

# The Advent Review

## AND HERALD OF THE SABBATH.

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

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#### HEAVENLY MANSIONS.

Look up, lonely pilgrim and weary,  
Bright mansions are waiting above,  
No heart can conceive of their beauty;  
They are builded in infinite love.

There are mansions on earth, all resplendent  
With carvings and paintings of art;  
But sin and death enter their portals—  
And dwell there the weary in heart.

But the golden-paved mansions of Heaven,  
The feet of no vile one have trod,  
No sin can the pearly gates enter,  
They wait for the people of God.

O pilgrim, grown weary with toiling,  
The rough journey soon will be passed,  
And safe in the mansions immortal  
The tired shall enter at last

I'll watch for the glorious morning  
Whose dawning already appears;  
The dawning the prophets discovered,  
Down through the vista of years.

See Jesus preparing the mansions  
For all who are loyal and true,  
And, "Watch," was the message he left us;  
"Soon I am coming for you."

P. ALDERMAN.

Ashtabula Co., O.

### General Articles.

#### CONSTANTINE.—NO. 7.

BY ELDER J. H. WAGGONER.

(Concluded.)

AFTER Constantine professed to embrace Christianity, he enforced the day of his tutelary god, the sun, with additional honors, as an ordinance to be observed by the church. From a carefully compiled work, we quote the following:—

"A recent English writer says of Constantine's Sunday law that it 'would seem to have been rather to promote heathen than Christian worship.' And he shows how this heathen emperor became a Christian, and how this heathen statute became a Christian law. Thus he says: 'At a later period, carried away by the current of opinion, he declared himself a convert to the church. Christianity, then, or what he was pleased to call by that name, became the law of the land, and the edict of A. D. 321, being unrevoked, was enforced as a Christian ordinance.' Thus it is seen that a law, enacted in support of a heathen institution, after a few years came to be considered a Christian ordinance; and Constantine himself, four years after his Sunday edict, was able to control the church, as represented by the Council of Nice, so as to cause the members of the church to establish their annual festival of the passover upon Sunday."—*Andrews' Hist. Sab.*, p. 349.

All history attests the truthfulness of this statement that his first Sunday law was given out of regard for the sun, or, as Dr. Schaff says, "in conformity to his worship of Apollo," the sun-god. His obsequious bishops were but too ready to please the humor of the emperor by constituting "the venerable day of the sun," the chief festival of the church. Eusebius—who has so often been quoted, and even with an ill-timed air of triumph by the devotees of this relic of sun worship—acknowledges its paternity in his celebrated endorsement, as follows:—

"And all things whatsoever that it was the duty to do on the Sabbath, these we have transferred to the Lord's day, as more appropriately belonging to it, because it has a pre-

cedence, and is first in rank, and more honorable than the Jewish Sabbath."

Those who have noted the temper of the dignitaries of that day, their servility to the emperor, and their bitter prejudice against the Jews, will not be astonished that they attached more honor to the day of the sun, backed as it was by the imperial decree, than to the day which was observed by the Jews, though it had been honored as Jehovah's rest from the work of creation. It had received the divine blessing; it was hallowed or set apart for religious observance by the Lord himself; its observance had been expressly commanded by the Lord with his own voice; it was written with his own finger in the enduring tables of stone; it was declared to be honorable, and a sign or memorial of the Creator's power; blessings had been promised to all who keep it; and curses had been pronounced against all who profane it; each and all of which were lacking for the first day.

Said Eusebius, "We have transferred." We shall not here give the evidence, of which abundance exists, that this transfer of Sabbath duty from the seventh to the first day was, as Eusebius affirms, made by the dignitaries of the church in the fourth century. It was, on their part, only an endorsement of Constantine's decree of 321, and the adoption of his favorite day which was devoted to the worship of his favorite god!

The complete evidence that the Sunday was never observed as a Sabbath, or a rest-day of any kind, until after Constantine's law; that it was adopted as a church festival out of complaisance to the emperor, and as a means of more readily leading the Roman people to profess Christianity by conforming to their customs in regard to "the venerable day of the sun;" of the regard for the Sabbath of the fourth commandment, which was, up to that time, observed by Christians, and the steps taken by bishops and councils to cause a discontinuance of the observance of the seventh day; these do not properly belong to the life of Constantine, though the complete erection of the Sunday festival is traceable to his influence. But, influential as he was, it was not without a long struggle that Christians were brought to observe the first day to the exclusion of the original and divinely instituted Sabbath. The bishop of Rome put forth every effort to suppress the observance of the seventh day. And because many churches utterly refused to conform to the rules sent to them from Rome, the aid and authority of councils was invoked, and those who refused to join in this "new solar paganism" were anathematized, and straitly threatened by the dominant party, which threats the Romanists were not slow to fulfill.

But there is another legacy left to the world by Constantine which is well worthy of notice. It is the pontificate or primacy of Rome. As the union of church and State was introduced and carried into effect by Constantine, so was the primacy of Rome or the supremacy of the Roman bishop established by him. The papacy owes its origin and power to Constantine.

In conformity to his polytheistic religion, and his policy of favoring all whose influence could strengthen his authority, "he exempted the Christian clergy from municipal duty" as early as 313.—*Schaff*, vol. ii, p. 3. An early historian has left us a very important testimony on this subject:—

"Constantine likewise enacted a law in favor of the clergy, permitting judgment to be passed by the bishops when litigants preferred appealing to them rather than to the secular court; he enacted that their decree should be valid, and as far superior to that of other judges as if pronounced by the emperor himself; that the governor and subordinate military officers should see to the execution of these decrees; and that sentence, when passed by them, should be irreversible."—*Sozomen's Eccl. Hist.*, p. 1.

Thus the clergy were not only permitted to exercise the functions of a civil magistrate, but they were given authority above that of the civil magistrates. From their decisions there was no appeal. It takes but little

knowledge of the laws of courts to perceive how readily corruption would be introduced and fostered by such an arrangement. In fact, every step tended toward binding the church and the State together as really as if that had been the only object in view. The tendency to worldliness as the result of such action is thus set forth by Hallam:—

"It was among the first effects of the conversion of Constantine, to give not only a security but a legal sanction to the territorial acquisitions of the church. The edict of Milan, in 313, recognizes the actual estates of ecclesiastical corporations. Another, published in 321, grants to all the subjects of the empire the power of bequeathing their property to the church. His own liberality, and that of his successors, set an example which did not want imitators. Passing rapidly from a state of distress and persecution to the summit of prosperity, the church degenerated as rapidly from her ancient purity, and forfeited the respect of future ages in the same proportion as she received the blind veneration of her own. Covetousness, especially became almost a characteristic vice."—*Hallam, Middle Ages*, p. 261.

It is a mistake, however, to place these actions as the "effects of the conversion of Constantine," as there is no proof that he considered the Christian religion better than other religions at the time of these decrees. He was aware of the firmness and constancy of the Christians under persecution, and as a politic statesman he thought best to attach the bishops and the churches to himself, to draw their influence toward the empire rather than to increase divisions among his subjects. By uniting the Christian and pagan systems, he hoped to strengthen the empire; and to this end he used every means to give influence to the ambitious prelates, especially to the bishop of Rome. His removal to Byzantium was doubtless to glorify himself by building up a strong city to the honor of his own name, calling it Constantinople. Yet the result was so clearly favorable to the interests of the Roman bishop that some have thought the movement had this object in view. Thus Stanley speaks of it:—

"According to the fable of Sylvester, Constantine retired to Greece in order to leave Italy for the pope: '*Per cedere al Pastor si fece Greco.*' So said the legend, and it was undoubtedly the case that by retiring to the East he left the field clear for the bishops of Rome. In the absence of the emperors from Rome, the chief Christian magistrate rose to new importance. When the barbarians broke upon Italy the pope thus became the representative of the ancient republic. It is one of the many senses in which the saying of Hobbs is true that the papacy is but the ghost of the deceased Roman Empire, sitting crowned upon the grave thereof."—*Stanley*, p. 305.

Stanley calls the bishop of Rome "the chief Christian magistrate." This truthful expression is worthy of careful consideration. He was not only a "magistrate" in the civil acceptance of that term, but "chief" among the highest magistrates in the empire.

He was not content, however to be above all; he was too arrogant and ambitious to long permit even an approach to his dignity. In A. D. 451 the Council of Chalcedon elevated the bishop of Constantinople to be next in rank to the bishop of Rome, against which the Roman delegates protested, and appealed to the decision of the Council of Nice, A. D. 325, in favor of the Roman primacy. The imperial commissioners who heard the plea thus decided:—

"From the whole discussion, and from what has been brought forward on either side, we acknowledge that the primacy over all and the most eminent rank are to continue with the archbishop of old Rome."—*Schaff, Church Hist.*, vol. ii, p. 281.

This shows that the question of the primacy was settled, not by the judgment of the imperial commissioners, but by an appeal to the decision of the Council of Nice. All after action upon that subject was but a confirmation of the decision of that council. But the prophecy of Daniel had spoken of three horns

or kingdoms which were to be plucked up before the Roman pontiff to prepare the way for his supremacy. The third kingdom was plucked up when the Ostrogoths were subdued by Justinian. In his letter to the Roman bishop, Justinian recognized and confirmed his primacy. It is true that Justinian did not particularly speak of the civil power, or make a grant in that behalf. Nor was it needed. The bishop was a high civil magistrate under the empire by the authority of Constantine; and it was only needed of Justinian to put down the opposers in Rome, and to continue to hold the imperial court in Constantinople, to open the way for the exercise of independent magistracy by the Roman pontiff.

And he was not slow to improve every opportunity in that direction. He soon claimed a divine warrant to govern, not only his own territory, but all the kingdoms of the world. And such was the power of popular superstition that kings imagined that they could add to the glory of their kingdoms by receiving the blessing of the "universal bishop." Accustomed to the idea of a union of civil and ecclesiastical power, they thought to strengthen themselves by receiving the benediction of the highest ecclesiastical officer; and that which they accorded to him as a privilege he soon demanded as a right. Mighty rulers, by their complaisance to Rome, exalted the power of the bishop over themselves; and what they intended as an act of reverence to his spiritual authority, he used as a precedent to prove his right to reign over all civil governments; and he soon demanded homage of kings and emperors as the condition of their reigning unmolested in their own territories! Truly, "his look was more stout than his fellows." The foundation was laid, and strongly laid, by Constantine. Justinian, by plucking up the third horn, gave efficiency to the decision of the Nicene Council, and opened the way before "that wicked," whereby he was enabled to "exalt himself," even "above all that is called God, or that is worshiped."

We have here given what we believe to be the truth in regard to the union of church and State, and the part which Justinian took in fulfilling the prophecy of Daniel; and we think this view is abundantly sustained by history. And here we close our brief examination of the life and acts of Constantine. We have aimed in every case to give, not only the exact words, but the actual idea of the historian. Yet it often happens that he who quotes history is accused of misrepresentation by those who do not find the quotations on the designated pages in the work in their possession. The difficulty lies in the fact that there may be different editions of the same work. To prevent such misunderstanding, we append a list of the principal histories quoted, stating in all cases where it is considered necessary, when, where, and by whom issued:—

*Dowling*, History of Romanism, Edw. Walker, New York, 1853, enlarged edition.  
*Evagrius*, Bagster, London, 1846.  
*Foxe*, Acts and Monuments of the Church, Fullerton & Co., London and Edinburgh.  
*Gibbon*, Phillips, Sampson & Co., Boston, 1854.  
*Guericke*, Ancient Church, Shedd's trans., Draper, Andover, 1869.  
*Hallam*, Middle Ages, Derby & Jackson, New York, 1859.  
*Dr. Hase*, Appleton & Co., New York, 1860, from 7th German edition.  
*Keightley's Rome*, Hilliard, Gray & Co., Boston, 1841.  
*Mosheim*, Church History, Maclaine's, Applegate & Co., Cincinnati, 1855.  
*Mosheim*, Historical Commentaries, Murdock's, Converse, New York, 1852.  
*Milman*, Murdock's, Harpers, New York, 1844.  
*Milner*, Church History, Thos. Nelson, Edinburgh, 1837.  
*McClintock & Strong's Cyclopaedia*.  
*Neander*, Torrey's trans., Crocker & Brewster, Boston, 1852.  
*Dr. Schaff*, Church History.  
*Sozomen*, Bagster, London, 1846.

*Socrates' Eccl. History of the Fourth Century*, Bohn, London, 1853.  
*Stanley*, of Oxford, Scribner & Co., New York, from 2d London edition.  
*Theodore*, Bagster, London, 1844.  
*Whelpley's Compend*, Richardson & Lord, Boston, 1828.  
*Willard's Universal History*, Barnes & Co., New York, 1851.  
*Waddington*, Harper's, New York, 1855.

### Temptations.

"BLESSED is the man that endureth temptation." James 1:12. This is a subject of great importance to all, as all are liable to temptations. But for our encouragement, that we may endure unto the end, we are told in the inspired word that when we are tried we shall receive the crown of life which the Lord has promised to them that love him.

Temptations have ever been the common lot of all men, but all do not profit by them, and become purified and fitted for the kingdom of Heaven. On the contrary, in times of temptation and severe trial, we are apt to harden our hearts. So apt are people to harden the heart under trials that the psalmist is led to exclaim: "Harden not your heart as in the provocation, and as in the day of temptation in the wilderness." Our Lord has given us a safeguard against the wiles of the enemy in the injunction: "Watch and pray, that ye enter not into temptation." Matt. 26:41.

