that church, some one will be sure to breathe it upon the stranger's heart.

"Come again. We are always glad to entertain strangers," whispered a young matron to a strange lady whom the usher had seated in her pew. There were many sorrows weighing on that visitor's heart, but the bright smile and the unexpected word of welcome went through each bitter sorrow straight to the aching, burdened heart, and cheered and soothed like a caress.

The church that extends the hand of welcome to lowly and lofty, weak and strong, poor and rich alike, is a church that is always and everywhere a power for good; for the Spirit of the Lord God is upon it, and its members are among those "appointed" to preach the acceptable year of the Lord.

Are there no such churches? Let the true story of Filiius and Filia tell. The chapel was an unpretentious building in an unfashionable locality. Its belfry was without a bell, and its organ loft destitute of an organ. It had, however, its attractions, and they summoned as surely as ever chime of bell, and held as closely as ever peal of organ might. It was roomy, well lighted, and well ventilated. Its outer door stood always wide open, and above it shone the illuminated words, "Come, and Welcome."

Filiius and Filia, wandering through an un-

familiar district of the city they had lately chosen for their home, came upon the modest chapel lit up for evening service. The bright and bonny words of welcome beamed on them as they reached its open portal. "That looks cordial," said Filius. "Suppose we test it," suggested Filia.

As they entered the door of the little vestibule, a gentleman advanced to meet them. Filius was surprised, though not displeased, by the heartsome hand-grasp and cordial salutation extended to him, as the gentleman signed to the usher waiting at the inner door to conduct them to seats within. The occupants of the pew into which they were shown welcomed them with courteous grace, and at once supplied them with Bibles and hymn books. "This seems cordial," whispered Filius to his companion. "It's genuine, too," returned Filia, "appearances are not on our side. You have on your 'regimentals,' and I look like a dowdy."

The pastor entered. There was a hush, as every head was bowed in silent prayer. Then the whole congregation arose and sang together one verse of an ascriptive psalm. And as the pastor opened the Scripture lesson with the solemn words, "The Lord is in his holy temple," Filia's heart echoed, "I believe he is." Earnest, fresh, heart-warm, seemed all the service of the evening. And when, after the benediction, the pastor approached the new-comers, with a hand outstretched to each, their hearts bounded responsively, in sympathy already with the atmosphere of the place.

"Strangers to me, yet doubtless well known to our Master," was the hearty word of greeting; and the question, "Are you confessors of the Lord?"

"We are," responded Filius; and then, won to candid confidence by the genial manner of the pastor, he added, "We are strangers in the city, having but lately come from a neighboring State, and are as yet without a church-home. We are casting about for one suitable and congenial. We are plain folks and workers." "Good," exclaimed the pastor, at the same time beckoning to a gentleman in the opposite aisle. Ascertaining the names of Filius and his companion, the minister introduced them to the brother he had summoned, and, as they slowly passed down the aisle, to one and another of the congregation. Ere they had reached the door they were strangers no longer, but friends and brethren. "Consider our needs," said one whom the pastor had made known as our Sunday-school superintendent; "if you have not yet decided where to cast your lot, know that our vineyard stands in need of toilers. There is plenty of work here and abundant welcome."

A dozen members of the congregation lingered in the vestibule. They had with them as many strangers, whom they had noted and saluted in the audience, and whom they now presented to their pastor. "Ah, God is very good to us," said the pastor, as he welcomed each individual of the group. "Always he is sending us angels of cheer, in the persons of the dear stranger friends who come in answer to our call, to help us by their presence with us." And Filia caught the surprised and happy look upon the face of a lady, one of the strangers, as she turned to the friend at her side, and murmured, "Is it not all delightful?" As they bade good night to their newly found friends and passed out of the door, they were saluted by two officers of the church, whose custom it was to station themselves at the outer door and give a kindly word of parting to every one who made his exit from the house, "Good night, God bless you. Come again."

"Did you ever see such people?" asked Filia, as they turned the corner of the street. "That little lady in gray asked my number, and said she would call very soon. What do you think?" "What do you think?" queried Filius in reply. The moonlight glittered upon tears that trembled on the drooping lashes as Filia answered, "I think that I have learned to-night for the first time, by heart, that bit of our creed I've so long known by rote, 'I believe in the communion of saints.' I am going, God willing, to that little chapel next Sabbath." "So am I," said Filius.

Before Sabbath came, Filius, walking in the street, was accosted by a pleasant voice with, "Good day, sir. Hope you are in good health. Saw you at our church the other night, inferred we were united in a common cause. Can't help feeling an interest, you know."

Filius lifted his eyes to meet the frank, bright face of an enterprising young business man, whom he had once or twice met on change, but who had never shown any such demonstration of interest before. Evidently the interest was for the sake of the "common cause."

"This is Christian fellowship," said Filius, grasping the outstretched hand, "and it is as delightful as it is rare."

The sequel to all this was that to Filius and Filia was opened a fresh page in the precious gospel of love, and to the humble, genial, gracious membership of the little chapel church were added two whose joy it was to labor in the vineyard of the Lord.

The word of kindly welcome dropped into the lives of these two, stirred gentle ripples that widen, widen, and are ever widening, touching other lives and causing ripples of kindly thoughts and deeds of courtesy, whose limits none can trace.

The "Come, and Welcome" that Filius and Filia have ever since extended to the stranger, the neglected, the lonely, the afflicted, is not the mere letter of the word of love, but it is the sweet expression of that spirit of Christian fellowship and loving brotherhood that once so won upon their own hearts.

Come to thy people on the earth, Lord Jesus, COME AND WELCOME.—Illustrated *Christian Weekly*.

Forbidden Ground.

WHEN the Lord placed our first parents in the beautiful garden of Eden, they were to have free access to every spot in it except one. There was one spot of forbidden ground, and they lingered near this forbidden spot just long enough to be beguiled into sin, and leave their offspring an inheritance of woe.

Since the way into paradise has been closed, the avenues to sin have multiplied, until all around us we find forbidden ground. Everywhere temptations are presented, and at times we are led to cry out, Is there no one to aid us in striving to shun these forbidden paths?

Jesus came down to this dark world "to seek and to save that which was lost." As we go back to Calvary, and, sitting beneath the shadow of the cross, hear that cry of agony, "My God, my God, why hast thou forsaken me?" do we believe that he bore this grief for us? Do we realize that our sins cost the life of the dear Saviour who never was guilty of sin? Do we show by our daily conversation and intercourse that we have faith in the blood of Jesus? Are we willing to give up our friends, society, fashion, all for Jesus? Are we willing to climb Peter's ladder of perfection until we shall have reached the top, and are fitted to reign with Christ?

Jesus says, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." In Isa. 43:2, we read this comforting passage: "When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee; when thou walkest through the fire, thou shalt not be burned, neither shall the flame kindle upon thee." Precious promises!

Now that Jesus has gone to Heaven we are not left alone. Still he is pleading in our behalf, for he knows our frame and pities us. We may go to him for strength to shun temptation, and he will hear our cry if we ask in humility; and when the Saviour comes to gather his saints together, we may be among those that go to dwell in Eden restored, nevermore to tread on forbidden ground.

NETTIE SMITH.

Girard, Ill., Aug. 14, 1875.

Deliverance from the Sea.

A WRITER in the London *Times* recently says: "A Norwegian paper is relating a tale of an almost miraculous preservation. The captain of the schooner Amazon, of Stavenger, recently arrived at Bergen with a cargo of salt, reports that in passing the British Channel he had the opportunity of saving a British lad of fifteen under very peculiar circumstances. The Amazon was about twelve geographical miles from the British shore, when the captain thought he observed through his telescope something floating on the water. He altered his course so as to get nearer, and soon discovered that it was a small boat, in which a lad was lying, fast asleep. The shouting from the schooner did not awake him, but when a small log was thrown over into the boat he awoke with a sudden start; an end of a line was thrown to him, and he was just able to fasten it when he swooned, and had to be carried on board the vessel. In the boat nothing was found but a pair of oars and a Bible. The lad, when brought back to life and strength by the tender care shown to him, gave the following account: He was sitting on the shore reading his Bible, when some of his companions came down to him and teased him with the manner in which he spent his leisure time. To escape from their banter he got into a boat, and kept on reading, when suddenly he discovered, to his great dismay, that his persecutors had cut the line and left his frail boat to the power of the quick-running ebb. He tried to use the oars, but struggled in vain against wind and water, and, as a dense fog set in, he lost sight of land. After several hours of alternate struggle and powerless despair, he

fell asleep, and sleep remained, in fact, his only comfort against hunger, cold, and the deep pangs of his isolation, during the three days and two nights which he had spent in his frail boat, when he was at last seen and saved."

Verily, the Lord has a care for them that love him, and delivers such as hope in his mercy.

Things that Endure.

DID you ever think what it must be to be shut away from all the activities which are so much to you—to give up the work that you love, the plans that you have laid, the pleasures that you enjoy—to be shut up with pain and weariness, left alone with yourself? Sooner or later this experience comes to most of us. We find ourselves with nothing to interpose between us and our own soul. It is a great thing to have friends about one at such a time, but a still greater to be at peace with one's self. As we sit in that solitude, unable to work, unable to read, unable to converse with friends, how fortunate are we if memory brings us the record of days well spent, good deeds done, kind words spoken. Then, indeed, may the sick-room be the vestibule of Heaven, its stillness freighted with the peace of God.

In one of the families where I visited recently, was an old man, blind and deaf, and almost helpless. Passing through the room where he sat, looking into the still face, I tried to picture to myself the world in which he lived. Does he live over again, thought I, his far-away childhood? Does his mother's face shine in upon the darkness in which he sits? Do his youthful days come back to him, and were they innocent, unselfish, such as it gives him pleasure to recall? Was he a good husband and father, and a useful member of society? Did the poor find in him a helper—the wronged and oppressed a friend? Then is the darkness in which he sits only apparent, not real. All the past befriends him and makes populous his solitude. He has laid up a store of the things that endure; they serve him in the winter of age; they procure for him divine compensations and abundant entrance into life.

We are not half particular enough about the motives and acts that we admit into our lives. We are particular about the people we invite to our houses and admit into our families; how is it that we are so careless about the thoughts that come and go in the secret chambers of the soul? We can get rid of the unwelcome guests, we can make a little space between ourselves and the disagreeable member of the family; but how shall we rid ourselves of the stain left by an impure thought, of the effect of a hate that had in it the spirit of murder, from the memory of the unkindness that wrung another's heart, the indifference that failed to sympathize with another's distress?

Have you ever stood by the grave of one, dear to you, and been compelled to remember how much happier you might have made that life which has now passed beyond your reach? Has the hasty or unkind word come back to you, and repeated itself over and over again till you would gladly have given a year of your own life to recall it, and make it as if it had never been? Let us remember that those who are now the living may soon be the dead, and beware of adding to the things done that ought not to have been done.—CELIA BURLEIGH, in *Christian Union*.

Sins of the Tongue.

THE tongue is the glory of the human frame. Ps. 16:9; 30:12; Acts 2:26. It can be put to the choicest and holiest uses. It speaks the glory of the most high God. It utters his lofty praise. It tells of all his righteous acts and wondrous works. It proclaims the story of his love. It unfolds the wondrous tale of Christ's sacrifice for sins. It declares the fullness of his redemption. It shouts the glad tidings of peace from the mountain tops. It proclaims pardon to the dying, and life to the dead. It confesses before men Him by whom we hope to be confessed before the Father and his angelic hosts. It shall finally lift on high the song of triumph, victory, and peace, when redemption is accomplished and toils and conflicts are forever past.

