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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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THE LORD'S LEADING.

Thus far the Lord hath led us, in darkness and in day,
Through all the varied stages of the narrow homeward way;
Long since he took that journey—he trod that path alone;
Its trials and its dangers full well himself hath known.

Thus far the Lord hath led us; the promise hath not failed,
The enemy, encountered oft, has never quite prevailed;
The shield of faith has turned aside, or quenched each fiery dart,
The Spirit's sword in weakest hands has forced him to depart.

Thus far the Lord hath led us; the waters have been high,
But yet in passing through them, we felt that he was nigh.
A very present helper in trouble we have found,
His comforts most abundant when our sorrows did abound.

Thus far the Lord hath led us; our need hath been supplied,
And mercy hath encompassed us about on every side;
Still falls the daily manna; the pure rock-fountains flow;
And many flowers of love and hope along the wayside grow.

Thus far the Lord hath led us; and will he now forsake
The feeble ones whom for his own it pleases him to take?
Oh, never, never! earthly friends may cold and faithless prove,
But his is changeless pity and everlasting love.

Calmly we look behind us, our joys and sorrows past,
We know that all is mercy now, and shall be well at last;
Calmly we look before us; we fear no future ill,
Enough for safety and for peace, if *Thou* art with us still.

Yes; they that know thy name, Lord, shall put their trust in thee,
While nothing in themselves but sin and helplessness they see.
The race thou hast appointed us, with patience we can run,
Thou wilt perform unto the end the work thou hast begun.

General Articles.

THE GIFTS AND OFFICES OF THE HOLY SPIRIT.—NO. 6.

BY ELDER J. H. WAGGONER.

THE LAW AND TESTIMONY.

ACCORDING to Rev. 12:17, war will be made with the remnant who keep the commandments of God and have the testimony of Jesus. This shows both the perfect agreement between keeping the law and having the power of the Spirit, and the opposition which will exist, and already exists to a great extent, against the law and the testimony. It is a well-known truth that the indignation of the world and a worldly church is quickly aroused against those who keep all the commandments of God, just as they were written and spoken by the Lord. But nothing seems so readily to arouse the prejudice, yes, the hatred and malice of the carnal mind, as the manifestation of the spirit of prophecy. The world bestows its incredulous smile as if it pitied the folly of those who could embrace the promise of God as a reality (that incredulous smile often proving more cutting than the severest language), while a proud and worldly church cannot restrain its feelings of scorn for, or abhorrence of, those who humbly and reverently claim "the promise of the Spirit" according to the words of both Christ and his apostles. Surely the fulfillment of the prophecy, Rev. 12:17, is no mystery to those who are intently watching the signs of the times, and have noted the feelings of popular religionists toward those who dare to reprove the lukewarmness of the present age, in

which so many have "the form of godliness, but deny the power thereof."

This connection between the law and the means and benefits of the gospel is logically deduced from the preaching of the apostle on the day of Pentecost. That the law was not abolished at the crucifixion is proved in this, that not a sermon was preached—not a duty made known—between the crucifixion and the day of Pentecost; and the first duties enjoined on that day were repentance for sin and baptism for the remission of sin. Now it is plain to see that if the law was previously abolished, and if men were to look to the apostles for the proclamation of a new code, then the whole transaction was a failure, inasmuch as "where no law is there is no transgression," and of course no call for repentance. Again, "sin is not imputed when there is no law," and therefore to preach baptism for remission of sin when no law existed would be a sheer absurdity. If the law which had existed was abolished at the cross, no one could be convicted under it; and as no law for the new dispensation had yet been given by the apostles, it would follow necessarily that no one was at that time bound by any law; sin could not be imputed to them at all. Therefore, according to this antinomian notion the preaching of repentance and baptism at that time was a nullity—mere sound without sense. Thus it is easily shown that the doctrine of the antinomians—the no-law theorists—more than *perverts* the gospel; it *subverts* it; it saps its very foundations, leaving it destitute of life and power. It is virtually a rejection of the gospel, both in its facts and its promises.

It has been remarked that baptism has not only its *form*, but also its *order* and *relations*. It is often urged that if its form be changed—if it be no longer *immersion* or a *burial*, as the word signifies and the illustrations of Scripture indicate—it ceases to be the baptism of the gospel; and when administered under such change it is not valid. But let us consider its necessary relations. We learn that baptism is for the remission of sin; also that sin is the transgression of the law, and that sin is not imputed when there is no law. Therefore, if no law existed from the cross to the day of Pentecost, as must have been the case if the law was abolished at the cross, then there could be no sin imputed at that time of which to repent or for which to be baptized. Now as baptism stands related to sin, and sin is related to an existing law, it follows that the law did exist; for sin was imputed to them.

Thus it is shown that Peter's preaching would have been groundless and of no force if the law had been abolished. Even so now, all who preach the abolition of the law preach a gospel (so-called) without any basis; it is a nullity. As it is a nullity, and not *the gospel* in fact, not being a system of salvation from the transgression of the law, the baptism enjoined in such preaching is not truly gospel baptism; it is deprived of its relations and of its significance, and therefore of its efficacy. And all who administer baptism under such teachings are offenders against the gospel.

This conclusion is logical; it is unavoidable, and is not drawn from this text alone. In Rom. 6:1-6, baptism is called a burial, and, of course, should be subsequent to death; for all must admit that it is wrong to bury before death. But the death which precedes baptism is death to sin, to the transgression of the law. It is expressly said in verse 2 that we cannot be dead to sin and live in it; but we do live in it as long as we continue to transgress the law. We do not die to sin until we cease to transgress the law, and therefore baptism, or burial, cannot properly take place while we continue to transgress the law. We are to be buried in the order or likeness of Christ's death which is thus stated:—

"For I delivered unto you first of all, that which I also received, how that Christ died for our sins according to the Scriptures; and that he was buried, and that he rose again the third day according to the Scriptures." 1 Cor. 15:3, 4.

Now, if ceasing to transgress the law is dying to sin, as all must admit, then no one can be planted in the likeness of Christ's death who has not ceased to transgress the law, from the evident truth that Christ died before he was buried. There is no mistaking this point. He that transgresses the law lives in sin; if he lives in sin he has not died to it; if he has not died to it he is not prepared to be buried; and if he is so buried he is buried alive, that is, without a death to sin, and hence is not buried in the likeness of the Saviour's death. Such baptism is not in the order of the gospel—it is only a perversion of gospel baptism.