Temptations are suffered to come upon us for our good, that by enduring trial we may prove our loyalty to God. We may profit by what the apostle said to an ancient church: "There hath no temptation taken you but such as is common to man; but God is faithful, who will not suffer you to be tempted above that ye are able to bear; but will with the temptation also make a way to escape, that ye may be able to bear it." 1 Cor. 10:13. The apostle here refers the Christian to the great Source of strength; and we know that God is as willing to deliver his people from the power of temptation now as he was in the days of Paul. What a strong tower has the Christian in the day of trouble, into which he may run and be safe!

Jesus was in all points tempted like as we are, yet without sin. Since He who knew no sin has undergone such temptations in our behalf, that we may be able to overcome, we surely ought to be willing to endure for his sake. Then, too, the reward "to him that overcometh" is no less than the high honor of being permitted to sit down with our King on his throne, even as he also overcame and is set down with his Father in his throne. Is not this a reward worth striving for? Let us stand firm upon the truth, and overcome all the trials and difficulties of this life, that we may at last be permitted to "enter into the joy of our Lord." HENRY YOUNG.

### Thyatira.

"AND unto the angel of the church in Thyatira write: These things saith the Son of God, . . . I know thy works, and charity, and service, and faith, and thy patience, and thy works; and the last to be more than the first." Rev. 2:18, 19.

To have a clear understanding of this state of the church, it becomes necessary to glance briefly at that which preceded it. The second and third chapters of Revelation contain seven messages which were given by Christ to the churches through the medium of John the Revelator. We think these messages apply to the entire Christian church in this dispensation; also that they apply in chronological order, each message being applicable to the condition of the church during a period of time, longer or shorter, as the case may be.

Thus, the first message is thought to apply to the church during the first century; the second to the church during the second and third centuries; the third, which commenced in the first part of the fourth century, ended at the setting up of the papacy, A. D. 538; and the fourth, which was Thyatira, commenced with the establishment of this wicked power, and continues until its close.

This view of these messages is sustained by commentators and Bible students in general down to the commencement of the eighteenth century, at which time Daniel Whitby originated the doctrine of a temporal millennium. This doctrine supposes the conversion of the world, while the last message to the church shows that the world will not be converted; so, in order to retain this false theory, men have been forced to give these messages another application.

If these messages show the state or condition of the church, we shall find that during the fourth, or Thyatiran state, the church had severe trials that called for the exercise of patience and faith; and that she performed the

task allotted to her with a commendable zeal during the first part of the period; but during the last, with a far greater zeal, so that it could be said truly that the last was greater than the first. Verse 19.

Commencing with the setting up of the papacy in A. D. 538, what would naturally be the first work of the people of God? Surely, nothing short of crying out against papal superstitions. This they did with astonishing boldness. Men took their lives in their hands, and went forth to warn the people in regard to these things, and in many instances, lost their lives for their zeal. See Fox's Book of Martyrs, also Image Controversy, in Manual of Church History, chap. i. But though they manifested a commendable degree of patience in contending against such superior numbers, they finally yielded many points to their adversaries. Henry E. F. Guericke, author of the church history above referred to, fourth part, sect. 1, says that about the year 1000, A. D., a general assembly of pagan and Christian priests acknowledged Christianity as the national religion of Norway; thus bringing in many of the very heresies that before had been withstood; and the Book of Martyrs, part 6, chap. ii, speaking of image worship, says, "At first the fathers entirely rejected their use, but finally gave way to this tide of evil that had set in against them."

This evidence brings to our notice that of which they were accused, and for which they were condemned; viz., suffering that woman Jezebel to teach among them. Verse 20. Jezebel was remarkable for her corrupting influence on the people of God. See 1 Kings chapters 18, 19, 21. This character the Lord has seen fit to use as an illustration to show the craftiness of those that should seduce his people in this dispensation; and it was fulfilled, as the above evidence indicates, by teachers of the papal superstitions.

Now with these things before the mind, it is evident that the last, or closing work of this Thyatiran period was farther opposition to the papacy, and that it met a striking fulfillment in the reformation of the sixteenth century. At this time the reformatory work was carried on with such vigor that persecution ceased some time before the temporal power was taken from the pope; thus fulfilling the declaration of our Lord that for the elect's sake those days should be shortened. Matt. 24:21. So marked a fulfillment of the predictions of prophecy, as is thus given of verses 19, 20, must be evidence to all that the interpretation is a correct one. ORLANDO SOULE.

### Christian Love.

THAT men may live happily in this world, it is necessary that they should move in harmony and be united. Strength and success in life depend largely upon union of action; and happiness, upon union of feeling. To produce this unity of action and feeling, various means have been devised by men in every age, but none have proved wholly effectual.

Secret societies have been formed, the members pledging themselves that they would defend and assist one another by oaths with no less penalty attached than to have their tongues cut out by the roots, or to have their hearts taken from their bodies; and yet, when personal interests have been at stake, these oaths have often been violated, and the members of these societies have become bitter enemies.

Trades unions often become divided; and, quite as often as otherwise, are the cause of discordant and disadvantageous movements.

Governments have been formed, seeming to possess all the strength of iron, with no means within the reach of human knowledge for ensuring their continued existence and prosperity left unemployed; yet they have stood only until the storms of time could wash away their sandy foundations. If not overthrown by other powers, they have, like the huge pile of snow that forms the avalanche, increased in size and power only to break and fall of their own weight. They have not been built on that strong foundation which is the only bond that can securely unite the subjects of a government.

But there is a government now being formed, the eternal existence, power, and glory of which, will be made sure by the bond of perfect Christian love. When a company is cemented together by this bond, it can never be divided nor overthrown. The reason that the churches of the present day are so divided and discordant, as bodies and as individuals, is that they lack this Christian love which they profess to have. Perhaps we can form a faint idea of what that love will accomplish by looking at what it has already done. Behold it as manifested in its great Author, who without a word of complaint left the beauty, happiness, glory, and honor of Heaven, to live a life of toil and hardships, and suffer the terrible agony of a death upon the cross, that a race of rebels might have pardon and eternal life.

Can there be strife, contention, or anything but perfect union, where such love as this exists? This love will characterize the subjects of the heavenly government.

The working of Christian love is well exemplified in Paul's epistle to Philemon. It seems that Onesimus had been a servant of Philemon, but had run away from his master and made his way to Rome. The cause of his departure is not known. It may have been that Philemon had failed to always manifest that kind spirit which becomes a Christian master. Paul, in his epistle to the church at Colosse, of which Philemon was probably a member, exhorts masters to give unto their servants that which is just and equal.

It may be that Onesimus had that bitter hatred for Christianity that many do for the truth at the present time, and when his master embraced it, he, like Jonah, fled from the presence of the Lord. If this was the case, his flight was as fruitless as was Jonah's; for he was brought by some means under the influence of Paul's labors and so thoroughly converted that Paul loved him as his own son, and would gladly have retained him as his own companion.

Perhaps Onesimus was a profligate young man, thinking of nothing but the gratification of his present desires for pleasure, and, seeing an opportunity, he had seized a portion of his master's possessions to squander in some of the many ways offered for amusement and dissipation at the city of Rome. But he was arrested in his wild career by the preaching of Paul. He may have first been reduced to poverty. Whatever it was that he had taken from Philemon, he seems not to have been able to restore it; for Paul requests Philemon to put what he had wronged him or owed him to his own account. Here we see a great display of Christian love in Paul; in bonds as he was, he was ever ready to take upon himself the burdens of his brethren.

If Philemon had been too severe or overbearing, he had not been so far out of the way that Onesimus doubted his Christian character; for now with Paul's epistle in his hand, he was about to return, that he might receive forgiveness and be reconciled to him. Paul's confidence in Philemon as a Christian was such as to lead him to expect he would receive his formerly disobedient servant, "not now as a servant, but above a servant, a brother beloved;" and he had such confidence in Onesimus as to trust that, though in time past he had been unprofitable, he would now be profitable to him.

What but Christian love could unite an offended master and a rebellious slave as brethren? How it must have cheered Paul in his bonds to see how this love was working in the hearts of these two of his converts. See how the love of Christ affected the heart of the keeper of the prison, so that he washed the stripes of Paul and Silas, and was ready to do all he could for their comfort.

It was this love that led Moses to leave the glory of Egypt—a magnificence and splendor of which we probably have but a faint idea—and suffer affliction with the people of God; and to choose rather to have his name blotted out of the book of God than to have rebellious Israel cut off. Christian love is the only basis, upon which permanent union and harmony can be established. It is the center of gravitation of the Christian universe. Soon there will be set up a kingdom that shall extend under the whole heavens, the subjects of which shall be united by this love. Those who obtain a place in that kingdom must now cultivate this love; for it will be the badge of all its people. F. R. RICHMOND.

*Brightwood, Mass.*

### The Reason Why.

THE reason we believe as we do is not because it is the popular belief, neither is it that we cherish rebellion, although it may be so reported, and Gashmu may have said it. Neh. 6:6. But we have a regard for the word of the Lord. He has commanded, and what are we that we should be found fighting against God? None ever prospered that entered into controversy with the Almighty. We have learned that in the way of righteousness, that is, obedience, is the way of peace. The man who declared that "he would have peace, if he had to fight for it," did not have the spirit of peace in his heart. Yet we, as lovers of righteousness, order, and harmony, are obliged to fight, and fight a hard warfare against the devil and all his works; but, if we strive lawfully, with spiritual and not carnal weapons, we shall be approved of true wisdom.

We do not plant ourselves so decidedly on what we feel to be truth, in opposition to others, because we love opposition for its own sake, nor because we love to make ourselves a spectacle for others' curiosity or gossip. No; it is for none of these things. Like others, we would choose the easier road only that we

know it ends in destruction. We know that to be pure and perfect beings, we must follow the divine Pattern given us. We have fallen in love with the character of God. We take him for our sovereign—his laws we must obey. Not all the combined hosts of error shall drive us from our decision in this matter. We would not daringly challenge these evils; but we know we shall have them to meet, and have tried to count the cost beforehand. We rely on the promised aid of Him who has called us; and we expect in his strength that we shall conquer. He has said that "no weapon formed against us shall prosper."

Here, everything that is lovely soon fades; but we know that He that is to restore all things cometh, and our fainting spirits now and then catch glimpses of the ineffable glory of that kingdom that is so soon to be established. We desire a place among his saints there, and we would gladly welcome all the crosses that he would have us bear, hoping they will more perfectly fit us to become loyal subjects of his government whose right it is to reign. These are a very few of the reasons why we choose the course we do, and we hope many more will be persuaded to follow our example in keeping the commandments of God and the faith of Jesus.

A. M. LINDSLEY.

### The Great Supper.

"BLESSED are they which are called to the marriage supper of the Lamb." Rev. 19:9.

I am going to a great supper; will you go with me? I know it will be something far beyond anything that you or I have ever conceived of, for it is to be given by the great King himself. Besides, when invitations are given out a long while beforehand, some great thing is to be expected; but the invitations to this supper were given out, not months, but many, many years ago, and, all this while, preparations have been making.

I know it will be a great event; for the supper is to be given in the palace of the great King; not in any remote part of his dominion, however fair, but in the very center; in the chief palace of the chief city; in that city which has no need of the light of the sun nor of that of the moon; where no night has ever cast a shade over the inhabitants; where no sickness nor sorrow nor sighing ever enter; where the inhabitants shall never say, "I am sick." What supper was ever spread in such a place as this before?

But more than this, I know it will be a marvelous supper by the guests invited; marvelous as to their number—no man can number them; countless throngs; every age since that of the first man, every clime, every language, will be here represented—but yet more marvelous as to their degree; every one shall be a king, and shall wear all the insignia of endless dominion.

But do not look so curiously at me. I know what you want to say, it is that you do not think that I, at least, look much like a king. I know I do not, to you, but you are no judge of kings. My Father, who has invited me, knows what kings are; true, I am not a king by birth, but by adoption, yet I am none the less a king, and, as such, I am invited to this supper. Besides, you have not yet seen me with my crown and royal robe on; perhaps if you had you would think better of me; you will so see me one day, and then you will think that I am a king indeed. That spotless robe! No fuller on earth could make a robe so white; it was washed in most precious blood; all the treasures of earth could not buy one like it; it was obtained for me at a cost beyond all expression, and the crown is a fit companion-piece for it—a proper emblem of a dominion which shall never pass away.

Do you ask me in what the entertainment consists? Neither can I speak of this very precisely. There will be music there—rare, ravishing music—not such music as we make on earth in those few, fitful moments when we can break away from the grasp of some of our lusty foes and know not how soon they may be upon us again—mixed more or less with weariness or fear—but music, expressive of joy unspeakable, songs such as conquerors sing. There will be at least 144,000—all masters of song—who will join in praise of the Giver of the feast, and in a song of joy and triumph. Then we shall doubtless hear the exploits of those who have followed the Master through many a fearful fight; they will tell of their fierce conflicts, and show the trophies which they took from the foe, and then perhaps, ever and anon, we shall all break out in the grand chorus, "Unto Him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father; to him be glory and dominion forever and ever. Amen." We can sing with a good relish there; all our conflicts will be behind us; we shall have entered upon our rest, to go no more out forever. There will be no weariness to shorten those royal

revels; no pressing cares, no urgent engagements, no interruptions of any kind. Our royal Host will say, "Eat, O friends; drink, yea, drink abundantly, O beloved," and every one shall leave the table fully satisfied. Could you ask any more?