Such an instrument as this is of vast importance, and no wonder that Satan seeks to control it and pervert its action. How fearfully does he do this, until the tongue which should be touched as with a coal from the altar of the Most High, becomes a devastating flame, which setteth on fire the course of nature, and is set on fire of hell.

How many sins come from a misgoverned tongue! Without its agency there would be no quarrels, no slanders, no falsehoods, no blasphemies, no flatteries, no evil speakings, no foolish speeches, no bitter, sinful, taunting,

sneering, idle words; and none of the evil consequences that attend them. Words have broken hearts, blighted hopes, desolated homes, overturned nations, seduced the unwary, deluded the simple, led astray the wayward, stumbled the weak, discouraged the tempted, debased the virtuous, beguiled the intemperate, ruined prospects, blackened reputations, wrecked health—yea, they have destroyed life itself.

No wonder that the psalmist said, "I will take heed to my ways, that I SIN NOT WITH MY TONGUE; I will keep my mouth with a bridle, while the wicked is before me." Ps. 39:1.

Words once spoken cannot be recalled. Often words which do incalculable damage to others are spoken carelessly, or upon false information. No man can fully know the mischief wrought by the tongue. How many has it cast down! how many afflicted! how many destroyed!

We speak of words as light, and cheap, and vain, and empty. But speech is our most spiritual act; it most fully shows our true character. By our words God reckons all our character. "Out of the abundance of the heart the mouth speaketh." "By thy words thou shalt be justified, and by thy words shalt thou be condemned." "For every idle word that men shall speak, they shall give account thereof in the day of Judgment."

Oh, these sins of the tongue! How they shall bow the soul in the awful Judgment day. "In the multitude of words there wanteth not sin;" and what multitudes of words are poured out on every hand from hour to hour!

Let us pause. Let us pray, "Set a watch, O Lord, before my mouth; keep the door of my lips!" Let us take heed that we sin not with the tongue, remembering that "if any man offend not in word, the same is a perfect man, and able also to bridle the whole body." And let our cry be that of the psalmist, "Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength, and my Redeemer." Ps. 19:14.—*The Christian*.

Value of Time.

HE who every morning plans the transactions of the day, and follows out that plan, carries a thread which will guide him through the most busy life; the orderly arrangement of his time is like a ray of light, which darts itself through all his affairs. But where no plan is laid—where the disposal of time is surrendered merely to the chance of incidents—all things lie huddled in one chaos, which admits neither of distribution nor review.

The first requisite for introducing order in the management of time is to be impressed with a just sense of its value. Let us consider well how much depends upon it, and how fast it flies away. The bulk of men are in nothing more capricious and inconsistent than in their appreciation of time. When they think of it as the measure of their continuance on earth, they highly prize it, and with the greatest anxiety seek to lengthen it out; but when they view it in separate parcels, they appear to hold it in contempt, and squander it with inconsiderate profusion, at the same time complaining that "life is short."

Among those who are so careless of time, we cannot expect to find order much observed in its distribution; and, by such fatal neglect, how many materials for severe and lasting regret are they laying up in store for themselves! The time which is suffered to pass away in the midst of confusion, bitter repentance seeks in vain to recall. What was omitted to be done at the proper moment, arises to be the torment of some future season. Manhood is disgraced by a neglect of youth. Old age, oppressed by cares that belong to a former period, labors under a burden not its own. At the close of life the dying man beholds with anguish that his days are finishing, when his preparation for eternity has hardly commenced. Such are the effects of a disorderly waste of time.—*Phrenological Journal for October*.

Jesus Only.

CYRUS, having taken prisoners Tigranes and his queen, inquired of the conquered monarch what he would give as a ransom for his wife. "Give?" replied the Armenian king, "I will give all that I have in the world and my life besides!" Cyrus was so impressed with his heroic devotion to his queen that he freely gave to both of them life and liberty.

Conjugal love and gratitude outweighed all other feelings. So noble was Tigranes in his wife's sight that she forgot, as it were, the Persian king before whom she knelt.

So the believer, enamored of Him who is altogether lovely, his Saviour, his ransom, his all, feels that none is worthy a moment's comparison with him. Like the disciples on the mount, he sees no man save *Jesus only*.—*Sel.*

The Review and Herald.

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

BATTLE CREEK, MICH., FIFTH-DAY, SEPT. 2, 1875.

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

Vermont Camp-Meeting.

AUGUST 18, Bro. and Sr. White, and myself left Battle Creek for the East. For two days and nights we rode upon the cars. Even this afforded a good rest to Bro. and Sr. White from the overwhelming labors of the past three weeks. I greatly enjoyed this privilege of conversing with them. I am glad to see and know that God is abundantly blessing them and sustaining them with health and cheerfulness in their increasing labors.

We arrived upon the camp-ground Friday morning, and were cordially received by the friends. We found forty-two tents pitched upon the ground besides two large preachers' tents. Actual count showed three hundred and sixty-eight camped on the ground. The tents were all of good size and neatly kept. All seemed to be of good courage and hopeful in the work.

Vermont has had but little labor for years, and many have gone West to strengthen the cause in those new States. Yet under these circumstances Vermont holds its own, with perhaps some gain, which shows that it is a good field, and that the cause has faithful friends here.

After so brief a rest, both Bro. and Sr. White took hold and spoke with as great freshness, interest, and power as ever I heard them. This being a new place for the camp-meeting, the people turned out by hundreds in the daytime and evenings of other days besides Sunday, and they paid the best of attention.

Sabbath afternoon Sr. White made a special appeal to the unconverted and to the backslidden to come forward and seek the Lord. One after another arose with tears and weeping and separated themselves from the congregation. We exhorted and sang for an hour and still they came till about eighty were upon the mourners' seats. Many of these were young men and women, the sons and daughters of Sabbath-keepers who had grown up unconverted. Now they gave their hearts to the Lord. Angels rejoice at such a scene, and so did we.

As we bowed to pray for these the Spirit of God was present in great power. Many touching confessions were then made. Several of the old friends of the cause were there and spoke of their experience in the message twenty-five years ago. This called out some touching remarks from Bro. White which caused the tears to fall freely.

Sunday we had a good audience; but our meetings were somewhat broken up by rain; yet as many as could be packed into the big sixty-foot tent remained all day and it was also full at evening. Bro. White spoke in the morning with good freedom, on Onr Faith and Hope. In the afternoon Sr. White spoke for two hours, with a clear voice, securing perfect attention from the crowded audience though it rained most of the time. Few speakers could have done this. Altogether, Bro. White spoke four hours on Sunday, Sr. W., two hours, and I, one hour and a half, all of which was heard by hundreds who never heard our message before. The only church in the village near by dismissed their meeting to attend ours.

On Monday, we had fine weather and a large audience again. Several told us they were fully convinced upon the Sabbath, and some said they should keep it. We know that a deep impression has been made upon the community.

Not the least disorder occurred during the whole meeting. The business transactions, as is always the case with our people, passed off in perfect harmony. On the whole, we feel well pleased with our camp-meeting, and the friends will go to their homes much encouraged.

D. M. CANRIGHT.

Aug. 24, 1875.

Under Bondage.

BRO. WAGGONER, in his Review of Baird, pp. 8, 9, speaks as follows upon this point:—

On this subject, referring to the Saviour's words in Mark 2:27, he says:—

"I think this principle laid down by Christ is the clue by which we may unwind all the difficulties that have been ingeniously or stupidly wound around this Sabbath question, whether by Jews or Adventists, who seek to lure us away from the glorious liberty of the Spirit of Christ, and place us under the bondage of the letter, to which beggarly elements they themselves are in bondage."

It is no excuse for Mr. Baird that the substance of the above paragraph was drawn from Mr. Robertson; the real author did not clothe it in such exceptional language. By this we are to understand that Mr. B. thinks if we keep the law just as God spoke it, we are in bondage! Can anything exceed this in impiety? It may, indeed, appear like bondage to the carnal mind, which, Paul says, "is not subject to the law of God, neither indeed can be." The carnal mind ever rebels against God's law; it cannot bear just restraint. And when it cannot justify open rebellion it takes refuge in evasions. Something different from that which God has commanded will suit it better. And it will be content with just difference enough to let self triumph; to evade the cross, and to choose some other way than God's way.

Reader, is it possible that they who keep God's law exactly as he spoke it with his own voice—just as he wrote it with his own finger—are "under the bondage of the letter"? that they are in bondage to "beggarly elements"? How far, judge ye, must we depart from the plain literal reading of God's holy law to reach that "liberty" of which Mr. Baird boasts? Is it possible that these are the words of a Christian minister? Had they proceeded from one who never learned the distinction between liberty and licentiousness we should not be surprised.

How they View It.

THE San Francisco *Weekly Post*, summing up the labors of Moody and Sankey in London, quotes what the rector of one of the largest city parishes says about the attempt to bring in the working classes, which was made the special work of one week: "Only about one-fifth of the hall was filled. I watched the people as they came out, and saw but very few of the working class. I have questioned people of all classes who have attended these services and their experience has been the same. . . . This religion of mere emotion and sensationalism, with its antinomian theories, its instantaneous conversions, its arbitrary divisions of the converted and unconverted, its preaching of terror and damnation, its test question, 'Are you saved?' and its confessional in the guise of an 'inquiry room,' is only attractive to those who approach it with a foregone conclusion."

"To the law and to the testimony; if they speak not according to this word, it is because there is no light in them." When men depart from the primitive method of preaching "the word" and resort to sensationalism and animal magnetism to bring people to the service of God, they will ever make a signal failure. A few may be moved upon fitfully by such operations, but the mass turn away from them with loathing, and ask for something more substantial. "Repentance toward God and faith toward our Lord Jesus Christ" is the only preaching that will permanently affect the heart.

J. O. CORLISS.

"Is the Lord among Us?"

"AND he called the name of the place Masrah and Meribah, because of the chiding of the children of Israel, and because they tempted the Lord, saying, Is the Lord among us, or not?" See Ex. 17:1-7.

Though the Lord was invisible, and not present to the senses like the idols and graven images of the heathen, yet he had given sufficient evidence of his presence and protection in bringing them out of Egypt and through the sea. These unmistakable evidences should not have been forgotten in a day. We all now think they should have trusted God, who had displayed such wonders in their behalf, and should not immediately, when brought into trial, have given themselves to unbelief and murmuring, and skeptically asking, Is the Lord among us or not? Such unbelief we all now condemn. We think, Had we been there, we should have trusted our merciful and powerful Deliverer.

But have we learned, my brethren, believers in present truth, the lesson of perfect trust? In addition to the light of the past which has been put on record for us, God has led us to our present position by the prophecies and their fulfillment and the help of the Holy Spirit. The evidences given we have been compelled to accept, and we have started out to walk in the light, and prepare for the coming of the King in his beauty. Our work is mentioned in prophecy, and those who "keep the commandments of God and the faith of Jesus" in these last days are a prophetic people. We cannot deny the truth of the position to which God has led us any more reasonably than the Israelites could doubt that God was leading them accord-

ing to the promise made to Abraham: "And also that nation whom they shall serve, will I judge; and afterward shall they come out with great substance." Gen. 15:14. Yet how often doubts and fears are indulged, and come to the surface, if not in open apostasy, in such significantly skeptical questions as, "Whither are we drifting?" As individuals, we may be drifting into infidelity, which will end in perdition; but the work of God is going forward to the promised end. What God has promised is being fulfilled, and it will all be fulfilled. We need not tremble with fear of the failure of this message, which is already going to "many peoples, and nations, and kings, and tongues." We need not fear that this cause will drift downward. We need not doubtfully ask, "Is the Lord among us?" All we have to do is to work in harmony with this work, believing the promises of God, and relying on their fulfillment.

