

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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NEW AND OLD.

That which hath been is now;
The now repeats the long ago.
'T was the old sun of paradise,
Unchanged, we saw this morning rise,
In all its ancient glow.

And that which is to be,
On earth it hath already been;
The future will repeat the past,
And as the first shall be the last—
Ages of sin between.

The loathsome, fatal sin
Of man, it hath been long ago;
Sin's penalty of death and pain
Has held earth in its iron chain
For ages dark of woe.

The wondrous love of God
To man, it hath been long ago;
It is, and it shall be, revealed,
Though long in mystery concealed;
Earth with that love shall glow.

The paradise of God
Hath been, and yet again shall be
In beauty on this famished earth,
When at creation's second birth
Death and the curse shall flee.

Once the first Adam reigned
Ere earth had known the deadly stain;
Soon the last Adam shall appear,
And with his church in glory here
Begin the holy reign.

—Bonar.

General Articles.

THE GIFTS AND OFFICES OF THE HOLY SPIRIT.—NO. 1.

BY ELDER J. H. WAGGONER.

"AND I will pray the Father, and he shall give you another Comforter, that he may abide with you forever." John 14:16, 17.

There is not a subject presented in all the Scriptures which is of greater interest and importance than that of the gospel gifts and manifestations of the Spirit of God. In the words of the above text, it is the *Comforter* to the pilgrim who finds his life one of warfare, and who is told that in the world he shall have tribulation. It is the *Guide* to lead us "into all truth," to aid us to escape from the darkness of this wicked world and to find the light of life. It is the *Sanctifier*, in connection with "belief of the truth," to impress that truth upon our hearts, and to soften our hearts that we may appreciate, and with humble reverence receive, the word of truth. And its influence extends to "the world," to whom it is a *Reprover* of sin.

The subject is a very solemn one; it is not to be approached in a light and irreverent manner. Jesus, the holy Son of God, who claimed divine honors, who said that "all should honor the Son even as they honor the Father," also said:—

"Whosoever speaketh a word against the Son of man, it shall be forgiven him; but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world which is to come." Matt. 12:32.

The solemn importance of these words is increased by the consideration that they were uttered as a rebuke to the Pharisees, who ascribed the works of Christ to the power of Satan instead of to the Spirit of God. They did not speak of the Spirit at all, directly; they even may have felt the most becoming reverence for that Spirit *in name*. But their

condemnation rested in this, that they rejected that which proceeded from the Spirit of God without a patient, careful, submissive, and prayerful consideration of its nature and its claims. How careful, then, should we be in our investigations of this subject, and in our actions in reference to it. For to ascribe the works of Satan to the Spirit of God, is to debase the Spirit, and to exalt the power of the adversary to divine honor. And to ascribe the gift and works of the Spirit of God to Satan, is to blaspheme so as to have no forgiveness forever. May the Spirit itself guide us into all truth, and save us from both deception and presumption.

There is one question which has been much controverted in the theological world upon which we have never presumed to enter. It is that of the personality of the Spirit of God. Prevailing ideas of *person* are very diverse, often crude, and the word is differently understood; so that unity of opinion on this point cannot be expected until all shall be able to define precisely what they mean by the word, or until all shall agree upon one particular sense in which the word shall be used. But as this agreement does not exist, it seems that a discussion of the subject cannot be profitable, especially as it is not a question of direct revelation. We have a right to be positive in our faith and our statements only when the words of Scripture are so direct as to bring the subject within the range of positive proof.

We are not only willing but anxious to leave it just where the word of God leaves it. From it we learn that the Spirit of God is that awful and mysterious power which proceeds from the throne of the universe, and which is the efficient actor in the work of creation and of redemption.

When the earth was just spoken into existence, while yet all was desolate and void, "The Spirit of God moved upon the face of the waters." Gen. 1:2.

The original word for *moved* has the sense of *hovering* or *brooding*, and does not mean moving, merely. It evidently refers to a *process of formation*, by the power of the Spirit of God, which immediately followed the act of creation.

That the same power is active in the work of redemption is largely shown in that the incarnation of the Saviour, his teachings, miracles, and resurrection; the reproving and conviction of sinners; the enlightening, comforting, and sanctifying of believers; and, finally, the resurrection of the just, are all ascribed to the Spirit of God. No tongue can tell—no heart can conceive, how greatly we are indebted for its operations in our behalf.

It is the *representative* of the Saviour during his absence from the church. When Jesus told the disciples he was going to leave them, their hearts were sad. But he gave them a twofold consolation. (1.) He promised to *come again* and receive them unto himself. And from that hour to the day of their death they longed and prayed for his *second advent* to the earth. Being pilgrims yet "in an enemy's land," we pray with them, "Even so, come, Lord Jesus."

(2.) He said he would not leave them as orphans, or comfortless, in this world of tribulation; he would pray the Father, and he would send them another Comforter. And as Christ came in the name of the Father, John 5:43, and therefore represented the Father, inasmuch that they who had seen him had seen the Father, because the Father was in him and did the works which he did, John 14:9, 10, so the Spirit is come in the name of Jesus; verse 26. The Spirit is to us as truly a representative of Christ, as he was of the Father. He that received not Christ received not the Father; 1 John 2:2, 3. Even so, he that hath not the Spirit hath rejected the Son—"he is none of his." Rom. 8:9. And because the Father sends the Spirit in the name of the Son, and the Son purchased the gift for us, it proceeds from both to us, and is called both the Spirit of God and the Spirit of Christ. Compare 1 Pet. 1:10, 11 and 2 Pet. 1:21.

The Spirit is to abide with the disciples of

Christ till his return; for the word *forever* has this extent in the promise. The Saviour lived but a few years upon the earth; his ministry covered a period of only three and a half years. But the presence of the Spirit as a Guide and Comforter shall be during the entire dispensation—the gospel age.

A most important truth is taught in Luke 11. Though the Spirit is to "reprove the world," it does not act as a Comforter and Sanctifier to any unless they voluntarily receive it. Jesus was in the world, and was "the light of the world," but the world rejected the light. But, "to as many as received him, to them gave he power to become the sons of God." John 1:12. And, though the Spirit is sent into the world to abide in the world to fulfill its various offices, Jesus taught us that we should pray for it. The teaching of many in this degenerate age is contrary to this; but to this refers directly the oft-quoted injunction:—

"Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you."

After giving illustrations of the readiness of parents to give needed things to their children, he continued:—

"If ye, then, being evil, know how to give good gifts unto your children, how much more shall your Heavenly Father give the Holy Spirit to them that ask him." Luke 11:9-13.

Therefore, we conclude that if we do not believe the Spirit should be prayed for, or if, for any cause, we neglect to ask for it, we cannot expect to receive it.

But an objection is raised against this truth. It is said, There is danger of being deceived; there are "seducing spirits" in the world; 1 Tim. 4:1; and men are liable to be led by these, while they think they are led by the Spirit of God; and the danger is very great, as Satan transforms himself into an angel of light.

There is much truth in this objection; not only is there danger of being deceived, but thousands are deceived, and led on by the deception to their destruction. And therefore we should be all the more careful in our walk and in our prayers. But let us examine our Saviour's illustrations.

"If a son shall ask bread of any of you that is a father, will he give him a stone? or if he ask a fish will he for a fish give him a serpent? or if he shall ask an egg, will he give him a scorpion?" Verses 11, 12.

Now if a son be so blinded, or his senses so benumbed, that he cannot tell the difference between bread and a stone, or a fish and a serpent, or an egg and a scorpion, then is his case indeed deplorable. And if he is so far from his father, and so little acquainted with him, that, when he asks for bread a deceiver steps in, and, pretending to be his father, gives him a stone instead, and he does not know the difference, his case may be regarded as desperate.

But what would the objector think or say should he see a son refuse to take bread from the willing hand of a kind father because stones were so numerous in the land? Should such a course be pursued by any one, we could only expect that death by starvation would be the result.

The apostle James gives important instruction on this point. If we "ask amiss," either in lack of faith or to gratify our selfishness, we shall not receive. God's will and glory must be kept in view. Self must be denied and crucified. Our consecration to God must be complete. Our submission to his will and pleasure must be perfect, so that we are ready to bear any cross, to accept any truth, or to take any advance step in the work of faith; in short, we must abide in him and have his word abiding in us, and then we may ask what we will and it shall be done. John 15:7.

Many fail to receive the gracious influence of the Spirit, or receiving it, abuse it, and so shut up the way of further blessings by receiving it as the *end* of Christian effort instead of as a *means*. When such are blessed of Heaven they consider that the object of religious effort has been accomplished; and they

sit down to enjoy themselves, or congratulate themselves over their gifts and graces. A greater mistake could not be made. So does the gormandizer take his food as the means of self-gratification, and this is the end of his efforts. But the man who realizes the responsibilities of life, and who has a true interest in the faithful discharge of life's duties, accepts his food as the means of gathering strength for future labor and usefulness. The Spirit will be given to all who ask for it as a means of renewing their strength, that they may engage more successfully in the Christian warfare, and gain new victories to the glory of the Captain of our salvation.

Paul speaks of "those who by reason of use have their senses exercised to discern both good and evil." Heb. 5:14. It is unfortunate that so many lack this discernment; they have never so used their senses as to have them available to any practicable benefit. In gifts of the Spirit they discern only evil. Every object is to them a stone, a serpent, or a scorpion. Humility, self-denial, cross-bearing, and earnest prayer would enable them to see unnumbered blessings, great and precious, clustering along their pathway, where all is now dark, dreary, and forbidding.

The objections which these offer against accepting the manifestations of the Spirit will hold equally good against uniting with any church; because, while the church of Christ is a unit (for "there is one body"), there are many and diverse churches in the world, and therefore the chances are that we shall unite with a wrong one, and so be led astray. But the objector readily replies, We must choose that one which bears the divine impress, which presents the characteristics of the true church according to the New Testament. That is right. And so also with regard to the Holy Spirit and its manifestations. We must compare all with the divine standard, and receive that which will bear all the tests of the word of God, and reject all which are condemned by that infallible rule. It is to be regretted that so little attention is paid to this important subject; that so little is known, in general, concerning the promises, the operations, and the gifts of the Spirit of God.

There is one office of the Spirit which is not only ignored, but denied by many at the present time. It is that of *Reprover*. Jesus said:—

"And when he is come he will reprove the world of sin, and of righteousness, and of judgment." John 16:8.

They who deny the exercise of this office to the Spirit say that the promise of the direct presence of the Spirit is only to the church, as a Comforter; that they only who are members of the church can receive the influence of the Spirit in any manner; and that they who receive it do so, not as an *evidence* of that membership, but *because* of that membership. The world is reproved, they say, *only by the word* which the Spirit has indited; and the threatenings of the word are the only method of reproof, the Spirit itself not being present at all.

But this does not accord with the words of the Saviour that the Spirit comes into the world to reprove the world. It plainly appears that the Spirit of God was striving with man in the days of Noah. Gen. 6:3. Stephen accused the Jews of resisting it. Acts 7:51. And if it is allowable to assume that the Spirit strives with and reproves men *only* by means of the threatenings and reproofs of the word, we may with equal propriety assume that it comforts the saints *only* by the promises of the word. And then we have the Spirit banished entirely, as far as actual presence is concerned, and the promise of the Saviour is destroyed. We claim, and we think with good reason, that to deny its presence in comforting the saints is doing no greater violence to the Scriptures than to deny its presence in reproving sinners. And if there is no real presence of the Spirit in these works we may in vain ask the Father to give us the Spirit, notwithstanding the Saviour's instructions in Luke 11:9-13. Nor can it then be true, as promised in our text, John 14:16, 17, that the Spirit will *abide with us* forever, no, nor even visit us at all.

Knowledge Is Peace.

THERE are two ways by which we may acquaint ourselves with God. The Lord is known by the judgments that he executes; so I remark:—

1. We are to acquaint ourselves with God through his works. Isaac meditated in the fields at eventide; no doubt retiring from the contemplation of the flowers beneath his feet and the stars above his head with a heart better attuned to the evening exercises of praise and prayer. The psalmist also adored God in his works; saying, "Come, let us worship and bow down, let us kneel before the Lord, our Maker"—not our Saviour only, but our Maker also. And he who brings a devout spirit to contemplate the green earth and glorious sky, the flowers that gem the one and the stars that gem the other, the land, and the sea that foams upon its shores, does not feed his soul with ashes. The Bible will not be less, but rather more, prized for our occasionally turning from it to open another and equally divine volume, to read some pages of the book of nature. Both are good books; and he only looks on this great world aright, who, valuing it for something more valuable than the gold men draw from its rocky bowels, the flocks its pastures, the rich freights borne on its waves, and the harvests that wave on its fields, beholds there, as in a glorious mirror, the wisdom and power of God—the goodness that shines in every sunbeam and falls in every shower.

In this aspect, our world is one vast, majestic temple, of which, with the earth for its floor and the lofty firmament for its dome, it may be said with more truth than of Solomon's, "The glory of the Lord filleth all the house." There, to a devout and intelligent eye, every object in nature seems a worshiper; to a devout ear praise sounds in every murmuring stream, the peal of thunder and the boom of the ocean; prayers ascend in the raven's cry and the roar of young lions for food; thanksgivings are offered in the music with which bush and brake welcome the rising day; faith sings in every little bird that without money in bank or corn in barns pours forth its happy song; while the flowers seem ten thousand golden and silver censers, from which nature offers the incense of praise to God.

Bits of glass sparkle when the sun shines on them; and let a devout mind be turned on the humblest of God's works, and its feelings will find expression in words the greatest and wisest philosophers have been the readiest to employ.

"O Lord, how manifold are thy works! in wisdom hast thou made them all."
We miss a great deal, I am persuaded, by not seeing God in his works so much as we might and ought to do; and I feel certain that if, like the Old-Testament saints, we associated him more with these, the scenes that minister to our pleasure would prove important aids to our piety. Thus holidays spent in visiting scenes, simple or sublime, would contribute to our holiness, and the grandeur of nature would help the growth of grace. How sublime were the views these Old-Testament saints had of God, and how sublimely expressed! They saw him in every aspect of nature—whether it was by day or night; in the sunshine of summer and the snows of winter; in the volcano belching out streams of fire, and in the earth itself, reeling to and fro like a drunken man; and so, in language that glows alike with poetry and piety, they said, He covereth himself with light as with a garment; he looketh on the earth, and it trembleth; he toucheth the mountains, and they smoke; he scattereth the hoar frost like ashes; the clouds are his chariot; he rideth on the wings of the wind; the God of glory thundereth.