But I see you look wistfully now. It seems to you that you would like to sit down with those kings and revel in those eternal delights. You look as if the door had been left partly open and you had caught a glimpse of that royal company, or an odor of the banquet, or a sound of the celestial harmony. Come, then, for all things are now ready. I am authorized to invite you. "Let him that heareth say, Come," say, you have an invitation of your own, "Whosoever will, let him come," so I ask you again, WILL YOU GO WITH ME?—G. E. Shipman, M. D.

Serious Questions.

"He that saith he abideth in Him ought himself also so to walk, even as he walked." 1 John 2:6. It is evident that a true Christian is, in his degree, like his divine Lord in character and deportment, and that he can engage in no business, or diversion, or practice, in which Jesus cannot bear him company and approve his conduct. In view of this fact, which must commend itself to every candid mind, the writer would respectfully ask the following questions for the benefit of those who may be concerned:—

1. Can a Christian unite with any secret society, submitting to the undignified and senseless ceremony of such initiations, and solemnly swearing before God to keep the secrets of the order from all not members of the lodge, and to give exclusive protection and support to the brotherhood? If Jesus were now on earth, would he engage in such an act? Would he teach his followers to unite with secret societies? Why not, if they are for the glory of God? See 1 Cor. 10:31; 1 John 2:15.

2. Can a Christian chew or smoke tobacco to the glory of God? Were Jesus now on earth would he by precept or example recommend the practice to his followers? My smoking, chewing brother, please read Eph. 5:20, and then partake, if you can, with an approving conscience, and instruct your children in the practice if you believe it pleases God.

3. Can a Christian withhold those tithes which God has made it his duty to pay, Mal. 3:8, 9, or dissemble, Acts 5:1-10, and feel conscious of the approbation of Jesus? See Mark 12:41-44; 2 Cor. 9:8, 9.

4. Can a Christian parent fret and scold at the children God has given him, and be like the loving Saviour? Mark 10:13-16. If Jesus were like some parents and teachers his burdened and sorrow-stricken children would prefer to suffer on rather than flee to his arms for succor and rest. But what are his words of loving invitation? "Come unto me, all ye that labor and are heavy laden, and I will give you rest." Matt. 11:28. See also 1 Pet. 5:7; Isa. 43:1-7.

Christian brother, sister, when the fiery trials of affliction thicken around you, the Refiner will not suffer the process to consume you, but only to burn away your dross till you reflect his image.

That the writer and reader may be cleansed from all filthiness of the flesh and spirit, perfecting holiness in the fear of God, and have a part with those arrayed in white, before the throne, we believe is the will of God, and our exalted privilege. A. SMITH.

"BE THOU FAITHFUL."—Be a decided, upright, straightforward, uncompromising, outspoken Christian. Don't be ashamed of Jesus or of his cause. If men oppose you, or scorn you, or evil entreat you, and thus strive to discourage or turn you aside, pray for them, and go right on. If you are willing to be like Christ, you must be willing to encounter the same contradictions of sinners against yourself, the same reproach, the same rejection. But you must, like Him, with an incorruptible and unswerving devotion to the right, regardless of the scorn and reproach of an ungodly world, go right through, looking up to God for strength. A little while and all this opposition and violence will cease, and if you abide faithful, you will not fail of your reward. Soon you will be where sin and persecution will not trouble you, and in Heaven you will not be sorry for your sacrifices, your courageous resistance of wrong, your sufferings for Jesus' sake. "Be ye steadfast and immovable."

THIS looking forward to enjoyment don't pay. From what I know of it, I would as soon chase butterflies for a living, or bottle moonshine for a cloudy night. The only way to be happy is to take the drops of happiness as God gives them to us every day of our lives. The boy must learn to be happy while he is

making his mark, or he will be sure to miss his enjoyment when he has gained what he has sighed for.

An Appeal to Young Mothers.

I AM an old woman; I have only a few threads more to weave when the pattern will be completed, and the Master will fold it up and lay it away. It is an imperfect piece, full of broken threads and wrong colors. I do not like to look upon it; I would like to take it all out and weave it over again. But no, it must go just as it is. But I will try to add a few good threads and right colors that the finishing up may be better; and as the garment is folded up, may they appear upon the outside, and, meeting the gaze of those just weaving their piece, teach them what to put in their pattern.

Mothers, young mothers, listen to my story, and learn a lesson therefrom. You do get so out of patience with that boy of yours. He is never quiet—whistling, singing, stamping—making some kind of a noise all the time. You think you cannot bear it your nerves are so weak, so you send him away, out of doors, anywhere, that you may not be so annoyed. Don't do it any more.

Come with me to yonder cemetery. Here in the corner, under the willow, lies my boy, "Earnest Clinton, aged twenty-one." Sit down with me near his grave and I will tell you about him. He was a beautiful babe. How I did love the precious blue-eyed one! How cunningly he would twine those little arms around my neck, and press his little cheek against mine! Every moment of his little baby-life was a joy and comfort to me. Soon the little feet began to tottle round and he would run to mamma for safety. Then the childish prattle came, and how sweetly he would lip my name, and, looking into my eyes, say: "I 'ove 'ou, mamma!"

O Earnest, my precious boy, come back again and be once more a babe on mother's knee! Let mother try again!

But the little fellow kept on growing, and soon arrived to the dignity of his first pair of pants. How proudly he strutted around and called himself "mamma's man." But I cannot follow him along step by step. He soon became the school-boy; and how I used to get out of patience with him as he came rushing in from school, so noisy and boisterous. I would scold him, and try to keep him quiet by seating him in a chair. After awhile he would not come directly from school, but would play by the way. Mother had so much to do she did not take much heed of her boy's seeking pleasure away from home.

When he was a little fellow I always went with him when he went to bed, read to him from the Bible, knelt by him while he said his evening prayer, and talked kindly to him about any wrong he had done through the day. How tender his little heart was at those times! all ready to receive impressions for good. And how he used to enjoy those bed-time talks! But as he grew older, when bed-time came I would feel tired, or be busy, and would send him away alone. He felt badly at first, and would kiss me over and over again before going; but after awhile he would go without saying anything, or even kissing me. I did not then think much about the change; my mind was occupied with work, which seemed more important than anything else.

Thus he gradually drifted away from me. When he was naughty I would get all out of patience with him instead of kindly and firmly reproving him. I would dread vacation-time, and permit him to go from home to play; I could not stop to amuse and interest him at home, and it was such a relief to have him away.

But why need I go on? The loving, affectionate boy was weaned from his mother, and every year found him farther away. Rumors began to come to the ears of his father and myself of his being wild. We talked with him; he felt very badly and promised to do better. But, alas! the chain of love which should have bound him to his home and mother had been severed, and other chains, woven by wicked companions, had been thrown around him and held him fast. We sent him away to school. I wrote many letters to him. I tried to get my influence over him back again, but it was too late. He ran away from school, and for five years we heard nothing from him. Mothers, just imagine those five long, weary years, with no knowledge whatever of my only son!

One evening we sat before the fire talking of our absent boy. The storm raged without, and the tempest in our own hearts could not be stilled. I thought I heard a timid knock at the door. I went, and there stood my long-lost Earnest. But what a change! Was it possible that this was my blue-eyed, curly-haired baby—my robust, ruddy-cheeked son? A pale, emaciated young man stood before me.

"Earnest, my boy," I cried, "is this you?"

"Yes, dear mother, it is Earnest; may I come in? I have come home to die."

We did everything we could for him, but could not save him. Those five years of dissipation had ruined his health, and he only lived a few months.

"Mother," he would often say, "I am only twenty-one, and have got to die. I have wasted the past years of my life, and cut off the future, which might have been mine to use for good."

Bitterly did he repent, and we believe was forgiven, which is the only drop of comfort my cup of sorrow contains.

He dropped asleep very peacefully, and we have laid him here to rest till God shall bid him rise. But my heart was broken then, and bitterness and sorrow have been my companions ever since. God gave me that boy to bring up, and I was responsible for his future. There was in him the germ of a noble manhood, and I crushed it.

The heart of my child was mine, but, instead of making an effort to keep that heart, I permitted it to slip from my grasp.

I never see a little boy now but that I want to go to the mother and on bended knee implore her to so love that boy that she will be patient with him; that she will so win and retain his affections that his love for mother shall be a shield of safety in the darkest hour of temptation.

Dear young mothers, bear with the noisy boys; better a few headaches now than the dreadful heartaches that will come in after years. Make home pleasant for them. No matter if the work is not all done to your satisfaction; the eternal welfare of the child is of far more importance. Lay aside your work sometimes, and enter into their sports and games. Question them about their doings at school; rejoice with them when they are happy; sympathize with them when they are in trouble. Let them see that mother is a true friend to them. At the same time be firm and insist upon implicit obedience. They will respect you all the more for that. Make bed-time a happy hour for them, that the memory may linger with them in after years, and that hour shall ever be a sacred one, causing a deep tenderness to spring up in the heart, and a strong yearning to bow the head again on mother's knee, and say the evening prayer, even when they have become strong men engrossed in the business of life.

Dear mothers, as I say farewell to you, I would lift my heart in prayer to the Father above, asking him to give you, each and all, wisdom and strength so to bring up those boys of yours that a noble manhood may be theirs, a happy heart yours, and a mansion of rest be for you all in the pure city of God.

And if my story will help some mother to be more patient and tender with her boy, I will thank God that he has permitted a few threads of gold to finish my web of life.—Arthur's Home Magazine.

The Stormy Summer.

THIS may well be termed the stormy season, and it has been such in both the new world and the old. The elements seem to have been unusually disturbed, and the world has witnessed phenomenal freaks of remarkable character and variety. In the Western and South-western States the clouds have poured out water with a freedom which has led to the destruction of life and a vast amount of property. Rivers have disdained their ancient barriers, and the swollen flood,

"Wasting towns, plantations, meadows,"

has rolled on in wrath, and uncontrolled. In the valleys of the lower Mississippi and its tributaries, we hear that many miles of railroad have been swept away, leaving not even the old foundation to build upon.

The tidings received from Europe also report disastrous storms as well as convulsions of nature. France has had her deluge, and also Germany. The Cologne Gazette states that the vineyards in that section are irretrievably ruined by the copious rains, which have not only destroyed the vines but washed away the very soil, exposing bare rocks. On the 9th of July, the towns of Meisungun, Gensungen, and Haven, were visited by fearful rain and hail-storms, by which they were terribly desolated. On the same day there was a great storm at Geneva and vicinity, which laid waste the entire harvest for miles around. Trees a century old were broken like reeds, and birds of the air were killed by the hail-stones. A few days later, an earthquake shock at Heckington, Germany, was followed by destructive storms and floods.

On the 5th inst. a water-spout burst over the town of Kirn, Rhenish Prussia, inundating the whole place, sweeping away houses and bridges, and drowning thirteen persons. A Calcutta dispatch of the same day said: "Disastrous floods have occurred in the north-western provinces. Many of the dwellings of the natives have been destroyed, and it is feared

that serious loss of life has occurred in the interior." Late Chinese advices also report fearful storms along the coast, destroying a great amount of shipping. This is inclusive of only some of the storms and their disastrous results, but it is enough to show how general and how almost simultaneous has been the disturbance of the elements during the summer.—Sel.

THE CITY OF GOD.

"And I saw a new heaven and a new earth; for the first heaven and the first earth were passed away; and there was no more sea. And I John saw the holy city, New Jerusalem, coming down from God out of Heaven, prepared as a bride adorned for her husband." Rev. 21:1, 2.

BEFORE us now it rose, builded aloft Upon the heavenly Zion. Never eye Of mortal man had seen, nor ear had heard, Though ravished with the distant fame thereof, Glory like this; the handiwork of God, And fashioned of Heaven's choice material, light, Through which the Light of light translucent shone. The mansion of creation's Architect; The palace of the Everlasting King; Its gates of pearl, its edifice of gold; Its very streets of pure crystalline gold; Its walls on twelve foundations superposed (Of which divine realities the earth Can only lend its feeble semblances), The jasper streak'd with many a tender dye, The sapphire of celestial blue serene, The agate once chalcedon's peerless boast, The fathomless repose of emerald, The ruby, and blood-tinctured sardonyx, The chrysolite, like amber-sheathing fire, The beryl emulous of ocean's sheen, The opal-tinted topaz clear as glass, The soft—pale, purple of the chrysoptase, The melibrean hyacinth, and last The lucid violet of amethyst. But not of pearly gates, or golden streets, Or bulwarks, or foundations built of jewels, Thought we that day, or linger'd to admire; For we were on our way to meet our God.

The city had no temple; for itself From wall to wall, from base to pinnacle, Was one harmonious veilless sanctuary, One Holiest of all; of which the shrine Revealed amid the clouds of Sinai Yielded the earliest pattern. This the house Which Israel's royal seer in symbol saw, And, by the Spirit's hand on his, described; This the beloved apostle, rapt in spirit To some high watch among the lasting hills, Beheld. Most blessed, beautiful sight! Here veil'd in radiant clouds, clouds only called From the supreme of brightness they enfolded, Was set the throne of Majesty in Heaven. In front seven ever-burning lamps of fire, Which are the Spirits of God; and round about Mysterious cherubim, instinct with eyes, Fourfold in glory, symbolized in forms Of lion-like imperial royalty, Of patient sacrificial ministry, Of human, more than human, sympathy, Of soaring eagles—plumed intelligence, Most highest of all creatures, whereof such Caught and reflected some peculiar rays, Some distinct aspect of his Lord; but all Uniting in one everlasting song, Cried, "Holy, Holy, Holy, Lord of hosts." And here around were four-and-twenty thrones In wider circuit, like a story belt, And on them four-and-twenty hierarchs In priestly apparel, but with kingly crowns, Sitting sublime. And in mid view, behold, What seemed the likeness of a sea of glass. But not on glassy sea, or royal priest, Or cherubim of glory, gazed we then; For we were on our way to meet our God, Children about to see their Father's face.