The Lord is with us if we are with him. Individually, we have a work to do; and if we faithfully perform the work allotted to us, we shall witness the fulfillment of all that God has promised. His work will finally be successful, though thousands may fall through unbelief. "Let us labor therefore to enter into that rest, lest any man fall after the same example of unbelief." Heb. 4:11.

R. F. COTTRELL.

"The Spread of Crime."

NOTWITHSTANDING the saying of "peace and safety" which is heard so often from the pulpit and religious press, the conviction will press itself upon the public mind that matters in this respect are growing worse instead of better. The alarming extent to which crimes of every hue and kind are being carried, forbids the attempt to itemize; for it cannot be told which are predominant. An article with the above heading in the *Boston Journal* of May 25, a portion of which we give below, is very much to the point:—

"A New York paper expresses the deliberate opinion that the criminal class in that city is not sufficiently under the terror of the law, that the deterrent forces of the government are not as powerful as they should be and can be made, and that the whole subject demands the careful, conscientious consideration of all right-minded citizens. Exactly the same state of things, whether worse in degree or not, exists in Boston. The administration of the law has not been enforced here with that vigor, persistency, firm judgment, and practical skill, which are demanded by the welfare of the community. The criminal classes ought to have been made to feel that they were under a surveillance which it was no use for them to try to evade or escape, and that detection meant inevitably conviction and condign punishment; that no soft-heartedness on the part of magistrates, nor appeals of money-bought eloquence or of kindred's tears, would suffice to smother the decrees of justice. We have all, doubtless, fallen short of our duty in this respect, and have done our part in lowering the tone of public sentiment, so that crime has come to seem not so dreadful a thing as it really is; that is, it has taken a new lease of impunity and of fearful vitality among us. The good name which Boston once had among the cities of the Union seems really in danger of giving place to a reputation for crimes peculiarly strange and heinous.

"And one of the worst features of the case is, that these developments are not confined to what is generally regarded as the criminal class. They break out where they are least anticipated, among the outwardly respectable, in the walks of those who are apparently not tempted above others, within the very precincts of our churches. It seems quite analogous to the spread of disease in epidemics, according to the modern theory, which attributes the process to the floating of minute spores, or germs of the malady, through the air, and which attach themselves, bringing sickness and death to the constitutions that are in a condition to harbor them. So the tainting essence of crime seems to be spread abroad in the community at times with a truly epidemic energy and fatality. Minds previously supposed to be ordinarily sound break out suddenly with astounding viciousness, and no one knows whom to trust next."

The following taken from the *Utica Morning Herald*, of July 10, also speaks for itself, and shows a most deplorable state of things:—

"Testimony taken before the special Assembly Committee, whose summer task is to look after the causes of crime in New York, goes to strengthen the charge that the metropolitan police are the protectors of rogues rather than of honest people. The detective's story is followed

by other tales in confirmation. These witnesses testify to what has been openly charged for a long time by the newspapers. They prove a condition of things which honest citizens cannot contemplate with complacency. The raising of the committee was not regarded with favor. It has thus far done a good deal to demonstrate the utility of official inquiry. It will receive all the credit it deserves, if it fixes the responsibility for the disorder and immunity of crime for which the metropolis is distinguished. The developments made point to as deep-dyed villainy among the ministers of order as among the recognized law-breakers."

When will men learn what these things indicate? It seems almost as though outraged humanity might justly lift up the voice, and with the souls under the altar cry, "How long?" and yet men are lulled to sleep in the cradle of carnal security only to be awakened to a sense of what these things portend by the fearful scenes of the day of God. Now and then one rouses up to rub his eyes when some dastardly act is perpetrated against his own person, property, or friends, but stupor soon overcomes him, and he sleeps on. Let us who do see these things "not sleep as do others," but let us "watch and be sober." S. B. WHITNEY.

The Vermont Camp-Meeting,

AS REPORTED IN THE BURLINGTON DAILY FREE PRESS AND TIMES.

THE following report of our camp-meeting was written out by Bro. Chas. Stone and published in the *Free Press*. They were not only willing to do this, but were glad to get it as matter of interest for the paper. I am deeply impressed that we ought to avail ourselves of these opportunities much more than we do. Of all means, this is the best to reach the great masses. Almost every paper will publish more or less for us if properly presented. Some one should be selected at each camp-meeting to fully report the meetings. Articles intelligently written would be willingly printed in most of the county papers if offered by our brethren. One brother simply copied article after article from our tracts and they were published by his county paper. Let all our friends everywhere wake up to these opportunities.

D. M. CANRIGHT.

FRIDAY EVENING.

The sermon on Friday evening was given by Eld. D. M. Canright, upon the subject of the Advent.

He spoke of the extreme views of two classes; one of which has set the time for the coming of Christ and the end of the world at several different times; the other believes that we can tell nothing about it, whether Christ will come today or a thousand years hence.

The speaker took the ground that, although "no man knoweth the day nor the hour," yet we may know when the event is near. His position he very ably proved from the words of Christ in Matt. 24:33: "So likewise ye, when ye shall see all these things, know that it is near, even at the doors." He then proceeded to give some of the signs of the last days. Referring to Dan. 12:4, "Many shall run to and fro, and knowledge shall be increased," he spoke of the many wonderful inventions of the nineteenth century.

Why is this so? Are the men of this age naturally more wise than they were years ago? No. The hand of God is in it. The present facilities for traveling were contrasted with those of former days, and the speaker maintained that this was a wise provision of the Almighty for the carrying of the last message of mercy to the inhabitants of all the earth. He showed that the fact that the gospel has been preached in every part of the globe was a fulfillment of Matt. 24:14, and a sign of the end of the world. He referred to the age of the world which the best chronologers place at about six thousand years, and the general belief that a great change will take place at the end of the six thousand years, which he claims will be, not the conversion of the world, but the second advent.

Another sign he claimed is found in modern spiritualism, which he claimed is plainly foretold in Rev. 16:13, 14; Matt. 24:22-27, &c.

As another mark of the end of the world there shall be an unnatural condition of the elements. He read Rev. 11:19, and called the attention of the audience to the terrible storms, floods, winds, earthquakes, and tidal waves, that have become of late so startling and frequent.

The moral condition of the world was taken as another proof, reasoning from Matt. 24:37. The world was very wicked in the days of Noah, see Gen. 6:5. He showed by quotations from several of the leading newspapers that the press is alarmed at the terrible contagion of crime at the present day. The political aspect of the world, the preparations for war (see Joel 3:9; Rev. 11:18), &c., he claimed were just what the Lord said they would be in the last days.

The meeting was held under the large canvas tent, which was well filled. The best of attention was given by the audience, and good order has prevailed from the first.

SATURDAY FORENOON.

Saturday morning a sermon was preached by Eld. James White upon the Advent.

The speaker claimed that the angel of Rev. 10, represents a great message to go to the whole world. This is represented by his standing with one foot upon the land and one upon the sea. The angel "cried with a loud voice as when a lion roareth," verse 3, showing the earnestness with which the message is to go. The little book which the angel held in his hand represents the book of Daniel. In proof of this, he showed that the book of Daniel which gives a history of the world in advance was to be sealed up till the time of the end (Dan. 12:4), when knowledge should be increased. What kind of knowledge? Answer: That which pertains to the end. The angel has been talking about the end.

As a second proof, the angel lifts his hand and swears that time shall be no longer. Then this little book which the angel holds open is one that contains time, prophetic time, and can be no other than the book of Daniel which contains the great prophetic periods—that book which was to be sealed until the time of the end. That this is prophetic time of which the angel speaks he clearly proved, showing the inconsistency of the idea that the angel refers to the end of the world, the end of days and nights, of literal time, when he swears that time shall be no longer.

Those that entertain the latter idea say that this refers to the coming of Christ and the resurrection; but at that very time John speaks of another thousand years. Rev. 20:4. The time evidently is prophetic time, and the speaker claimed that that time ended in 1844.

The angel of Rev. 14:6 represents a message that was to be preached, proclaiming the hour of God's Judgment at hand. This message has been given in the present century. The angel of verse 8 is another message relative to all corrupted Christianity upon which the speaker had not time to comment. In the 9th verse, and onward, another message follows, containing the most terrible warning within the lids of the Bible against those who worship the beast and his image, and who receive his mark.

The 12th verse reads, "Here is the patience of the saints." This applies to the present time, the time when we are waiting in suspense, in expectation of the coming of Christ. "Here are they that keep the commandments of God and the faith of Jesus." Verse 12. Right down in the last days, then, will be a people that will keep the commandments of God just as they read, the fourth not excepted. Such a people the Seventh-day Adventists profess to be. This does not refer to the blind Jews, for the last words of the verse add that they have also the faith of Jesus. The speaker said that he thanked God that he was connected with a people that had a whole Bible, one that embraces the law of God and the gospel of Jesus Christ.

He spoke of the disappointment of the Adventist people in 1844, and showed how clearly this was marked out in Rev. 10:9, 10, 11, by the little book that the angel told John to eat. This was not a literal book, of course; but the sweet taste of it represents the joy with which the news of the Advent was received in 1844, and the bitter taste which followed represents the terrible disappointment which fell upon the people when the time passed. In the 11th verse the angel said, "Thou must prophecy again before many peoples, and nations, and tongues, and kings." This work the Seventh-day Adventists have been doing for the last twenty-five years. Upon this point he spoke of the providence of God in the success of the printing establishments. About twenty-five years ago the first issue of their paper was carried to the post-office in a small carpet bag. Now the issue of periodicals from their Office at Battle Creek, Michigan, in one week recently amounted to three hundred bushels, or nearly two tons weight. They are printing largely in French, German, Swedish and Danish, besides the English.

SATURDAY AFTERNOON.

Eld. D. M. Canright addressed the congregation from Rev. 4:11. In this chapter John describes what he saw in Heaven. In the verses preceding the text, the holy beings in Heaven are represented as worshipping God; and they exclaim, "Thou art worthy, O Lord, to receive glory and honor and power; for thou hast created all things, and for thy pleasure they are and were created." The great idea that the speaker wished to convey was that everything was made for God's pleasure. We are all made for his pleasure; and if any man lives his lifetime seeking his own pleasure only, regardless of glorifying God, he will find, when he comes to settle his account, that he has made a terrible mistake.

The first object of the gospel, even, is the pleasure and glory of God. This is put first all through the Scriptures. In the ten commandments duty to God is put first. In the Lord's prayer the name of God is hallowed first. "Thy kingdom come, thy will be done in earth as it is in Heaven," is put before "give us this day our daily bread."