And this is still further shown in Rom. 7:1-6. This scripture says the law holds a man as long as he lives, and the woman who marries a second husband before the death of the first is guilty of adultery. In the application of this fact Paul says to his brethren:—

"Ye also are become dead to the law by the body of Christ, that ye should be married to another, even to him who is raised from the dead." Rom. 7:4.

The wages of sin is death. There would be no death if there were no sin. Thus we see that Paul is arguing concerning man in his sinful condition. The law would not thus hold man unto death if he had not sinned—if his life was not forfeited. The death here referred to is on account of sin; the same that is spoken of in chap. 6—there called a death to sin. But without this death they cannot "be married to another," even to Christ. Marriage to another without such death would be *spiritual adultery*. This is the force and intent of this scripture. The old man must be crucified, the body of sin destroyed—chap. 6:6; and every effort to unite this body of sin to Christ must meet with his decided disapproval. On this subject it is said in another text:—

"For as many of you as have been baptized into Christ have put on Christ." Gal. 3:27.

As union with Christ is represented by the figure of being married to him, so baptism is the ordinance by which that marriage is said to be consummated. The marriage ceremony does not unite the hearts of the parties; if there is no previously existing union of hearts the marriage ceremony is but mockery. So baptism does not in spirit unite us to Christ, but it is the legal rite by which that union is acknowledged and ratified. It is an established rule in all governments that he makes himself guilty who solemnizes the rite of marriage without legal authority, or where there are impediments and disabilities which forbid the marriage, while the parties suffer the shame of an illegal union. This is exactly the position of the parties where baptism is administered before the candidate has died to sin. While he is yet living in transgression of the law, the rite is illegally administered; the marriage is a nullity, and the administrator is liable to indictment.

The arguing of this point is not a digression from our subject. Its bearing on "the promise" of Acts 2:38, 39, is easily seen. "The gift of the Holy Ghost" is promised to those who repent of sin, and who are baptized for the remission of sin. But it is proved that antinomianism ignores genuine repentance and the burial of him who is dead to the transgression of the law, by ignoring the law itself, by which is the knowledge of sin. Therefore, it has no just claim to "the promise," there being no legal fulfillment of the condition. Thus it is shown that antinomianism, or a denial of the perpetuity of the law of God, shuts out the Spirit of God and neutralizes the promise of the gospel.

"Where there is no vision, the people perish; but he that keepeth the law, happy is he."

Here we will state an interesting fact and notice an objection. In a work on the relation of different church doctrines to moral obligations, we recently read the following words:—

"The Methodist Conference under Wesley, in 1770, declared that the universal immorality then prevailing was because of the widespread opinion that Christ had annulled the

moral law, and that evangelical freedom dispensed with the ten commandments."

"Wesley's notes" on this Conference drew forth upon him and upon the work of the Methodists severe criticisms from certain dignitaries of the established church. And these in turn brought out "Fletcher's Checks to Antinomianism," a work worthy of the careful reading of every searcher for Bible truth. This is an interesting item of ecclesiastical history, and it serves to prove the statement we have made that antinomianism has been deprecated by the thoughtfully pious of all ages. But an objection has been raised upon it which well deserves notice. It has been said that while the Methodists condemned the no-law theory, and advocated the ten commandments as God's great rule of morality, they did not themselves keep the law; for the law says: "The seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work," but they called the first day the Sabbath, and kept it instead of the day indicated in the law; and that they therefore really occupied a ground similar to that of those whom they reproved.

Admitting the correctness of the statement concerning the teaching of the law, to argue which is not our present purpose, the reply is thus made: There is a very wide difference between the position of those who acknowledge the authority of the law, who make it the avowed and actual intention of their lives to keep the law, even though they are mistaken in some points of duty enjoined therein, and those who deny the authority of the law, who declare it to be the object of their lives to repudiate and to disregard its claims. The position of the former is that of loyal citizens laboring under certain mistakes in regard to duty; while the latter are disloyal, virtually denying the constitutional authority of the government. If the ideas of the latter could be carried out to their legitimate results, the government would be entirely overthrown.

On this consideration we readily vindicate the early Methodists, and all others who recognize the existence and the claims of the law of God, from the reproach which must fall upon those who repudiate the law and deny its authority. And the providence of God has justified our position in regard to this; for he has often blessed the former with his Spirit, while he has as generally withheld it from the latter.

But this vindication must not be abused, and made to favor selfishness in religion. When God in his providence calls our attention to any truth of his word, and gives us light thereon, there can be no excuse for rejecting or neglecting it, however sincere our former lives may have been, or however unpopular that truth may be, or to whatever extent it may cross our feelings or clash with our worldly interests.

Among those who have a form of godliness, but deny the power thereof, in the last days, are said to be "false accusers." One false accusation raised against those who plead for the power of godliness and for the divinely appointed means of Christian unity is, that to claim to be led by the Spirit, or to possess gifts of the Spirit, is to claim infallibility. If any should make such a claim, or try to avail themselves of the benefits of such a claim, they would abuse the promises, and forfeit the favor of God. The accusation might lie against such persons, but not against those who hold and rightly use the truth on the subject. God never inspired any one so as to make him infallible. To do this would be to take away his individuality, or his freedom of will, and consequently to remove him from probation. Peter, Paul, and Barnabas, were all highly gifted of the Spirit, and yet they all erred. Of the gifts of the first two there will be no question. Of Barnabas the record says: "He was a good man, and full of the Holy Ghost and of faith." Yet he and Paul so differed in judgment that they had a sharp contention, and as a consequence separated in their labors. This was wrong; it was contrary to what Paul wrote by inspiration. Peter seriously erred and was rebuked by Paul. And thus is shown that they who were most highly

gifted were not always under the immediate influence of the Spirit so as to be preserved from erring. They were fallible, and dependent upon Heaven for help and strength which they received only through faith and prayer.

When the apostles were first sent forth with power over unclean spirits, they could not cast a demon out of a certain child; and the Saviour said it was because of their unbelief. Paul said they prophesied "according to the proportion of faith." Rom. 12:6. God never endowed any one so that he could live at ease, or in carelessness, without constant zeal, and yet be in possession of supernatural power, which he could exercise according to his own will. It is God that doeth the work, and he will work to his own glory, and through such only as are humble enough to seek his glory. When "holy men of old spake as they were moved by the Holy Ghost," their speaking was the speaking of the Holy Spirit, and it must be infallible, even as God is true. But the men themselves were not infallible.