At the close of the sixth day, it is said, God saw everything that he had made; and, behold it was very good; and the study of his works I can the more recommend that they supplied the sermon which was blessed to convict Job of ignorance; to humble his pride; to silence his murmurs; to restore him to patience, and reconcile the good man's will to God. Drawn, not from God's word, but his works, this is at least a part of it. Addressing Job, God says: Where wast thou when I laid the foundations of the earth? Who shut up the sea with doors? Out of whose womb came the ice; the hoary frost of heaven, who hath gendered it? Canst thou bind the sweet influences of Pleiades, or loose the bands of Orion? Hast thou given the horse his strength, hast thou clothed his neck with thunder? Doth the hawk fly by thy wisdom; doth the eagle mount up at thy command? Shall he that contendeth with the Almighty instruct him? He that reprehendeth God, let him answer it.

There is little gospel there, some may think; nor is it such a sermon as many would preach, or approve of were man the preacher. Yet, with nature for his text, that was God's sermon; and accompanied by the Spirit—without which, whatever be their text or sermon,

preachers beat the air, and though addressing eager crowds, are as the voice of one crying in the wilderness—what was the result? Let the result teach us to hold communion with God everywhere, through the medium of his works as well as of his word. "Then," it is said, at the close of this sermon, "Job answered the Lord, and said, Behold, I am vile; what shall I answer thee?" "Hear, I beseech thee, and I will speak; . . . I have heard of thee by the hearing of the ear, but now my eye seeth thee; wherefore I abhor myself, and repent in dust and ashes."

2. We are to acquaint ourselves with God as revealed to us in his word; in the face of his Son, our Saviour, Jesus Christ.

He has a temple in nature, but with all its glory and magnificence that temple has no mercy-seat; no laver for foul hands to wash in; no altar where the blood of the innocent flows for the crimes of the guilty. There, from the shrines of science and philosophy, a trembling, alarmed sinner, I get no answer to my question, What shall I do to be saved? nor Job any solution of his difficulty. Oh! for a daysman—in other words, a mediator—betwixt us to lay his hand upon us both! Lying under condemnation, undone through sin, unable either to justify or to save ourselves, hanging helplessly by life's brittle thread over an awful gulf, no knowledge of God as he appears in the works of nature can bring us peace. What we need is a gracious as well as a glorious God; not so much goodness as mercy; love, fatherly, divine love, not to obedient but to disobedient children; the love of the Highland mother who never shut her door by night for long years in hope that a daughter who had gone astray would come back, and, coming back, might find it open; the love of him who recognized the prodigal afar off, and forgiving and forgetting all, kind, fond father, fell on his neck and folded him to his happy bosom.

It is only such a knowledge of God that can bring peace to sinners; and we have it in Jesus Christ, the gift of divine love to the chief of sinners. Having taken our sins upon himself, and died, the just for the unjust, that we might be saved, Jesus is our peace. Out of him there is no peace—none to the impenitent and unbelieving, none to such as repel his Spirit and despise his mercy; nothing to them but a fearful looking for of judgment and fiery indignation. On the other hand, let their sins be more in multitude than the hairs of their head, than the stars of heaven, the drops of ocean, or the dust of earth, there is no condemnation to them who believe in Jesus Christ, and walk not after the flesh, but after the Spirit.

That blessed saying of our Lord: "He that hath seen me, hath seen the Father," what peace does it speak to the troubled conscience! What a flag of invitation it waves to every sinner to lay down his arms, and, casting away the weapons of his rebellion, to cast himself on the mercy of God! In Jesus Christ, in that God-man, so full of tenderness, so gentle, kind, loving and long-suffering; here not spurning away but encouraging a weeping Magdalene; here shedding tears for the city that was about to shed his blood; here forgetting his own sorrows in pity for a mother's, putting forth his dying strength to save a thief, and spending life's latest breath in prayer for bloody murderers; in him who hastened on wings of love to pluck this world from ruin—who never wished ill to any, but good to all—who returned blessing for cursing, prayers for persecution, kisses for blows, imploring even his bitterest enemies to look on him and live, to believe and be saved; and who this day from his throne in Heaven bends looks of pity on the guiltiest of mankind—in him God unveils himself to us. Here a sight is revealed on which angels gaze in wonder, and which might speak peace to every troubled conscience, and breed hope in the very bosom of despair.

3. The time for acquainting ourselves with God is this, and not another, time. Acquaint now thyself with God, and be at peace.

Now, for this most plain and pressing reason that it is in this life only we can do so, and that the opportunities life offers are fast passing away. "Our fathers, where are they? The prophets, do they live forever?" And a few more years—in respect to some, not years, but hours, or days, or weeks at most—and where will my readers be? Mingled with the clouds of the valley; gone for weal or woe. Tell me not that you intend soon, fully intend, to turn over, as they say, a new leaf, and, accepting the Saviour, make your peace with God. If that is your intention, there is no time like the present. Talk not of old age and death-beds! This is a refuge of lies. I am weary of remonstrating, pleading against delays, where delay is in the highest degree dangerous; being the more convinced, the more death-beds I witness, that if you wish to lose your soul, there is no surer way of doing it. How often have I wished, when one on the brink of the grave has cried, "Pray, oh! pray, such is my agony that I cannot pray;" and when I have seen the sun of another set

amid lurid clouds, or the raving tempests of delirium; and when I have seen one-third lie on the verge of another world oppressed with a stupor no danger nor the voice of affection can arouse—how have I wished men were there to see that a death-bed is a place to enjoy salvation, but not one to seek it!

In such cases, it is well with those who are safe in Jesus, who have their life "hid with Christ in God;" but for a godless, graceless sinner so to die, though pronouncing no judgment on him—leaving that to the Judge of the quick and dead—this I will say, I would not run his risk, nor have my soul bound up in the same bundle with his—no, not for ten thousand worlds. Let every one of my readers be persuaded to acquaint himself with God now, and be at peace. Happy are those who have already done so; who know in whom they have believed; who have made their calling and election sure.—*Dr. Guthrie.*

Christ's Second Temptation.

"THEN the devil taketh him up into the holy city, and setteth him on a pinnacle of the temple, and saith unto him, If thou be the Son of God, cast thyself down; for it is written, He shall give his angels charge concerning thee; and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone. Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy God." Matt. 4:5-7.

The temptations which our Saviour endured form an interesting particular in his life. They are written for our admonition and instruction. From them we learn the temptations to which we are exposed, and in the resistance he made, we learn how we may so resist the devil that he will flee from us. Although the first attempt Satan made to overcome the Son of God was defeated, he did not quit the field, nor give up all hope of final success. No; he had other wiles to try, and the repulse he had received suggested to his mind a second mode of attack.

He had seen that Jesus depended more upon the words that came from the mouth of God than he did upon bread, the staff of life; and so he tempted him under the semblance of exercising strong confidence in God to do a presumptuous act. He took him to Jerusalem, placed him in a conspicuous place, even on the pinnacle of the temple, and said to him, "If thou be the Son of God, cast thyself down." This was a proposal to Jesus to destroy his own life, and Satan, to give force to his purpose, refers him directly to the written word for a promise of divine protection. He says, "For it is written, He shall give his angels charge concerning thee; and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone." This text is recorded in Psalms 91:11, and is a specific promise of God's protecting care, written evidently for his commandment-keeping people; and is to be fulfilled after probation closes and when the seven last plagues are falling upon the ungodly. Satan not only made a wrong application of this scripture, but, to make it answer his purpose better, he left out the short clause, "in all thy ways," which, had he retained it, would have been unfavorable to his object; for he knew that what he proposed to the Son of God was not in any sense one of his ways.

The tempter did not pretend to seek the death of Christ. The garb he assumed was that of a friend to both the Father and the Son. He would have Jesus exhibit proof of his divine Sonship by casting himself down from the pinnacle of the temple under the assurance that his Father, to protect him from all harm, would engage the ministry of the holy angels. Had Jesus yielded to this device of the enemy, he would have treated God's providence with lightness and irreverence, and by not taking prudent care of his own life, he would have violated the commandment which says to every man, "Thou shalt not kill," and forbids the destruction of one's own life, as much as that of one's neighbor. Satan's temptation succeeds on this point with those who by imprudent or intemperate habits injure their health, and as a result go prematurely to the grave. Such deaths are not dispensations of Providence, as they are often said to be.

It would have been gratifying to Satan's malicious spirit could he have prevailed upon the Son of God to throw himself headlong to the ground, for the sake of showing how he trusted in God to save him. To such trust as this our Saviour gave quite a different name. He called it tempting God. Our Heavenly Father may take his own way to try us, and may put our faith to the severest test; but we have no right to try him only in the ways which he has himself appointed for us. In the light of this subject a dangerous snare is revealed, in which many at the present day are taken. They talk of their faith, and willingness to trust themselves in the hands of God, and

do not the things which he has commanded. They trample his law under their feet, thereby setting his authority at defiance. They do not seem to realize on whose ground they are standing, but express confidence in God, as though they were pleasing instead of offending him. Satan, as an angel of light, brings to them God's promises, withholding the conditions upon which they are made. Oh, that God would help souls to recover themselves speedily out of this snare, and learn that his promises insure salvation to those only who secure his favor by yielding obedience to all of his commandments.

We do well to inquire of our hearts whether this temptation does not exert some influence over us. Do we not sometimes make the grace of God an excuse for remissness in the discharge of our duty? Are we always willing to accept the strait testimony from the Lord? or do we, like the children of Israel, murmur as we journey along, and feel that God does not require so much of us? Let us not be deceived. The more true faith we have, the more watchful, prayerful, and conscientious our lives will be; and when we are in the path of duty we can claim the precious promises of God, knowing that they are brought home to our hearts by the Holy Spirit. "Let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God;" for we want a place at last with those of whom it is said, "They overcame him [Satan] by the blood of the Lamb, and by the word of their testimony."

THIRZA M. FOSTER.

Vienna, Wis.

Loosing the Shoes.

THE loosening of the shoes, and the putting them off the feet, is an Oriental custom, and one of constant observance. A recent traveler gives the following marked instance of this custom:—

"Before entering the dwelling of a European, or superior in any respect, the shoes are put off and left outside the door. In the same way before mosques, tombs, or other places considered sacred, this act is most scrupulously performed. An opportunity was afforded us of watching this proceeding, which was carried on for several hours without much intermission. We were encamped on a rising ground just in front of a rajah's tomb. It was probably the anniversary of his death, and we were much amused in watching the honors paid to his memory. In the early morning crowds of visitors arrived from all the neighboring villages, each one provided with some offering of respect, which was carried inside the building and there deposited. The tomb being elevated on about twenty stone steps, we were enabled the better to observe the ceremonies performed. One of the first arrivals was that of a man seemingly of high degree. He was richly clothed, much decked with ornaments of gold and precious stones, and was most probably some near relative of the deceased. He rode up on horseback, his horse's neck being adorned with garlands of strongly scented white and everlasting flowers. His first act on dismounting was the loosening of his shoes, which were left at the bottom of the steps. Then, bare-foot, this great personage ascended the steps, bowing, and touching first the step and then his forehead, all the way up. He then entered the tomb with limes in his hand (a fruit always offered as a mark of respect) and garlands of flowers. Servants followed, bearing on their heads baskets of fruits, which were also with much reverence carried within. The horse all this time, as if perfectly accustomed to such scenes, quietly awaited his master's return. It would be difficult to say how many pairs of shoes there were at one time around the steps. All these proceedings were marked with the keenest eyes by some dozens of ravenous crows, from the nearest trees; who were ready, the moment an opportunity offered, to fly into the tomb, and, without ceremony, most sacrilegiously despoil it."
—*See.*

LONELINESS OF THE OCEAN.—One who has never traveled upon the ocean expects to find it somewhat thickly populated. He thinks of the vast travel and traffic that go over the waters, and he is ready to imagine that the great deep is alive with its hurrying to and fro of the nations. He reads of lands "whose commerce whitens every sea," and he is ready to think that the ocean itself is as full of sails as the harbor of some mighty metropolis. But he finds his mistake. As he leaves the land the ships begin to disappear. As he goes on his way they soon all vanish, and there is nothing about him but the blue sea and blended sky; sometimes he may meet or overtake a solitary ship during the day; but then, again, there will be many days when not a single sail will cross the horizon. There are spaces measured by thousands of miles, over which no ship has ever passed. The

idea of a "nation's commerce whitening every sea" is the wildest fancy. If all the ships that have ever been built were brought together in a single fleet they would fill but a hand's breadth of the ocean. The space, therefore, that man and his works occupy on the sea is as small in extent as the hold on it by his power is slight and superficial. Both together are as nothing. The ocean covers three-fourths of the surface of the globe, and by far the greater part of this vast expanse is and ever has been entirely free from his presence and visitation.—*Sel.*

Review of Rev. B. T. Roberts.

THE April number of the *Earnest Christian*, published in the interest of the Free Methodists, contains an article on the Sabbath question, written by the editor, Rev. B. T. Roberts. The article was called out by a request from one of the patrons of the paper that the editor should show why we keep Sunday for the Sabbath. He replies:—

"1. For the sake of public decency. People generally agree on keeping this day. Therefore, in the absence of any reason to the contrary we should keep it with them."

In the days of Christ, the people of God were all agreed in keeping the seventh day; why set up another Sabbath on another day contrary to the requirements of public decency? Would our first-day friends surrender their first-day observance if they should move into a neighborhood in which the seventh day is observed? Then why use such an argument against seventh-day observance in a first-day community?

Under the same proposition, Eld. R. says:—"To shock unnecessarily the religious sensibilities of the great mass of Christian people, savors more of an overweening vanity and self-will than of true humility."

Does it savor more of vanity and self-will than of true humility for Free Methodists to refuse to conform to the world in matters of dress and adorning? We think not. Why should observers of the seventh day be required to conform to the great mass of the Christian world in Sabbath observance any more than Free Methodists in matters of dress? In each case there is a coming out from the world and a worldly church. How this savors more of vanity and self-will than of true humility I cannot understand.

Again he says: "The Sabbath is much more likely to be respected by the ungodly, if all professing Christians unite upon one day, than it will if some keep one day, and some another."

This is true. But if some keep one day and some another, is it not the exercise of that freedom of choice which the theory of an indefinite seventh-part-of-time Sabbath permits, a theory which, as we shall presently see, Eld. R. endorses? God is not the author of confusion, but of order, and hence is not the author of a Sabbath which comes on any day of the week according to the day upon which we choose to commence our six days of labor.

His second proposition proves that his theory of the Sabbath allows every one freedom of choice as to the day he will observe. It reads as follows:—

"2. In keeping Sunday we are keeping the original command."

The holy women, however, who rested on the Sabbath day according to the commandment, commenced their labors on the first day of the week, after having kept the previous day, which must have been the seventh day of the week. If resting on the first day of the week is keeping the original command, then it may be kept by resting on any day of the week we may elect. What a wonderful institution the Sabbath is!