The speaker maintained that we are not our own (1 Cor. 6:19); that the air we breathe, the food we eat, the clothes we wear, all belong to God; that the talents we have, whether they be for preaching, teaching, or making money, are given by God, and that for them we are all accountable. The man who has a talent for making money is just as accountable for the use he makes of his talent as is the man qualified to preach. He quoted Deut. 8:18. He said that many in the church would not do anything because they could not hope to be great men; but God has a place for every one. Men with small talents have been so blessed in the

exercise of them that they have become very gifted.

The reward will correspond to the service rendered. The speaker referred to the life and great labors of the great apostle Paul, and said that doubtless thousands will be saved through them. Unquestionably Paul's reward will be unspeakably glorious.

Jesus Christ laid down his life for us. All who are saved will owe it to him; and when the Saviour shall look upon the host of the redeemed, what inexpressible joy will fill his heart! "Enter thou into the joy of thy Lord." The speaker said that the joy of the Lord will consist in beholding the fruits of his labors.

After the sermon, Mrs. E. G. White gave a powerful exhortation, following which invitations were given to backsliders, those who did not enjoy all that light and freedom which they desired, and all such as wished to start for the first time, to come forward. Prayer was offered, and the blessing of God rested down with such power that many were melted to tears. The attendance was good, quite a number being present from the village, from Burlington, and other places.

SATURDAY EVENING.

Mrs. White spoke to a large congregation from the following words: "And on the morrow, when they were come from Bethany, he was hungry; and seeing a fig-tree afar off having leaves, he came, if haply he might find anything thereon; and when he came to it, he found nothing but leaves;" &c. Mark 11:12, 13. Drawing a beautiful picture of the appearance of the temple as the rays of the setting sun shed their soft light upon the city, Mrs. White described the ride of Christ into Jerusalem.

She then spoke some time upon the sorrow of Christ as he wept over Jerusalem. "If thou hadst known, even thou, at least in this thy day, the things that belong unto thy peace! but now they are hid from thine eyes." Luke 19:42. He had come to his own people and they had rejected him. The very people whom he left the courts of Heaven to save would not receive him. The Jews, with their religious forms and great professions of holiness, the speaker compared to the boasting fig-tree covered with its green foliage which had the appearance of a fruitful tree, but was barren, having nothing but leaves; and the Gentiles, who claimed no religious virtues, she likened to those trees which had put forth no leaves, which made no pretensions to fruitfulness.

She urged that the words of Christ as he was descending the mount of Olives, "If thou hadst known, even thou, at least in this thy day, the things that belong to thy peace," etc.—were uttered with reference not only to the inhabitants of Jerusalem before him, but to the people of all succeeding time. There is a truth for every age, and it belongs to the peace of every people to know the truth that belongs to its day.

She spoke at some length upon the light that has shone out upon the heavenly sanctuary. Way down in the last days, in the time of the Judgment, John saw the temple of God open in Heaven, "and there was seen in his temple the ark of his testament." Rev. 11:19. This is what especially called attention to the law of God, his testament, which we find in his temple in Heaven. The Jews held up the Old Testament and cried out, "The Father, the law, away with Christ!" while the popular religionists of the present day, equally blind, exclaim, "Christ, the love of Christ, Jesus only, away with the law!" The speaker claimed that the law and gospel should go hand in hand, and that John saw that this should be the case with a people down here in the last days. "Here are they that keep the commandments of God, and the faith of Jesus." Rev. 14:12. The Seventh-day Adventists claim to be this people. They take the whole Bible, law and gospel. The speaker exhorted all to receive the truth; to know the things that are for their peace, even in this day; to be in earnest, so that when the Master comes they may be found bearing good fruit, and not leaves alone.

SUNDAY MORNING—SERMON BY ELDER JAMES WHITE.

"But sanctify the Lord God in your hearts, and be ready always to give an answer to every man that asketh you a reason of the hope that is in you, with meekness and fear." 1 Pet. 3:15.

The text suggests preparation of the heart. We should sanctify, or set apart, the Lord God in our hearts as the object of our worship and supreme love. It also suggests preparation of the mind by study. We should especially study the sacred Scriptures in order to be ready ever to give a reason for our faith and hope, whether in the pulpit, by the fireside, or when we meet inquiring friends by the way.

The speaker proposed to answer the question, "Why are we Seventh-day Adventists?" He said he thought it even wrong to differ with others without good reasons for differing. He stated that it was not from national cast, or from denominational mold that we believe as we do; for we are gathered from nearly all the nations, and from all the denominations, and from the outside world.

The speaker called attention to the double name—Seventh-day Adventists—and stated that an Adventist was not necessarily a time-setter. The periods of the prophecy of Daniel have terminated. Wm. Miller's mistake was not in the time, but in the event to occur at the close of the two thousand and three hundredth prophetic day of that book. The cleansing of the sanctuary at the end of those days was not the second coming of Christ and the burning day, as supposed by Mr. Miller; but the closing work of the ministry of Christ in the heavenly sanctuary. He stated that the word referred to

the heavenly sanctuary, which was to be cleansed by the blood of Christ, as the earthly sanctuary was cleansed by the blood of goats. After speaking a few moments upon the personal coming of Christ, and the events connected with it, the speaker called especial attention to Matt. 24:23-27, which he affirmed set forth the false views of the Second Advent, in contrast with the true.

He said that Christ in that prophetic chapter carries the mind down past the destruction of Jerusalem, past the persecutions of Pagan Rome, and the period of papal dominion which ended in 1798, and that in the 23d verse he says, "Then [the speaker placed emphasis on the word then] if any man shall say unto you, Lo, here is Christ, or there, believe it not." In the 26th verse Christ says, "If they shall say unto you, Behold, he is in the desert, go not forth." The speaker thought this was met in Mormonism which takes its converts to Salt Lake City, to the desert, where they claim they have Christ.

He quoted the rest of the verse: "Behold he is in the secret chamber; believe it not." He referred to the quite extensive belief that Christ comes at death—at the sick bed, in the sick chamber, at death. He showed the folly of placing the second coming of Christ at death. There can be but one second coming of Christ. He called attention to the manner of Christ's coming with all his holy angels, and quoted Matt. 24:27, and several other scriptures. He showed the folly of that mystical interpretation of the Scriptures which is so prevalent, which allows one to give just such a meaning to the words of the Bible as will suit the wishes of the individual.

He proceeded to tell "why we keep the seventh day." His first reason was, "Because we take the Bible just as it reads." He presented a chart containing the ten commandments. He presumed no one would object to any of them except the fourth. He noticed the argument that the ten commandments were abolished at the cross and nine of them re-enacted by the apostles. He called for the new copy, but said it could not be found. He said that the second commandment could not be found in any form in the New Testament; that only three of the ten can be found word for word in the New Testament. He claimed that the law of God is still binding, just as it reads; and for that reason we keep the seventh day. He said there is not a single text in the whole Bible for the observance of Sunday.

There was a large attendance, and, notwithstanding an unfortunate scare at the prospect of a shower, which did not come during the sermon, the audience, after retiring to the large canvas tent, listened with great interest and close attention.

SUNDAY EVENING.

Elder Canright spoke upon the Sabbath question. What does the New Testament say upon the Sabbath? The speaker would notice first the foundation of the Sabbath. Sabbath means rest. The Sabbath originated at the creation. God worked six days and rested on the seventh. The seventh day is the Lord's rest-day, and cannot be changed any more than the birthday of Washington. The Sabbath, then, is not a changeable institution.

The speaker said that it is supposed by many that a change of the Sabbath is found in the New Testament. He stated that if God did design to have a change in the Sabbath, he would have said so plainly; that every ordinance which was binding in the Old Testament, but abolished in the gospel dispensation, is plainly said to have been done away in the New Testament; that no such statement was ever seen in relation to the Sabbath.

He said that the first day of the week is mentioned in the New Testament only eight times, that it is never called the Sabbath, never called the Lord's day, was never blessed nor sanctified. It is mentioned in the last chapter of Matthew, of Mark, of Luke, and the next to the last chapter of John. These books were written by apostles and disciples from 10 to 63 years after the crucifixion.

He spoke of Christ's appearing to the disciples as recorded in Mark 16:14, and he showed that the disciples were not celebrating the resurrection by keeping the first day of the week, for they did not believe that Christ had arisen. Christ upbraided them for their unbelief. He stated that only one religious meeting upon the first day of the week is recorded in the New Testament. According to John 20:26, after eight days from that first day of the week when Christ appeared unto the eleven, the disciples were within, that is, at home, and Christ appeared unto them again. This is claimed by some as a religious meeting held upon the first day of the week; but by a moment's count it will be seen that "after eight days" places the latter gathering at least as late as Monday evening.

He mentioned the fact that ministers sometimes state that every meeting of Christ with his disciples after his resurrection was upon the first day of the week. He referred the audience to the time when Christ appeared to them when they were fishing. Christ didn't tell them that it was wrong to fish on Sunday, but told them where to drop their net. The speaker didn't know whether it was upon the first day of the week or not—if not, it is plain that Christ did appear to the disciples on other days; if it was, then the disciples fished upon Sunday, and Christ sanctioned it.

The meeting mentioned in Acts 20:7, is simply an evening meeting held at that time because Paul was to leave them on the morrow. It was not called the Sabbath, nor the Lord's day, nor a sacred day; but simply the first day of the week.

The speaker claimed that the Lord's day mentioned in Rev. 1:10, refers to the seventh day, that being the only day the Lord ever claimed. See Ex. 20:10; Isa. 58:13.

He then took up some of the direct testimony for the Sabbath. He showed that it was Christ's custom to observe it; that Christ recognized the existence of the Sabbath as late as the year A. D. 70, when Jerusalem was destroyed; for he told his disciples to pray that their flight on that occasion should not occur on the Sabbath. Matt. 24:20; that the Spirit of God speaking by the inspired pen of Luke in the year A. D. 60, recognized, as the Sabbath, the same day on which the Jews had the synagogue open. Acts 13:14.

The afternoon rain had ceased and a large number of the people of the town were present to hear with the most respectful attention.

All about Croquet.

A word to the fifty converts recently baptized at our camp-meeting at Battle Creek. If you will spend one-half the time the people of the world spend in playing croquet in reading your Bible and prayer, you will then have the best kind of recreation, and be growing in grace and in the knowledge of the truth. I hope our elder brethren will set a good example in this matter to the lambs of the flock. For the want of opportunity to express these thoughts on the camp-ground, I would speak through the REVIEW. J. BYINGTON.

August 18, 1875.

[Bro B. speaks of spending one-half the time the people of the world spend in playing croquet in Bible reading and prayer; and we would recommend that the other half be not spent in croquet. We are waiting as patiently as we can for the time to come when the malignant type of croquet fever now raging shall subside, which may the Lord in mercy grant may come soon. Ed.]

Camp-Meeting at Flint, Mich.

THE approaching camp-meeting at this place will be exceedingly important in its character. Probably but little or no business will be transacted at this gathering, so that the time may all be spent in religious meetings. Multitudes in this part of the State need a meeting such as we hope this will be—a meeting where God is sought and found to the joy of many hearts. It is hoped that the most strenuous efforts will be made by all to attend from the first day to its close. Let every energy be bent by all the churches, especially in this locality, and by each individual member, to secure a large attendance. Let nothing but insurmountable obstacles induce any to stay away.