It is so far from being true that the manifestations of the gifts of the Spirit lead to a claim of infallibility that they who take the opposite ground are really the egotists. For that is egotism and self-esteem which leads any to profess the ability within themselves to do all that God requires, to perfect holiness and to glorify him without his aid, independent of the means which he has ordained and set forth in his gospel. Without Christ we can do nothing; and we are only strong when strong in the might of God. "Not by might, nor by power, but by my Spirit, saith the Lord." The accusation is as unreasonable as it is unjust.

May the Lord Jesus fulfill to us his promise, and be with us and lead us to his own glory.

The Breezes of Olivet.

"What seek I? It is Olivet,
Where His last footsteps trod;
The fair, familiar Olivet,
That speaks of 'that same Jesus' yet,
Gone to the throne of God."

THERE is no hill in Israel, none in all the earth, so full of blessed and wonderful associations as the Mount of Olives. Lebanon has its fragrance, and its riches of produce manifold and abundant, with scenery unrivaled in magnificence and majesty; but the Mount of Olives has its wealth of spiritual memories, which have in them a power to attract that is altogether peculiar, arresting and detaining the pensive visitor by the very calmness and gentleness of their spell.

It may be thought of as the hill of *peaceful fellowship*. For thither would the devout ones of Jerusalem resort from time to time to breathe freely and enjoy quiet converse with each other among its olive-trees. In old days there was a complete grove of olives covering the whole of the hill; and while every olive-branch spoke of peace, reminding Israel of what the dove brought to Noah (Gen. 8:11), by which he knew that the waters of the flood were dried up, every turtle-dove's voice in the grove would deepen the feeling of profound repose. But, above all, we know it was here that the Prince of Peace used so often to walk with his disciples; morning and evening saw him there from day to day when his ministry led him to Jerusalem. What seasons of fellowship! What times of refreshing! To these evening walks over Olivet may we best appropriate the exclamation of the Roman poet:—

"O noctes cœnæque Deum!"

It was the hill of *prayer*. "Jesus oft-times resorted thither"—generally, perhaps, to the garden at its western base, or on its western slope, the garden in the farm (*chorion*, Mark 14:32) of Gethsemane. He there met his disciples, it seems, as a sort of trysting-spot, when the day was closing, and they were about to retire to Bethany for the night. There he prayed; there he no doubt taught them to pray by word and by example; there the Father bent down over his beloved Son when he "offered up, in the days of his flesh, prayers and supplications, with strong crying and tears" (Heb. 5:7), the antitype of Jacob, when he at length fell on the angel's neck, and "wept and made supplication unto him." Hosea 12:4. Christ's busiest days were closed with such supplications. And let us learn, though it may seem a small matter to some, to take the Master for our example in this also, viz., the choosing of the right hour for prayer. It needs to be an hour when we are least distracted. He seems purposely to have prayed there before crossing the hill to Bethany, where they slept for the night, in order that they might secure that hour, ere weariness and languor had overtaken them.

It was the hill of *prophecy*. Not to speak of the fact that there Jesus wept over the doomed city, foretelling its inevitable ruin in words of deepest pity (Luke 19:41-44), "If thou hadst known," etc.; not to mention also that

on its eastern slope, he predicted the same ruin by what he did to the fig-tree (Matt. 21:23); it was there he sat with Peter, James, John and Andrew, the four disciples whom he first called, and uttered that memorable prophecy which three of the evangelists give so fully. Matt. 24; Mark 13; Luke 21. Gazing on the temple and the city, the Man of sorrows, the true Son of man and Son of God, who loved Israel as no other ever did, and loved Jerusalem more than ever David did, uttered words of prediction, clear, thrilling, and awfully authoritative, reaching from the day of Jerusalem's fall onward to the day of Jerusalem's returning glory. For there he read to them a page from the book of the Father's purposes, up to the time of his own coming in the clouds of heaven. Who can ever read that prophecy, especially in our day, without rising from the perusal to walk softly, and to look up steadfastly to these heavens whence the Lord is to come?

It was the scene of *agony*. For the garden of Gethsemane was on the lower slope of the hill, looking toward the city. The road that passes near that garden may have been that by which, in former days, David, fleeing from Absalom, went forth over the brook Cedron (2 Sam. 15:23), when "all the country wept with a loud voice." The king himself, barefoot, and with head uncovered, came to the ascent of Olivet and "wept as he went up; and all the people, covering every man his head, went up, weeping as they went up." But David's greater Son in that garden knew an agony that no heart but his own ever can know. Bishop Hall says that "never was any man so afraid of hell as Jesus in the garden of his Father's wrath." That was the hour which he asked, "if possible," might pass from him. That was the hour when the angel strengthened him. That was the hour when "his sweat was as it were great drops of blood, falling down to the ground"—like the heavy drops of a thunder-shower before the shower itself discharges its torrents. All this he endured in paying down the price of our redemption. He saw the dregs of the cup of trembling that night, and next day wrung them out:—

No tongue can tell the wrath He bore—
The wrath so due to me.
Sin's just deserts He bore it all,
To set the sinner free.

Now not a single drop remains:
"Tis finished!" was His cry.
By one effectual draught He drained
The cup of wrath quite dry.

But this mount is also the mount of *ascension*—and that is greater even than transfiguration. As the man of sorrows has been "anointed with the oil of gladness above his fellows," so has it been with this glorious hill. Who does not know that, not on its summit, but on its eastern slope, near Bethany (somewhere about the spot where he so often took farewell of his disciples for the night, as they separated each to his own lodging), Jesus went up to Heaven? All was still and calm, in keeping with the character of the Olive-hill; no fiery chariot came down; but the Master lifted up his hands (would they not see in them the prints of the nails?) as their High Priest, and while those pierced hands were dropping blessing, the ascension had begun. "He was parted from them" as the dew of blessing was falling; and the cloud of glory soon closed its curtains round him, hiding him from our view. How like the Master's mindfulness that two attendant angels from his presence should be sent back to leave that promise, "This same Jesus shall so come in like manner as ye have seen him go into Heaven"! ¶

And so we now wait; for it is written not only that "this same Jesus shall so come," but also that "his feet shall stand in that day upon the Mount of Olives, which is before Jerusalem on the east." Zech. 14:4. In the days of Melchisedec and Abraham, was there not a type furnished of his glorious advent, when the "king of Salem," who is also "king of righteousness," met the wearied patriarch and his little band, refreshing him and them with bread and wine, in the valley of Shaveh, the valley down which the Cedron flows at the foot of Olivet? And when the Lord rode over this hill into Jerusalem, on the day when for once all united in the burst of welcome, "Hosanna! blessed be he that cometh in the name of the Lord! Blessed be the kingdom of our father David that cometh in the name of the Lord! Hosanna in the highest!" was not that truly a forshadowing of the day when "his feet shall stand on the Mount of Olives"? He shall reign "before his ancients gloriously," when the "sun shall be confounded and the moon ashamed." Isa. 24:23. But first he shall, by the breath of his mouth, and the brightness of his coming, destroy Antichrist and all His foes, making them his footstool. It shall be the day of earth's deliverance. The peace of earth shall begin at Olivet, the mount of peace, which, with its olives, the resort of the peaceful turtle-dove, has so long cast its shadow over Salem, the city of peace.—*Sel.*

The Fall of Babylon.