Again he says:—

"Not once in all the Bible are we commanded to keep the seventh day of the week."

In Gen. 1 and 2, we have the origin of the week of seven days. The first six days of this weekly cycle were employed in the work of creation, and the seventh day of this first week of time was the day upon which God rested. This week of seven days is of divine origin, and has been retained by all the civilized nations of the earth by universal agreement. This proves conclusively that the weekly cycle which God established has come down to us unchanged.

Eld. R. believes the change of the Sabbath was early made; for under proposition 4 he gives quotations to prove it; but certainly there was on need of a change according to his theory as stated in the following:—

"We are commanded to keep the seventh day after six days of labor."

If those who kept the Sabbath according to the commandment observed the day on which Christ rose from the dead, they could not have been keeping the Sabbath; for the Sabbath, says Eld. R., "is the seventh day after six days of labor," and no labor had been performed since the previous day. Luke 23:54-56; 24:1. If they kept the following Sunday it would be the eighth day after seven days of labor, and hence could not be the Sabbath.

Does not the theory we are considering give every one the right of choice in his Sabbath to commence his labor on any day of the week he may elect, and keep the seventh day after six days of labor? We are quite certain that we are correct in drawing this conclusion; for, speaking of the change of the Sabbath under proposition 4, he says: "Do you ask by what authority? If our view of the Sabbath is correct, and we have no doubt of its correctness, it needed no authority." Then as many Sabbaths may be kept as the whims of the people may dictate. Would not such a theory, if carried out, be totally destructive of law and order and the best interests of society? Certainly; but some

theory must be framed to authorize the observance of a day God never commanded to be kept holy, and to excuse the desecration of the only day which God ever blessed and sanctified.

Proposition 3 reads as follows:—

"3. By keeping every seventh day, the most ignorant may know, in any part of the world, what day to keep."

When God established the weekly cycle, the six days of labor would inevitably fall upon the first six days of the week, and the "seventh day after six days of labor" would be the seventh day of the week. It must be admitted by all candid minds that it would be just as easy for Adam and his posterity to preserve the count of the days of the week as of the days of labor, and "the seventh day after six days of labor" would coincide with the seventh day of the week. This is a self-evident truth.

Eld. R. refers to the case of the Alaskans who came east across the Pacific. He says that "what we call the first day of the week they call the seventh." Now the truth is just the reverse of this. What we call the seventh day of the week they call the first. There is no fact better established among navigators and scientific men than that the day line is in the Pacific Ocean, and that in crossing it from America to Asia we must add a day to our reckoning, while in passing from Asia to America we must drop a day from our reckoning, to be in harmony with the rest of the world in commencing the week. This the Alaskans neglected to do, and hence the discrepancy referred to by Eld. R.

The position of the day line has been so well known for years that all sea-faring men adjust their reckoning while crossing the Pacific. A person may travel from the eastern extremity of the eastern continent to the western extremity of the western continent and return, and his reckoning of the days of the week will at all times agree with the reckoning at any point through which he may pass.

And here we would call the attention of our first-day friends to this very suggestive fact that all the blunders which have been made in keeping the count of the days of the week have been made by observers of the first day of the week; and by this error they have unwittingly become observers of the Lord's Sabbath, whereas the Jews and other observers of the seventh-day Sabbath, who have been scattered all over the world, have never had any discrepancy arise among them as to which was the seventh day of the week. I do not know how our first-day friends account for these facts. A careful reading of Ps. 111:10, may throw light on the subject.

Eld. R. speaks of the change in the length of the year made by the Jews and by Julius Cæsar, and also of the change from Old Style to New Style in 1582 when Pope Gregory XIII. ordained that Oct. 5 should be called Oct. 15, and then asks, "In all these changes has there been any change in the day of the week? I do not know."

Such a confession of ignorance is astonishing, and if it is honest, why "darken counsel by words without knowledge," in an effort to quiet the consciences of those who have felt it their duty to observe the seventh-day? Will not such efforts cause "many to stumble at the law?" Malachi 2:8. Now the least reflection by any person of common intelligence must convince him that to change the length of the year or of the month, or to call the 5th day of any month the 15th, does not affect the day of the week in the slightest degree. Russia never made the change ordained by Pope Gregory XIII., and her seventh day corresponds with ours.

Those nations of the earth which never adopted the Jewish or the Roman civil year retain the same numbering of the days of the week that we do. Suppose the U. S. government should decree that Aug. 2d of this year should be called Aug. 12th; that is, should drop ten days, just as was done in 1582. Now to-day is Monday, Aug. 2d; such a decree would make it Aug. 12th; but the day of the week would still be Monday. The universal agreement of all the nations of the earth concerning the reckoning of the days of the week is a standing rebuke to those watchmen who confess ignorance concerning a subject so plain. Can it be possible that Eld. R. is ignorant of these things?

His fourth and last proposition is this:—

"4. It is probable that the apostles and early Christians kept what they called the first day of the week."

Is it not more than probable that the apostles and early Christians kept what they called the Sabbath. We have plain and pointed testimony that the day after the crucifixion was observed by the disciples of Christ as the Sabbath; and the day following the Sabbath was called the first day of the week by Luke, when he wrote his gospel twenty-eight years after that event. The inspired evangelists and the apostles called that day the Sabbath which the Jews used for worship in their synagogues, and never called the first day of the week the Sabbath, the Christian Sabbath, or the Lord's day, but plain first day of the week. These stubborn facts can never be reconciled with the theory that the Sabbath was changed by divine authority. Please read Matt. 28:1; Mark 16:1, 2; Luke 23:54-56; 24:1; Acts 13:14, 15, 16, 27, 42, 44; 15:21; 17:2; 18:3, 4.

He quotes Acts 20:7, and then says, "This certainly implies that the first day of the week was their regular day of worship." This inference is very unjust and far-fetched. The Scriptures are silent respecting the customary observance of the first day. It is never called the Sabbath, and we have no mention of any religious meeting on the first day, except the one recorded in Acts 20:7; and on the same day they partook of the Lord's supper, and Paul

started on his journey, traveling nineteen and one-half miles on foot to Assos. See verses 8-14. This shows that Paul did not observe the first-day Sabbath.

He quotes 1 Cor. 16:2: "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him." This is a work to be done at home. Lay in store where? "By him." It is not to be put into the contribution box of the congregation. "As God hath prospered him." This involves a review of the business of the week, and a summing up of receipts and expenditures, &c. Is this a proper manner in which to spend the hours of the holy Sabbath? Who will claim it?

Eld. R. then quotes Rev. 1:10, and says:—"The first day of the week was called the Lord's day, because on it Jesus rose from the dead."

The truth is, never, in a single instance, was the first day of the week called the Lord's day by any Bible writer. This is conclusive proof that the title was never applied to that day by divine authority. Uninspired men have given it that title, and have given the reason mentioned by Eld. R.; but God never did. Is not the Bible a sufficient rule of faith and practice? or must we take the doctrines and commandments of men, in order that we may be thoroughly furnished unto all good works? 2 Tim. 3:16, 17.

As is customary among first-day writers, he quotes the early fathers to prove that the Sabbath was changed at an early date. Ignatius, Bishop of Antioch, is quoted as follows: "Let us no longer sabbatize, but keep the Lord's day on which our life arose." This is a false translation. The literal rendering of the decisive sentence is as follows: "No longer sabbatizing, but living according to the Lord's life." Eminent first-day scholars have testified explicitly that the term Lord's day has no right to appear in the translation; for the original is not Lord's day, but Lord's life.

Eld. R. quotes Justin Martyr where he says: "And on the day called Sunday is an assembly," &c. According to Mosheim and Heylyn, both eminent church historians who observed the first day, Wednesday, Friday, Saturday, and Sunday, were days of assembly among the early Christians. Were these all Sabbath days? They were if the above quotation has any force whatever. Again, Justin Martyr was a no-law and no-Sabbath man. He did not believe in a change of the Sabbath. He believed the Sabbath and law of God were abolished. Why does he suppress this portion of Justin's testimony?

Eld. R. quotes Dionysius, Bishop of Corinth, as follows: "To-day we celebrate the Lord's day, when we read your epistle to us." This makes no mention of the first day, and hence is no proof whatever for first-day sanctity.

He then speaks of the change having been made quietly and peaceably. If he speaks from a Bible standpoint, it is sufficient to remark that no inspired writer ever mentions the change of the Sabbath, and hence it is without divine authority. If he speaks of the change from the standpoint of church history, it is exactly opposite the truth; for every student of church history knows that there was a long and bitter controversy concerning the seventh-day Sabbath and the pagan festival of Sunday. The edict of Constantine in A. D. 321, and the decree of the Council of Laodicea, A. D. 364, abased the Sabbath of the Lord and elevated the pagan Sunday to the honored title of Lord's day. Dr. Peter Heylyn, an eminent first-day writer, says that the term Sabbath was never applied to any day but Saturday by any writer for upwards of a thousand years after Christ; and he further testifies that the first day was never called the Christian Sabbath till the beginning of the twelfth century. These facts may be found in his "History of the Sabbath," Part 2.

It may seem schismatical and pernicious in the eyes of Eld. R. to unsettle weak consciences in regard to the Sabbath; but Isaiah says, "Hear the word of the Lord, ye that tremble at his word." Isa. 66:5. Persons with weak, tender consciences, who tremble at God's word, make humble, devoted, self-denying, truth-loving Christians. They are more susceptible to the claims of the Lord's Sabbath when it is presented than those who fear God less and man more.

He then asks, "Do those who keep Saturday give any evidence of superior piety?" We answer, Only so far as they show a greater willingness to be circumspect in all that God has commanded. Again he asks, "Does the blessing of God rest upon them in any remarkable degree?" It does. "Do they ride upon the high places of the earth?" The Lord has promised that they shall. Isa. 58:13, 14.

He then refers to a neighborhood settled by observers of the seventh day, and says the first generation were a devout, holy people. Their children learned from their parents not to reverence Sunday, and from the neighboring children not to reverence Saturday, and the result was a very godless community. Did they not all "keep the seventh day after six days of labor?" This theory of Eld. R.'s may be very beautiful on paper, and may quiet some weak consciences, but it works very disastrously in practice. In the case cited by Eld. R., the responsibility of such results rests upon those who refused to rest on the Sabbath day according to the commandment, and upon those who teach that the Sabbath may be kept on any day of the week, if it is only "the seventh day after six days of labor."

He says, "Do not suffer yourself to be brought into bondage." If any feel in bondage while obeying the law of God, which Paul calls holy and spiritual, it must be because they are still under the condemnation of sin, and have

not availed themselves of the cleansing blood of Christ. Perhaps Eld. R. can explain why observing the seventh-day Sabbath brings bondage, while first-day observance gives liberty.

He closes by quoting Col. 2:16. This has no reference to the Lord's Sabbath, which came weekly, but to the annual Sabbaths, which are associated with meats and drinks, new moons and holy days or festivals, an account of the institution of which will be found in Lev. 23. By reference to verse 38 of this chapter, we shall find that these annual sabbaths and holy days were "beside the Sabbaths of the Lord;" that is, they were separate from, and should not be confounded with, the Lord's Sabbath which was written by the finger of God among the commandments of the moral law.

Our first-day friends who advocate the theory of the Sabbath which we have been reviewing, claim that it is very desirable and necessary that all should observe the same day, but their theory is so flexible in its nature that when the liberty it gives is exercised it produces those disastrous results which they so much deplore. The interests of society demand the observance of the same day. Our Creator, in his wisdom, has done his part toward meeting this demand by blessing and sanctifying a definite day, namely, his rest-day—which was the seventh day of the week. This week has come down to us unchanged, as we have conclusively proved.

"The seventh-day is the Sabbath of the Lord thy God." Dear reader, shall we "remember the Sabbath day, to keep it holy," and thus do our part toward securing uniformity in Sabbath observance? or shall we refuse to obey the Lord in keeping his holy day? Be entreated not to grieve the Spirit of God by delaying obedience. We need no theory of the Sabbath. The commandment is plain. It needs no explanation; for the child can understand it when not confused by the contradictory theories of human invention.

We write this review not for controversy but that the humble child of God who loves the truth may be enlightened, and precious souls saved in the kingdom of God. May the Lord bless it to this end is my sincere prayer.

M. H. BROWN.

Sanford's Corners, Jeff. Co., N. Y.

Saving Faith.

"AND He said to the woman, Thy faith hath saved thee; go in peace." Luke 7:50. Many claim that this was a wicked woman, and that she was saved by faith only. Let us see. In verses 37-38 of the same chapter, we read: "And, behold, a woman in the city which was a sinner, when she knew that Jesus sat at meat in the Pharisee's house, brought an alabaster box of ointment, and stood at his feet behind him weeping, and began to wash his feet with tears, and did wipe them with the hairs of her head, and kissed his feet, and anointed them with the ointment." In this work, and in sorrowing for her sins, she showed her faith, and Jesus said, "Thy faith hath saved thee; go in peace."

Many Christians in our time boast much of faith, but they have no works. They have never stood at the feet of Jesus; they have never washed, kissed, or anointed them; they have never wept bitterly for their sins as did this woman; they have never understood the deep work of repentance brought to view in her history.

Faith and works are closely connected, like the two paddle-wheels in a steamer, and both are indispensable in the plan of salvation. The apostle James speaks as follows: "What doth it profit, my brethren, though a man say he hath faith, and have not works? can faith save him? . . . Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar? . . . Likewise also was not the harlot Rahab justified by works, when she had received the messengers, and had sent them out another way? For as the body without the spirit is dead, so faith without works is dead also." May a saving faith be connected with works everywhere.

AUGUST RASMUSSEN.

THE DIVINE BENEFICENCE.—Suppose that early in this year, the whole world had bent itself in supplication to the Infinite Ruler—every man and woman, from the Arctic Circle to the hot Equator, kneeling in the humility of conscious dependence, and lifting up from every zone the prayer, "Forsake us not this year, great Benefactor, but bless us in our helplessness from the treasury of thy goodness!" And suppose that, after such a verbal petition, the supply had come, and that in every house had been found the stores, the bounties of vegetable and animal food, how surprising would the miraculous mercy have seemed! But how much more surprising and inspiring is the real wonder than such a shower upon the barren globe would be! With few prayers for it, the great miracle has been wrought, and in the double way of beauty and bounty.

Let amusements fill up the chinks of your existence and the great spaces thereof. Let your pleasures be those which need not cause a single blush on an ingenuous cheek.

The Review and Herald.

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

BATTLE CREEK, MICH., FIFTH-DAY, SEPT. 23, 1875.

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

EDITORS.

The New York Camp-Meeting.

1. **The location.** This meeting was held Sept. 9-14, 1875, about two miles north of the city of Rome, N. Y., according to appointment in REVIEW.