Come, prepared to work for Christ and his truth. This is indeed a wide field of labor, and the harvest is white all around. We would urge the request in the last REVIEW, that those who attended the Battle Creek meeting shall not therefore stay away from this, as there is ample room here for all to work. Very many who will come to this meeting have been but a short time in the message, and need the solid faith of the veterans in the cause. It will be a grievous disappointment if neither Bro. nor sister White can be present. But we hope even yet, and it is the prayer of every heart that the providence of God may direct their steps hither. For ourselves, it seems as if we could not yield the point. But the work is one, and may the will of God be done.

Grounds that will answer the purpose well have been secured without cost, and apparently all is favorable to the success of the meeting. Come, with the love of God burning in the soul, and we shall see the truth, like a glorious conqueror, marching on, and our own hearts, as well as others', will be inspired with new energies and renewed courage in the work of overcoming. May all of us feel our need, and come down while the waters are troubled, and step in and be healed.

Come, you that love the truth a little, come and drink deeper of the well of salvation. Let the backslidden and the half-hearted come, and be healed. Let all who thirst, and all who will, come, and take the water of life freely. Once more we invite, nay, we urge, the ardent and fervent to sacrifice much, if need be, to attend this meeting, and let no proper inducements be withheld to influence those we love most and best, as well as all others, to place themselves in saving relations to the precious truths for these times. Come to the meeting, and may the God of armies come with you and encamp about you. D. H. LAMSON, E. R. JONES.

POVERTY pinches, but not half so hard as vice. The one wounds to heal; the other leaves an ulcer.

MY PRAYER.

I ASKED the Lord that I might worthier be,
Might grow in faith and hope and charity;
And straight, "Go feed my lambs!" he answered
me.

"Nay, Lord!" I cried. "Can outward deeds
avail

To cleanse my spirit? Heart and courage fail,
And sins prevent, and foes and fears assail."

And still, "Go, feed my lambs!" was all I heard.
But should I rest upon that simple word?
Was that, indeed, my message from my Lord?

Behold, I thought that he his hand would lay
On my sick soul, and words of healing say,
And charm the plague-spot from my heart away.

Half wroth, I turned to go; but oh! the look
He on me cast—a gaze I could not brook;
With deep relentings all my spirit shook.

"O dearest Lord," I cried, "I will obey,
Say what thou wilt! only lead thou the way;
For, following thee, my footsteps shall not stray."

He took me at my word. He went before;
He led me to the dwellings of the poor,
Where wolf-eyed Want keeps watch beside the door.

He beckoned me, and I essayed to go
Where Sin and Crime, more sad than Want and
Woe,
Hold carnival, and Vice walks to and fro.

And when I faltered at the sight, he said,
"Behold I died for such! These hands have bled,
This side for such has pierced been." He said:

"Is the disciple greater than his Lord?
The servant than his Master?" Oh, that word!
It smote me like a sharp, two-edged sword!

And since that hour, if any work of mine
Has been accepted by my Lord as sign
That I was following in his steps divine;

If serving others (though imperfectly),
My own poor life has worthier come to be,
And I have grown in faith and charity,

Dear Lord, be thine the glory! Thou hast
wrought,
All unaware, the blessing that I sought.
Oh! that these lips might praise thee as they ought.
—Sel.

Progress of the Cause.

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

Communication from Bro. Ertzenberger.

DEAR BRETHREN AND SISTERS IN AMER-
ICA: Although you have heard nothing
from me for a long time, I have often
thought of you; but I have not felt that I
was in a proper state to write for the Re-
view, and therefore have kept silence. My
writing at this time is by way of humilia-
tion. Bro. Andrews has spoken of the
fact that after my return to Switzerland I
lost sight of my dependence upon the Lord,
and was left to go on in my own strength
till I learned how evil it is for a poor, err-
ing mortal to have his own way. I did
not backslide all at once, but step by step.
I left the good counsels of the dear breth-
ren in Switzerland, and gradually departed
from the Lord and pursued my own way.
My course was sinful before God and a
great grief to my brethren, and so the face
of God was hidden from me, and darkness
and anguish filled my soul.

Even after the arrival of Bro. Andrews,
I could not see the sinfulness of my course
in its true light. But, through the help of
God, his patient and earnest efforts in my
behalf were finally the means of great
good to me. I could understand my dan-
gerous position and see my sinful course,
and the Lord helped me to repent of my
sins and to correct my wrongs. After
thus becoming reconciled with the dear
ones in my native land, and being deter-
mined to obey God, as his providence
seemed to plainly call me to Germany, I
came to this field of labor. It was with
the approval of the Swiss brethren that I
came here to labor for the dear Saviour.
And since the time that I left Switzerland,
he has continued his good work in my
heart, even until now. Before I started
with Bro. Andrews for Germany, I began
once more to enjoy the free Spirit of God.
And during my sojourn in this region, my
heart has often been so filled with his
grace that I have wept before him. Even
at this time tears are filling my eyes.

I have made many failures in the past,
and I have grieved the Lord and have
also grieved his people. I deeply regret
my faults, and I am striving more earnest-
ly than before to make clean work for the
kingdom of God. And by these lines I
would ask you, dear brethren, to forgive me.
And as St. Peter after his humilia-
tion spake no more haughtily, but with a
deep sense of his unworthiness, I join in
his words: "Lord, thou knowest all
things; thou knowest that I love thee."

The foregoing will explain my silence in
in not answering letters from America,
though I was very grateful for them.
Forgive me in this also. And will you all
pray for me? Yours with Christian love,
J. ERTZENBERGER.

Vohwinkel near Elberfeld, Prussia, July 21, 1875.

South-west Missouri.

I HAVE just closed a series of meetings
held about three miles from Clintonville,
Cedar Co. When I went there, I found
seven who had covenanted to keep the
commandments of God. Two of these
had lately embraced the truth through
reading papers and tracts sent them by
some of our faithful brethren and sisters.
I labored there about two weeks. Nine
united with them, and five were baptized.
Our meetings increased in interest, power,
and excellency, to the close. We leave a
company of sixteen, united and rejoicing
in the truth. May they walk humbly be-
fore God. J. G. WOOD.

Montevallo, Mo., Aug. 18, 1875.

Wisconsin Tent No. 3.

OUR meetings at Douglas Center closed
last evening. The congregations were
good from the commencement to the close.
There was much prejudice to meet; but
by the blessing of God it was removed
from many minds. I spoke three times
every Sabbath and first-day, and each
evening but one, making fifty-three dis-
courses in four weeks. We had, besides, a
Bible-class and Sabbath-school every Sab-
bath but one, and last Sabbath we cele-
brated the Lord's-supper. Yesterday, after
preaching three times, we went two miles
to a beautiful lake, where I baptized sev-
enteen. There are quite a number of oth-
ers that believe the truth, and we hope
they will soon obey it. Money being very
scarce, we sold but few books. We bap-
tized a little company in this place last
May, and we left an addition by our tent
labor which increases their number to thirty.
All seem much encouraged to be dili-
gent and faithful. Bro. Tenney, of Dell
Prairie, will attend their Sabbath meetings.
Bro. Smith has been a successful helper.

We are now on our way to Ontario,
Vernon Co., 25 miles south-east of Sparta,
and about 20 miles south-east of Leon,
where, the Lord willing, we shall com-
mence meetings next Sunday, the 29th,
and continue till the tent-season closes.
Hence, my address will be Ontario, Ver-
non Co., Wis., until further notice.

I. SANBORN.

Douglas Center, Aug. 23, 1875.

Ionia, Co., Mich.

At the close of our tent labor at Hub-
bardston, I went north to Carson City and
vicinity to attend to matters relative to the
cause. It being a very busy part of the
season (harvest), we could hold but few
meetings on week days, so I visited from
house to house, trying to help and encour-
age the brethren.

At North Shade, a class of fourteen mem-
bers was organized, with Systematic Be-
nevolence to the amount of \$23. A Sab-
bath-school of about twenty members was
also organized. Bro. J. and R. Sisley la-
bored at this place last spring, and some
of the believers here received the truth as
the result of their labors.

At Spring Brook, organized a class of
eleven members, with s. b. to the amount
of \$36; and a Sabbath-school of twenty-
four members. I then returned to Carson
City and assisted the brethren in arranging
their s. b., they having heretofore been
connected with the Matherton church.
The amount of their s. b. is \$61.

These churches may expect to stand in
the favor of God if they will observe the
following rules:—

1. Never be absent from prayer and so-
cial meetings without the best of reasons,
and go, not to be a hearer only, but to
take part in the exercises.
2. Let the same rule apply to Sabbath-
school duties.
3. "Be at peace among yourselves."
4. Pay s. b. when due, if possible. Con-
sider yourselves under the most solemn
obligation to God in this matter. The
church or person that allows this duty to
become a secondary affair will surely lose
by such a course.

Arrived at this place Aug. 8, and found
a good interest, and Bro. Burrill in excel-
lent spirits. The truth has found some of
the honest, and they are rejoicing in it.
The Lord is working for his cause; to him
be all the praise. E. VAN DEUSEN.
Muir, Mich., Aug. 16, 1875.

St. Lawrence Co., N. Y.

As I stated in my last report, Bro. Hall
and myself came here with the tent and
commenced meetings on the 30th of July.
Considerable missionary labor had been
expended before we came, and as a result
two or three were partially keeping the
Sabbath, and others were investigating.
Some interest was manifested, and the at-
tendance varied from twenty-five to about
two hundred. Spiritualism was exciting
some interest, and that subject called out
a tent full. By invitation, I repeated the
discourse on that subject in the Baptist
church, which drew a full house. Our lo-
cation was not favorable, being on the
very outskirts of the village, but it was
the best we could procure. But about a
week ago, through the influence and ef-
forts of some of the citizens of the place, we
secured a more convenient lot, which had
been refused us when we came, and we
pulled up stakes and moved, the advantage
seeming to warrant our doing so, which
the sequel has proved. The interest is in-
creasing and extending, and the prospect
is fair for some fruit at least. The editor
of one of the village papers has taken
quite an interest in our work, publishing
notices gratuitously, and is giving a syn-
opsis of the discourses in his paper. He
has sent a copy of his paper to the REVIEW
with a request to exchange.

A request has been made us to speak on
the subject of the Sabbath at a place four
miles from here next Sunday morning, an
appointment having been made by a min-
ister from this place to speak there on the
same subject in the afternoon. We have
engaged to comply, not having an appoint-
ment for that hour in the tent. As is to be
expected, such an interest raises an oppo-
sition, and we expect to have a battle to
fight. Brethren, pray for us and the
cause. S. B. WHITNEY.

Gouverneur, N. Y., Aug. 17, 1875.

Work among the Swedes.

A FEW months ago, a gentleman in a tea
store in Portland, Me., wrote, saying that
he would act as agent for Swedish publi-
cations, and would ask no compensation
for so doing. A few packages of tracts
were sent him; and this place being, as we
supposed, on the route of travel from
Sweden in Europe to New Sweden in
Maine, we expected to hear from these
tracts again.

June 27, we received a letter from our
friend in Portland, stating that he had sold
the most of the tracts among the Baptists;
that they were thankful for them, and de-
sired more; and that some approved of
the doctrines set forth in them, and would
like to be informed on other points of our
faith.

A few weeks ago, we received the fol-
lowing:—

PORTLAND, ME., JULY 7, 1875.