"BABYLON is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication."

The first question that naturally arises on reading this text is, What is Babylon? And perhaps we may be better able to answer it if we read the same proclamation in Rev. 18:2-4, where it is added: "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." Babylon, then, contains the Lord's people. We cannot for a moment think this some literal city; for no one city has ever contained all, or even the greater part, of them, and where are they but in the different churches? Why may not this term, which signifies confusion, be applied to the churches with their various and conflicting creeds?

Protestant commentators agree in applying the words, "Mystery, Babylon the Great, the mother of harlots," Rev. 17:5, to the Romish church. This being true, who and where are the daughters? Let the mother tell.

"If the church of Rome was ever guilty of idolatry in relation to the saints, her daughter, the church of England, stands guilty of the same, which has ten churches dedicated to Mary for one dedicated to Christ."—*Catholic Christian Instructed*, p. 18.

But the children shall speak for themselves. Eld. Wm. Kinkade says:—

"I also think Christ has a true church on earth, but its members are scattered among the various denominations, and are all more or less under the influence of Mystery, Babylon, and her daughters."—*Bible Doctrine*, p. 294.

Campbell says:—
"The worshipping establishments now in operation throughout Christendom, increased and cemented by their respective voluminous confessions of faith and their ecclesiastical constitutions, are not churches of Jesus Christ, but the legitimate daughters of that mother of harlots, the church of Rome."

Lorenzo Dow, in speaking of the Romish church, says:—
"If she be a mother, who are the daughters? They must be the corrupt, national established churches that came out of her."—*Dow's Life*, p. 542.

The Tennessee Baptist says:—
"This woman [popery] is called the mother of harlots and abominations. Who are the daughters? The Lutheran, the Presbyterian, and the Episcopal churches are all branches of the (Roman) Catholic."

The "Religious Encyclopedia," which is highly recommended by a large number of D. D.'s and LL. D.'s, says:—

"The writer of the book of Revelation tells us he heard a voice from Heaven saying, 'Come out of her, my people, that ye partake not of her sins, and receive not of her plagues.' If such persons are to be found in the mother of harlots, with much less hesitation may it be inferred that they are connected with her unchaste daughters, those national churches which are founded upon what are called Protestant principles."—*Art. Antichrist*.

That the fall of Babylon, then, is a moral fall, and not her destruction, is plainly seen in Rev. 18:2-4, which says Babylon becomes the habitation of devils, &c., and calls God's people to come out of her after she is fallen.

Is there evidence that the churches have so far departed from God that he has withdrawn himself from them, and that his people are called out of them? What say the Scriptures? "They will not frame their doings to turn unto their God; for the spirit of whoredoms is in the midst of them. . . . And the pride of Israel doth testify to his face; therefore shall Israel and Ephraim fall in their iniquity; Judah also shall fall with them. They shall go with their flocks and with their herds to seek the Lord; but they shall not find him; he hath withdrawn himself from them." Hosea 5:4-6. "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof; from such turn away." 4 Tim. 3:1-5.

This is a fearful list of sins, yet the above, with many other scriptures, assure us, that in the last days the professed followers of Christ will be guilty of them, and that those who would still enjoy God's favor must turn away, or come out from among them.

"Like priest, like people." "The time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables." 2 Tim. 4:3, 4. Great and good men of past

centuries, as well as some of the present century, have believed and taught in accordance with this scripture. Hear a few of them. Luther said: "About the consummation of these periods [the prophetic periods of Daniel] this gospel will be shut out of the churches, and confined to the private houses."

Mathew Henry, speaking of Christ's coming, says:—

"In general, he will find but few good people, few that are really good; many that have the form and fashion of godliness, but few that have faith."

Dr. Cotton Mather says:—

"When the Lord shall come he will find the world almost void of true and living faith (especially of faith in his coming), and when he shall descend with his heavenly banners, what else will he find but almost the whole church, as it were a *dead carcass*, miserably putrified, with the spirit, and manners, and endearments, of this world?"

Dr. Cummings says:—

"I believe that one-half of the professors of the gospel are nothing better than practical infidels."

In the *Christian Statesman*, of Feb. 15, 1872, we find the following: "The positive, aggressive character of irreligion is the peculiar feature of our age."

Spurgeon, of London, says:—

"Through and through, I believe, the very heart of England is honey-combed with a damnable infidelity, which dares still go into the pulpit and call itself Christian. Look also at the pride and fashion exhibited now in nearly all the churches—at the buildings, the furniture, and the dress of the worshippers, which would not for a moment have been tolerated forty or fifty years ago."

Again, the amusements and means of raising money that have come into vogue within the last few years are well illustrated by the following advertisement of a "benefit" for a church in New Orleans:—

"Benefit of Christ's church Parochial School. Near the dancing platform is a splendid booth and a large canvas tent, with seats reserved for the accommodation of ladies and children. The patrons of this church, as well as the public, will here find a soda-water stand and confectionery, a restaurant filled with everything to satisfy the appetite of epicureans and also a *splendid bar*, stocked with the choicest kinds of *liquors, cigars, &c.*"

The N. Y. *Observer*, commenting on this, says:—

"The church for which this splendid bar is to be opened is called Christ's church; but our private opinion is, if Christ attends the fair, he will come with a scourge of large cords and drive out every man and woman who dishonors his house and name with such things as these."

Eating and drinking, intermingled with fun and frolic are the means almost universally resorted to when money is wanted for religious purposes.

Now hear a ten-thousand-dollar minister of Cincinnati defend himself when taken to task by a friend for preaching sensational sermons:—

"Churches now are nothing more than theological theaters, and preachers are the actors who are paid so much for performing cleverly and acceptably. When the priestly artists do not draw, their engagement is discontinued. We are forced to make our sermons attractive to those who come to hear them. In consulting our household expenses, we must make a liberal surrender of our tastes and convictions. I receive ten thousand dollars a year. If I preached simpler and better sermons, reflecting my *real views*, I could not get *three thousand*. So you see bread-earning outweighs both aspiration and inspiration."—*Cincinnati Times*, July 28, 1870.