2. **The place.** This was a beautiful beech and maple grove, level and excellently shaded, skirted by a lively stream of pure running water, proceeding from a boiling spring a few rods distant, affording ample provision in this respect.

3. **The arrangement.** The tents were arranged in a perfect square. A well-executed plan of the grounds showing the location of each tent according to its number, the position of large tents, speakers' stand, &c., was posted at the entrance. The stand was constructed after a new model, and was a convenient, comfortable, elegant, and pleasing structure.

4. **The attendance.** There were thirty-four tents pitched, one sixty-foot and one forty-foot; and there were between three and four hundred brethren and sisters present. This was considered a good attendance under the circumstances.

5. **Social meetings.** These passed off with a good degree of activity and freedom; though here, as elsewhere, that depth of feeling was not manifest which would lead to such rending of heart, and humiliation before God, as would be appropriate to the church of Christ in these days of danger and peril. A portion of the time usually allotted to social meetings was taken up in appropriate and timely remarks from Bro. White relative to matters in the N. Y. Conference.

6. **The speakers.** Bro. and sister White were present according to the change of appointment made at the earnest solicitation of the brethren in New York. They, and others who spoke, enjoyed a good degree of freedom in the presentation of the truth, and the word was listened to with eagerness and was cordially received by the people.

7. **The Sabbath.** In the afternoon of this day a victorious season was enjoyed. A call was made for backsliders and sinners to come forward for prayers. About thirty responded. A season of prayer followed. Bro. White was led out in great freedom. It was thought best to continue the meeting. A spirit of exhortation came upon the ministers. And when Eld. Whitney said he felt like putting himself among those who had come forward, and invited as many as felt likewise to join him in the move, there was a break in the congregation. They came pressing forward till all distinction was lost between them and the rest of the assemblage. There was deep feeling; and the testimonies that followed were of the greatest interest. A woman recently rescued from Catholicism gave the story of the work of the Spirit of God upon her heart, to lead her from that delusion. She was powerfully convicted of sin, and the need of forgiveness. Instructed as she had been, the confessional was the only way of relief that came into her mind. She repaired on three successive Saturdays to the house of the priest, but did not find him at home. She turned to the Bible, and learned that she could go to God for herself, and joyfully accepted the privilege. Her husband became alarmed and sent for the priest. Listening to the story of her experience, he urged her to the confessional. She told him she had found a better way, and asked him to pray for her. He would not do it. This opened her eyes still more to the fraud and deception of that system of religion. In the midst of persecution she has followed on in the truth till now she is rejoicing in the commandments of God and the faith of Jesus.

8. **Sunday.** On Sunday the attendance was large, estimated at about three thousand. The attention was good, and the impression made very favorable, judging from remarks which many were heard to make. The speaking was with freedom and power, and, taken as a whole, the day was one of very gratifying success. Some of the citizens assured our brethren that if the meeting should be held there another year the turnout would be double what it was at this meeting.

On Monday, sister White spoke with great freedom in a most impressive manner. Bro. W. spoke on the subject of baptism. After his discourse, Bro. Buel L. Whitney and Jacob Wilbur were ordained to the work of the ministry.

This also was throughout a good day. Elds. Rogers and Davis, and a number of other Seventh-day Baptist brethren, were present on Monday, whom we were happy to meet.

Such is a general outline of the outward features of the meeting. But much cannot be reported. The relief brought to the meeting and to the Conference by the presence and labors of Bro. and sister White can be appreciated by those who experienced it, but cannot be put upon paper. Heavy as was the disappointment to the brethren in Kansas on account of their absence, we believe they would themselves say, when apprized of all the circumstances, that it was well they tarried in New York. The cause needed help there which nothing else could bring. Now, courage has taken the place of despondency, and hope of fear. We trust the cause will move forward in strength in that good State. So be it. U. S.

Editorial Correspondence.

SWITZERLAND.

I HAVE NO word of discouragement to write from this mission. God is here by his Holy Spirit to help in the accomplishment of his work. I am certain of this, though I have plenty of things to try my faith. I see the hand of God in the work, but it does not follow that there are no obstacles to be surmounted. I find as many as Satan is permitted to throw in the way, but hitherto the Lord has helped me. What he has done in the past he will still do in the future. And with his help nothing is impossible.

In Germany things go well. The Lord is blessing the labors of Bro. Ertzenberger not only for the instruction of the Sabbath-keepers but for the benefit of the public. He is at work in an entirely new field, the city of Solingen. His first congregation was 300 persons, and it has continued to increase. There seems to be deep feeling among the people. With God's blessing there is reason to hope for important results from this series of meetings. I feel that God is truly with Bro. E. I hope for cheering reports for the REVIEW. But I will say that he has had to meet the cruel working of Satan in Germany. It is here as in America. If there is anything to do for the Lord Satan will do all in his power to injure and to defeat the work.

The first object which I am now seeking to accomplish is the publication of a paper in French. I cannot express the intense anxiety of my heart to bring this to pass. Nor can I well state to those not here the difficulties in the way, of the undertaking. This work will not be delayed an hour after it is possible to begin. Suitable help is lacking; those that are most competent to assist are so situated that they need to spend nearly all their time in their own business. But I hope with the help of God's providence we may soon make a commencement. This may seem to our friends in America like a small thing, but it will be to us a great event. It will be as though we had ascended one hard hill, though we are well aware that other hills not less difficult are before us. But with God's help all things are possible. I cannot doubt that God will grant success. What could be done in America if we had no papers? Comparatively little. And here in Europe, if possible, such instrumentality is even more necessary than in America. Our people in Switzerland have never been thus favored. As they cannot read English, they have not the means of knowing the progress of the work by the weekly visits of the REVIEW.

I should correct the statement that they have never had a paper. For a time Eld. M. B. C. published a paper, but he long ago departed from God. His case has given me great pain. He has been for several years a resident of Roumania, a province of the Turkish Empire. His course has been such that I know of no way to help him. In fact, though he is a very unhappy man, I have no reason to think that he is in a state of mind in which he would accept faithful counsel, however tenderly given. Though he accomplished good in this country and in Italy, yet he eventually brought much pain and sadness to the people of God. Nor have our people recovered, even yet, from the discouragement which he brought upon them. The earnest zeal, the spirit of sacrifice and consecration, and the warmth of their first love, have all been abated by the saddening trials to which they have been subjected. This is not strange, though it is greatly to be regretted. It is the work of time, and the result of earnest and untiring effort, to retrieve such loss if it be retrieved. I have witnessed the blight, and have found it no light matter to accomplish the needed change. Our brethren and sisters stand firm in the

truth as far as they have learned it. But their courage and their missionary spirit are less than they were before their troubles came upon them. I have no doubt but they will regain the lost ground, and yet stand far in advance of their past attainments. But the brethren in America know well that this is not accomplished without earnest effort, and that even then time is necessary. I have sought by every means in my power to change this state of things. But I have not found the task an easy one. I have found very kind friends, but I cannot say that they know the value of reproof, even as fully as do our brethren generally in America. The German brethren were cut to the heart and melted to tears by words of admonition and reproof which would by no means produce the like effect among the Swiss.

It is my conviction, and I think it proper to state it here, that the good accomplished in Europe by Eld. M. B. C. was largely due to the wise counsel and valuable assistance of sister A. E. Butler, at that time a member of his family, but now sleeping in death at Tramelan. Her services as translator and general assistant were such that he could not have done without them. Indeed, when her labor ceased and other helpers took her place the work of Eld. C. soon ended in sorrow to the people of God. It will give pain to those who knew the family in America to learn that Ludomir, the eldest son, died the past week. He was accounted one of the best printers in the city of Neuchatel, but I fear that he had no interest in religion. He leaves a wife (a Catholic) and one child. The funeral services were held in the Catholic hospital where he died. I will speak of them to give the manner of such services in this country. They were conducted by the pastor of the Independent church who offered a very appropriate prayer, and pronounced the benediction. This was all that he said or did. But the coffin was not in the room, nor was the wife, nor any of the mourners. On going to the door we found the hearse standing near it and the coffin already therein; there were quite a number of men and boys to follow the hearse on foot to the cemetery, but not a woman nor a girl was to be seen in the procession. The coffin was a plain box painted a dark color, and was not opened to show the corpse. There was no service whatever at the grave, the coffin being placed in the ground without the protection of a box. The cemetery is beautifully situated in the east part of the city, and commands a pleasant view of the lake and of the Alps. I have learned that Eld. M. B. C. has recently lost the sight of one eye, and his hearing in part. He has suffered much affliction; may it cause him to return to God with all his heart.

I have received from the Office a generous supply of *Health Reformers*. I have taken some pains to procure the names and address of those who have some interest in Christian temperance, and who are able to read the English language. I shall therefore, if God will, send them to every person of this class whose address I can procure. I have already sent to persons in Paris, Geneva, Lausanne and Basel. With these also I have sent REVIEWS, *Voices*, *Signs* and *Instructors*. I intend also to send them to Germany and to Holland. Though I have received many papers from our Office since coming here, I have only a very few on hand; for I have freely distributed them wherever I could find readers. I hope to report good fruit from the seed thus sown.

Yesterday another person was baptized; she has become a Sabbath-keeper since our first baptism. We have here several persons who might make valuable laborers in the cause of God; but the most are so-circumstanced that I know not how to get them into the work. My anguish of spirit is very great to see the work thus hindered. I long to witness the great salvation of God. I have had to labor under great difficulties. I think God is about to work in power in Switzerland, and to place in my hand greater facilities for the advancement of his work. I want men who can and will throw their whole energies into the work. I think I am willing to labor and to suffer. If I am not, God give me a heart that shall be thus willing. Hereafter, no doubt, we shall need some money; at present we need the converting power of God that shall make missionaries of our brethren here who are capable of becoming such. My anxiety for the work in America is intense, but I must give my time and strength to the work here.

Brethren, pray for us, that God will help us to break through all the obstacles in the way of his work.

J. N. ANDREWS.

La Coudre, Neuchatel, Aug. 29, 1875.

The Definite Seventh Day.

FROM Bro. Waggoner's Review of Baird, pp. 39-43, we give the following respecting the definiteness of the seventh day:—

But the statements already noticed are scarcely equal to the following:—

"From a perusal of the 12th chapter you will see that in connection with the institution of the feast of unleavened bread both the first and the seventh days were to be days of holy convocation, but regarding the seventh day it is said: 'For in this self-same day I brought your armies out of the land of Egypt, therefore ye shall observe this day in your generations, as an ordinance, forever.' Both of these passages occur in connection with events that transpired before the giving of the law, and in neither of them is the slightest reference made to the creation rest, as that upon which their Sabbath was grounded, or their observance of it enjoined."

If any excuse can be offered for the above, we would like to know on what ground it rests. Every reader of the Bible must know that the passover feast was one of seven days, always falling on the fifteenth and twenty-first days, inclusive, of the first month. But as the fifteenth day of the month cannot fall regularly on any day of the week, of course this record concerns, not the first and seventh days of the week, but the first and seventh days of the feast. And it came only once a year. Hence it has no possible connection with the weekly Sabbath. Mark the words of Mr. Baird: "Regarding the seventh day it is said, 'For in this self-same day I brought your armies out of Egypt.'" *This is not true.* It was not said of the seventh day—not even of the seventh day of the feast. The words of the Lord are these: "Ye shall observe the feast of unleavened bread; for in this self-same day I brought your armies out of the land of Egypt." Ex. 12:17. Now mark the order of events. The lamb was slain on the fourteenth day of the month; that evening the blood was sprinkled on the doorposts; that night the angel slew the first-born of Egypt; the next morning, the fifteenth day of the month, Pharaoh thrust them out of the land. And this fifteenth day of the month was counted for the first day of the feast. If Mr. Baird honestly and with good intent made this statement, it was only because his ignorance was beyond all parallel. If he has a friend who can show that our judgment is unjustly severe, we will withdraw our decision and make honorable amends to him. And what is true of his remarks on this feast is true of those on the feast of tabernacles.

And Mr. Baird seems to be as deficient in knowledge of natural truth as of the Bible. Remarking on the "utter destitution of argument" of Seventh-day Adventists, he says:—

"The same might be said of all their attempts to explain away obvious facts by reference to an imaginary day line somewhere on the Pacific Ocean, on crossing which some erroneously suppose that there is a sudden transition of twenty-four hours' time."

It is true that a Seventh-day Adventist, Eld. J. N. Andrews, has examined this subject more closely, and written upon it more largely, than any other person within our knowledge. But justice will not permit us to say that it is original with him, nor with any other one of this generation. It is a fact well known to scientific men and to navigators that each day of the week commences in the Pacific Ocean. If the reader will take the trouble to examine past volumes of the *Scientific American*, he will find the subject treated on by different writers at different times. The conclusion of all is the same, because it is not a mere theory—"an imaginary day line," as Mr. Baird says—but a settled fact.

It is well known that in traveling either east or west we find our time-pieces continually varying from the time of the different localities through which we pass. To keep our watches with sun time, that is, true or correct time, we must often set them by local time. The whole amount of such changes in traveling around the world will be 24 hours. For if we travel eastward, we must correct our time-pieces by setting them forward four minutes to each degree, one hour for every fifteen degrees, and of course twenty-four hours for the complete circle. Having changed our time twenty-four hours in going round the world, it is evident that, on returning to the locality whence we started, we find there the same time with which we started, and to conform to that time we must drop out of our count all the variations we have made in traveling. The effect is the same in traveling westward, but the order is reversed.

It is always a fact that a person starting in China and traveling westward will find that his enumeration of the days of the week will agree with that of every place through which he passes until he again reaches the Pacific, in California. And reversing the order, starting at San Francisco, he may travel eastward, and he will find that his days of the week agree with those of every place through which he passes, until he reaches the other shore of the Pacific. Through Asia, through Europe, across the Atlantic, and through America, no change is found. But let him start from the coast of China and cross the Pacific Ocean and the case is different. On landing at San Francisco he will find his week one day in advance of those living there, unless he corrected his count, by one day, on the ocean. And in like manner, if he crosses from California to China, he will find himself one day behind the inhabitants of China unless he corrected his time, by one whole day, on the passage. This is not "imaginary." The providence of God has preserved the certain knowledge of the order of the days of the week by indicating where each day begins, and where the correction must be made.