"To the *Svensk Herald*: I lately re-
ceived your paper, and have read a great
deal in it, and I find its contents to be very
precious, because in every way it shows
me that God's word is the 'Book of books,'
wherein all treasures lie. I wish you would
send me a bound volume of your paper for
1874. Please send it to J. P. Gelott, New
Sweden, Me. I also ask you to send the
Herald, from the beginning of this year, to
the address of Chas. J. Gelott, 94 Brack-
ett St., Portland, Me."

One brother from St. Paul, Minn., lately
wrote: "Three are now keeping the Sab-
bath here, and others are investigating." This
result was brought about mostly by the
distribution of tracts and the *Herald*.

Another friend from Brooklyn, N. Y.,
writes: "Please send me a copy of your
paper. Perhaps I shall become a subscrib-
er." In a few weeks we received a sub-
scription from a person in that place.

Another in St. Cloud, Minn., writes:
"I saw an advertisement in your paper of
a tract, entitled, 'Seven Reasons for Sun-
day-keeping Examined.' I am undecided
what to do. I wish to know whether the
Sunday should be kept holy or not; so I
write that I may become informed. Please
send me something to show how the Sab-
bath was changed."

The following is an extract from a letter
from a friend in Sweden, in answer to one
which was sent about six weeks before:—

STARABAD, JUNE 25, 1875.

"DEAR FRIEND: Yours of the 5th of
last May I received yesterday, and it was
all the more welcome because it was un-
expected, and especially because it was
from an Englishman, one in whose lan-
guage I always had an interest, although
I never have had an opportunity of learn-
ing its elementary principles. At the same
time that I received your letter, I also re-

ceived three copies of the ADVENT REVIEW
and a few copies of the *Svensk Herald*, for
which I am very thankful.

"It is a great encouragement and conso-
lation to me to see the teachings of God's
word therein set forth in their purity. We
seldom hear of this being done, because
the taste of the readers is so perverted
that healthful food is not relished with
wholesome seasoning, but it must be mixed
with sweetmeats, in order to be made pal-
atable.

"I will say I was fortunate in borrowing
a few numbers of the *Svensk Herald*, and
in them I saw some things about the king-
dom set forth in a correct manner.

"You ask me about my residence.
Soon I shall have none; for I know not
what day I, with my family, shall become
outcasts under the bare heaven. Where
I am now, I have been teacher for twenty
years. The religious freedom which you
have in America is not found here. The
State here makes her subjects Christians,
and woe to him who will not become such
an one. It is, however, such Christianity
as one may pray to be delivered from.

"It is the daughter of harlots who, by
her servants the priests, under the color of
law and justice, forces me from house and
home, clothes and food. I cannot rely
upon her doctrines. I cannot associate
with her and drink of the wine of her
fornication. Here I am without friends
or brethren, as a lone sparrow upon the
house-top. My condition is far from pleas-
ant. Unbelief says, Where shall I find a
table in the wilderness? God's word
says, 'Fear not; for I am with thee.'

"In friendship,
J. EKDAHL."
Another writes from Chicago that five
have lately embraced the truth in that
city. Several subscriptions have been
sent in from that place of late. The peo-
ple have a desire to read, and the publica-
tions in the Swedish can be circulated
much more extensively than they have
been. Will the brethren please search out
the Swedes in localities where they reside,
and send in names to the *Svensk Advent
Herald*?
JAMES SAWYER.

Pierpont, N. Y.

THE meeting at Pierpont, Aug. 8, was
well attended. Three willing souls who
love the truth were baptized by Eld. Tay-
lor. Four weeks ago, eight were baptized
here by Bro. T., making a company of
about thirty who are striving to keep the
commandments of God. There are quite
a number here who are sympathizers and
attend meetings, but have not fully united
with us. Though trials are experienced
by the way, we hope they may purify all
those who are making efforts to live out
the truth. Here a pleasant site was gen-
erously offered by two individuals who
were friendly to the truth, which was ac-
cepted by the church, and they have laid
the foundation for a meeting-house 26x38,
which they intend to erect and finish off
this fall. I think they will accomplish it,
as there seems to be not only a willingness
to work, but an anxiety to arise and build.
H. HILLIARD.

Discovered his Mistake.

I HAVE thought for some time past that I
was trying to keep God's commandments and
be a Christian, and I have but recently dis-
covered my mistake through the teachings of
Bro. T. M. Steward, who is at present staying
with us at this place. I bless God that a few of us
have found new light through Bro. Steward's
efforts, and that we have come out on the
Lord's side, and are resolved to keep the holy
Sabbath day. I have read your valuable
paper with much interest. May God bless
you in your good work is my prayer.

Your brother in Christ,

PERCY T. ODEKIRK.

La Salle Co., Ill.

Rejoicing in the Light.

I. L. TOWNSEND writes:—
I have received more enlightenment
from the perusal of the REVIEW the past
year than from all other religious books or
periodicals I have ever read during my
life. Why? Because now I see more
harmony and beauty in the Bible, from
Genesis to Revelation, than ever before.
I shall endeavor to get others to read, be-
lieving that they will find "Christ" enough
in every number to save them.

All Reading.

I SEE by the REVIEW that the Minne-
sota brethren are reconquering the ground
where the Tract and Missionary Society
have given the paper for a year, and that

where it is not read they stop the paper, or send it to some one who will read it. This made me look over the little field I canvassed last spring. I have been over part of the field several times. I think all are reading—some with interest; and where there is not an interest, I have tried to awaken one. I find several who are convinced that we are correct in keeping the seventh day. J. L.

Under Grace.

CHRIST said, "If thou wilt enter into life, keep the commandments." Do what is written in the law. Keep the ten commandments written by the finger of God just as they read—this do, and thou shalt live. From Genesis to Revelation we have the same rule: Repentance toward God, first; then faith in Christ. Both are essential—the one is as essential as the other; but to be effectual they must be in the order given; for until we are convicted of sin, till we have freely, honestly, fully, confessed sin, and have been converted; that is, until we have turned from the transgression of God's holy law to glad obedience (for anything short of this is not repentance), until we have truly repented, we have no claims upon a Saviour.

Repentance is a condition of pardon. Having repented, then, by and through faith in Christ, he acting as our great High Priest, we obtain pardon. When pardoned from the penalty of our sin (our transgression of God's law), then, and not till then, we are under grace. "What shall we say then? Shall we continue in sin [continue to transgress the law] that grace may abound? God forbid." Rom. 6:1. "If any man sin, we have an advocate with the Father, Jesus Christ the righteous; and he is the propitiation for our sins [transgressions of God's law]; and not for ours only, but also for the sins of the whole world." 1 John 2:1, 2. Then to obtain grace, to be under grace, we must exercise faith. "Do we then make void the law through faith? God forbid; yea, we establish the law." Rom. 3:31. CHAS. B. REYNOLDS.

The Spirit and the Letter.

"The letter killeth, but the Spirit giveth life;" 2 Cor. 3:6; hence, "they that worship him [God] must worship him in spirit and in truth." John 4:24.

God's typical people, the Jews, it is well known, confined their worship to the letter, to the exclusion of that much-needed spirit worship which alone gives life. The Saviour corrected this error by teaching them that sin consisted not alone in an open violation of the law, but that unlawful and evil desires of the heart were also sinful. Matt. 5:28. The obedience that the Lord requires is heartfelt, prompted by a love of right, and not by a fear of the penalty; and while it is true spirit service that is accepted in the sight of God, this can only be rendered by paying due respect to the letter. We know it is very easy to serve in the letter without the true spirit, and this cannot be too carefully guarded against; but there is no such thing as true spirit service without the letter also; notwithstanding we hear very much said against the letter, especially in connection with the Sabbath question.

Sin is, as it ever has been, the transgression of the law of God, either in the letter or in the heart. The overt act, or letter violation, makes the sin the most daring; and this being the case, we cannot dispense with the letter; but let us be careful that we also have the spirit. Our obedience to God must be from the heart. We must delight in the commandments of God, as did the psalmist, and those commandments are not grievous to the truly converted soul.

Whenever we are able to greatly delight in the law of God, then our obedience will be spirit obedience; but so long as we fail to have this delight, if we render obedience at all, it is of the letter that kills, and not of the spirit that gives life, and this obedience will never give us a passport into the eternal city. We read in 1 John 3:8: "My little children, let us not love in word, neither in tongue; but in deed and in truth." Let us see that our obedience to God is not in word, neither in tongue; but in deed and in truth; then we shall obey in the letter and in the spirit also, and our obedience will be saving and life-giving. J. M. GALLENORE.

Salisbury, Mo.

A Rat Story.

FACTS are stubborn things, and they will not go out of the way for any one, not even for theology. Here is an interesting little in-

cident told by a writer in the *Christian Union*. It shows that animals have reason. Are they therefore immortal?

"As the merits of cats and dogs have been at divers times set forth in the *Christian Union*, it seems only fair that their much-abused victim, the rat, should have a share in the public interest. The following story I know to be true. A lady living in the country had her attention drawn one day to some rats in an outer room, surrounding a pail which had been prepared for the pigs. Observing them carefully she soon discovered that a young rat had fallen into the pail, and that his friends to the number of five or six were in consultation as to the best means of rescuing him. The lady called others of her family to witness their maneuvers, while they continued busily at work, regardless of the presence of the spectators. By twining their feet together (the hindfeet of the foremost rat being entwined with the forefeet of the next, and so on) they formed a chain extending over the side of the pail. The foremost rat, supposed to be the mother, then reached down, grasped the young one in her arms, and both were drawn out on the floor. Unfortunately their deliberations had occupied so much time that the young rat was drowned before he was extricated, and apparently the intelligence of his friends did not extend so far as to attempt resuscitation."

A Remarkable Dream.

A PRIVATE letter from Davenport, Iowa, received in Boston contains the following:—

"We have been very anxious the last two weeks over the illness of Bishop Lee, which terminated in his death. The whole community are saddened by the event. Some two months ago he got up in the night and took a bath, and on returning to his room he made a mistake and stepped off a long flight of stairs, and landed at the foot with a tremendous crash, as he was very heavy, weighing over two hundred pounds. It roused the whole family, and Mrs. Lee and Carrie sprang from their beds, and lighting each a candle went to see what had happened, and found the Bishop lying on the floor of the entry. He got up, however, without aid, and seemed to have received no injury except a few slight bruises, though his right hand was a little lamed. Mr. H. and myself called on him two days after, and while telling us the circumstance of the fall he mentioned this coincidence: He had a letter in his hand, which he had just received from his son Henry, living at Kansas City. His son wrote: 'Are you well; for last night I had a dream that troubles me. I heard a crash, and standing up said to my wife, "Did you hear that crash? I dreamed that father had a fall and was dead." I got up and looked at my watch, and it was 2 o'clock. I could not sleep again, so vivid was the dream.' And it makes him anxious to hear from home. The Bishop said he was not superstitious, but he thought it remarkable that Henry should have the dream at the very hour of the same night that the accident occurred. The difference in the time there and here is just fifteen minutes, and it was 2:15 by his watch, making it at the same moment. It was as if he had actually heard the fall. And the fall finally caused the Bishop's death. His hand became intensely painful, and gangrene set in, which, after two weeks of suffering, terminated his life."

Locust-Eating.

We read in the Bible, that the food of John the Baptist was "locusts and wild honey." A great deal of pains has been taken by commentators to prove that it was not what we call locusts, but the fruit of the wild carob-tree, that John ate with the honey that he found in the wilderness where he lived. But I do not think that any one who has traveled in Arabia, or found rest and shelter in an Arab's tent, and been guest at his hospitable board, would thus judge of what the Bible means by "locusts."