But at last It seemed as rising from the sapphire throne Messiah led us first at large to view The city, himself had builded and prepared After his Father's counsel for his Bride; A city, or a temple, or a home, Or rather all in one. Enriched it was With every exquisite design of love, And every form of beauty. Not a film Stained its bright pavement of transparent gold; Not a harsh murmur vexed its silences, Or with the melodies of angels jarred. No cloud darkened its empyrean. Joy Held court here in its own metropolis. And through the midst the crystal river flowed Exhaustless from the everlasting throne, Shaded on either side by trees of life Which yielded in unwearying interchange Their rife vicissitudes of monthly fruits Amid their clustering leaves medicinal; Of fruits twelve manner; for eternity, Measured by ages limitless to man, Has intervals and periods of bliss, And high recurring festivals that stand On the sidereal calends marked in light. Through these celestial groves the Lamb of God Led us delighted. Every sight and sound Ravished the sense; and every loving heart Reflected joy to joy and light to light, Like crystals in a cave flashing with fire, And multiplied our bliss a million-fold. O blessed royal priesthood! priests and kings Under the Great High Priest and Prince of Peace, Who now in tenderness assigned to each His priestly abode within the house of God (So Solomon around his temple built The chambers for its stated ministries), Where each might be alone with God, or mix In converse with his fellow-saints at will, Adorned with those peculiar gifts he knew, Who knows us better than we know ourselves, Would gratify those tastes and feelings most Himself had planted; delicate delights; If little, loving from their littleness, Which naught but love could ever have devised; If rich and large, more precious from the love That gave them than from excellence or cost; The bounties of a Father's thoughtfulness, The tokens of the Bridegroom's tenderness, Gifts of the Spirit, and with his love instinct. —E. H. Bickersteth.

## The Review and Herald.

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

BATTLE CREEK, MICH., FIFTH-DAY, SEPT. 9, 1875.

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

### Encouraging.

ONE encouraging feature of our camp-meetings is the fact that there is an increasing, and, in some places, a very deep interest on the part of the people to hear the reasons of our faith and hope. The late Vermont Camp-meeting was remarkable for this. The outside attendance was large from first to last; and as the speakers enjoyed great freedom, the people seemed moved. It was said that one hundred and forty teams left Burlington alone Sunday morning for the camp-ground, six miles distant, but the heavy shower of that morning turned them back. But notwithstanding the rain, the crowd was large.

At the close of that meeting, the interest to hear was such on the part of the citizens of Essex, Vt., that the large tent was moved to the village, and Eld. Canright remains for nearly two weeks, till the time of the New York Camp-meeting.

We hear from Eld. C. respecting the tent-meeting in these words: "We have had two meetings in the tent with good interest. Above one hundred out each evening. Some books taken. We are invited out, and there are calls at the tent. We hope much good may come from all this. I shall hold on as long as my time will permit." J. W.

### The New England Camp-Meeting.

WE reached the camp-ground at South Lancaster Friday morning, Aug. 27. The meetings commenced Thursday morning at 5:30, and a full series of meetings was held that day. The brethren of New England seem to be disposed to make the most of their privileges; hence they opened the meeting at the very earliest point the notice would allow, and will no doubt continue it till the latest.

There are some forty tents already erected, and the meeting promises to be the largest yet held on this ground. Bro. White has already spoken twice, and Sr. W. once.

Bro. and Sr. W. bring reports of a most cheering camp-meeting in Vermont, and an interest to hear further so great that Bro. Canright has been left behind to follow it up. The feeling in all this community seems to be friendly, and the papers are giving very full and courteous notices of the meeting.

[The above was received from Bro. Smith too late for the paper last week. Since then, the following has been received.]

We can now speak more fully of this meeting than in our brief note of last week. It soon became evident that the brethren and sisters who had come together were not in a condition to take hold of the work as they ought, nor to really appreciate the truths that might be spoken unto them, and that unless there should be an advance movement and a breaking away from the binding influence then present, so that light and freedom could come in, the meeting would be in a large degree a failure. Thus the Sabbath opened with a spirit of labor resting heavily upon the servants of the Lord.

Sabbath morning began to witness a better state of things. A plain testimony was borne to the people, and some good confessions were made. From this point, the meeting began to rise in interest and freedom, and grew better and better till the close.

Sabbath afternoon a forward movement was made for prayers. All the seats that were cleared were speedily filled up, and still they were pressing forward. It soon became evident that it was easier to ascertain the number who had not come forward than those who had. And it was ascertained that there were only about forty of all the congregation who had not taken a part in this movement. And among these were not a few who were starting for the first time in the service of the Lord. The feeling was deep and wide spread; and it was a scene long to be remembered.

Sunday was a successful day. Bro. White spoke in the forenoon and evening, and Sr. W. in the afternoon. The attendance was large, numbering between two and three thousand, and the speakers enjoyed great freedom and clearness in the subjects they had to present.

On Monday, another scene took place of a very marked and most encouraging character. A call was made in the afternoon for candidates

for baptism. About ten at first responded; but there was a feeling evidently prevailing in the congregation, leading others to decide in regard to this important duty. So one after another joined themselves to the number, making such remarks as showed that the Spirit of the Lord was working with them, until twenty-two had signified their desire to go forward in that ordinance, and were accepted by the members of the churches present with which they wished to unite themselves.

The scene at the water was one of the most pleasant and impressive we have ever witnessed. The joyful expression on the countenances of the candidates as they came up and out of the water, either praising the Lord, or joining in the song arising from the congregation on the banks, all conspired to render the scene impressive in more than an ordinary degree. It was good to be there.

One case is worthy of special mention as showing the strength of conviction which the present truth works upon the minds of the conscientious. A young man from Leominster, who had attended some of the meetings lately held in the tent there, was at the camp-meeting on Sabbath and Sunday, but being an engineer in a manufacturing establishment returned to his work Sunday night. He was, however, so deeply convicted that he could not rest, and Monday forenoon, procuring another hand to take his place in the mill, and squaring up his account with tobacco, by thrusting his last box of cigars into the furnace, he returned to the camp-ground. We have rarely seen a person more deeply convicted. The power of the truth, and his worldly prospects beginning to grow quite flattering, were balancing in the scale. Could he give up these under circumstances peculiarly trying, and accept the truth with the sacrifices which it seemed inevitably to involve? He testified as he came forward for baptism that he had come to settle this matter, and it must be decided one way or the other. Happily, he was enabled to decide in the right direction, to keep the commandments of God and the faith of Jesus, and went forward in baptism. The Lord bless him and help him to continue faithful in the new life upon which he has entered.

At the parting meeting, Tuesday morning, testimonies were crowded in in rapid succession, and scores would have been glad to speak for whom there was no time.

Thus the meeting closed in the most encouraging manner. The brethren and sisters were cheered, and we believe will try to follow up the advantage gained by this meeting. By vote of the Conference, and a rising vote of the congregation, they expressed their determination not to let slip the things they had heard, but to carry them out in their efforts to advance the cause for the year to come. We look for the cause in New England to rise and prosper, in accordance with the onward nature of the work in all parts of the field to-day. U. S.

### Law and Gospel.

N. C. MALLORY of the First Baptist Church, Detroit, preached a sermon on the Beecher trial, July 25, 1875, in which he made some good admissions touching the relation of the law and the gospel. Let all such declarations be treasured up; for in proportion as the claims of God's law, unrepealed and unchanged, are urged upon the people, these utterances are becoming scarce in the land. Mr. M. said:—

"He preached but one side of the gospel. He omitted the basal attributes of justice and holiness. This one-sided view of God is not in any sense biblical, and the Lord will not stand such a misrepresentation of his character very long. Even in Eden we hear the threatenings affixing the fearful penalty to sin. Adam and Eve failed to stand the test, and we see them fleeing before the avenging angel. A flood of waters wastes the world because of sin; and Jerusalem lies in ruins because of wickedness. 'He that believeth . . . shall be saved; but he that believeth not shall be damned,' said the lips that uttered the beatitudes. 'Behold therefore,' said the apostle, 'the goodness and the severity of God.'

"These two views of the Deity are absolutely essential to a conception of God. They make a perfect sphere. The sin of Mr. Beecher consists in dividing the sphere in his preaching, or he has rather held it in a fixed position. God's love has been pictured with almost superhuman pathos; his hatred of sin has been ignored. The law and the gospel have not been equally honored by this preacher. The law is the true setting of the gospel; hell is the counterpart of Heaven. Fear is essential or it would not exist. Man's fears and affections must be both appealed

to. The double aspect of the Deity just fits the double capacity of man. Mr. Beecher has tried to hush the fears of sinners, but, we grant, unintentionally. He has done it by methods and to a degree he is scarcely conscious of. But he is responsible for the fact that his congregation and the world, so far as he has influenced it, have gained an irreverence for sound doctrine and religious ordinances, and rigid and discriminating morality." U. S.

### More Opposition to the Law of God.

It was my privilege—if it can be called a privilege—some time since to hear Eld. Wright of Santa Clara, of the Disciple denomination, preach a sermon against the law and the Sabbath, in Gilroy. Those who oppose the Sabbath do not seem to be learning anything by the light which is spreading in every direction. On the contrary, it seems that they are getting more blind, their prejudice increasing with the increase of opportunities to learn the truth. A few points in his discourse will be of interest to the reader.

1. He very foolishly appealed to prejudice instead of reason by informing his hearers that we are in a new dispensation, and that circumcision is not now necessary. Most of his hearers had recently gone over the evidence that the Sabbath was instituted at creation, and was therefore no more affected by a change of dispensation than was marriage. This effort to mislead the minds of his hearers did him no credit.

2. He said we are under no obligation to observe any law that was given to the Jews! We are sometimes at a loss what to think of the words of preachers when they oppose present truth. Do they really mean what they say, or do they speak at random, without considering the tendency of their language? We hope we shall never be thrown into society with those who do not keep any law that was given to the Jews. What a church he would have if they should all live up to such teachings.

3. He said we are not to go back of the day of Pentecost for instruction in anything. It is wrong to refer to Matt. 18 as a rule of church discipline, because it was spoken before the day of Pentecost. This shuts out Christ as a teacher, and ignores everything he said. Notwithstanding this, he referred to the transfiguration, and said we are now commanded to "hear Him." But not a word will they hear from him, because he lived and spoke before the day of Pentecost! It would seem that any man of ordinary intelligence would be ashamed to thus slight the Head of the church, and openly reject his teachings. He said, "We are to follow the inspired apostles." But for this there is no Scripture. Jesus said, "Follow me," and the apostles themselves held up Jesus as our pattern, and said we ought to walk even as he walked. 1 John 2:6. Again we are informed that we are built upon the foundation of the apostles and prophets, Jesus himself being the chief corner. Eph. 2:20. Peter said we do well to take heed to the sure word of prophecy which holy men of old spake; 2 Peter 1:19-21; and Paul said the Holy Scriptures which Timothy knew from a child are able to make us wise unto salvation, and are profitable for doctrine, for reproof, for correction, for instruction in righteousness. 2 Tim. 3:16, 17. It is truly strange that people who profess to take the teachings of the apostles as the rule of faith will shut their eyes against such testimony.

4. One of the strangest declarations we ever heard was this, that "the conditions of salvation were never given to man until the day of Pentecost." He denied that the gospel was contained in the promise that the seed of the woman should bruise the head of the serpent; for, he said, the gospel could not be preached until the facts of the gospel existed, and therefore could not be preached before the resurrection of Christ. Faith in a coming Saviour was taught in the sacrifices of the past dispensation as truly as faith in a crucified and risen Saviour is taught by the ordinances of this. The conclusion is evident that if no condition of salvation was given before the day of Pentecost, then no one was saved before that day, or if people were saved they were saved unconditionally. Where there is no condition there can be no difference of character. His assertion being true, if any were saved, all were saved. But whether all were saved or all were lost is a question difficult to settle in the light of such assertions. It would seem that all must see at a glance that such teaching is a plain denial of the Scriptures. Yet some consider it pre-eminently "the gospel." Surely light is needed in the darkness of this age.

5. He said the apostles did not command to

keep any day holy. This is a good admission against the first-day. But we know that God, whom the apostles worshiped and served, commanded to keep the seventh day holy, and nothing can add to his authority. But again, he said he had no objection to their keeping every day holy. This gives rise to the question, What does he mean by keeping a day holy? All who heard that discourse know that he had a strong objection to their keeping the seventh day as a day of rest. Did he mean, as we have heard others assert, that the way to keep every day holy is to live Christian lives every day? And if so, did he mean that the apostles did not command any day to be kept holy, that is, they did not command us to live Christians any day? That must be it, for surely he could not mean to say that he had no objection to their entirely abstaining from doing their own work every day. The no-Sabbath theology is a strange mixture; its best friends cannot give it any appearance of consistency.

6. He said he wanted his hearers to understand that we are saved by grace; but, he added, we must do whatever God commands us to do. Then it appears, after all the talk to the contrary, that obedience to whatever God commands is not inconsistent with salvation by grace. This is just what we have tried to make the people believe, but what the no-law preachers have persistently denied. We believe, with Paul, that we do not make void the law through faith, and we may not sin that grace may abound. Some would make us believe that obedience to the law of God frustrates grace; but Paul shows, in Rom. 6, that it is disobedience which shuts us away from the grace of God. Alexander Campbell, enforcing obedience to the gospel, said, "Nor do we in truth, in obeying the gospel, make void either law or gospel, but establish and confirm both."—*Baptism*, p. 258. This agrees with Paul, but most of the disciples of Mr. Campbell have overlooked this truth.