But if the churches are in this woeful, this fallen condition, when did they become so? They themselves shall tell. Prof. Finney, of Oberlin College, made the following statement in 1844:—

"We have also another corroborative fact—the almost universal absence of revival influence in the churches. The spiritual apathy is almost all-pervading, and is fearfully deep; so the religious press of the whole land testifies. It comes to our ears, and to our eyes also, through the religious prints, that very extensively church members are becoming devotees of fashion. They join hands with the ungodly in parties of pleasures, in dancing, in festivities &c.; but we need not expand this painful subject. Suffice it that evidence thickens and rolls heavily upon us to show that the churches generally are becoming sadly degenerate. They have gone very far from the Lord, and he has withdrawn himself from them."

The *Christian Palladium*, of the same year, said:—

"In every direction we hear the dolorous sound wafted on every breeze of heaven, chilling as the blasts from the icebergs of the

north, settling like an incubus on the hearts of the timid, and drinking up the energies of the weak, that lukewarmness and division, anarchy and desolation, are destroying the borders of Zion."

The *Congregational Journal*, for the same year, contained the following:—

"At a recent meeting of the Presbytery of Philadelphia, Rev. Mr. Barnes, pastor of the first Presbyterian church in Philadelphia, whose notes are so extensively used in our families and Sabbath-schools, stated that he had been in the ministry for twenty years and never till last communion had he administered the ordinance without receiving more or less into the church. But now there are no awakenings, no conversions, not much apparent growth in grace in professors, and none come to his study to converse about the salvation of their souls. With the increase of business, and the brightening prospects of commerce and manufactures, there is an increase of worldly-mindedness. Thus it is with all denominations."

The *Religious Telescope*, in an article on "Great Spiritual Dearth," for the same year, 1844, said:—

"It is a lamentable fact, from which we cannot shut our eyes, that the churches of this country are now suffering severely on account of the great dearth almost universally complained of. We have never witnessed such a general declension of religion as at the present. Truly the church should awake and search into the cause of this affliction, for an affliction every one that loves Zion must view it. When we call to mind how few and far between cases of true conversion are, . . . we almost involuntarily exclaim, Has God forgotten to be gracious? or is the door of mercy closed?"

In the *True Wesleyan*, of Nov. 15, 1851, we find the following:—

"Sins that would shock the moral sensibilities of the heathen go unrebuked in all the great denominations of our land. These churches are like the Jewish when the Saviour exclaimed, 'Woe unto you, scribes and Pharisees, hypocrites.'"

These extracts prove, beyond all doubt, the time and fact of the fall of Babylon. Mark how strong is the language used; and they are from the representative men of the great denominations of the country.

What caused their fall? A glance at the ancient church may help us in answering this question; for, of their experience, Paul says: "Now all these things happened unto them for ensamples; and they are written for our admonition, upon whom the ends of the world are come." 1 Cor. 10: 11. They were rejected because they refused to believe in the first advent of Christ. As Jesus himself said, it was because they knew not the time of their visitation. Luke 19: 44.

When the proclamation of the second advent of our Lord (Rev. 14: 6, 7,) was first sounded, in 1840-44, the churches received it, as the Jews did the work of John the Baptist, but when the disappointment came they drew back, as the Jews did when called upon to confess Jesus of Nazareth as their Messiah. God had plainly said: "Write the vision, and make it plain upon tables, that he may run that readeth it. For the vision is yet for an appointed time, but at the end it shall speak, and not lie; though it tarry wait for it; because it will surely come, it will not tarry." Hab. 2: 2, 3. And again: "Cast not away therefore your confidence, which hath great recompense of reward. For ye have need of patience, that, after ye have done the will of God, ye might receive the promise. For yet a little while, and he that shall come will come, and will not tarry." Heb. 10: 35-37.

From the foregoing we see the necessity for raising the cry, "Babylon is fallen, is fallen;" "come out of her, my people." Where shall they go? Let us briefly notice the imagery God has made use of in these messages. His people are in the ruins of a once noble city, which now, alas! has fallen. While lingering about the ruins, a mighty angel appears on the scene, and announces that their city is doomed to utter destruction, to be inhabited by every unclean and hateful bird, by foul spirits, yes, even by devils, and that the great storm of God's wrath will break upon it, when it shall be utterly burned with fire. Rev. 18.

At this juncture, another angel appears upon the scene, and points out the place to which God would have his people go for protection. Hear him saying, as he flies slowly over the city, pointing to those who have chosen the place of safety, "Here are they that keep the commandments of God, and the faith of Jesus." This company are outside the fallen city. Their house will never fall. It is built upon solid rock of the Lord's own selection, even all his commandments and the faith of Jesus—the whole law and the whole gospel.

J. LAMONT.

Our hearts are often troubled about many things, even in the midst of all God's blessings.

Trust in God.

NOTHING is more becoming or natural in children than entire confidence in the promise and care of a parent. A father stands in a child's mind as the embodiment of courage and power; the mother, of love and goodness. The feeling of trust is perfect. There is no anxiety on his part while father has the charge. There is a certainty that all is well. Neither sickness nor trouble diminishes this trust. It grows stronger then. Danger drives the little one to the parent's arms, and there is a sense of security which is felt nowhere else. Now, "as a father pitieth his children, so the Lord pitieth them that fear him." God has said that he is "a father of the fatherless," and he promises to be our father, if we will be his children.

Will a father let his child perish if he is able to save him? If he asks for bread, will he give him a stone? And can we not confide in our Heavenly Father's promises, and trust in his ability to care for us! "Yes," says one professing Christianity; "we can trust in him." There is no difficulty in trusting in the Lord for food, when our granaries and store-houses are well filled; for health, when sickness comes not near our dwellings; or for prosperity, when the waves of adversity are all quiet. But let misfortune come. Let the greedy flame devour our dwelling and all our substance, and can we trust him to care for us then? Would a kind father pity his child, and care for all his needs? Yes, all his wants would be supplied; and how much more shall your Father which is in Heaven give good gifts to them that ask him. "Ask, and ye shall receive." Can we trust in him?

"The young lions do lack, and suffer hunger; but they that seek the Lord shall not want any good thing." Can we believe it? We can leave our affairs with the Lord when all goes well; can we when all seems to go wrong? We can rest quietly in the hands of God when in health; can we when sick? What is confidence in God good for, if we have it only when we could get along very well without it, and it leaves us when we most need it? What is a ship good for that cannot be trusted to go to sea, but must be kept in harbor? or a sail that will split in the first gale?