In Turkey, Persia, Arabia, and all that region of country, locusts—genuine, *bona-fide* locusts—have been eaten from remote antiquity; and to this day, they form an important item of the food used by the common people. The Bedouins collect them in immense quantities, and, after a partial drying, pack them in sacks. Then at their convenience, when the season for collecting is over, they steam the insects in close vessels over a hot fire, winnow them in broad baskets to remove the legs and wings, and then pulverize between flat stones. When wanted for food, they are only moistened with a little water, just as the Arabs do in preparing their date-flour, and then the repast is all ready.

The Turks eat locusts in the same way, and by very many other Orientals they are regarded as the choicest of dainties.

The Moors boil or fry them, seasoning with salt, pepper, and vinegar; and they pronounce

them even superior to quails and pigeons. The Hottentots make from the eggs a delicious soup; they also roast the locusts over a slow fire, and eat them as we do caramels or bonbons. Dr. Livingstone says he used them at first from necessity, when deprived of all other food; "but, strange to say, grew daily more fond of them, and at last preferred them to shrimps or oysters."—From "Some Queer Dishes," *St. Nicholas for Sept.*

Ingratitude.

It is an old saying that if you do a man nineteen favors, and for any reason decline to do him the twentieth, he will forget the nineteen requests that you have granted, and only remember the one that you have refused—and for that refusal he will hate you ever afterward.

And this is true of some men; it is true of men of mean and narrow nature; but it is not true of all. It is as natural for a noble soul to cherish a lively recollection of kindnesses received as it is to breathe. And while we are often shocked to see acts of friendship toward others, which have cost us a great deal of time and of labor, entirely overlooked and forgotten, we not unfrequently, on the other hand, are surprised by the grateful reciprocation of some favor long since rendered, and the very performance of which had passed from our own recollection, until reminded of it by the recipient.

We have always regarded gratitude as a feeling which is hardly susceptible of being taught to any one. A lecture on gratitude, to whomsoever addressed, instead of awakening that emotion, is very apt to engender a feeling of indignation and hatred. People never like to be told to be grateful. And it is of no use to tell them. If it is not natural to a soul to appreciate the good nature of others, it can never be taught such appreciation.

The Devil and the Sultan.

THERE is an Eastern story of a sultan who overslept himself, so as not to awaken at the hour of prayer. So the devil came and waked him, and told him to get up and pray.

"Who are you?" demanded the sultan. "Oh, no matter," replied the other. "My act is good, is it not? No matter who does the good action, so long as it is good."

"Yes," replied the sultan, "but I think you are Satan. I know your face; you must certainly have some bad motive."

"But," said the other, "I am not so bad as I am painted. You see I have left off my horns and tail. I am a pretty good fellow, after all. I was an angel once, and I still keep some of my original goodness."

"That's all very well," replied the sagacious and prudent caliph, "but you are the tempter; that's your business; and I wish to know why you want me to get up and pray."

"Well," said the devil, with a flirt of impatience, "if you must know, I will tell you. If you had slept and forgotten your prayer, you would have been sorry for it afterward and penitent; but, if you go on as now, and do not neglect a single prayer for ten years, you will be satisfied with yourself, and it will be worse for you than if you had missed one sometimes and repented of it. God loves your fault mixed with penitence more than your virtue seasoned with pride."—*Sel.*

Fault-Finding.

To find fault with others requires neither commanding talents nor a high state of piety. It is much easier to idly look upon the tireless endeavors of active Christians to do good, and to show wherein they might have done better, than it is to improve upon their example. He who is most ready to examine others will generally be found most backward to examine himself. If we are faithful to our own convictions we shall have too much to do at home to become "busy-bodies in other men's matters." He who scrutinizes the conduct of his fellow-Christians with the greatest severity is not unfrequently least able to bear such scrutiny himself. Many have been excommunicated for the faithful discharge of duty, by those who deserved to be themselves excluded from the pale of the Christian church for real crimes. Before we can attain to the stature of perfect Christians we must have less tongue and more heart work. "Speak not evil one of another, brethren."

DRUNKENNESS.—How many of the churches, of the Christian organizations of the land, pass the poor, dying drunkard by, and leave him to perish. It is sickening to see the most

vital of moral enterprises so utterly neglected by those who are ready to give money and prayers for the heathen of Asia, but not a syllable or a cent to save the young men from reeling into the damnation of the dram shop. It is sickening to see so many wine glasses on the tables of so many professing Christians, and to hear so many sneers at teetotal fanatics from lips that are fluent in orthodox creeds and confessions. All the assaults of infidelity against the church of Christ do not harm her half so much as her own lamentable neglect of the drunkard, and her own silence under the terrific iniquity of the liquor traffic. If every church in the land would do its duty, we should soon see a suppression of the great majority of the rum dens, which are now feeding the grave with victims.—*Sel.*

BURDENED.

No burden ever had I
That I would not have had,
Though times there were when I thought never again
To look up to Heaven and be glad;
For, groaning and struggling on
With the throngs that laden go,
I saw, by the pack on my neighbor's back,
That mine was the lighter woe.

Unladen, heedless, unbent,
I never had known
That the fardel borne by each wight forlorn
Held something that was my own—
Something he bore for me
With a patient ignorance,
While my footsteps gay blurred his upward way
And hindered his soul's advance.

Just it was that on me
Some sorrow should fall;
No trouble alone is the trouble of one,
But each has a share in all.
And, if on my aching neck
Another his burden laid,
Strength given for his day then he threw away,
Wherewith I was stronger made.

I know that we are not here
For our selfish ease;
The kindest One that the earth has known
Lived not himself to please,
And they who have learned of him
How a burden can give rest,
And joyfully share the great human care—
They have learned life's secret best.

—*Sel.*

Obituary Notices.

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

DIED, of congestion of the liver, near Pine Creek, Otsego, Mich., Aug. 20, 1875, Bro. Aaron H. Hilliard, aged fifty-five years. He was converted in early life, and embraced the Sabbath upwards of twenty years ago, in Northern New York. He removed to the State of Michigan in the spring of 1859, where he has since resided. During the last week of his life, his sufferings were great, but they were borne with resignation, and he died with a bright hope of eternal life. His last hours were very happy. He leaves a wife and seven children to mourn his death. The church of Otsego, of which he was elder, have suffered a great loss which cannot easily be made good. He was highly respected in the community for his conscientiousness and integrity. His religious experience was consistent and earnest. His funeral services were largely attended by friends and neighbors. The house of worship was densely packed with sympathizing friends, who listened with interest to the funeral discourse from the words: "The last enemy that shall be destroyed is death." The writer was called from Allegan to attend the services Sunday, Aug. 22. Another faithful Christian is laid away to rest; but soon he will come forth to life and immortality. May God speed the glad morning when death will be swallowed up in victory. GEO. I. BUTLER.

DIED, at Lake City, Wabashaw Co., Minn., Aug. 11, 1875, my older brother, A. H. Sanford, and Mr. Benjamin Cramer. While excavating a fire cistern eighteen feet in diameter, the yielding nature of the soil required that it should be protected by planking, and when they were about twenty-two feet below the street level, the whole structure gave way, burying Mr. Cramer about six feet and my brother about twelve feet in the ruins. The latter was born in St. Joseph Co., Mich., May 6, 1834, and leaves a wife and six children to mourn the loss of an affectionate husband and father. Mr. Cramer was born in Pennsylvania, and was twenty-eight years of age. He leaves a wife. Funeral services were held Aug. 12. Appropriate remarks were made by Eld. Beach, at the Baptist church, from 1 Cor. 15:55. E. E. SANFORD.

DIED, at her daughter's residence, in Keithsbury, Ill., Aug. 12, 1875, Mrs. Emily Smith, aged seventy years and nine months. Having completed the allotted time of life in her Master's service, she died in the triumphs of a living faith. She leaves to a large family, hitherto unbroken, the rich legacy of a faithful wife and mother's example. She was brought home to Newville, Ind., and buried in the new cemetery, Sunday, Aug. 15. E. LEAVITT.

DIED, of fever, at River Point, Minn., Aug. 9, 1875, Sarah M., daughter of Gardner and Rose Storer, aged one year and seven months. Little Sarah was a very lovely child, and her sudden death has caused a feeling of general sadness throughout the community; but we hope to meet her soon when the Lifegiver shall come to call his children home. Words of comfort were spoken on the occasion by Eld. Barkoo, from Mark 10:14. M. A. WINCHELL.

The Review and Herald.

Battle Creek, Mich., Fifth-day, Sept. 2, 1875.

The Camp-Meetings.

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

New Work.

"THE Morality of the Sabbath, By Eld. D. M. Canright." This is the title of a work just issued at this Office. It is composed of the excellent articles on the Morality of the Sabbath which have lately appeared in the REVIEW and SIGNS, which have been put into this form for a more permanent and a wider circulation.

"The object of this pamphlet is to show that the seventh-day Sabbath of the decalogue is of equal importance with the other precepts of that holy law; that, like them, it is moral in its nature, and, hence, properly belongs in the moral law where God has placed it; and that when the Sabbath is considered in all its bearings, it is all-important as a constantly-recurring test of man's love and loyalty to his Creator.

"Hoping that God will bless these pages to the honor of his name, the vindication of his holy Sabbath, and the salvation of souls, I commend it to his good providence."

Organization of Boards.

THE Board of Directors of the Health Institute and Trustees of the Educational Society have entered into permanent organization for their present term of office as follows:—

HEALTH INSTITUTE.

J. H. KELLOGG, M. D., President, PROF. S. BROWNSBERGER, Secretary.

EDUCATIONAL SOCIETY.

ELD. JAMES WHITE, President, " U. SMITH, Secretary, JAMES SAWYER, Treasurer.

School.

SCHOOL opened this morning with prospects of a successful term's work. The teachers are of good courage, and the best harmony and good feeling prevails. Seventy-two pupils presented themselves for admission. They are still coming. We expect before the term closes this number will be more than doubled. We hear from many that are detained at present, but will be here soon. We would say to such that it is highly important that you begin your work together. Join your classes, as nearly as possible, when they are first formed. You will lose too much if you do not. The fall term is the best of the year. We advise you to come immediately. Let nothing but impossibilities detain you longer.

We have received some responses to our call for contributions to a proposed museum in our school. I would mention one sent from Oakland, Cal., by our dear brother, W. C. White. It is a rock taken from a bank seven thousand feet above the sea level, exhibiting beautiful fossils of fish, blood-suckers, and snails. Another was received from our friend, Wm. White, of Ceresco, Mich. This relic is a bill that entitles the bearer to receive of the United Colonies "thirty spanish milled dollars, or the value thereof in gold or silver, according to the resolutions of the Congress held at Philadelphia, May 10, 1775." We trust our friends will not forget the museum, but send along their specimens.

Aug. 30, 1875.

The Seventh-day Adventist Camp-Meeting.