The theology of the present age is a mass of confusion. "Babylon" is plainly written upon it. The "present truth," the third angel's message, with the commandments of God and the faith of Jesus, brings a remedy. Outside of this, all is darkness. But "the commandment is a lamp; and the law is light; and reproofs of instruction are the way of life." Prov. 6:23.

Many see the light but the cross is too heavy; the way is too narrow; and the world is too dear to their hearts. Instead of regarding it a privilege to be restored to obedience to God, they consider it a hardship. That which the Lord has revealed as a delight is to them bondage. Darkness is their light, and evil is their good. How merciful is the Lord to send a message of warning and of duty to dispel the darkness, and to bring us into light and liberty. For they who delight in the law of the Lord are blessed, and they who seek his precepts shall walk at liberty. Ps. 1:1, 2; 119:45.—J. H. W., in *Signs of the Times*.

### Babylon is Fallen.

MUCH has been said and written concerning the apocalyptic Babylon, and different applications have been made of that symbol. Some have been untiring in their efforts to show that it is a figure of the city of Rome merely; others have been just as zealous in appropriating it to the papal hierarchy; while a third class, more vigorous in their applications, have bestowed the appellation of "Babylon" upon all the popular churches of the day, and have been loud in denunciation of those who would not heed the injunction, "Come out of her, my people," until many have turned away with dislike, declaring they would hear no more.

We would not particularly object to an application of the above symbol to every form of corrupt Christianity in which tumult and confusion exist, as the word Babylon signifies confusion, and comes from Babel, the place where God confounded the language of those who attempted to build a tower that should reach to heaven, but are firm in our convictions that it has reference to professed worshippers of God who have, because of spiritual fornication with the world, been rejected of him; and that there is a moral fall testified by the withdrawal of his Holy Spirit, leaving them to be guided by a counter influence which causes them to inscribe on their banners creeds as various as the inclinations which prompted them.

No class of people have been more assiduous in inveighing against the "Babel" of opinions held by the religious world than first-day Adventists; yet if we carefully read their journals from week to week, we are astonished at the contradictions found in them. While one writer attempts by a labored argument to prove a set time

for the Lord to come, another maintains that we can know nothing of definite time, and he therefore repudiates it. One writes an article setting forth Christian baptism in a beautiful manner as contrasted with other modes, while another favors trine immersion. One will persistently affirm that the first day of the week is the Christian Sabbath, while another stubbornly denies the existence of any such institution. Before me lies a late number of the *Bible Banner*, containing an article showing that "the grand pageant of the coming kingdom will be led by the 'Prince of Life,'" and all who follow him will have been clothed with eternal life, and will enter into the city of God; while directly following it is an item in which the writer labors to prove that probation will exist after the Lord comes.

We might show other discrepancies which have tended to bewilder and dishearten honest seekers after truth. The above confusion of opinions is not confined to a few writers; for oral discussions of important subjects are attended with the same manifestation, no two giving the same version. They thus subject the truths of the Advent doctrine to unjust reproach from those who are able to detect these incongruities, and cut off many opportunities for doing good.

Consistency in teaching the Bible is just as necessary as in any other calling in life, and in those callings uniformity of sentiment and action is demanded to insure success. The prophet Isaiah, speaking of the consummation says: "Thy watchman shall lift up the voice; with the voice together shall they sing; for they shall see eye to eye when the Lord shall bring again Zion." Isa. 52:8. Unity will be found to be a distinguishing characteristic of the true people of God in the last days. J. O. CORLISS.

#### Seventh-day Adventist General Conference.

WE arrived at Battle Creek on the 13th of August, and found our Adventist friends were, with matters of business, uniting a camp-meeting, which had then been of several days' continuance. We were received with every mark of respect, and this seemed really to ripen into affection, so that not a few tears were shed when we bade each other farewell. This was as true of the leaders as of the membership in general. On our arrival, Eld. White took us under his care, and from then to our parting showed us every attention possible, in which service Mrs. White heartily joined, nor was their care scarcely more unremitting than that of the entire eldership.

There were on the grounds ninety-one family tents, and the average attendance of Sabbath-keepers was supposed to be about fifteen hundred. There were generally three sermons a day, one by Eld. White, one by Mrs. White, and one by Eld. Smith. Besides these, several social meetings were held each day by the congregation at large, and also prayer-meetings were held in several or all of the tents. Some of these were very spirited and refreshing. Of the sermons preached, several were designed to win converts to the Seventh-day Adventist faith, and to strengthen the confidence of the membership. These discourses were able and seemed greatly to encourage the brethren. The discourses, however, of Mrs. White were exceedingly earnest in favor of reform, and the necessity of a true Christian life, such as any one might hear with profit.

On first-day, the congregation became very large, numbering, it was supposed, some five thousand, but the weather was fitful, alternating between sunshine and rain, so as to largely interrupt the order of the exercises, and yet we cannot but hope that much good was done. In the evening, we spoke to a congregation of about twenty-five hundred, who listened with absorbing interest and solemnity, and we are comforted with the hope that not a little good was done.

On second-day morning, the General Conference was opened, Eld. White, the presiding officer, being in the chair; the regular order of business being pursued until noon, when the Conference adjourned to the call of the President, its business being nearly completed.

By the kindness of Eld. White, attended by a number of prominent brethren, we were now shown the public buildings of our Adventist brethren located at Battle Creek. Of these, three are connected with their publishing interests. These are of brick, and all built after the same model. The third of these is just built, and as yet no business has been done in it, but it is to be immediately occupied. In these buildings, several tons of printed matter, in the form of books and tracts, are awaiting distribution. Their meeting-house is an excel-

lent building, but already demands enlargement on account of the rapid increase of the congregation.

After partaking of refreshments, we were shown through their scarcely finished school building, a noble structure, built of brick, and in the most substantial manner. Also, its location, the grounds, and everything around it, are of the most inviting character. In this movement we bid our Adventist brethren a hearty "God speed," firmly believing that to them it will be a well-spring of life.

Attention should at least be called to one more of these noble enterprises, which is their Health Institute, into which are already gathered some sixty invalids. The success attending their endeavors in this department of their labors is most hopeful.

One thing more should be noticed in this connection, which is that the most beautiful portion of the city of Battle Creek is occupied by these public buildings, and these are surrounded by a strong and earnest body of Sabbath-keepers.

These interesting rambles being ended, we left to meet other engagements on our journey home, while our kind attendants returned to the camp-ground, where a sermon was to be preached, and the ordinance of baptism administered to several candidates. On the next morning, a farewell meeting was to be held, and then was to come the great separation.

Besides what the Seventh-day Adventists are doing this side the Rocky Mountains, they are making themselves felt on the Pacific Coast, where there are already one thousand Sabbath-keepers. Here they are showing the same energy that they have in the East, having just sent on one of Cottrell & Babcock's excellent presses to Oakland, from which place they are to send out by the millions their papers, tracts, and books. In San Francisco, they are about to erect a house of worship at a cost of some sixteen thousand dollars. In the Walla Walla Valley, they have a growing church with a good meeting house. Their mission in Europe, under the care of Eld. J. N. Andrews, also promises to be a success.

We have thus in a general way put before our people the present condition of this body of Christians, in whom we, as Seventh-day Baptists, have a deep interest. They are true to the doctrine of the Sabbath, and wherever they go are earnest and able defenders of God's law.

It is also due to them and to us to say that they earnestly desire peace with our people. They unfeignedly regret any occurrences, the tendency of which has been to alienation. They understand the points of doctrine in which we differ from them, and their leaders advise that their evangelists do not seek to propagate them among us, but that they occupy in their discourses ground common to us both. For ourself, we believe that the operations of time will, after a series of years, bring the two bodies into such accord as to cause dissensions to cease. On the question of the Sabbath we are one as we are one in the love of God; and in the defense of God's dishonored law we have not only to occupy common ground, but in the strife we are to stand *side by side*. This we can do without any sacrifice of principle on either side. We sincerely regret, and even deplore, some of the doctrines held by our Seventh-day Adventist friends, believing them unsound, but live in the belief that time will essentially modify them. God be thanked for raising up this earnest body of Sabbath reformers, and greatly increase their numbers and strength, and also stimulate us with a zeal like theirs, that shall alike harness us for the coming battle!—N. V. HULL, in *Sabbath Recorder*.

#### Love and Law.

THE religious tendency of this age is to belittle the law as a stiff, galling yoke of bondage, fit only for the childhood of the race; but to exalt love as infinitely above law, to make it the measure and rule of everything. The result is a sickly sentimentalism, a lowering down of morals which is terrible to contemplate. It is, therefore, refreshing to hear from so high a source such sound words as the following. I find the article in the *Examiner and Chronicle*:—

"The Baccalaureate Sermon of President McCosh at Princeton College, June 27, was a timely discourse on 'The Royal Law of Love; or Love in relation to Law and God.' The texts were: 'Love is the fulfilling of the law' (Rom. 13:10); 'If ye fulfill the royal law according to the scripture, Thou shalt love thy neighbor as thyself, ye do well' (James 2:8). In these passages, said he, there is reference to three things—to love, to law, and a king. I see before me an arch set upon earth, and spanning

the heavens; the one side is law, the other side is love, and the keystone binding and crowning the whole is God. Our theme is the royal law of love. Let us first contemplate love and law separately, and then in their combination in God.

#### "THE LAW.

"Of law, he said:—

"Law is in the nature of God from all eternity, and is the instrument of his government; it was inscribed on the nature of man when he was created; it was graven by God's own finger on the granite blocks of Sinai; it was spoken in gentle and attractive tones by our Lord in the sermon on the mount, and it is written by God's own Spirit as a new commandment on the hearts of God's people. It goes with man wherever he goes, to tell him, if he is prepared to listen to it, what is right and what is wrong, and in the end to punish him if he refuses to obey.

"That law has been broken, but is still binding. When Moses came down from the mount with the two tables, he threw them from him and broke them when he witnessed the wickedness of the children of Israel. But he had just to re-ascend to the mount and have them written again by God's own finger, which thing may be unto us for an allegory. Man has broken God's law; but that law retains all its claims, and ever renews them. The law is embodied in the gospel. Christ came not to destroy the law, but to fulfill. The gospel, wherever it goes, carries within it the law fulfilled by Christ, the law still binding on his followers.

"The law has two marked features. (1.) It is imperative. It speaks as one having authority; it speaks in the name of God. It says, 'Thou shalt do this, thou shalt not do that.' 'The Categorical Imperative' was the designation given to it by the great German metaphysician. Its function is not to tell us what is, but what ought to be. All its affirmations are commands; all its negations are prohibitions. It has rewards, rich and numerous, for those who obey it. It has penalties, certain and terrible, for those who transgress it. God has a vicegerent to sustain it, in the conscience, 'which shows the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the meanwhile accusing, or else excusing, one another.' There is a witness within which constrains us to acknowledge its right to obedience. (2.) It is determinative. It is categorical; it has its definite requirements which it cannot forego, and will not lower. 'Guilty or not guilty' are the alternatives it proposes. It admits of no middle course or compromise; it accepts of no excuse; it will not listen to any plea of extenuation.

#### "RELATION OF LOVE AND LAW.

"The planet is held in its sphere by two influences; one impelling, the other staying it. So it is with mortal beings; they are drawn by love, but it is love regulated by law. It is well that the earth should have an attraction toward the sun, without which it would wander into an outer region of coldness, darkness, and destruction; but were there no restraining power, it would be drawn into the sun's atmosphere, and be consumed by his heat. In like manner, moral excellence implies of necessity these two things, love and law; the one to attract, the other to guide in the right path.

"It is not easy to embody in human conceptions, and to express in human language, the relation of law and love. We know that the two are closely connected. Their connection is in God, the source of both. Even as God is the origin of all other things, of nature, of force, of matter, of mind, so is he also the origin of love and law. All these streams, if we follow them up sufficiently far, carry us to the Fountain. Love is the refreshing water; the law is the channel for it to flow in; and the spring is in the bosom of God. Let us love one another, for love is of God. Charity is the highest of all the graces: 'And now abideth these three, faith, hope, and charity; but the greatest of these is charity.' But then charity never tries to set itself above law; if it did so, it might work only mischief. 'Love is the fulfilling of the law.' Love takes the form of a commandment. When asked by the lawyer, 'Which is the great commandment in the law?' Jesus said unto him, 'Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets.' Thus indissolubly are charity and commandment joined in Scripture. It is love that makes us like unto God, who is love; but the love of God is a love regulated by eternal justice.

"What therefore God hath joined together, let not man put asunder.' There is no propriety in drawing invidious comparisons as to the relative importance of the two. It might be argued that law is the higher, for it commands love, says when it is to flow, and where it is to stay. But then love is the very end for which the law exists; the end of the commandment is charity. Law without love is a mere form without life; love without law is a life without a body in which to reside. Law without love is a channel without a stream; love without law may be a stream bursting forth and spreading destruction. Let the two revolve around each other like binary stars, each with its own color, the one the compliment of the other. Let righteousness stand forever on the pedestal on which he has been set up, with his high look and unbending mien the master and the guardian; and ever beside him, beneath him, and leaning upon him, yet beautiful and graceful as he, let there be seen love, with smiles upon her face and gifts in her hands.