Patience, when there is nothing to bear; courage, when there is no danger; hope, when everything is within our reach—what are all these worth? But such is the trust that some people have in God; and when trial and adversity come, such a trust will be found worthless. We need a trust that will take hold on God in every trying hour, and hold on through whatever may come. Consider that as uncertain, which is felt in time of joy and prosperity. Look upon that only as genuine trust in God that does not fail in hours of darkness, when every earthly resource is cut off. If it fails not in time of trial, we may feel that we have something on which we can depend, and have confidence to say in the language of inspiration, "Although the fig-tree shall not blossom, neither shall fruit be in the vines; the labor of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls; yet I will rejoice in the Lord, I will joy in the God of my salvation."—Sel.

Womanly Ministries in the Church.

THE mission of the church is not only to publish the gospel of salvation and the righteousness of God, but, like Jesus himself, it is to be known as a divine friend in the locality where it is planted, having a care for the poor, and sick, and homeless, and lost. From it, as from the body of Christ, a healing virtue is to be felt to flow, and by remedial healing influences it is to uplift and purify the whole society of men in its neighborhood.

Now, in such a view of the church's ministry among men, it is plain there are specific duties which personal service and sisterly, motherly sympathies alone can discharge, and which I think constitute woman's work in the church. I look more closely at these duties, and divide them into two classes, as they are to be fulfilled in the homes of the people, or in connection with institutions founded by the church. In the first class or category there is every kind of sympathetic, tender help which can be given by loving hearts to those who need our succor and which may mirror to them the greater love of our Lord in whose name it is done. How often our Lord exalts the honor and reiterates the importance of this service! The cup of cold water to the thirsty, the visit of consolation to the sick—these to the poorest, the least worthy, are great if done in his name; and great is the reward!

We inevitably think of help in times of suffering, when we contemplate such Christian ministries as these; and I know of no preaching to the poor like that which steals into their hearts from the grace of women, who, inspired

by love of Christ, visit the sick home to make it clean and pure, to assist in nursing, to cool the fevered head, or wet the white, burning lips. But that is, in fact, only one out of countless modes in which this kind of service to Christ may be tendered. There are blind, to whom an hour's kindly chat or pleasant reading—aged poor, to whom a daughter's visit to tidy their hearth and gladden their dim days—lonely women, to whom a sisterly word saving them from sin—gutter children, to whom a mother's smile—may be a priceless boon, a glimpse of the heavenly love. Wherever and however kindness may be shown, and will be blessed, there let the church's heart, the heart of its Lord, be shown.

I would that in every neighborhood, instinctively, in trouble and suffering, men looked to the church, as Christ's very presence among them, for such relief as he can blessedly give. We know how the Romish church has gained in every land, and is gaining in ours, an immense influence among the poor. And by what means? Not by their preaching—there is little of that with them—but by the sedulous, beautiful, gentle charities, the womanly service, of their sisters of charity. Their visits, shedding a tender grace in the homes they enter, give the poor a vision of the reality of the divine mercy, and win them to the faith of a church that inspires such ministries. Why should not all the redeemed women of every church—godly women who follow Christ—be sisters of mercy, doing such work for Christ? Why is not the church itself a sisterhood of mercy? And why is not the entrance of Christian women into the church to be accepted as their vow to consecrate some time and energy to unselfish, loving service to Christ and mankind?—Sel.

How Shall Christians Treat their Enemies?

LET us hear what Jesus says on this very point. "Ye have heard that it hath been said, Thou shalt love thy neighbor and hate thine enemy. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; that ye may be the children of your Father which is in Heaven."

Nothing could be plainer and more unequivocal than this language of the Prince of Peace, upon whose shoulders the government was to be and whose word ought to be law to every one who professes to follow him. And if it is not our law we cannot follow; for he says: "Whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock. . . . And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man which built his house upon the sand," etc. You know the result.

Let us hear also the testimony of the apostle Paul, who once in his life before he became a child of grace, held very different views: "Therefore if thine enemy hunger, feed him; if he thirst, give him drink; for in so doing thou shalt heap coals of fire on his head. Be not overcome of evil, but overcome evil with good."

Many Christians, or those who claim to be such, say by their actions if not in words, This is absurd and unreasonable. But what is it that is absurd? this doctrine of the gospel, or their faith? Certainly not the former. If we attempt to conquer evil with evil, then we are overcome of evil, and are in no sense conquerors, but are conquered; but God gives us a chance to become conquerors, and overcome evil with good.

Now God is not only stronger than man, but infinitely wiser, and therefore knows better than we do how our enemies are to be conquered. But my enemy is doing very wrong and wickedly, and needs to be punished. Of course he is doing wrong, or how would there be any evil in him to overcome? But how is the Christian to meet that evil and to overcome it? Not with evil, but with good.

In view of these plain doctrines of the gospel, and many similar ones which might be adduced, we cannot see how any Christian can under any circumstances feel like taking arms in his hands to shed the blood of his fellow-man. Now if this doctrine be true, and we hold it to be indisputably true, and not only true but one of the most vital principles of the gospel, how can Christians hold themselves excused for their lukewarmness and indifference to it? We presume that not one in ten of the professed followers of our dear Lord and Master are doing so much as putting forth a little finger to enlighten the world or propagate this sublime and glorious doctrine. Ministers of the gospel, ambassadors for Christ, study this subject, and do not shun or shrink from declaring the whole counsel of God in relation to it. Editors of religious periodicals, let your readers hear from you

"in thoughts that breathe and words that burn." Silence in the presence of crime is equivalent to sanction.—Sel.

A Beautiful Picture.

REV. DANIEL MARCH, D. D., in "Our Father's House," draws the following beautiful picture:—

"I have stood on the top of the high mountain when the sun was up in heaven filling the world with his glorious light. As I gazed around and beneath, I saw clouds ridged and rolling like the billows of the sea. I saw them far off and far beneath, advancing toward the rocky height on which I stood. In the distance they seemed like mighty masses of Parian marble, white as the drifted snow in the noonday sun. It was a delight to watch their ever-changing beauty as they sailed on the viewless air. The play of imagination easily transformed them into the white thrones of the cherubim; then again they seemed like the streaming banners of the armies of Heaven; and now, behold chariots of fire and horses of fire advancing with such restless might as to sweep away the summits of the eternal hills in their march. By and by they approached and smote the sides of the mountain far beneath, and they rolled upward swiftly, silently, till they reached the summit and shut out the light of the sun with their shadow. And then the bright forms, which seemed so mighty and glorious in the distance, proved to be nothing but a driving, darkening mist—a mere mass of shapeless vapor—disfiguring everything with its touch, and leaving no trace of beauty for the eye to rest upon while it went sweeping by. But in a moment the mist was gone. Again the sun shone clear and bright upon the bald mountain. Again I could see the cloud as it rolled down the rugged steep till the air was of sufficient density to bear its weight. Then, again, it put on the shape and hues of glorious beauty, and sailed away in serene and gentle majesty upon the wings of the wind.