We might quote from the *Scientific American* to verify this fact, but for brevity's sake will content ourselves with an extract from the remarks of a correspondent of the *Buffalo Express*, who crossed the Pacific in July 1874. He thus gives his experience in crossing the day line:—

"No one thing on shipboard creates so much excitement, or gives rise to so much discussion, as the dropping of a day on the 180th parallel of longitude; and particularly to those who have been several times over the route are these arguments laughable. The more people argue upon it the less they seem to know, though the whole of it is just this: Buffalo is in about 79 degrees longitude west of Greenwich. As we travel west we gain four minutes for every degree; hence in traveling 300 miles per day we lengthen it twenty minutes, and, by the time we have reached the 180th parallel, we are six hours and forty-four minutes behind Buffalo time. In other words, we are five o'clock and sixteen minutes in the morning when you at Buffalo are noon of the same day. It is evident that a uniform place must be established for days to begin, and mariners—or astronomers, I don't know which—long ago agreed upon the 180th degree as that place; and they decided that ships going east should there pick up a day, and those going west should drop one. This point we reached about eleven o'clock, P. M., Saturday, 25th, and over we skipped into Monday, July 27th. We had gone to sleep on Saturday night, and waked up on Monday morning, much to the disgust of the Rev. Mr. —, a missionary from Siam, who had prepared a sermon for the lost Sunday. On Saturday we were six hours and forty-four minutes behind our Buffalo friends; on Monday, seventeen hours and sixteen minutes ahead of them."

The true line is somewhat east of the 180th degree west from Greenwich; but as longitude is generally reckoned from Greenwich, navigators, for convenience' sake, have adopted the even 180th degree as the place where the change shall be made. But Mr. Baird says this is all "imaginary," and attributes it all to the ignorance of Seventh-day Adventists!

And yet he contradicts himself, and again admits that the change is made, and because of this fact he says that we ought to keep Sunday instead of Saturday, as that would more nearly conform to the true reckoning! That is nothing less than silly. Every one is aware that the variation is in opposite directions according as we travel east or west, and that this correction preserves the true enumeration of the days of the week.

The Missouri and Kansas Camp-Meeting.

I ARRIVED upon the camp-ground at Mound City, Kansas, Thursday afternoon, and found a good number already there. Many more came Friday, so that in all about three hundred were encamped upon the ground. We were glad to see so many; and yet had it been a less hurrying time there would have been a greater number. For many reasons, it was very necessary that Bro. and Sr. White should attend this meeting. Hence all came anxiously expecting them. When they learned that they were to be disappointed, it seemed as though it would about ruin our meeting, and things moved hard and slowly the first day or two.

But on the Sabbath the clouds began to break away, the Lord gave good freedom in speaking, and all began to cheer up. In the afternoon the Spirit of God attended our exhortation.

The hearts of the people were deeply moved, and many wept. Some seventy-five came forward to confess their sins, to seek the Lord, and to make a start for the kingdom. Then two hours were crowded full in listening to the confessions of these persons. Every moment was occupied; and yet many could not speak. The work seemed to go deep and thorough. Companions confessed to each other, parents to their children, and brethren and sisters to those of their own church. Those who had backslidden from God and the truth returned to the Lord, and others started for the first time. Some here took their stand with us upon the Sabbath and were baptized. In all, fourteen were baptized by Bro. Rogers on Monday. The outside attendance was fair, though not large. The best of order was maintained on the ground throughout the meetings.

This Conference had become so large that all agreed that it ought to be divided, which was accordingly done. Now Kansas and Missouri each has a Conference of its own. The T. and M. Society was also divided in the same manner. This leaves each Conference more than a dozen churches, six preachers, and about three hundred Sabbath-keepers. Nearly every one of these preachers in both Conferences has begun to preach within the last two or three years; yet the Lord has blessed their labors, and new churches are coming up everywhere. Evidently this is a good field of labor. If all these young men energetically devote themselves to the work, as men in this message ought to do, we shall expect to see strong Conferences here in the future.

The drought last year, with the grasshoppers last fall and this spring, has hindered the work some, and discouraged the people a great deal. We felt this sensibly in settling with the ministers. Many of the brethren were unable to pay their s. s., hence the preachers have been paid but little during the whole year. And now there was but little in the treasury with which to help them. Putting together all we could raise by donations, s. s., &c., still they could only be paid from four to six dollars per week for time actually spent in labor. I felt sorry for them, as I saw their clothes worn out and no money to buy new ones; debts on their hands and nothing to meet them with; and a winter before them unprepared for.

But their crops are abundant. The grasshoppers left early enough so that they have raised a large crop of all kinds of grain and vegetables. The finest peaches I ever saw can be bought for twenty-five cents per bushel. Other things are in proportion. So there is little chance for raising money, even for taxes, at present. I have stated these facts to Bro. White, and he feels that something more must be done for them. It certainly is needed, and I hope it may be done soon.

At the close of our meeting, Bro. J. H. Cook was ordained. Others will be at the first convenient opportunity.

D. M. CANRIGHT.

Let me Share in the Work.

THE LORD, as I verily believe, is doing a great and infinitely important work in the earth. By the last merciful warning he is drawing a line between the righteous and the wicked, between those, whatever be their profession, that serve God and those who serve him not. And it is my heart's desire and prayer to God that I may have some humble part in his work. For this I pray, and for this I labor; and I believe my prayer will be heard, and my labor will not be in vain.

No greater honor can one attain than to be a humble servant of the Lord, have his approving smiles, and be owned of him as a helper in his work. This honor all may have who will seek it by yielding themselves to God to do his will in all things. Those, and those only, who make a covenant with God by sacrifice, can share in this glorious work and in the special honors that will soon be conferred on those who have fully overcome and endured to the end. I seek no higher honor, but I feel that I must have a part in the work of the Lord. And since it is possible to all, I hope in the mercy of God to be accepted of him. We sing:—

"Oh, give me a part in thy kingdom."

And I would as earnestly pray for a part in the labor and the crosses and struggles that lie between us and the kingdom. Brethren, pray for me. And let us

"Toil on till the sheaves of the Lord are bound,
And joyfully borne from the harvest ground."

R. F. COTRELL.

Camp-Meetings.

THESE yearly gatherings of the S. D. Adventists in the different parts of our land are indicative of a very extensive work; and the manner in which they are conducted and the estimation in which they are held show that the hand of God is in the work. No one who has attended these meetings can say that aught of evil has ever followed them, but their results have been good in every sense of the word. It is by this means that union, and harmony, and peace, are enjoyed, and privileges are brought within the reach of all which would otherwise be possessed by but few.

Our camp-meeting in Ohio is now close at hand. Let all who possibly can attend this meeting. Let not Satan blind our minds by causing us to find or frame excuses for being absent; or cause us to be late in preparing for it or early in departing, but let us be in time and improve the whole of this great blessing.

Death and destruction haunt our footsteps. We know not that another such privilege will be granted to each of us. Some may by another year be cut down by the destroyer. Be that as it may, let us, as a people, appear before God at this meeting in humility and love with our lamps trimmed and burning, and praying for the blessing of God to attend his work in Ohio.

Are we blind and destitute of spiritual things? We need not be. Never was God more ready to hear prayer and forgive than now; but we must arouse and get on the whole armor, and keep it tightly about us. We cannot put it off and on as we do our garments, except at a fearful risk.

JOS. CLARKE.

Shall we Have a Museum?

THE Catalogue of Battle Creek College contains a request to the brethren and all the friends and patrons of the school to send in specimens of interest as contributions to a proposed museum. A similar request has been published in the REVIEW AND HERALD. A few have nobly responded.

Bro. M. E. Cornell has most liberally added his fine California collection to this youthful enterprise. This munificent donation contains over three hundred specimens. A case of mounted birds, bird's eggs of various kinds, turtles, minerals, fossils, sea urchins, wood and bark from the big trees of California, alcoholic specimens, gold and silver ores, various coins, shells, over fifty stereoscopic views, relics, &c., &c., gathered chiefly by the untiring personal efforts of the donor. The money expended by Bro. Cornell in obtaining this collection, though by no means a trivial sum, is insignificant compared with the unabating zeal and persistent effort required in gathering together such a variety of curiosities. By resigning the pleasure that would naturally result from being in possession of so fine a collection, he has shown unmistakably his appreciation of the proposed plan of having a museum and a liberal heart in furthering this plan.

Now I ask again, Are we going to have a museum? If our friends assent, I would recommend that they follow the example of those who have responded so generously to our call. We have no doubt that should our friends send in what is now in their possession, or within their reach, our collection would far surpass anything of the kind in Battle Creek.

The Central School Building of this city at present contains a fine museum of rare specimens from various departments of nature. This collection has been made with facilities far inferior to ours. The friends of that enterprise may be limited to the citizens of a country town, our friends and facilities are world-wide.

If any should inquire, What do you want a museum for? we would briefly reply, To look at, and think about; to carefully study and admire the beautiful; and to wonder at all that is curious and grand. But these are hardly to be mentioned in comparison with the fact that in some departments of science it is absolutely necessary, to a full understanding of the subject, that it should be illustrated by specimens. Looking at and examining the different specimens arouses questions concerning the different departments of nature and art to which they belong; these questions naturally result in the investigation of the subjects which they illustrate. Thus knowledge is gained that might not otherwise be sought for. By admiring the beautiful and wondering at the curious and grand, the heart is led to look up from nature to nature's God.

The College grounds and building are attractive, and beautiful. It is our aim not only to make our school as instructive but as interesting and inviting as any school in the State. Why should we not, brethren? Are you willing to

help? If so, send along your specimens with a brief history of each. Our ministering brethren should not forget that they have superior opportunities for assisting in this enterprise.

S. BROWNSBERGER.

The Decay of Romanism.

WHAT was Rome in 1790, and what is it now? Within these eighty years the Church-State and the temporal power of the German Episcopate have been dissolved. The possessions of the church in France, Spain, and Italy, have been sold as national property. Everywhere has Protestant heresy obtained civil rights. Protestant chapels flourish in Rome as well as in Madrid; the Protestant clergyman walks about un molested, and disseminates his Bibles by thousands and tens of thousands. Had not—since Napoleon's Consulate in France, and in the other Catholic and Protestant States since the Congress of Vienna—political power steadily stood up for the church; had not, after 1848, political reaction leagued itself with ecclesiastical reaction; had we done what the spokesmen of Ultramontanism now so earnestly, so persistently demand—left the church to herself—the veil of the temple had long since been rent asunder.

The German Catholic movement of 1840 by no means foundered on Peter's rock; it was first hindered, then repressed, and finally strangled, through police measures, by State persecution. To the church's advantage, in the very heat of the contest, a pope pronounced from the pulpit the word "Reform"—a pope who at that time loved that his name should be connected with that of Ganganelli. The infallible Pope Pius IX. was in the year 1849 the ideal of Italian Liberals whom to-day he curses. The transformation which the world then hoped for at the hands of the Roman Catholic Church already cast widely before it its majestic shadow. "Wherefore secede from a church which intends to make its peace with modern culture and society?" so said quiet, thoughtful people—and remained. The Syllabus, the "Non Possumus," and the Infallibility Dogma were necessary to prove that between modern society and Rome nothing real or durable can exist except war.

Roman Catholicism is being surely driven to take up that position which fifteen hundred years ago perishing heathendom occupied with regard to ambitious Christendom. It is the religion of the uneducated. . . . So long as Rome could dispose of the secular arm in her service, and the night of ignorance beshrouded the world, her mastery was easy. No intelligence was required to burn dissidents. The conflict in which we are now engaged in Germany derives the desperation of its character only from the fact that the State has too long favored and furthered the aggressions of the church. . . . The Liberals over-estimate the strength of their adversary. In the end, this battle must become a battle of intelligence; and upon that territory the Jesuits, ghostly as well as worldly, with all their dogmas and the miracles of the saints to boot, cannot but quickly come to grief.

Let Roman Catholicism look which way it will, it can claim as its own no great man of learning, no great poet or painter. Its most distinguished theologians have fallen away from it; the absolute contradiction in which, silly enough, it has set itself against modern discovery and natural science, presses it hardly even upon its own special field—theology. No man of learning can approach the Bible now-a-days in the naive manner with which the book was wont to be interpreted at the beginning of this century. . . . The sorties of Ultramontane journals and orators against the professors of the theology are well-known; but how much is wanting ere one of the partisans of Infallibility shall equal or surpass Dollinger in erudition! When they throw dirt at an artist like Kaulbach they truly manifest a vulgar vigor; but they cannot set up against him a painter of equal eminence. There were once a Catholic erudition, a Catholic poetry, a Catholic school of painting and music; but they exist no longer. The last blossoms on the life-tree of Catholicism were Manzoni, Chateaubriand, and De Maistre.—*Berlin National Zeitung.*

CAN I ATTAIN UNTO IT?—Victory is a fine watchword for armies, and sounds well in poetry. Why not make it the daily aim? The combination of outward circumstances and inward temperament furnishes abundant foes and obstacles, and we are either conquered or conquerors continually. To maintain cheerfulness in spite of discomforts, failures, and opposition of every sort, is to approach divinity. To hope, though disappointment thrusts us through and through; to strive, though failure is our daily portion; to toil, and see no fruit; to love, and be unloved; this is to be victorious indeed. It is sublime to conquer defeat.—*Sel.*

HYMN.

SERVANTS of God, awake!
The Master draweth near!
Your careless slumbers now forsake;
For he will soon appear.

The tasks are still undone
That he hath left to you;
Awake, and hasten, every one,
Hasten your work to do.

In the declining day,
Pause not to mourn in vain
The hours that you have slept away,
And cannot now regain.

But use the present time
With diligence and care;
And earnestly, with all your power,
For his return prepare.

MARIAN BERNSTEIN.

Glasgow, Scotland.

Progress of the Cause.

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

Milford, N. H.

WE pitched one of the New England tents at this place June 11, and remained nine weeks. Mrs. Lane and myself were sick four weeks with ague and diphtheria, which hindered the interest of the meetings, but we finally succeeded in securing a good attendance, and some half dozen have taken their stand with us. Mrs. Lane has been laboring with them since camp-meeting, endeavoring to get them established and in working order. Leading men of the place have proposed hiring a hall and inviting us to return. I never labored in a place where there was stronger prejudice or a more complete victory gained than here.

The editor of the Milford *Enterprise* spared no pains to help by publishing favorable reports of the meetings and giving items of our faith and history from week to week. This is also true of the Amherst *Farmer's Cabinet*.

Mrs. Lane gave a health and temperance discourse in the tent, and by special request of over fifty of the leading citizens repeated it in the Town Hall, which will seat over one thousand, and which was well filled. The renowned Hutchinson family visited the place and attended our meeting, singing several of their beautiful sacred pieces, and at the close of the meeting Mr. Asa H., from Minn., made some very feeling remarks before a congregation of about three hundred concerning his love and esteem for us as a people, repeating the dying request of his beloved son: "Father, always be kind to those Seventh-day Adventists, never speak a word against them, but love them as brethren; for they were so kind to me and mother while we were at their Health Institute." Mr. H. spent a few days at Battle Creek on his visit East, and spoke in the highest terms before the congregation of the work going on there, and entreated of them to look into the things we were presenting and extend toward us Christian sympathy and fellowship. Many other items of peculiar interest transpired which added to the advancement of the cause.