#### "NOT TO BE SEPARATED.

"I believe they were never separated till sin appeared. Alas, that seducer and corrupter has severed them! There has arisen a stern doctrine, which has no tenderness; whose gaze is as unmoved and unmovable as that of the Egyptian sphinx, looking out from its desert of sand. If there be theologians still dwelling in a cold palace of ice, I recommend them to let the beams of the Sun of Righteousness shine upon it and thaw it. But the defect I am now speaking of belongs rather to the seventeenth than the nineteenth century. We are now more in danger of a sentimental and a simpering faith, acting the part of a Delilah, professing love to the man who boasts that he is strong, only in the end to show how weak he is, and to consign him to blindness and darkness. Let us have charity, they say; but charity without principle to guide it may distribute its gifts very indiscriminately and injuriously. Let us have fire, they insist; but we cannot have fire without fuel to feed it, and fire cannot be allowed to burn and consume in every place and as it pleases. While the sun has a photosphere to radiate its beneficent influence, it has also a solid body to keep up the supply of heat and light. There should be a vessel to contain the pleasant incense that we offer, otherwise it will soon dissipate into insanity.

#### "LOVE WITHOUT LAW.

"It is true that there have been men who have preached or practiced a Pharisaic morality; that is, a law without love. A law has been set forth and enforced which is not the law of love, and has driven men away from God, who is love, and from the gospel, which is essentially a message of reconciliation from God to sinful men. The terrors of the law have been used, not as by Paul to persuade men, but to tempt or drive them to rebellion or resistance. In ages past, law has been used lawlessly by monarchs and by masters. But in the present day, the tendency seems all the other way. If some preachers, in ages gone by, preached hell and damnation instead of Christ, it is possible that some in these times are so relaxed by a weak charity that they have not the courage or faithfulness to bid men flee from the wrath to come. If there have been preachers in certain ages who insisted on nothing but stern duty, there are not a few in our day who recommend love without the due restraints of law, who are tampering with the marriage relation, lowering the sacredness of wedlock, and allowing such liberty of divorce as is fitted to break up the family, which, I may remark, is the only means of securing proper moral culture, and training the rising generation to virtue. More evil may arise from lawless love, which is fascinating, than from hatred, which is repulsive. So we have no intention of changing the truths of God's word, on the miserable pretense of making them softer and more lovable than God has made them in his word.

#### "THE FRUITS OF SUCH TEACHING.

"It is a profound saying of one of the brothers Hare: 'To form a correct judgment concerning the tendency of any doctrine, we should rather look at the forms it bears in the disciples than in the teacher. For he only made it; they are made by it.' We may now see the kind of characters that are made in this school of love and humanity. There was first a turning away from the old doctrine, and this has been followed by a turning away from the old morality."

The reform introduced by the third angel's message touching the law of God exactly meets the needs of this generation. Every year makes this more apparent. D. M. CANRIGHT.

## DAILY WORK.

IN the name of God advancing,  
Sow thy seed at morning light;  
Cheerily the furrows turning,  
Labor on with all thy might.  
Look not to the far-off future,  
Do the work which nearest lies;  
Sow thou must before thou reapest,  
Rest at last is labor's prize.

Standing still is dangerous ever,  
Toil is meant for Christians now;  
Let there be, when evening cometh,  
Honest sweat upon thy brow;  
And the Master shall come, smiling,  
When work stops, at set of sun,  
Saying, as he pays his wages,  
"Good and faithful man, well done."  
—Sel.

## Progress of the Cause.

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

## Michigan.

SINCE my last report, I have had the privilege of attending our good camp-meeting near Battle Creek. This was indeed an excellent, as well as an important, meeting. I trust that its influence will not be soon lost upon myself. But abler pens have reported this meeting, so I will say no more. After returning from the camp-meeting, I spent the following Sabbath and first-day with the church in Jefferson. I found them of good courage in the Lord, and growing in the truth. Our meetings were interesting, and, I think, very profitable. At the Sabbath meeting, six of the youth came forward for prayers. The tender, melting Spirit of God was present. What is a more beautiful sight, and one that occasions greater rejoicing, than to see the youth turning to the Lord? We know, too, that it occasions joy among the angels in Heaven.

After forenoon service on first-day, we repaired to the beautiful Bird Lake, where six followed their Lord in baptism. This was the sixth time since June 6 that we had gathered on the same spot to administer the solemn rite of baptism. The very place seemed invested with sacredness. Here forty-two precious souls have found a grave in the baptismal waters, and we hope, and sincerely pray, that they all may walk in newness of life till Jesus comes to change this vile body, and fashion it like unto his glorious body.

The church in Jefferson now numbers forty-one members, and we feel quite sure that if these walk circumspectly and humbly before God, they will receive additions to their numbers of such as shall be saved. Work upon the meeting-house is begun, and we hope that it may be completed before cold weather. It is our judgment that another course of lectures immediately following the dedication would prove a great blessing to the cause of God in Jefferson. May the Lord direct.

To the dear brethren and sisters in Jefferson I would say, Have fervent charity among yourselves, and love one another with pure hearts fervently. I know you love one another very much, but I greatly desire that your love may abound more and more.  
H. A. ST. JOHN.

Fostoria, Ohio, Aug. 28, 1875.

## Flint, Mich.

THE tent is again pitched in this city, and in the best location that can be found—one easy of access to all. The interest, apparently, has not abated. The meetings on the Sabbath while the tent was at the Battle Creek Camp-meeting were held at the house of Bro Newbury, and were, on each occasion, well attended. The work with many seems to be permanent, and quite a number of new converts have decided in favor of the truth.

Although the tent enterprise is much talked about, we have been unable to stir the masses of church communicants. This is owing in a great measure to the influence of their ministers, who keep the people away. We have often heard the remark that those are found at our meetings who are seldom seen inside of a church. Many of these have been benefited, and some converted. As the Catholic church has forbidden its ministers or people to talk or preach about future events as brought to view by the prophets, so the Protestant ministry to-day, as a rule, hate the proclamation that Christ is coming to judge the world, though it is based on the sure word of prophecy.

We expect to have service three times on each Sabbath while the tent is stand-

ing, and we earnestly invite the co-operation of surrounding churches to move this work onward. Those who have the tract and missionary work at heart would find here a promising field of operations. For any colporteurs who can come recommended by their respective churches and spend a few days in this city in distributing tracts, we will extend a hearty welcome, and will see that they are properly cared for. There could be no better time for a general move in this direction than now, and we earnestly request that this proposition shall be quickly considered, as there is no time to lose. It is possible that every family in this city who will read may be supplied with something on the present truth, and thus do away with no little feeling against us. We would suggest that perhaps the only tract that Catholics would accept is the "Sufferings of Christ;" others would not be so difficult to approach.

There are many Germans in the city. One family has fully embraced the truth. The head of this family was for some time a colporteur for the American Tract Society, and since coming into the truth has translated "Which Day," &c., into the German language, and is anxious for his countrymen.

There are more than ten thousand people in this place, and who knows but many souls will receive the truth at our coming camp-meeting? May God, in his mercy, give us wisdom and energy in the work.  
D. H. LAMSON,  
E. R. JONES.

## Indian Lake.

OUR quarterly meeting held at the above place, Aug. 21, 22, 1875, was a feast of fat things to all who attended it. And although it was only a district meeting, it proved to be one of considerable importance to the cause of present truth in Northern New York. Some new members joined the Tract and Missionary Society; five united with the church; six were baptized, and several arose for prayers during the meeting. The Lord has quite a large number of true children in Warren and Hamilton Counties, who were converted to the present truth under the faithful labors of Eld. S. B. Whitney, whom they miss very much since he left Chester.

We were told an incident, the result of scattering tracts, by one of our missionary workers near Indian Lake, which I think will be interesting to the readers of our paper, and I will mention it in this connection. A young man became converted to God in one of the Western Territories, and, I think, joined some popular church. Having a desire to save a brother who lives in Hamilton Co. (a Sabbath-keeper), he came East and went into the lumber woods to work. He there received tracts and other reading matter which opened his eyes and heart to the third angel's message. He declared in the presence of his companions and employer that he would work no more on the seventh day, and has now returned to the West to engage in the work of spreading the truth in a new country. He has recently written to Bro. Payne of his success in spreading the light, which is cheering indeed. Let us all engage with renewed zeal in the missionary work.  
JACOB WILBUR.

## Watseka, Ill.

WE took down our tent at Watseka on Monday, Aug. 23, after a stay of seven weeks and four days. The opposition was determined and bitter, but the truth has gained a decided victory. To the Lord belongs all the praise. Thirty-two have taken their stand upon the commandments of God and the faith of Jesus, and we have strong hopes for quite a number of others. We obtained eleven subscribers for the REVIEW, and two for the Instructor, and sold about seventy dollars' worth of books.

As there are several places where they need help, and as the interest here must be followed up, we decided it would be better to take down the tent and establish those already interested, and visit some places where there are persons anxiously waiting for baptism, than to undertake to awaken a new interest to the neglect of the work already commenced.

We expect to spend Sabbath and first-day, the 28th and 29th, at Beaverville; Sept. 4 and 5, at Watseka, and then to look after matters in the churches in other places where such work is needed.

R. F. ANDREWS.

Watseka, Aug. 26, 1875.

## Northern Iowa Tent.

OUR meetings are now closed in Hardin. We have given forty-five discourses and held nine other meetings. Fourteen decided to keep the Sabbath according to the commandment. Many others were almost persuaded. Five were keeping the Sabbath before we came to Hardin, making a company of nineteen in all. If these would all be steadfast in the truth we feel sure the Lord would add to their numbers, but some are hesitating and fearful.

The tent is now pitched in Monona, six miles from Hardin. Dear brethren, pray for us as we go forth to battle for the truth against the powers of darkness. Our address, till further notice, will be Monona, Clayton Co., Iowa.

C. A. WASHBURN,  
F. A. BARLOW.

## Report from Germany.

JULY 21, I wrote a letter for the REVIEW. My design was to make a general statement of the reasons which caused my long silence, and to humble myself. At the same time I spoke of my coming to Prussia. To-day I wish to report in regard to my labor and experience here.

I enjoyed the great privilege of accompanying our beloved brother, J. N. Andrews, to this country. The solemn truths he spoke found a response in my heart. The way being opened for lecturing, Eld. Andrews closed his arduous and faithful labors here for the time, and returned to Switzerland. By his coming, and by the plain and pointed truths he taught here, he won the hearts of many. And still they remember him with much love.

After his return, I had none to go before me, but was obliged to fight the battle alone. Hilden, a town on the right of the Rhine near Dusseldorf, was my first place of public labor in this country. One-half of its population are Protestants; the other half are Catholics. I met much opposition and great indifference. The first was caused by those who think themselves to be Christians or children of God. The enemy tried with his might to keep people away, and to disturb us in the lectures, by his agents. The congregation ranged from ten to seventy persons; thus appearances were not very encouraging. However, I tried to labor on and to go through. I constantly sought the Lord for help, and for the guidance of his Spirit; and several times I bowed before him, pleading with tears for benighted souls. I labored also privately by visiting from house to house. Although the attention was in general good, although the Spirit of God was moving on the hearts of those who listened to the word, and although many tears were shed when feeling the importance of the truth, the success is small. It is true, the few brethren there were greatly benefited; two new converts took a stand with them; and the Lord did much for me there. The blessings I enjoyed were such as I never knew before. I feasted on the precious truths rejected by very many. And often I could but weep in view of all the Lord was doing for me. He gave me much of his sweet peace, and kept near to me. Blessed be his holy name!

Each Sabbath day, and several times during the week, I met with the brethren at some place, especially at Vohwinkel, to hold meetings. Nearly every Sabbath I had to speak three times. The subjects on which I spoke were partly doctrinal and partly practical, so as to best help the friends, and to bring the truth before those who were attending our meetings from outside. These meetings were most solemn, and the influence of the Spirit of God was felt. Several times all who were present wept. The truth found a deeper place in the hearts of the brethren here, and, being thankful for the light they have received, they try to walk in it. I also visited from house to house in this place and vicinity, among friends as well as outsiders.

Although I encountered great difficulties, and although I had to contend with Satan in an unexpected way, the truth is gaining ground. At this place two have lately decided to keep all of God's commandments and the faith of Jesus.

The first of August I commenced a course of lectures in the city of Solinger. This is a new field of labor, and one in which there is not one Sabbath-keeper to be found. Solinger is an old city of 16,000 inhabitants. About three-fourths of the people belong to different Protestant churches, and nearly all of the remaining one-fourth are Catholics. There is also a synagogue. The main trade of the population is cutlery. Solinger is a city on a

branch of the Berg. Mark railway, between Deutz (Cologne) and Elberfeld. The lecture-room is a hall in a second class hotel on one of the principal streets of the city. I gave my first lecture there, Aug. 1. About three hundred very attentive listeners were present. God's Spirit was felt. Many were moved to tears. And the news is spreading favorably through the city and vicinity. God alone be praised.

I hope that some may be reached and led to obey the truth. May the Lord help; and may I be guided by his Spirit. Dear brethren, pray for me.

The brethren here send their fraternal greeting and Christian love to the dear brethren in America. They hail with joy the good news, and feel thankful for the great interest you take in them as manifested through the dear weekly visitant, the REVIEW.

Yours with much love,

J. BERTZENBERGER.

Vohwinkel, near Elberfeld, Prussia, Aug. 5, 1875.

## North Pacific Mission.

THE result of our effort with the tent at Dayton has been good for so small a place. Sixteen have signed the covenant to keep all the commandments of God and the faith of Jesus. They have meetings every Sabbath.