THE Seventh-day Adventists have just begun their Vermont State Camp-meeting, State Conference, and State Missionary meeting in a beautiful grove about one-half mile south of Essex Junction. The ground has been neatly prepared, a speaker's stand erected, and seats prepared to accommodate a thousand or more persons. Around these, in a complete circle, are pitched forty-three new, white cotton tents, each 16x18 feet, and two large circle tents, one 40 feet in diameter and the other 60 feet, in which meetings will be held if it rains. Tent companies from the following towns are encamped upon the ground: Berkshire, Enosburgh, Bakerfield, Irasburgh, Charleston, Westmore, Sutton, Burke, Wolcott, Johnson, Eden, Cambridge, Bolton, Jericho, St. Albans, Bristol,

New Haven, Warren, Granville, Huntington, Starksboro, Roxbury, Richmond, Jamaica, and Sutton and Compton, P. Q.

The ministers present are Elds. A. C. Bourdeau, A. S. Hutchins, L. Bean, D. T. Evans, and C. W. Stone, of Vermont. From abroad are Eld. James White and his wife, Mrs. E. G. White, of Battle Creek, Michigan, and Eld. D. M. Canright, just from California.

Eld. White is the leading man among the people, is one of their ablest ministers, the president of most of their institutions, the editor of three weekly papers, and the author of various books.

Mrs. White is a remarkably talented woman and an eloquent speaker. With her husband she attends their large State meetings, and preaches with great acceptance. She will speak several times during this meeting.—Burlington Daily Free Press.

Tract Meetings in Illinois.

THE first general quarterly meeting of the Illinois Tract & Missionary Society, for present Conference year, will be held Oct. 17. The place has not yet been determined, but will be made known in due time.

The directors of districts numbers 1, 3, 5, and 9, will please hold their meetings at least two weeks previous to the general meeting, and see that a report is sent in time to our State secretary, Sr. F. M. T. Simonson, Hillsdale, Rock Island Co., Ill., that she may report to the State meeting. Be faithful in the work of the Lord. Bro. Bliss will meet with the director of Dist. No. 10, in a Tract Society meeting at Lovington, Tuesday, Sept. 21, at 7 p. m.

He will also aid in a Tract Society meeting to be held at Martinsville, Sunday, Oct. 3, at 9 A. M. Director of Dist. No. 7 will please announce this appointment.

I intend to be present at the following district meetings:—

- No. 8, New Franklin, Sept. 22, 10 A. M. " 6, Woodburn, " 26, 9 " 4, Aledo, Oct. 3, 9 " 2, in connection with the general quarterly meeting, Oct. 17.

We greatly desire that no district should fail to hold its meeting—and that, too, in time. Let it be said in the State meeting that ten districts have reported. And to the end that the district secretary may have something to report to Sr. Simonson, let all members of all districts hand in their personal reports at the district meeting. Which district will fail? Which member will fail? We say: Report! Fill out your blank reports and hand them in. If you have done so much as to give away a REVIEW, report. Small beginnings often result in glorious outcomes; so let us not despise the day of small things, but may we all make a zealous, but wise, start in the new year, to accomplish the work before us.

Appointments.

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

** Services in Chicago, every Sabbath (seventh day), at 266 West Erie St. All Sabbath-keepers spending a Sabbath in Chicago are invited to attend.

The place of meeting for those who observe the seventh day, in Grand Rapids, Mich., is at the residence of H. C. WINSLOW, No. 467 Fountain Street. An interested community are cordially invited.

Second Michigan Camp-Meeting.

THE Camp-meeting at Flint will be held on the Whittlesey farm, south-east of the fair ground, one and one-half miles from the depot. We cannot arrange with the F. & P. M. R. R. for half fare, but think they will sell return tickets at reduced rates. Those coming on that road will ask for return tickets. On the C. & L. H. R. R. they will return passengers free.

California Camp-Meeting.

THIS meeting will be held at Fairfax Station, Marin Co., Cal., Sept. 23-30. A general attendance of the brethren and sisters of the State is desired at this, our annual meeting. Come, and bring your friends. Bro. and sister White are expected to attend. Reduced rates have been secured on ferry and railroad lines.

The California Conference.

THE fourth annual session of the California Conference will be held in connection with the camp-meeting at Fairfax Station, Sept. 23-30. We hope to see a full representation by delegates from every company of Sabbath-keepers in the State.

Churches that have completed their organization since the last Conference was held, should come prepared to unite with the Conference.

- J. N. LOUGHBOROUGH, Cal. Conf. JOHN JUDSON, " Com. J. W. BOND, " Com.

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 steambot, 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.

QUARTERLY meeting of the Wis. T. & M. Society of Dist. No. 8, at Mackford, Sept. 11 and 12, 1875. We hope to see a general gathering at this meeting. REFUS BAKER, Director.

PROVIDENCE permitting, there will be meetings at the following places:— Soldier Valley, Sept. 11, 1875. Belvidere, " 18, " Arcola, " 19, " Smithland, " 25, 26, " J. W. McWILLIAMS.

QUARTERLY meeting of the Liberty Pole church, at Liberty Pole, Wis., Sept. 4, 5, 1875. Meeting to commence Friday evening. Bro. Atkinson is expected. MILTON SOUTHWICK.

THE next quarterly meeting of the S. D. A. church of Monroe, Wis., will be held Sept. 18, 19, 1875. Will Bro. Atkinson meet with us on this occasion? We invite all to come prepared to work for the Lord. O. H. PRATT.

THE next quarterly meeting of the T. & M. Society of the churches of Dist. No. 2, Wis., will be held in connection with the church quarterly meeting at Monroe, Sept. 18, 19, 1875. Let reports be forwarded to the secretary, M. S. Gillett, in time for this meeting. E. O. HAMMOND, Director.

I EXPECT to meet with the church at Atto, Ind., Sabbath, Sept. 11; at Irvin, Sept. 18; Mechanicsburg, Sept. 25; and Bunker Hill, Oct. 2, 1875. All are invited to attend, as I have special matters to present. JAMES HARVEY.

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.

THE next quarterly meeting for the churches of Little Prairie, Johnstown, 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.

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.

PROVIDENCE permitting, I will meet with the church at Fremont, 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 campground 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, 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.

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

QUARTERLY meeting for Dist. No. 9, Mo. & Kan. T. & M. Society, at Hamilton, Caldwell Co., Mo., Sept. 5, 1875. Such members as cannot be present will please send in their reports at once. WM. EVANS, Director.

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.

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:—

- Koronas, Sept. 4, 5, 1875. Corinna, " 11, 12, " Chisago Lake, " 18, 19, " River Falls, " 25, 26, " Maiden Rock, Oct. 2, 3, " Lake City (Tuesday), " 5, " 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.

Business Department.

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

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

THE address of Eld. D. T. Bourdeau until further notice will be Ft. Howard, Wis.

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. James J McKerman 48-9, T H Moffet 48-8, J D Ballard 48-8, E S Finch 48-7, Mrs E Smouse 48-10, Samuel Tnayer 48-8, Asa Burrows 48-2, G G Dunham 48-7, Mrs Hannah Soule 48-5, Wm Chinnock 48-5, Mrs C Townsend 47-14, B Hostler 48-9, J B Ingalls 48-10, Amos Nye 48-1, George T Smith 48-1, R H Stewart 47-9, Wm Wolgar 48-6, A Cartwright 48-15, R C Kinney 48-8, Wm Camp 49-1, Joel Hersey 47-16, Z Tyler 49-1, Lorenzo D Harsey 48-8, Mary A Howe 48-9, M H Wheeler 48-1, James Buchanan 48-8, \$1.00 EACH. Willis Snyder 47-8, Mrs L Spencer 48-6, J H Chesebro 48-8, T B Snow 47-6, Oliver Hoffer 47-9, J Dickey 47-6, James Cavins 48-8, S B Teter 48-8, Selden Tyler 48-8, John J Carlock 48-8, Thomas Pierson 48-8, Josiah Williams 48-8, David Johnson 48-8, W W McKee 48-8, G W Carlock 48-8, Philip M Brown 48-8, Joseph Ings 47-8, Mary E O Parker 47-8, Dwight Crumb 47-4, Samuel Davis 47-1, Mrs E M Hicks 48-8, Alexander Bugh 47-8, Minnie L Godfredson 47-6, Theodore Brown 48-8, E D Pye 47-8, C Nelson 47-18, David Sevy 47-8, I I Hicks 47-8, R S Staples 48-8, Caroline Baker 47-8, Mary Weislogle 47-9, Thomas McVitty 47-8, Prof M Stalker 48-9, Charity McConnell 47-14, Samuel S Keyes 47-8, K H Elliott 47-12, H C Bagley 48-10, J P Vanvleck 48-9, J W McRenolds 47-8. MISCELLANEOUS. I Sanborn 20c 46-13, P A Bartlett 50c 47-8, H H Rodman, 50c 47-8, H L M Doyal 50c 46-14, Ransom Matlock 50c 47-8.

Books Sent by Mail.

- Chas Austin 40c, E D Page 10c, M Britton \$1.00, John Roberts 20c, Mrs Libbie A Hulcomb 20c, Elsie M Gates 1.35, Hattie T Hoxie 10c, Charles Gates 48-2, B B Adams Jr 60c, Betsey Judd 40c, David S Niver 75c, A Holland 50c, A W Jensen 2.00, Harriet N Lombard 70c, C A Bickford 25c, H T L Jensen 1.15, Mrs Juliette Shearer 50c, George Haner 80c, C M Howard 1.28, John H Bennett 15c, L T Elphick 1.00, Mrs E Dunscomb 85c, Sylvester W Chedel 1.35, Jas R Logan 25c, Albert Bass 70c, M B Miller 1.00, I J Gray 70c, Mrs D Long 2.10, Mrs Perry Hollis 50c, Mrs E Smouse 1.00, C A Mitchell 8.50, Jabez Medley 40c, John C Otger 18c, John F Trovillo 2.50, D W Albert 45c, George Morgan 10c, Peter Owens 1.00, C H Foster 1.00, Ethis Clark 1.00, J F Lyman 10c, D K Mitchell 1.00, J H Waggoner 2.34, S Clow 10c, E O Hammond 10c.

Books Sent by Express.

- M B Miller, Bronson, Mich, \$2.50, J R Purinton, London, Ohio, 5.00, H C Blanchard, Independence, Kan, 11.49, G W Colcord, Cerro Gordo, Ill, 6.78, W Emerick, Sumner, Ill, 4.00, J E Titus, Leslie, Mich, 6.25.

Books Sent by Freight.

- R A Underwood, North Bloomfield, Ohio, \$26.48, S H Lane, Albion, Ind, 13.60, Jared Mallerene, Lovington, Ill, 8.00, Stephen Griswold, Omro, Winnebago Co, Wis, 12.65.

Pacific Mission.

- Betsey Landon \$5.00.

Cash Received on Account.

- Iowa T & M Society (Peter Gunderson) \$1.00, Ill T & M Society (C Constantine) 50c, R F Andrews 9.50, J H Waggoner 75c, Ill T & M Society (F M T Simonson) 75c.

Shares in S. D. A. Publishing Association.

- Alzina Lake, one share, \$10.00. Danish Mission, Peter Gunderson \$10.00. Tidende to Poor, Peter Gunderson \$2.00. Michigan Conference Fund, Wright (s n) A O Burrill. Gen. Conf. Fund, Laura P King (s n) \$2.00. Swiss Mission, Mrs Warren \$1.00, Elvira M Warren 2.00, Warren brothers 2.00, Mrs O D Washburn 10.00.

S. D. A. E. Society.

- L J Hall \$25.00. Book Fund, F G Smith \$25.00, Daniel Fuller 10.00.