Although we were there a long time, and but few embraced the truths we preached, I still feel that Milford is a good field of labor, and have a desire to return as the providence of God may open the way. We felt God's blessing and Spirit with us. I am now laboring with the tent at Leominster, helping Bro. D. A. Robinson. Four have already decided to observe the Sabbath. Many more are convinced. Cold evenings and rains reduce our congregations, still we design to continue as long as duty requires. The Spirit of God seems to take hold of hearts, and we are of good courage in the Lord. Brethren, pray for us.

E. B. LANE.

Inwood, Indiana.

COMMENCED meetings in a school-house two miles north of Inwood, July 10. The congregations were quite large till they heard on the Sabbath, when they became small. Sold some books, and left seven trying to keep "the commandments of God and the faith of Jesus."

Shall commence meetings, Providence permitting, in Syracuse on the 14th inst. Pray for me, brethren and sisters, that I may be humble and earnest, that the Lord may use me to his glory.

W. W. SHARP.

Syracuse, Sept. 13, 1875.

Among the French in Wisconsin.

CAME to this State last week; and after stopping one day at Bro. Olsen's, proceeded by private conveyance to the Bay settlement—a distance of sixteen miles—where our Belgian brethren reside. We were glad to find all the brethren holding on to the leading features of our faith, though they had had no preaching since we left them twenty months before. We were made sad, however, by seeing them divided in consequence of their leader's having pressed them beyond their experience on matters which, though important in their season and when properly applied, should not be held as the leading message for the times. But at our third meeting perfect union was restored, and all was accomplished that I had desired. Such a season of humble and heartfelt confession I have seldom witnessed. I could not help exclaiming, How much has been lost to the cause by this state of things! Souls might have been gathered in that are now outside the ark of safety. We hope that the brethren have learned a lesson which will not soon be forgotten, and that they will now endeavor to redeem the time.

We have now pitched our tent in the city of Green Bay, which has eleven thousand inhabitants, to accommodate both the French and the Americans. We could find no other means to present the truth to the people. We know our tent season must necessarily be short, but we felt that something must be done to get up an interest, and to fairly introduce the message in this section. We have pitched our tent mainly with reference to the French. We wish to be prompt and thorough in following the openings of Providence, and in following up the interest which we earnestly desire may be created at other points by this meeting. The French Protestants are scattered at different points. Pray that we may have wisdom and help from on high.

D. T. BOURDEAU,
O. A. OLSEN.

Green Bay, Wis., Sept. 8, 1875.

Under date of Sept. 12, Bro. B. adds the following:—

We came to this place with trembling, knowing it to be a large place, and an important point for the work for different nationalities. We have now spoken five times in English and once in French, and the prospects are that a church will be raised up here that will be composed of French, Americans, and a few Norwegians. God helps in preaching. We were encouraged greatly in speaking to at least one hundred candid French listeners this afternoon, one-half of whom were Roman Catholics. Four different kinds of French tracts were taken quite freely.

D. T. B.

Report from Germany.

SINCE my report of Aug. 5, I have continued my work in the same manner. And it is with great gratitude to God that I can say the good work in Prussia is not stopping, but moving on. The lectures at Solingen are well attended. The hall is literally packed with attentive listeners. Those who attend these lectures either belong to the leading national churches, Lutheran or Evangelical, or to the different denominations of that city, as Baptists, Darbyists, or Independents. Among them are educated people.

The interest to hear the truth is still growing; the Spirit of God is evidently moving on hearts; and the Lord is manifesting himself with his sweet presence. Souls are stirred from their indifference, and sinners aroused from their sleep. Hearts that mourned over the alarming state of the National Church are gladdened by the truth, and those who love the dear Saviour rejoice over the glad tidings of his soon coming in glory.

Invitations to visit are coming in from the poor and from the rich. Last week I commenced this kind of work. Made a few visits at the houses of those who wished me to do so, and also at the dwellings of others who had given no invitation. At the first place I had a lengthy talk on true Christian life. At the second house, I met only the lady with her servant. As they were rich people, I spoke of their conveniences and great privileges in order to introduce those which are far greater and more desirable. Asking the lady whether she had a sure hope of eternal life or not, she responded somewhat harshly, "Oh, yes! why not?" Then I took up the nature of the human heart, true repentance, the Judgment of God, and the coming of Jesus. Although this educated lady could tell me that she had a sure hope of eternal

life, she could afterward say, "I cannot see the reason why Jesus should come a second time." Having earnestly spoken with her of the necessity of repentance toward God and faith in Jesus, I admonished her to attend to her soul's salvation, and left her. At my departure, she invited me to come again when her husband would be at home.

The next visits I made at the different dwellings of two pastors of the National Church. With one I could speak but little; with the second I conversed at length. He wished to know by whom I was sent, why I came to lecture in Solingen, and what we teach in general terms. To these questions I responded. Thus far all was right. But it is most alarming to learn that this pastor could tell me with laughter that St. Paul greatly erred when writing on the second coming of Christ, and that the Bible contains many contradictions. I asked him to show me one, but he did not. Then in a Christian manner I admonished him to pray God for light, to become converted to God's word, warning him of the terrible retribution of the unfaithful shepherds, and then I left, he cordially accompanying me to the door. I went away much pained that any should teach the word of God and teach it thus. People are very careful to whom they intrust money. But they do not consider, or very seldom consider, to whom they intrust their souls. What a pitiful state of things!

May God's Spirit be given to me more and more, and may I be guided in wisdom and in judgment, and have grace to labor successfully at Solingen. I hope that souls may be gained for the eternal kingdom! Dear brethren, pray for me.

J. ERTZENBERGER.

Vohwinkel, near Elberfeld, Prussia, Aug. 23, 1875.

Ohio.

LEFT home Aug. 25, to join Bro. T. J. Butler in tent labor in Ohio. Found the new tent pitched in Fostoria, Seneca Co., where Bro. B. had been preaching about one week. There was so little interest here, and the site of our tent, which was the best that could be obtained in the city, so uninviting, it was deemed advisable to move to a better locality. Accordingly, on Monday, Aug. 30, we moved to the village of West Mill Grove, Wood Co., about seven miles distant, and commenced meetings on Tuesday evening. Up to the present writing, we have had ten meetings, with fair-sized congregations.

We ardently hope, and sincerely pray, that in this place souls may be gathered out from the world by the last warning message, and fitted to stand when Jesus comes. We earnestly desire that our brethren in Ohio, especially, will remember this meeting at a throne of grace. Forget not the languishing cause in Ohio, brethren, but plead earnestly with God for the revival of his work in your midst.

I would take this opportunity, also, to earnestly solicit a general attendance at our soon-coming camp-meeting. It is indeed a disappointment to us all that Bro. and Sr. White cannot meet with us, but we sincerely hope that none will remain away on that account. We expect the efficient labors of Elds. U. Smith and D. M. Canright, and if we all come humbly praying that God will bless us and use us to his glory, nothing need hinder our having a good and profitable meeting. May God bless and speed the good work in Ohio.

H. A. ST. JOHN.

West Mill Grove, Ohio, Sept. 9, 1875.

Southern Michigan.

AFTER considerable perplexity in regard to deciding on a locality, we pitched the tent in Bronson, Branch Co. The way for public labor here had been opened by scattering tracts, and a few had commenced to observe the Sabbath.

Meetings in the tent commenced July 1, and continued until August 24. During this time, sixty-three discourses were given; also social and other meetings were held. It fell to our lot to do all the speaking, with the exception of two discourses, yet we were not without efficient help to assist in conducting the effort in this place. Our meetings were well attended from the first, our tent at times overflowing with eager listeners. As the result of the labor here, twenty-five or more, including the few previously mentioned, are now trying to obey all of God's commandments, and others acknowledge the truth and feel its force to a great extent. We still entertain hopes that they will yet obey it. Regular

meetings have been appointed, and a Sabbath-school organized; also a Tract Society.

Several incidents of great interest occurred in connection with our meetings in this place, but I will mention only one, which I think is of such a nature as to interest all. A man called at the tent who was on his way to Holland. His object in calling was to converse with us on the Scriptures. He was an intelligent man, being able to converse in, and read, the English, German, and Holland languages. His half-brother has embraced the Sabbath and become a member of the Tract Society. He now expects to send some of our publications to a half-brother in Holland, thus introducing the truth at a new point in a far-off land.

Our meetings were held during that very busy season, harvest; and when we saw the continued attendance of the people, we were led to confess before them that it was not us but God's holy truth that was in this wonderful manner attracting their attention. To-day, as we look back upon our effort in Bronson, we give God all the glory for what he has done for us and the people.

At the present time, we have our tent pitched in Allen, Hillsdale Co. People looked on us with suspicion at first, but now we have a good interest. Bro. John Sisley is assisting in this meeting.

M. B. MILLER.

Allen, Sept. 9, 1875.

Illinois.

IMMEDIATELY after the Monroe, Wis., Camp-meeting, I went to Belvidere, Ill., where I visited the few who are still professing to love the truth. Sin had made inroads among them, causing blight and discouragement. On Sabbath, June 26, spoke on "The Love of the World." 1 John 2:15. I tried to point out the insanity of those who transgress, and the awful doom that awaits the finally lost. The Spirit pointed out sin, and it was confessed. Now, if confession be followed by reformation and reparation (see Prov. 28:13; Jas. 5:16; Lev. 6:1-7; Luke 19:8, 9), we may entertain hope of Heaven.

On first-day, Bro. Bennett and myself went down to Cherry Valley and called on sister Craig, who has commenced to keep God's rest-day. In the afternoon, I spoke in the school-house near Bro. B.'s, and later we held a business meeting at Bro. B.'s house.

June 29 to July 5, I spent at Roscoe, Rockton, and Durand. Visited nine families, preached twice, held one social meeting, besides doing some business for the Conference and the Tract and Missionary Society. The brethren and sisters faithfully promised to redeem their s. b. pledges. This district (No. 2) has paid all its dues into the State treasury. Which will be next? Which district will fail? "Pay that which thou hast vowed."

July 10, spoke to the small remnant of the Clyde church. One brother said, "Point out our part of the work, and we will do it." If all will entertain this spirit, the Lord will surely designate our part in this closing work. Another thought: If we stand connected with this saving effort, in a certain sense it is our work. Then let us have a living interest in it, press it to our hearts as a sacred treasure, and love and cherish it to the end. Brethren and sisters of the Illinois Conference, I appeal to you, one and all, especially to the scattered ones whom I have not seen and may not see for some time, will you see this precious cause in your midst languish for means? Will you withhold God's tithes? If not, pay into the church treasury nearest to you, or remit to our State treasurer, J. R. Whitham, Aledo, Mercer Co., Ill.

July 17 to Aug. 1, spent in Jo Daviess and Stephenson Counties, holding meetings in three neighborhoods. Although the condition of things in this part of the field is not what it should be, yet we hope for better days. If at last we would stand together on Zion's hill, we should work in unison here; in truth, this is God's requirement. This district (No. 1) paid in cash and pledges all its dues to the T. & M. Society State treasury. But, brethren, if I correctly understand the matter, we should not only pay off all our district debts, but should ever have on hand a surplus fund from which to draw at any time. Let us work by this rule.

Sabbath and first-day, Aug. 14, 15, spent in quarterly meeting at Lovington. One was immersed, and the rites of our dying Lord were celebrated.

Aug. 17 to 29, aided Bro. Bliss in holding a series of meetings in the tent at

Oakland. Several of these were free social meetings. I believe the Lord has blessed the effort here. Ten have been immersed by us. A band of worshipers has been organized and a lively Sabbath-school. This place and Lovington will constitute (for the present) Dist. No. 10 of our State Missionary Society.

Instead of going to Cerro Gordo, as intended, we commenced here last Sabbath evening. Have spoken eight times. The interest appears to increase. Have already sold six dollars and forty cents' worth of books. I shall be compelled to leave Bro. B. next week; yet we need not work alone; for the Lord will help us each.

G. W. COLCORD.
Dalton, Moultrie Co., Ill., Sept. 10, 1875.

Bolton, P. Q.

PITCHED our new tent in Bolton, P. Q., a week ago to-day (Friday, Sept. 10). Have given nine lectures. The meetings are well attended, and the people are deeply interested in the truths they hear. Two preachers have attended, one of whom, a Methodist, said publicly that all he had heard was *the truth*. Shall speak on the commandments and Sabbath next Sunday. Hope to have an ingathering of souls in my native country—Canada.

A. C. BOURDEAU.

The Maine Conference.

THE S. D. Adventists of Maine held their ninth annual Conference on the camp-ground in Richmond, Sept. 3, 1875. Conference called to order by the President. Prayer by Eld. U. Smith.

The following churches were represented: Woodstock, Hartland, South Norridgewock, Somerset Mills, Cornville, North Jay, Deering, Brunswick, and Richmond.

The secretary's report of the doings of the last Conference was called for, read, and accepted.

Voted, That the Sabbath-keepers of Aroostook Co. be represented by Bro. Enos Leavitt, and that the Sabbath-keepers of Oakfield be taken under the watchcare of the Conference.

Voted, That Brn. White, Smith, Corliss, and all other brethren in good standing in their respective churches, be invited to take part in the deliberations of this Conference.

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

The following were appointed: Nominating Committee, S. B. Gowell, Portland, A. W. Low, Somerset Mills, J. A. Davis, Hartland. Auditing Committee, J. E. Baker, Norridgewock, T. S. Emery, Cornville, J. A. Davis, Hartland, R. F. Hobbs, Somerset Mills, A. R. Meriman, Richmond, C. R. Davis, Woodstock. On Resolutions, U. Smith, S. B. Gowell, R. S. Webber. On Credentials, G. W. Barker, T. S. Emery, H. E. Tuck.

Voted, That the Conference relinquish its claim on the old camp-ground in Skowhegan. Adjourned to call of Chair.

SECOND SESSION.

Prayer by Eld. J. O. Corliss.

The Nominating Committee not being ready to report, the election of officers was deferred until the next session. Interesting and instructive remarks were made by Bro. White, also by the chairman, and the meeting adjourned to call of the Chair.

THIRD SESSION.

Prayer by Eld. U. Smith.

The Nominating Committee reported the names of the following persons for the officers of the Conference during the coming year: For President, J. B. Goodrich, Hartland; Secretary, Timothy Bryant, North Jay, Treasurer, Samuel F. Grant, Hartland; Executive Committee, J. B. Goodrich, Geo. W. Barker, Wm. Morton; Camp-meeting Committee, Geo. W. Barker, H. E. Tuck, T. S. Emery.