When I closed the tent-meeting there, I stated that I designed going immediately to the Willamette Valley. As soon as this was known, the Rev. Mr. Chamberlain, of Walla Walla, was sent for to give the "other side" of the Sabbath question. Accordingly an appointment was given out for him. My wife being sick, we did not go down to Western Oregon as we designed, and I immediately made arrangements to reply to him at Dayton. The Methodists freely opened their meeting-house to him, but refused it to us. The result has been to secure us many friends, while they have wounded their own cause. The Baptists also have made a small effort against us; but the people in Dayton have read their Bibles too much lately to be satisfied with assertions.

Last Friday, the 6th, I went to Dayton again, and held four meetings on Sabbath and first-day, and I found the interest still good. I heard of others who were commencing to keep the Sabbath, but they have not yet identified themselves with us. The work is not done there yet.

The way has been opened, and a very urgent call made, for me to hold a series of meetings in the Grand Round Valley. This valley lies on the east side of the Blue Mountains, about sixty miles south-east of Walla Walla. A wealthy, influential man of that place came to see me expressly to have me go there. He owns a meeting-house in one place, and the old Court House in La Grande, and he said both of these houses were open to me as long as I might wish to hold meetings. I begin to think that it was on account of these two circumstances, the work at Dayton and the opening in the Grand Round Valley, that the Lord hedged up the way, and hindered me from going to the Willamette Valley by my wife's sickness. She is getting better now, and I am in hopes soon to be out in the field at work again. The Lord is good to us, and we have some precious seasons waiting before him in prayer. We believe he is leading us.

Our post-office address is still Walla Walla, Wash. Ter.—I. D. VAN HORN, in *Signs of the Times*.

## A Warning Voice in Denmark.

[The following from *Advent Tidende*, we translate for the REVIEW, thinking it may be of interest to its readers. It is another evidence that the Lord is in this work, and that he is working upon the hearts of the people.  
A. B. O.]

"Den Danske Pioner [a Danish political paper published in Omaha, Neb.] states that Pastor Frandberg has severed his connection with the State church in Denmark, and that he is now proclaiming before the people the soon coming of Christ and the end of the world. He held a grove-meeting, June 27, this year, at Bornholm. He had called the attention of the people beforehand, through the papers, to the texts in Daniel, Joel, and the Revelation, touching these points. And when the time for the meeting came, about two thousand persons gathered together to hear him. He tried to convince his hearers that there is a probability that the day of the Lord will come in the present generation. He has many followers, and his sermons make a deep impression."

Letter from a Veteran.

DEAR BRETHREN AND SISTERS IN CHRIST: In feeble health and with trembling hand I write. I have been sick now nearly two months with neuralgia, rheumatism, and old age. I am a little over eighty. My wife and self are alone here. There are none of like precious faith within twelve miles of us. We would like, if their should be any of our brethren passing through this section, to have them give us a call, and they will receive our thanks. We cannot get out far from home to attend meetings; we are too old; but, thank the Lord, we have two weekly messengers, the REVIEW and the Signs. The REVIEW I have taken twenty-three years, and I want its weekly visits while I live. I thank God for the privilege of reading its pages. It does not wear out; it is ever new; and why not? It is God's truth and will stand forever. Let us ever be found keeping all the commandments of God and the faith of Jesus. If we are found so doing we shall have right to the tree of life. May it be our happy lot.

Yours in love of the truth,  
JONATHAN CHASE.

Among the French in Illinois.

SINCE my return from the General Conference, I have labored to the best of my ability to get things in such a shape that I might leave Illinois to carry the message to the French in other fields, and I am thankful that I am able to report a good measure of success. I have visited most of the brethren and sisters in St. Anne, Kankakee, Papineau, and L'Érable. In L'Érable the Lord gave us one good family of France French, and in Papineau a sister decided to keep the commandments. Thus these two fields are opened for further missionary labors by the most experienced of our French brethren and sisters.

A week ago last Sabbath we attended to the ordinances at St. Anne. It was a precious season. The new converts took hold with all the readiness, ease, and freedom of older brethren. We completed the organization of the church by ordaining an elder and a deacon.

Last Sabbath (yesterday) we had a general rally of our French brethren and sisters and of our American brethren of Kankakee. The meeting was held in the Congregationalist church of Kankakee city, which was pretty well filled with Sabbath-keepers, all of whom have embraced present truth within a little more than a year. At the close of the forenoon meeting, four more of the French were baptized, and at the close of the Sabbath, nearly all the French and American brethren and sisters united in attending to the other ordinances of the Lord's house. It was another profitable season. As the meeting was held in a private house, which was filled to overflowing, we were reminded of the need of a house of worship, at least for our quarterly meetings.

A Bible-class and Sabbath-school were organized for the France French brethren of Kankakee. Systematic Benevolence was organized for these French brethren to the amount of \$95.00; a leader was appointed; and monthly and quarterly meetings were established, and sixteen dollars' worth of our different kinds of French pamphlets and tracts were taken and paid for. Two-thirds of these will soon be read in France. Our French brethren at St. Anne had taken a good supply of our French works the week before.

This morning, as we were arranging church records and s. b. book at Bro. Pottinger's, a dear French brother and sister, who had looked cautiously at the subject of baptism, came in from a neighborhood six miles distant asking us to baptize them. About ten of us went to the nearest point of Kankakee River, and this brother and sister were buried with the dear Saviour in the likeness of his death and raised in the likeness of his resurrection. I believe that all of our French brethren but three have now been immersed, and we expect that Bro. R. F. Andrews will baptize these soon.

D. T. BOURDEAU.  
Kankakee, Ill., Aug. 19, 1875.

More Light Wanted.

By reading the REVIEW and comparing its teachings with the Bible, I find the evidence sufficient to convince any candid mind that the leading doctrines taught by the Seventh-day Adventists are the sacred truths of the Bible. My soul is nearly overwhelmed at the thought that I have so long lived in violation of the fourth commandment; but the truths

I have learned from this paper have filled me with joy unspeakable.

I would be very glad if some one could come here and preach a few times. I think there might be great good done. I do not want to say too much, but I am anxious for more truth, and I want to have meetings established here.

W. G. MOORE.

Hardin Co., Iowa.

Report of Vt. Conference.

This meeting convened at Essex Junction, Aug. 19, 1875. Opened by prayer by Eld. L. Bean.

Delegates were present from thirteen churches. It was voted to receive the Granville and Warren church into the Conference.

SECOND SESSION.

The second session, Aug. 20, was opened by prayer by Eld. A. S. Hutchins.

Preaching brethren from abroad were invited to take part in the deliberations. Reports from preachers were called for, and were received from Elders A. S. Hutchins, A. C. Bourdeau, D. T. Bourdeau, L. Bean, and D. T. Evans; and a letter was read from Eld. N. Orcutt.

Voted, That the several committees be appointed by the Chair.

The Chair appointed C. P. Whitford, C. F. Worthin, and W. Harris, a Committee on Nominations; and D. M. Canright, A. S. Hutchins, and A. C. Bourdeau, on Resolutions.

THIRD SESSION.

Aug. 22, after prayer by Eld. A. C. Bourdeau, the Chair appointed a Committee of three upon Credentials, and the following Auditing Committee, C. P. Whitford, H. P. Gould, M. Gould, J. Barrows, W. Harris, and C. F. Worthin.

Bro. White then made some remarks upon the extent of the work, and no reports being ready, the Conference adjourned.

FOURTH SESSION.

Opened by prayer by Eld. D. M. Canright.

The report of the Nominating Committee was read, which was as follows: President, Eld. A. S. Hutchins; Secretary, C. W. Stone; Treasurer, M. V. Cross; Executive Committee, Lewis Bean, T. H. Purdon; Camp-meeting Committee, H. W. Barrows, Moses Kellogg, E. R. Bancroft. The nominees were elected.

TREASURER'S REPORT.

Amount on hand at commencement of the year,	\$ 873.60
Received during the year,	1049.80
Total,	\$1423.42
Paid out during the year,	\$ 258.22
Balance on hand,	1165.20
Total,	\$1423.42

This report was given before paying the ministers for the present year.

FIFTH SESSION.

Prayer by Eld. A. C. Bourdeau.

Conference voted to renew the credentials of A. S. Hutchins, N. Orcutt, A. C. Bourdeau, D. T. Bourdeau, and L. Bean. A license was given to H. W. Jackman.

Voted, To donate \$150.00 to the General Conference.

Several resolutions were passed which will be reported as soon as the copy is furnished. By mistake it was not handed to the Secretary.

A. S. HUTCHINS, Pres.

C. W. STONE, Sec.

Report of the Annual Meeting of the Mich. T. & M. Society.

The fourth annual meeting of the Michigan Tract and Missionary Society was held at Battle Creek in connection with the camp-meeting, Aug. 16, 1875.

After the usual opening exercises the secretary's report was read, which showed the following:—

Increase of membership, 54; total membership, 1149; number of families visited, 2608; number of letters written, 501; number of periodicals distributed, 2674; number of pages of tracts and pamphlets loaned and given away, 661,683; number of pages of bound books placed in public libraries, 9696; total number of pages distributed 671,329; number of new subscribers obtained for the REVIEW, 129; for the Instructor, 134; for the Reformer, 1316; for the Voice of Truth, 3231; total number of subscribers obtained for periodicals, 4810.

In connection with this report, the treasurer's report was also read, showing that there was in the treasury at the commence-

ment of the year \$1974.51. Received during the year, \$2514.67; paid out \$5191.59; leaving a deficit of \$702.41.

Following the reading of reports, it was moved and supported, that the President appoint a Nominating Committee for the election of officers for the ensuing year. E. R. Jones, J. H. Kellogg, J. M. Baker, were appointed such committee. The committee reported the following persons as officers: President, E. H. Root; Vice-President, I. A. Olmstead; Secretary, Mrs. S. H. Lane; Treasurer, Miss Freddie House. Directors, District No. 1, S. D. Salisbury; No. 2, Robert Sawyer; No. 3, I. A. Olmstead; No. 4, A. H. Hilliard (deceased); No. 5, J. C. Wicks; No. 6, J. Fargo; No. 7, Franklin Squire; No. 8, H. S. Guilford; No. 9, E. G. Doud; No. 10, Wm. Potter; No. 11, Alex. Carpenter; No. 12, John Trotman.

By vote, the above persons were unanimously elected.

Bro. Haskell then made remarks in regard to the small increase of members during the year, and urged the people to make an effort to get others to join the Society, by first awakening an interest in their own hearts, and by feeling the importance and burden of the work. With this spirit they could induce others to join in it.

Bro. White followed with a short explanation of the manner in which the Tract Society first arose among our people, showing that before its organization his mind had been burdened with it; also, that the Spirit of the Lord had shown when the cause was in its infancy that measures in this direction for the spread of the truth should be taken. He appealed to the people to become familiar with their neighbors, sowing the seeds of truth carefully and judiciously, handing out our periodicals and tracts in a manner to reach the heart, re-canvassing the ground gone over, finding where there is, and where there is not, an interest and cautiously acting in reference to it.

At the close of these remarks, on motion the following resolution was adopted:—

Resolved, That we recommend that those who have canvassed for the Voice and Health Reformer re-canvass, to learn the interest of those receiving these papers, and to see that none are sent to persons not interested in reading them.

It was then voted to adjourn.

E. H. ROOT, Pres.

MARY GASKILL, Sec.

T. & M. Quarterly Meeting at Caloma, Iowa.

ACCORDING to appointment in the REVIEW, the quarterly meeting for Dist. No. 5, Iowa and Neb. T. & M. Society was held at Caloma, Aug. 21, 22. All our churches were liberally represented, and, notwithstanding the discouragements some of our brethren have felt in regard to attending these meetings, all felt that this had been a profitable occasion, and that they were amply repaid for taking the trouble to attend. On Sabbath, Bro. J. H. Morrison gave us two good discourses. In the forenoon, the house was crowded to its utmost capacity with attentive hearers, many of our neighbors being present. Text, Jer. 4:3. We look forward here to better times, as we feel the need of breaking up the fallow ground of our hearts and getting into a place where the blessing of the Lord can at all times rest upon us.

At this meeting it was decided to hold monthly meetings at Knoxville, Sandyville, Monroe, and Caloma, alternately; and that a committee be appointed each month to conduct the meetings. We believe these meetings will prove beneficial to us if we come with the love of God in our hearts, fully resolved to do our whole duty in the fear of the Lord.

Brethren, let us pray that the blessing of God may attend us at our next meeting, to be held at Sandyville the first Sabbath in October.

ALFRED MCNEILL.  
Aug. 25, 1875.

Ninth Annual Meeting of the Health Reform Institute.

The stockholders of the Health Reform Institute met, according to appointment, upon the camp-ground of the Seventh-day Adventists, Aug. 13, 1875, at 9 A. M.

After the opening of the meeting with prayer by Eld. S. N. Haskell, the roll was called to ascertain the number of voters present. It was found that a majority of the stock was represented by the holders of stock and proxy certificates.

The following report was then presented by the auditor:—

AUDITOR'S REPORT,  
Showing the financial workings of the Institute for the year commencing, Aug. 1, 1874, and ending Aug. 5, 1875.

RECEIVED.	
From Patients,	\$12,484.01
On Incidental Sales,	1605.14
On Shares,	75.00
On Donations,	270.00
On Accounts,	378.11
Due from Patients on acc't,	3941.94
Due on Notes of this Year,	643.94
Due on out standing acc't,	659.69
Total,	\$20,057.83

EXPENDITURES.	
Invoice of Aug. 1874,	\$2306.00
For Labor Indoors,	4403.96
For Labor Outside,	614.62
Stock Refunded,	1822.00
Provisions, Furniture, Wood and Incidentals,	7908.04
For Stock,	3500.00
Due Help,	958.89
Due on Patients' Deposits,	698.18
Ten per cent interest on \$7456.75 worth of furniture for wear,	745.67
For Instruments and Books,	143.00
Total,	\$23,149.86

Making, less invoice of Provisions, Of Wood, Of Books and Syringes,	\$517.00, 928.00, 50.00
Total,	\$1490.00
Total,	\$21,659.86

Leaving excess of Expenditures, Cash on hand,	\$1602.03, 642.01
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EXHIBIT OF INCREASE DURING YEAR.