"And I said aloud, in the solitude, This is a picture of life. So do all the forms of temptation appear, fascinating in the distance, and worthless in possession. When the tempter allures from afar, we see an angel form, and his voice sounds like the music of Heaven. But when he comes near, and we give him our hand, we feel the clutch of the demon, and we hear a voice that mocks at our misery. The rewards of worldly ambition, and the indulgences of worldly pleasure, seem so precious and beautiful, when seen afar, that we cannot wait to make them our own. But when they come near, and we grasp at the tempting prize, we fill our hand with the mist, and we draw it back to our bosom wet with the chill of death. When the gilded shadow which dazzled our vision and awakened our hope has come near and proved to be only such stuff as dreams are made of, then it passes away, and often, in the distance, it seems again as brilliant and alluring as before. If we would not spend our life in the chase of phantoms that lead to bewilder and dazzle to blind, we must turn our yearning hearts to Him who is the same yesterday, to-day, and forever. We must climb so high up the mount of faith that the clouds of doubt and fear will never darken our minds or deceive our hearts."

A QUESTION ANSWERED.—Rev. Mr. Murray, perhaps just in from a dashing drive on the Mill-dam road, asks: "What right has Park street church to use \$600,000 worth of the Lord's property so that it can give religious opportunities to only 1500 people in the morning, and about 800 or 1000 in the afternoon, when it might accommodate 10,000 or 15,000 every Sabbath?" Prof. Seelye replies: "The same right that its honored minister has to spend thousands on his farm and fast horses, when that money might send the gospel to large numbers of the heathen. We know no such distinction as Mr. Murray makes between private and ecclesiastical property. Individuals and churches are alike stewards of God's bounty, and should use it to his glory."

STARS.—It is not so much the large stars shining on a dark night that make the sky luminous, but the multitude of little ones all doing their best in their separate places. There are comparatively few of the large ones—not enough by any means to light up the infinite reaches of space between us and them—and so here is the need of the little ones. Are you pining in your place for the honor of a large star? Be content; your mission is just as high a one as that of the largest orb that shines. Though not equal in size, you may yet be in brightness. Keep steadily to your appointed place, making all the light you can, and you are the largest star in the eyes of the great God who ruleth over all.—Sel.

The Review and Herald.

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

BATTLE CREEK, MICH., FIFTH-DAY, OCT. 28, 1875.

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

The Great Work.

THE position taken by S. D. Adventists, that the present is the period for the closing warning to the world, shows a great work to be done in the brief future. And evidences multiply from all parts of the world-wide harvest field that God's hand has been set to the accomplishment of this vast work. We wish now to speak more particularly of the work in Europe.

One mail before that which brought Eld. Andrews' report of the discovery of more Christian Sabbath-keepers in Prussia by Eld. Ertzenberger, brought a letter from Eld. H. W. Decker, of Wisconsin, stating that he and Bro. Bartholph of that State had visited a company of Prussian Sabbath-keepers in the city of Milwaukee who believe in the soon coming of Christ, and have given up tobacco, and have a leader, not long since from Prussia, who is a good speaker. They receive a monthly magazine from Eastern Prussia, published in defense of the Bible Sabbath. Their leader says that there is quite a large society of Christians in that part of Prussia who observe the Sabbath of the Lord.

The very next mail brought us the statements from Eld. Andrews that Eld. Ertzenberger had found another company of Christian Sabbath-keepers in Prussia, and that they had received the light from still another body in Eastern Prussia. Without doubt, Eld. Andrews and Eld. Decker both speak of the same body in Eastern Prussia. Three bodies of Christian Sabbath-keepers have been found in Prussia: First, the twosome or more first found by Eld. Andrews; secondly, the eight souls recently visited by Eld. Ertzenberger; and, thirdly, those in Eastern Prussia referred to by Elds. Andrews and Decker. And it is quite evident that the first and the third did not know that each other existed, from the fact that Eld. Andrews learned nothing of the third and their magazine when with the first in Prussia.

And now we wish to notice the remarkable agreement of these three companies of Christian Sabbath-keepers in Prussia in four important particulars, both among themselves and also with the Seventh-day Adventists in America: First, the Bible Sabbath; secondly, the second coming of Christ near; thirdly, Christian baptism by immersion only; and, fourthly, Christian temperance that excludes the use of tobacco. And what makes this agreement really wonderful is that the two larger companies knew nothing of each other, and that none of those in Prussia and the company in Milwaukee, Wis., had any knowledge whatever that there was such a body of Christians on the globe as the Seventh-day Adventists.

We look upon our own existence as the wonderful work of God as we follow the car of Providence down the track of prophecy in the messages of Rev. 14:6-12. But what seems still more wonderful in the existence of these Prussian Sabbath-keepers is their agreement among themselves and with us on the four points named, while having no knowledge of each other, or of our people. This can be accounted for in no other way than that God by his word and Spirit has moved directly upon the hearts of these Prussians, and put in their minds and written upon their hearts the very truths for this time which he was moving out men to preach and to publish in America. And be it understood that these Prussian Seventh-day Adventists do not trace their existence back in past centuries; but their conversion has been in the period of the third message, since 1844, when the temple of God was opened in Heaven, Rev. 11:19, at the close of the 2300 days of Dan. 8, and there was seen in his temple the ark of his testament.

How wonderful is the work of God! As we view this work in the light of the revelation and the providence of the great God, we are led to repeat the words of Eld. Andrews, "God has gone out before us. It is most certainly a call to us to follow." In answer to Eld. Andrews' inquiry, "What shall be done for Germany?" we answer, Let the light shine in Germany, to which thousands of S. D. Adventists in America will respond, Amen. The time has come for action. A thousand pages of our best tracts and pamphlets should be translated and printed in the German language before New Years. Urgent calls for our smaller works in German to circu-

late in our country have been growing more urgent for the last fifteen years. And now the call comes over from Europe. Our people are ready to contribute to any amount needed to meet the expense. Eld. Smith, Prof. Brownsberger, and Dr. Kellogg, who stand at the head of the work at Battle Creek, should at once provide for the accomplishment of this. Small editions should be hastened through the press for immediate use. If we wait to secure that degree of perfection we may desire, we may incur the displeasure of Him who requires the best we can do now, to be improved upon as we have opportunity.