Voted, That the credentials of Eld. J. B. Goodrich be renewed.

Voted, That the license of Bro. R. S. Webber be renewed.

Voted, That the matter of fitting up the camp-ground for another year be referred to the Camp-meeting Committee.

The reports of the Secretary and Treasurer showed the standing of the Conference to be as follows:—

No. of churches, 9; No. of church members, 178; No. of Sabbath-keepers not yet united to any church, 157; No. paying s. b., 88; No. of Sabbath-school scholars, 114.

Amount of s. b. pledged to the Conference, \$1021.86

Amount in treasury at the commencement of the year, 2.25

Rec'd during the year, 956.16

Total, \$958.41

Paid out during the year, 945.57

Balance in treasury at date, 12.84

The Committee on Resolutions reported the following:—

Resolved, That we express our gratitude for the help sent us by the General Conference at this time, especially for the faithful and efficient labors of Bro. and Sr. White, and that we here pledge our hearty co-operation with them in the holy work and cause to which they devote their lives.

Resolved, That in view of the encouragement we have received at this our annual Conference and camp-meeting we will take hold of the work of promulgating the truth in this State with new interest.

Resolved, That we express our thankfulness to God, that the cause of present truth in this State, notwithstanding all the discouragements through which it has passed, has maintained itself so well, and is to-day in so good a degree of prosperity.

Resolved, That, regarding the work as one in all the world, we the Sabbath-keepers of Maine, from this eastern extremity of the United States extend the hand of greeting across the continent to our brethren on the Pacific Coast, and in the other direction across the Atlantic to our brethren in Europe, rejoicing in the prosperity of the work in both these portions of the Lord's great vineyard.

Adjourned to call of the chairman.
J. B. GOODRICH, Pres.
TIMOTHY BRYANT, Sec.

Labor Rewarded.

"CAST thy bread upon the waters; for thou shalt find it after many days." Let not the faithful follower of Christ be weary in well doing, or cease to proclaim the truth of God because the fruits of labor do not immediately appear. If Paul plant and Apollos water, sooner or later God will give the increase.

It may be that our own experience during the past four years was necessary in order to teach us lessons of patience and perseverance in presenting the truth to others. Four years ago my husband and myself were members of an orthodox church in Southern Iowa. We heard the preaching of Brn. Canright and Butler, and became convinced that Sunday had no claim to sanctity. We then kept the true Sabbath for several weeks, and thought we should keep it always. But alas, for human strength! Satan led us to believe the delusive no-Sabbath theory. Because we could not find that any direct command to observe the Sabbath or plain denunciation against Sabbath-breaking had been given since the time of Christ, we concluded there could be no Sabbath in the gospel dispensation.

Since that time we have felt dissatisfied with our situation. One cannot have much religion without a Sabbath. We read the Bible but little, and seldom prayed. A few months ago, in talking over the matter, we were led to see that we had given up the Sabbath without thoroughly investigating the whole subject. Our false views rapidly disappeared, and through the influence of the Holy Spirit we were reconverted, and filled with a spirit of prayer and an earnest desire to know and to do all God's requirements.

We trust we have now entirely consecrated ourselves to God and his service. We are studying the Bible with diligence, that we may know the whole truth. We have now so thoroughly considered the Sabbath question that there seems no possibility of any future change of opinion. We feel surprised at the overwhelming amount of testimony in regard to the everlasting and unchangeable character of the Sabbath and the perpetuity of all the precepts of the moral law. We rejoice that the good work is making such progress in all parts of the world. Surely it is the Lord's doings, and his chosen people may take courage and press forward to labor with increasing zeal and activity in the cause of truth.

Mrs. W. E. DAWSON.

Rush Co., Kansas.

Let the Work Be Thorough.

AT our last camp-meeting, precious instruction was given us, and good resolutions were there formed. We promised to live a better life, a life more consecrated to God and his cause, that we may do some good in winning souls to Christ. It is of the utmost importance that we begin right. Let us not skip over our past errors; if we do, all our efforts will be in vain, but let us search the Scriptures. If we have wronged our brethren, let us take a scriptural course toward them, as our Saviour has given us instruction in Matt. 5:23; or if our brethren have trespassed against us in any way, or have reproached the present truth, for by so doing they have trespassed against us, inasmuch as we love

the truth, let us follow the instruction given in Matt. 18:15. Now, let us make thorough work, that we may not be disappointed when Christ shall come to gather his elect.

JABEZ C. TUCKER.
Kingston, R. I., Sept. 8, 1875.

Are the Scriptures Given by Inspiration of God?

"AND Jacob called the place Peniel [that is, the face of God]; for I have seen God face to face, and my life is preserved." Gen. 32:30. In another place we read: "No man hath seen God at any time." 1 John 4:12.

These apparently contradictory passages were presented to a congregation by one of the accredited agents of the enemy of all righteousness—a spiritist lecturer—who professes to speak through spirit influence and in a trance state. The speaker opened his meeting by reading from the Scriptures; and then asked if any one in the congregation believed in the Bible. Several voices responded in the affirmative. Then followed the above quotations, evidently given with the intention of inducing his audience to discredit the divine authenticity of the Scriptures. This incident has led us to present a few thoughts upon this subject.

Jacob was on his way to meet Esau, his brother, and had just cause to dread that meeting. After sending his family and possessions on a little before, he retired to seek divine aid and assistance. An angel is commissioned to render the needed grace; and after an earnest and protracted struggle, and a touch from the angel that disabled Jacob, by faith he prevailed. Having obtained the blessing of God, he met Esau, and the meeting was a peaceful one. Jacob said to his brother, "I have seen thy face, as though I had seen the face of God."

Other passages show that an angel was seen instead of God. "But the angel of the Lord did no more appear to Manoah and to his wife. Then Manoah knew that he was an angel of the Lord. And Manoah said unto his wife, We shall surely die because we have seen God." Judges 13:21, 22. "And when Gideon perceived that he was an angel of the Lord, Gideon said, Alas, O Lord God! for because I have seen an angel of the Lord face to face." Judges 6:22.

Thus we see by reading the verses in connection that in every instance where it is said that the face of God was seen, an angel was present.

Now we come to the direct testimony: "No man hath seen God at any time." "And he said, Thou canst not see my face; for there shall no man see me, and live." Ex. 33:20; 20:21. Here God spake unto Moses out of the thick darkness; but from behind this impenetrable screen or veil, God spake with him as it were face to face. "And Moses hid his face; for he was afraid to look upon God." Ex. 3:6. "And the angel of the Lord appeared unto him out of the midst of the bush." Ex. 3:2.

"God spake unto the children of Israel and unto Moses out of the midst of the fire and the thick darkness." Deut. 5:22. "And it shall come to pass, while my glory passeth by, that I will put thee in a cleft of the rock, and will cover thee with my hand while I pass by; and I will take away mine hand, and thou shalt see my back parts; but my face shall not be seen." Ex. 33:22, 23.

Thus have we established the fact that no man has seen God at any time. And why this veil between God and man? Evidently because man could not endure the ineffable blaze of glory. For at the sound of that voice from Sinai's burning mount, the people stood afar off and entreated that the voice might not again be heard lest they should die. Therefore, mortal man could not look upon the face of Deity and live. Only a slight glimpse of that matchless glory is all that even Moses could endure. The time will come when "the ransomed of the Lord shall return, and come to Zion, with songs and everlasting joy upon their heads." Then shall they see his face. But until that time, they must see as through a glass darkly.

Yes, every eye shall see him, and they also who pierced him. May none of us be associated with the latter class, who shall wail because of him. The word of the Lord is truth; yet notwithstanding its divine authenticity it is called in question. But by whom? Not by those that reverence God and work righteousness. It is nothing strange that spiritualists reject the Bible; for it everywhere condemns spiritualism as an abomination. All are warned

against it, and commanded not to be defiled by it. "As Jannes and Jambros withstood Moses, so these also resist the truth; men of corrupt minds, reprobate concerning the faith."

Spiritualism can boast of great antiquity, and its key note was sounded at least six thousand years ago when Satan said, "Thou shalt not surely die," thus giving God the lie. The medium through which this lie was uttered was the serpent—the devil. Now, the same spirit speaks through men and women as mediums.

THOS. J. CROSS.

No Time for Swearing.

"CATCH me using a profane word in the presence of ladies," said a talkative stripling, with a shade of down on his upper lip. "There is a time for all things."

No, sir, there isn't a time for all things. No law, human or divine, ever set apart a time for swearing. A profane expression is a sin and an abomination, utter it when and where you will. As for ladies, yes, I'll grant you it is well to be and act our best in their presence. We cannot be too true, too pure, too honorable, if we want to stand upright before a good woman or good girl. I know of one other before whom we ought to be just as particular, if not more so. When *He* is not around, my boys, you can safely do as you please. But when you're in *His* presence—have a care! Don't offend the deepest love, the whitest purity, the grandest honor, of all.—*Hearth and Home.*

WHEN life seems rather dreary, and you begin to think your lot is a hard one, just break forth into singing. The first line will come hard, perhaps, but the second will be easier. There is no better antidote for low spirits. It is astonishing how quickly the evil spirits of malice, anger, gloominess or discontent, flee before that of song; and, cherishing this, we will fulfill the command, making melody in our hearts to the Lord.

Obituary Notices.

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

DIED, Sept. 6, 1875, in North Liberty, Ind., sister Amanda Worster, wife of Henry Worster, and daughter of Adam and Magdalena Rupert, aged thirty-three years and five months. Sister W. embraced the truths of the third angel's message some thirteen years since, was baptized, and united with the church of which she was a member until her death. She possessed a meek and quiet disposition, and was respected and loved by all who were acquainted with her. She leaves a husband, two children, an aged father and mother, one brother, five sisters, and a large circle of friends to mourn their loss, who do not mourn as those who have no hope. Funeral discourse, by the writer, to a large and attentive congregation, from Rev. 14:13.

S. H. LANE.

DIED, at North Parma, Monroe Co., New York, on Thursday, Aug. 26, 1875, sister Mary A. Crary, aged 56 years. Sister Crary embraced the truth nearly thirty years ago, and lived an earnest, consistent Christian life. In all the relations of life she conscientiously strove to perform her every duty. She leaves a husband, son, and daughter, and a large circle of relatives to mourn their loss. She earnestly desired a reunion with them on the morning of the first resurrection. Funeral discourse to a very large gathering of mourning friends and neighbors, from Isa. 25:8, 9.

CHAS. B. REYNOLDS.

DIED, of cholera infantum, at Jackson, Mich., Aug. 19, our infant son, Edgar James, aged ten months. He was a bright and loving child, and we miss him much. We have laid our darling away in hope of meeting him in the first resurrection.

L. J. & MAGGIE COOK.

DIED, of scarlet fever, in West Union, Todd Co., Minn., Aug. 25, 1875, our youngest child, Clara Isabel, aged six years and one month. Funeral discourse by Bro. J. I. Collins.

D. W. & D. CRANDALL.

DIED, of dysentery, at our home in Fairbury, Ill., Sept. 2, 1875, our little son, Harry John, aged seven years and ten months. He bore his sufferings patiently and passed away peacefully. Our hearts are stricken with grief and sorrow at the loss of one we love, but we bow humbly beneath the rod. We hope to overcome and meet him again in the morning of the resurrection. Words of comfort by the Methodist minister, from 1 Cor. 15:40-58.

GEORGE & ELIZABETH KNIGHT.

DIED, of brain fever, in Johnstown, Mich., Sept. 10, 1875, Charles S. Eastman, in the forty-sixth year of his age. He had been a reader of the Review for nearly four years, yet had never taken a stand upon the truth. He leaves a wife and one young son. I should judge by the large turnout at his funeral that he was a man respected by the community. May this be an admonition to his afflicted wife to seek consolation in the service and promises of God and to take a stand upon the truth. Sermon by the writer from Job 14:14.

T. M. STEWARD.

The Review and Herald.

Battle Creek, Mich., Fifth-day, Sept. 23, 1875.

The Camp-Meetings.OHIO, Sept. 30-Oct. 5, 1875
INDIANA, Oct. 7-12, "

Bro. and Sr. White took the morning train for California the 18th, the evening after the Sabbath. Their short tarry with us of four days has been truly a "God-send" to Battle Creek; their very arduous labors having been blessed of Heaven in the most signal manner. They left free in the Lord, and the prayers of the entire church go with them. Full report will be given in next REVIEW. G. W. A.

Bro. Uriah Smith left for the Flint Camp-meeting a few hours previous to the departure of Bro. and Sr. White. From Flint he expects to go to the Seventh-day Baptist General Conference at Alfred Center, N. Y., and on his return attend the camp-meetings of Ohio and Indiana. G. W. A.

A private letter from Minnesota brings the cheering intelligence that over sixty have embraced the truth in that State since the camp-meeting there in June last.

School Certificates.

MANY are inquiring about their Certificates of Stock in the S. D. A. Educational Society, they having paid their pledges in full. To such we would say that having been away the most of the summer attending the camp-meetings, much business of this kind has accumulated, to be attended to hereafter. When the camp-meeting season is over and we settle down again to hard work at the Office, as fast as possible we shall bring up this unfinished business, answer correspondents, and attend to other matters that are necessarily passed by for the present. U. S.

MRS. LUCY BATTERSON: We refer you for an answer to your inquiries on the state of the dead, the words of Christ to the thief on the cross, the souls of Rev. 6:9, &c., to the work on "Man's Nature and Destiny," which you can obtain more conveniently from the Office of the *Signs of the Times*, Oakland, Cal.

My Apology.

To the brethren in the N. Y. and Pa. Conference I would like to say that I am glad to hear from our camp-meeting by Bro. S. Thurston, and as it seems that a letter I wrote to the meeting explaining the reason of my absence was not received, I would say, that it was my intention and expectation to come, but the dear babe of our son James was sick. It died on sixth day and we buried him on first-day, denying ourselves the privilege of telegraphing for a minister and friends to the camp-meeting, because we would not break in upon the interest of the meeting. And as the brethren have laid upon me new responsibility, I feel under obligation to God to discharge it in his fear. R. F. COTRELL.

A Word to the Mo. & Kan. T. & M. Society.

ON account of the meager T. & M. reports that come in from the churches of this district I think that many members so undervalue their efforts that they despise the idea of reporting them. Others may not realize that we are an organized army, to be armed, equipped and drilled for service. Reporting is just as necessary a part of our duty as the parade of the military. Neither is boasting. Let us not despise government, and by undue halting discourage those to the right and left of us, thus hindering the cause where we ought to help.

Some may not understand how to keep their records. From the *Signs of the Times*, I understand that, besides keeping a list of the names of all who have paid one dollar to become members of the Tract and Missionary Society, the librarian should keep a cash book, with a debt and credit page for each member, charging all with the missionary documents they receive, with the number of tracts and pamphlets drawn, the number of pages, and value. The member should be credited with all the money received on memberships, donations, book sales, &c.