Received from Patients, Due from Patients on acc't, Accounts Due on Book, Received on Sales, Paid on Labor of last Year,	\$12,484.01, 4585.98, 1087.80, 1605.14, 513.41
Total,	\$20,286.34

Expenditures for Labor, For Wood, Provisions, &c., Due Help, Bal. of Invoice last year over this,	5013.58, 7908.04, 958.89, 1316.00
Total,	\$15,196.01

\$5040.33

I hereby certify that I have examined the Business Records of the Health Reform Institute for the past year and find that they have been faithfully kept, and that the above is a correct exhibit of Receipts, Expenditures, and increase of the past year.

S. BROWNSBERGER, Auditor.

On motion, the above report was accepted.

On motion, the Chair was empowered to appoint a Nominating Committee. The persons appointed were E. H. Root, J. Fargo, and J. F. Carman.

Adjourned to call of the Chair.

SECOND SESSION.

Pursuant to call of the chairman, the stockholders met again, Aug. 13, at 5 P. M. Meeting opened with prayer by Eld. S. N. Haskell.

The report of the Committee on Nominations being called for, they recommended the following persons, by their report, as candidates for the Board of Directors for the ensuing year: U. Smith, S. Brownsberger, B. Salisbury, W. K. Loughborough, E. R. Jones, W. C. Sisley, and J. H. Kellogg.

The balloting for nominations resulted in the unanimous nomination of the above-named persons, who were then unanimously elected by acclamation.

The meeting then adjourned sine die.

JAMES WHITE, Pres.

J. H. KELLOGG, Sec.

REMEMBER that when Christ took our nature upon him, he went through every stage of human life, to show us our peculiar duties in each. One of the only two things recorded of him before he arrived at manhood is his dutiful regard to his parents: "He went down to Nazareth, and was subject to them."

Obituary Notices.

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

DIED, of tuberculous consumption, at her home in Durand, Ill., Aug. 9, 1875, sister Lizzie L. Chesbro, wife of I. H. Chesbro and daughter of George White, aged twenty-seven years. She gave her heart to God in her youth, and in 1863 embraced the truths of the third angel's message under the labors of Eld. R. F. Andrews. Sister Lizzie was loved by all who knew her. She bore her sickness with Christian fortitude and often spoke of sleeping till Jesus, the Lifegiver, shall come to call her forth. She leaves a large circle of friends, with a husband and three children, to mourn their loss. Funeral services by the writer from 1 Thess. 2:19.

C. W. OLDS.

DIED, Aug. 8, 1875, in Cedar Co., Neb., Louisa Rosabell, infant daughter of S. W. and E. R. Pack, aged thirteen months. She commenced to pine away last January from some cause unknown. The only thing that seemed to trouble her was a cough.

A lovely infant sleeps in death—

How beautiful and fair!  
Yes, even now, though void of breath,  
God's impress still is there.

S. W. & E. R. PACK.

The Review and Herald.

Battle Creek, Mich., Fifth-day, Sept. 9, 1875.

The Camp-Meetings.

MICHIGAN, at FLINT, Sept. 16-21, 1875. CALIFORNIA, " " 23-30, " OHIO, " " Sept. 30-Oct. 5, " INDIANA, " " Oct. 7-12, "

Disintegrating.

WE learn that Wm. L. Himes, long connected with the Advent Christian Times of Chicago, and latterly pastor of the first-day Adventist church of Castleton, Vermont, has severed his connection with the Adventists and joined the Protestant Episcopal church.

There is in this fact food for thought. Why this large and continual defection from the ranks of that people, on the part of its leaders? Is it not evident that the power, vitality, and gathering influence of truth has departed from that body?

And while this disintegrating process is going on among the first-day Adventists, Seventh-day Adventists are increasing and growing in numbers, strength, harmony, and love. Who cannot see the significance of this fact?

IN a business card from Bro. Waggoner, received at the Office, he says:—

"Meetings progressing; the interest is pretty good. We hope for some good results. The trade winds are subsiding some. Am rather severely afflicted with rheumatism, but in good spirits."

To the Friends in Northern Michigan.

DEAR BRETHREN AND SISTERS: If the Lord will, I shall attend your camp-meeting next week, at Flint. I have a great desire to see once more those among whom I labored in years past.

To the President of the Minn. Conference.

WILL you please give me information relative to good openings for labor among the French in your State? I consider good openings such places as contain a goodly number of French inhabitants who could not be reached by our American preachers.

Indiana Camp-Meeting.

THIS meeting will be held Oct. 7 to 13, 1875, at Bunker Hill, Miami Co., within one-half mile of the depots of the Indianapolis, Peru & Chicago R. R., and the Pan Handle R. R.

WE confidently expect to see all the friends of the cause in this State at this yearly gathering of our people, and though we shall not have the benefit of the labors of Bro. and Sr. White, which we deeply regret, we expect that God will meet with us.

Come, brethren and sisters, and bring your children and friends, and God will meet with us and convert their souls. As the fruit of this effort you may see your dear ones in the kingdom of Heaven, where they will eternally thank you for the sacrifice you made for them.

has promised to meet with us at these yearly gatherings, and we know that he will not fail on his part. This may be the last opportunity that many of us will have on earth of uniting our voices in praise to our Heavenly Father.

The Indiana Conference and the Tract and Missionary Society will hold their annual sessions in connection with this meeting. Let all the churches see that their delegates are duly elected and furnished with credentials and church reports; and let the T. & M. societies have their reports ready, that there may be as little time spent in these business meetings as possible.

CONFERENCE COMMITTEE.

Guns and Ironclads.

IT was long ago predicted by men who had a right to speak upon the subject, that no matter how thickly plated might be the sides of a war vessel, the improvements in gunnery would more than keep pace with those in the art of protecting seaworthy ships against the tremendous effect of modern artillery.

MATHEMATICS may be an exact science, but all who deal in its problems cannot be exact.

Several at the late American Association in Detroit indulged in calculations as to the time it has taken the Niagara river to cut its channel from Queenstown to the present falls. Their estimates vary all the way from 20,000 years up to 200,000.

Note.

PERSONS going to camp-meeting on the Gulf Railroad will stop at Pleasanton, where teams will be in readiness to take them to Mound City, seven miles to the camp-ground.

Notice.

THE clerks of all the churches and scattered companies in Ohio will please report in full to the secretary, A. A. Hutchins, Clyde, Sandusky Co., Ohio.

Wanted.

A HOME for an orphan girl in the tenth year of her age. The child loves the truth, and is a strict little health reformer. It is her wish to find a home among God's people.

Appointments.

And as ye go, preach, saying, The Kingdom of He aven is at hand. Services in Chicago, every Sabbath (seventh day), at 269 West Erie St. All Sabbath-keepers spending a Sabbath in Chicago are invited to attend.

The place of meeting for those who observe the seventh day, in Grand Rapids, Mich., is at the residence of H. C. Winslow, No. 407 Fountain Street.

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. September 16-21, 1875.

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.

The Ohio Camp-Meeting.

THIS meeting will be held Sept. 30 to Oct. 5, 1875. The place selected is two miles north of Bowling Green, the same ground upon which it was held last year.

change cars at Tontogany for Bowling Green. The same provision will be made for the accommodation of those who attend the meeting as has been made in the past.

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.

The Ohio Conference.

THE next annual session of the Ohio Conference will be held in connection with the camp-meeting, Sept. 30 to Oct. 5. All the churches and scattered believers are requested to be fully represented at this meeting.

Mo. & Kan. Conference.

THE sixth annual session of the Mo. & Kan. Conference will be held in connection with the camp-meeting, Sept. 9-14, at Mound City, Linn Co., Kan. We hope all the churches in this Conference will be represented at this meeting.

QUARTERLY meeting for the church at Sand Prairie, Wis., will be held at their house of worship, Sept. 25, 26. Meetings will commence with the Sabbath. Bro. John Atkinson will be present. Sister churches are invited.

I WILL meet with the brethren in Emmett at the school-house near Bro. Luke's, Sept. 11, 1875.

QUARTERLY meeting of the Seventh-day Adventist church of Troy, Ashland Co., Ohio, at the house of Harrison Sponser, Sept. 11, 12. Scattered brethren are all invited to attend.

QUARTERLY meeting of Dist. No. 1, Minn. T. & M. Society, at Medford, Minn., in connection with the church quarterly meeting, Sept. 11, 12, 1875.

WE will pitch the Western Iowa Tent in the grove belonging to Bro. C. Hathaway, six miles East of Onawa, Monona Co., Iowa. Meetings to commence October 7, 1875.

QUARTERLY meeting for Newton and Burlington, at Newton, Mich., Sept. 25, 26, 1875. This will be a two-days' meeting.

THE next annual meeting of the Ohio T. & M. Society will be held in connection with the camp-meeting, Sept. 30 to Oct 5. District directors will please report to the secretary in time for this meeting.

MONTHLY meeting for Dist. No. 11, N. Y. & Pa. T. & M. Society, will be held at Randolph the third Sabbath and first-day in September.

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.

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

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.

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.

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.

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

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.

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.

QUARTERLY meetings in Minnesota Conference, as follows:— Corinna, Sept. 11, 12, 1875. Chisago Lake, " 18, 19, " River Falls, " 25, 26, " Maiden Rock, Oct. 2, 3, " Lake City (Tuesday), " 5, " Medford, Sept. 11, 12, " Wells, " 4, 5, " Mankato, " 11, 12, " Blue Earth City, " 18, 19, " Grove Lake, " 4, 5, " Tenhassen, " 11, 12, " West Union, " 11, 12, "

Business Department.

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. My P. O. address will be, for a number of weeks, Big Rapids, Mecosta Co., Mich.

THE address of Levi Turney, agent for "Lyman's Historical Chart," is changed to Gridley, McLeon Co., Ill.

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. W S Salisbury 48-3, Joseph Ball 48-10, A J Rogers 48-9, Sarah Gibbs 48-9, Olive McKean 48-3, E A Poole 48-1, Mrs E S Walker 48-8, Jabez Cowles 48-3, Angelina Cole 48-13, Chas Smith 48-1, L M Ogden 48-7, Wm Hull 48-10, S Simonson 48-13, A B Hutchins 48-1, Mary Cosert 48-1, L Wiswell 48-14, Jabez Medler 48-10, R G Wickwire 48-9, Lyman M Blanden 48-9, L S Bristol 48-9, Rachel H Evans 48-9.

\$1.00 EACH. Elizabeth Carpenter 48-1, Mary Rasmussen 48-9, Calvin S Barber 48-9, Jacob Staff 48-3, David Filloon 47-9, Dennis Sams 47-3, Warren Beebe 47-3, Russel Hoag 47-10, S B Warren 47-1, H A Fortune 47-9, Eleanor Eaton 47-9, Geo McDowell 47-1, Geo Stockinger 47-3, J A Ganiard 47-10, Mrs D F Chase 47-6, S M Ross 47-8, Jens Jorgensen 48-9, O R Brown 48-9, Mrs Mira Bullock 48-9, Sarah Lowell 47-1, Mrs C F Clough 47-9, Jane E Spencer 47-9, R M Lampard 47-12, Samuel Kellogg 47-9, Emily Lewis 48-9, Jacob Miller 47-8, B F Lee 48-8.

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Books Sent by Mail. Ellen C Harle \$1.00, A O Hougen 1.50, Mr L W Spalding 20c, Eld J F Adair 25c, Henry Moore 2.00, Franklin Squire 25c, Sarah M Lowell 10c, Samuel Kone 20c, Solomon Myers 10c, J R Stone 2.16, O R Brown 1.25, L Bean 1.25, Charles Bartlet 75c, L M Ogden 20c, C W Middleton 40c, Mrs J House 1.00, Anna E Young 15c, J V Fassett 25c, J Bisbee 1.50, John Wright 3.00, Mary Cosert 1.00, J J Cowan 4.69, John Roberts 1.00, A M McKinney 2.50, Lydia A Binford 35c, Francois Depas 1.00, Wm Bramble 20c.

Books Sent by Express. W H Rampton, Bronson, Mich. \$4.41, M B Miller, Allen, Hillsdale Co., Mich., 7.05, B F West, Hart, Oceana Co., Mich., 2.10, M Britton, Charles City, Iowa, 5.00, S N Haskell, South Lancaster, Mass., 46.50.

Books Sent by Freight. A O Burrill, Muir, Ionia Co., Mich., \$89.10, Robert Ladlee, Morrison, Ill., 41.50.

S. D. A. E. Society. J P Hunt \$20.00.

Cash Received on Account. James Sawyer \$3.00, Wm Culveyhouse 4.83, L Bean 1.00, S T Belden 32.00, John Atkinson 12.06.

Mich. T. & M. Society. E P Butler Dist No 3, \$3.00, Dist No 3, Joseph Smith 1.00, Dist No 5 — 75c.

Michigan Conference Fund. Cedar Springs (s. b.) \$25.00.

Book Fund. Sabrina Simonson \$10.00, F Denmon & wife 4.00.

Gen. Conf. Fund. "A friend" \$3.50.

Pacific Pub. Association. Mary Hornaday \$23.00.