It is the duty of librarians to let members

have books only on presentation of their blank book, and when they are counted out, to see that they make a minute of number, value, &c., to correspond with the librarian's account. When a book or tract is loaned or given away the member can easily note it in the same blank book, keeping the work of each quarter separate from that of every other quarter. The blanks which are used for reporting give a good idea of what is to be reported. Will the librarians of this district see that each member keeps a blank book? MRS. H. M. VAN SLYKE,
Sec. Dist. No. 9, Mo. & Kan. T. & M. S.

To the Brethren in Western Iowa and Neb.

We would call the attention of the brethren in Western Iowa and Nebraska to the grove meeting to be held on Bro. Hathaway's farm in Monona Co., Iowa, Oct. 7, 1875. The design of this meeting is that we may have a general gathering of the brethren in this part of the Conference, as we are so far from the seat of our yearly meeting that few of us can attend it.

By having a meeting of this kind, all can have the benefit of this means of grace. We hope that all will be at this meeting. Come, brethren, one and all! Come, praying that the Lord will meet with us and bless and revive us. Bro. Nicola and others will be with us.

The T. & M. Society of the 11th district will hold a quarterly meeting in connection with this general meeting.

The large tent will be on the ground for the accommodation of the friends.

J. W. McWILLIAMS.

To the Treasurers of the Churches in Wis.

THE State Conference treasurer is the same as last year, Wm. Kerr; State Conference Secretary, A. S. Osborn.

Send your s. b. money to the treasurer, Wm. Kerr, Monroe, Green Co., Wis.; and your quarterly report of the same to the secretary, A. S. Osborn, Bloomington, Grant Co., Wis.

Church treasurers will please forward what money they may have on hand at once to the State treasurer as it is needed in the Conference. Let us be punctual in our deal with the Lord, and he will bless us in return.

O. A. OLSEN, Pres.

Fort Howard, Wis., Sept. 17, 1875.

Indiana Camp-Meeting—Reduction of Fare.

THE Indianapolis, Peru and Chicago R. R. will grant excursion tickets to all attending the Indiana Camp-meeting at Bunker Hill, on and after Oct. 5, from the following stations:—

Noblesville, Tipton, Kokomo, Peru, Denver, Rochester, Argus, Plymouth, Walkerton and Laporte. JAS. HARVEY.

REDUCED fare has been obtained from Tontogany to Bowling Green—Ohio Camp-meeting.

A home has been found for the child spoken of in REVIEW No. 10. This is to answer all inquiries.

Appointments.

And as ye go, preach, saying, The kingdom of Hea ven 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.

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 expect to get a reduction of the fare on the I. P. C. R. R.

CONFERENCE COMMITTEE.

By request of the president of the Iowa Conference, I will, if there is no preventing providence, meet with the friends of the cause at Decatur City, Iowa, Sabbath and Sunday, Oct. 9 and 10. Shall be glad to meet delegations of friends from the surrounding country. Let there be a good turnout. GEO. I. BUTLER.

A GENERAL quarterly meeting will be held at Waukon, Sabbath and first day, Oct. 2, 3, 1875. Scattered friends of the cause and neighboring churches are especially invited to attend. Cannot Bro. Nicola meet with us? The ordinances of the Lord's house will be celebrated, and opportunity for baptism will be given. Come, brethren, praying that the Lord may meet with us. To be in earnest now is wisdom. The Bradford and West Union churches are calling for help. The president of the I. & N. Conference will please take notice. C. A. WASHBURN,
F. A. BARLOW.

No providence preventing, I will meet with the friends of the cause in Nebraska where Bro. Boyd may appoint Sept. 25, 26, Oct. 2, 3.

Western Iowa, at the tent-meeting at Bro. Hathaway's, commencing Oct. 7.

Hope there will be a general rally at all of these meetings as there are important matters to be considered. Come, brethren and sisters, and bring the blessing of God with you. There will be opportunity for baptism at each place. H. NICOLA.

THE quarterly meeting for Dist. No. 3, Illinois T. & M. Society, will be held at the new church near Sheridan, La Salle Co., Ill., Oct. 3, 4. We hope by that time to have the church ready for use. The librarians will see that the reports are made out and sent in to the district secretary, George A. Hobbs, Sheridan, Ill. Will the friends at Pontiac and Gridley meet with us if possible, as we have some important matters to consider? Can one of our ministers be present? JAS. M. BUTE, Director.

THERE will be a gathering of the scattered brethren at Beloit, Mitchell Co., Kan., Sept. 21-26, where Bro. O. O. Bridges may appoint. J. H. COOK.

QUARTERLY meeting of the S. D. A. church of Norridgewock, at South Norridgewock, Maine, Oct. 2, 1875. All members that cannot come will please report by letter. F. J. KILGORE, Clerk.

THE general quarterly meeting designed to be held the first Sabbath and Sunday in Oct. at Martinsville Clark Co., Ill. will be postponed one week on account of other engagements, and will be held Oct. 9, 10, 1875. Let us see as many of our scattered brethren at this meeting as possible. Come on Friday prepared to stay until Monday. Bring feed and provision and bedding prepared to remain till the close. Meetings will commence on Friday evening. C. H. BLISS.

THE Tract Society meeting of Dist. No. 7, Ill., will be held in connection with the quarterly meeting at Martinsville, to commence Sabbath, Oct. 2. M. L. KITTELE, Director.

QUARTERLY meeting of the Greenbush church, Sept. 25, 26, 1875, at our school-house, in district No. 1, Greenbush, Clinton Co., Mich. Come, brethren and sisters, and share the blessings of God. Sister churches are requested to attend. Bro. Robbins, of Owosso, is invited and expected to attend this meeting. O. B. SEVY, Clerk.

Grove-Meeting.

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. The brethren from the Nebraska tent, and others, are invited. Teams will meet the trains at Onawa on Thursday and Friday.

This meeting is designed to be a general gathering for all the brethren and sisters in the western part of the Iowa and Nebraska Conference. Bro. Nicola expects to stay in this part of the State till after the meeting. Bro. Hanson is invited to be present. Brethren will bring bedding, blankets, &c. Straw and grain will be found on the ground. J. BARTLETT,
J. W. McWILLIAMS,
E. W. FARNSWORTH.

QUARTERLY meeting for Newton and Burlington, at Newton, Mich., Sept. 25, 26, 1875. This will be a two-days' meeting. Our sister churches are requested to meet with us. Bro. M. B. Miller is requested to attend this meeting. AMBROSE WHITE.

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. O. MEARS.

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. S. THURSTON.

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

Woodburn, Macoupin Co., Ill., Sabbath eve, Sept. 24, and continuing to Sept. 29.
Aledo, Mercer Co., Ill., Oct. 3, and continuing to Oct. 10. G. W. COLCORD.

QUARTERLY meetings in Minnesota Conference, as follows:—
River Falls, Sept. 25, 26, 1875.
Maiden Rock, Oct. 2, 3, "
Lake City (Tuesday), " 5, "
Arrangements have been made so that myself or some other preacher will attend the above meetings. HARRISON GRANT.

Loyal, Sept. 25, 26, 1875
Kickapoo Center, Oct. 2, 3, "
Sand Prairie, " 9, 10, "
Hurricane Grove, " 23, 24, "
Waterloo, " 30, 31, "
Members payings. B. will please come prepared to pay the amount due, as the means is needed. JOHN ATKINSON.

I EXPECT to meet with the church at Mechanicsburg, Ind., Sept. 25; and Bunker Hill, Oct. 2, 1875. All are invited to attend, as I have special matter to present.

JAMES HARVEY.

Business Department.

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

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

THE P. O. address of Elds. D. T. Bourdeau and O. A. Olsen is Fort Howard, Wis., Box 200.

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. Ida L Dullam 48 11, Wm B Hawkins 48-11, Nancy Herriman 48-11, Lewis Hadden 48-10, J O Corliss 48-8, Sewell Plumber 48-11, Wm B Knap 47-15, Marilla Brown 48-13, Chas E Green 48-20, Mrs L Canright 49-1, Eld A S Hutchins 48-11, John A Hardy 48-8, C R Ross 48-8, R B Hart 48-18, Mios Miller 48-17, Mrs P Ringsdorf 48-9, Mrs Lucy Covey 48-11, Truman Wildman 48-11, Elisha Calkins 48-11, A E Dalley 48-12, Dewitt O Forbes 48-6, Levi Newcomb 48-10, Wm Kelley 48-13, Wm Holmes 48-11, Gabriel Lloyd 48-10, John Claypool 48-10, Lydia Jane Shaw 48-14, Mary Olmstead 49-1, N C Walworth 48-10, Wm Coats 48-9, B M Osgood 49-1, F N Satterlee 49-14, C B Preston 49-1, L R Chapel 49-1, Polly Van Marter 48-15, Asa M Green 49-1, Edward G Spencer 49-18, Chas Lea 48-11, Olivia Bunce 48-11, G W Eggleston 48-11, Mrs A F Moe 48-12, Luke Dunham 48-11, David D Pettis 48-18, Nancy Saunders 48-11, Wm Mellor 48-11, S P Merrill 48-11.

\$1.00 EACH. Jas R Hill 48-11, T B McDowell 48-11, Jas A Smith 47-11, Wm Covert 47-11, Joseph Sanders 47-9, Wm H Cronk 47-10, L A Kellogg 47-11, John Ogden 48-11, John Todd 48-11, C Gregory 47-1, J L Rummery 47-9, P H Pannan 48-11, Betsy Reed 47-20, Wm Craven 47-10, Peter F Ferriot 48 6, John M McKinney 47-11, Josiah Thompson 47-11, E A Townsend 47-11, Hardie Hoxie 47-12, Jens Mortensen 47-1, Samuel Westbrook 47-11, O A Richmond 47-11, Moses White 47-9, W P Simpson 47 11, Bell Brown 47-11, Allen Wilson 47-14, J H Cottrell 47-14, Cordelia Tibbitts 48-11, R J Lafferty 47-11, Mrs Eliza Davis 48-11, Andrew J Stover 47-4, Deliah Blanchard 47-12, L Gilbert 48-8, Daniel Litchfield 47-8, Aaron Hudgens 47-11, Jared Spaulding 48-11, Frank Hitchcock 47-11, Mrs James Goodman 48-11, Mrs Asa Wheeler 48-11, A Munson 48-10, Lewis Besanson 48-11, Henry Cooper 48-16, Sally Sawyer 48-11, Daniel Case 48-11, Gardner Preston 48-11, Jason Sanders 48-16, N C Wheeler 47-11.

MISCELLANEOUS. Edward Morrow 75c 47-23, Thomas N Brown 50c 48-25, Peter G Hobbs \$4.00 47-9, Mrs Peter P Staats 50c 47-11, D R F Headley 50c 47-12, A J Hill 50c 47-11, S L Hullock 50c 48-24, Thos Breeding 50c 48-23, Richard Town 1.50 47-24.

Books Sent by Mail.

H A St John \$5.16, J H Barton 25c, C R Davis 1.25, Catharine Bear 1.50, Josephine Jones 25c, Martha J Sloan 25c, Flavel Simonson 10c, Mary Wheeler 75c, Robert Smith 1.18, C A Mitchell 50c, Mrs L Cranson 3.00, E E Thomas 25c, S M Holly 1.00, C D Ellis, M D 2.25, C P Laraway 20c, Wm B Redgood, 1.00, Ellen A Neff 15c, Geo Tenny 4.00, Mrs Sarah L Heart 25c, Henry H Doolittle 3.88, J A Goddard 3.00, J N Ayers 6.30, Sarah H Burlingham 1.25, Mary A Miller 30c, Amos Amburn 2.50, C L Sanders 1.25, J S Galloway 75c, A Swanson 1.20, Wm Rankin 1.00, N C Walsworth 10c, A S Osborn 4.00.

Books Sent by Express.

C H Bliss, Dalton, Moultrie Co, Ill, \$12 83, J O Corliss, South Norridgewock, Me, 17.18, M Britton, Charles City, Floya Co, Iowa, 5.00.

Books Sent by Freight.

A C Bourdeau, Sutton Junction, P Q, \$8.75, J L Syp, Afton, Union Co, Iowa, 51.53, D M Canright, Bowling Green, Ohio, 149.53.

Book Fund.

Mrs Margaret Romington \$10.00, Ann Eliza Buckland 1.00, Emma Hoag 5.00, L M Fish 50.00, Daniel Johnson 25.00, Henry Main 25.00, T Pickard 5.00, C Pickard 5.00, Chas Lea 15.00, D O Phillips 25.00, A W Nourse 5.00, H C Brigham 5.00, Abner Brown 50.00, A M Newcomb 10.00, Z Brooks 10.00, George Banler 1.00, Darwin Town 10.00, F Wheeler 10.00, L C Slauson 2.00, Polly Van Marter 10.00.

Pacific Mission.

Emma R Raymond \$11.50, J G Sanders 11.50, D B Green 46.00, S B Whitney 11.50, M H Broom 50.00, Mrs O D Washburn 11.50, Thos Hare & wife 30.00, 30.00, Geo H Porter 15.00, Harriet Bowen 10.00, Edwin Nettlesham 11.50, Wm Kelly 5.00, F E Nettlesham 11.50, N H Stevens 5.00, Mrs E P Ham 11.50, Edson Dow 11.50, A A Bradford 46.00, Mrs M A Chamberlain 11.50, Betsy Landon 10.00, C Landon 10.00, Royal H Peck 23.00, Hiram Edson 11.50, Elijah Macomber 50.00, O P Whitford 11.50, C R Whitford 11.50, E S Bolder 11.50, Rhoda B Wheeler 11.50, M C Israel 23.00, Wm B Mason 11.50, Adelle Worster 11.50, Mrs H S Davis 11.50, Maria West 11.50, A H Hall 11.50.

S. D. A. Educational Society.

A friend \$100.00, Maria West 10.00, N L Burdick 25.00.

Cash Received on Account.

N Y & Pa T & M Society \$900.00, Vt T & M Society 110.00, Smith Sharp 5.00, Mo & Kan T & M Society 160.00, A S Hutchins 10.00, L Bean per H W K 39.00, Maine T & M Society 50.00, A B Hough 1.00.

General Conference Fund.

Vermont Conf \$150.00, N York Conf 200.00.

Danish Mission.

A friend \$1.00.

Mich. T. & M. Society.

Dist No 3 (Mrs E S Gilbert) \$10.00.

Swiss Mission.

A C Raymond \$5.00, H Jeffries 2.00.

Mich. Camp-Meeting Fund.

E Woolcott 50c, Chas E Hyde 50c.