And may God make Eld. Ertzenberger a blessing to the German people, and may he raise up others who, with the aid of our publications in their language, shall let the light shine in Germany. This brother had a free ticket at our table and in our home during nine months when he was in America, and we feel that we have some claims on him as interpreter for the French and the German, should God send us to Europe.

It is evident that Eld. Andrews needs the help of some one who can speak and write in French, and assist him in translating and publishing. And as Eld. D. T. Bourdeau has had his mind greatly exercised in reference to a mission to France, it may be the will of God that Eld. B. should join Eld. A. in the work in Europe, especially for those who read and speak the French language. Eld. B. is needed in this country where he has labored ardently and successfully, both with the Americans and the French. But God may have a still more successful field of labor for him among the crowded masses of the kingdoms of Europe to whom he could speak in his mother tongue. We can only suggest, and pray the Lord to direct and bless.

There is the sum of nearly \$3,000 in the missionary treasury at the disposal of the General Conference Committee. Eld. Andrews is one of that committee. We need not state that when he needs means for his own personal wants, or to publish, he has only to send his order to REVIEW AND HERALD, Battle Creek, Mich., and the required sums will be immediately forwarded. We make this statement for the benefit of those of limited circumstances who have had their sympathies greatly moved by Eld. A.'s frequent allusions to means in his reports. Before the treasury shall be emptied a thousand liberal and able friends of the cause will of their abundance cast in more. God speed the cause in Europe!

Difficulties will arise in all parts of the wide field. Satan will tempt all the professed friends of the cause who hold themselves ready to be tempted, and will lead them directly across the path of the servants of God, to perplex, weary, sadden, and discourage them in their work. We should not give these persons coveted notoriety by spending words and time upon them. Many sores will work their own cure best. God help us to deal in principles, close and earnest, in love, and leave men and women to work out their own experiences with him.

Our ministers should not be burdened with individual cases of members, but should be free to proclaim the message. It is of no use for them to try to carry those who will not go to God for a living experience of their own. It will not really benefit these persons, while it will greatly hinder our ministers in their work. May God guide his servants, and give them wisdom to avoid unnecessary burdens, and power to proclaim the last message. J. W.

To Correspondents.

S. N. MEAD: In answer to your question how Zech. 14 is to be explained, in view of Paul's testimony in Gal. 4:25, 30, we reply, May not the testimony of Zechariah have reference to the New Jerusalem?

D. HUGUNIN: For an exposition of Isa. 65:20, see REVIEW, Vol. 43, No. 1.

What is meant by the expression, "The kingdom of Heaven is at hand," Matt. 3:2? also "the gospel of the kingdom," Matt. 4:23?—A. M. M.

Ans. We think these expressions may refer to the new development in the plan of salvation about to be made, and the light and truth to be proclaimed among men, as the result of Christ's advent to this earth, and the work he was soon to accomplish in giving himself to die upon the cross.

Was there any moral principle underlying the command prohibiting Adam from eating of the tree of knowledge, &c.? Gen. 2:17. If so, what?—A. M. M.

Ans. Yes: the moral principle underlying the commandments not to have other gods or to covet or to steal; for all three of these com-

mandments were broken by partaking of the forbidden fruit.

J. W. PARKS: Commentators are generally silent, or very brief, on Deut. 14:21. And perhaps no explanation is necessary. If there were among the Hebrews such poor depraved Gentiles that they would eat that which died of itself, they might as well eat it, whatever the consequences. In regard to those texts which speak of seeing God, you will see upon careful examination that it was his face only that could not be seen, and that no man has seen it.

MRS. H. E. P.: We suppose that Satan will be bound by having his sphere of action circumscribed, and subjects all removed from his power. The saints are all taken to Heaven, the wicked are all in their graves, and he is confined to this earth, when thrown back into original chaos. See Rev. 20; Jer. 4:23.—Paul in 1 Cor. 11:29, evidently refers to disorders in the Corinthian church, by which the Lord's supper was turned into an occasion of riotous and aristocratic feasting.

Was Christ immortal before he came to this earth to die? J. H.

We think most assuredly he was. The difficulty we suppose in the mind of the querist is how he then could die. This is a part of that "mystery of godliness," incomprehensible to finite minds, that Christ could lay this aside, take "on him the seed of Abraham," and so humble himself even to the death of the cross.

G. W. R.: We do not understand that the period of the sealing is determined by the period of the sixth church, nor that any part of the time of that church was the period of the sealing. The sealing time is that covered by the sealing message, which bears upon its front God's seal, or Sabbath. U. S.

Russia Advancing.

SUCH is the heading of an article which lately appeared in the *Irish World*. And Russia advancing, means, if we read the prophecy aright, advancement in one of the most important and decisive prophecies relating to the present time. Dan. 11:45; 12:1. When nations have the power to carry out a long-cherished desire, it does not usually take them a great while to find a pretext. Russia has long cherished the wish to crowd the Turk out of Europe into his Asiatic dominions. According to the following article she now has the power to do this, or is fast acquiring it. But she seems inclined to array herself in such a panoply of strength that there shall be no doubt of the issue when the time shall come to strike. Every indication points to that hour as not far distant. We look upon the near future as crowded with momentous events, which shall signalize the oncoming of the time of trouble such as never was. Let us so live and labor as to be accounted worthy to escape the things that are coming upon the earth, and to stand before the Son of man.

"Russia has conscripted into the army every able-bodied man from the age of twenty to sixty. At present, the regular standing army of that empire is one million of trained soldiers under arms, with a reserve to recruit from of at least four millions more, perhaps five millions! We are at no great loss to guess what these colossal forces are intended for—the extension of empire most undoubtedly, and that both eastward and southward. Whoever lives twenty-five years more on this earth will see Russian governors, soldiers, and priests in Constantinople, and also scattered along the banks on both sides of the beautiful Bosphorus. The Russian soldier is driven on by the Russian priest more than by the Russian emperor. The national church of Russia is the Greek Christianity. There is no pope or chief bishop at its head, as in the Roman Hierarchy. The emperor is chief of the church, and their jealousies toward other forms of religion, whether Mohammedan, Christian, or Buddhist, are so intense that Russian governors, generals, and people, yield implicit obedience, and risk life to promote their behests.

"We are not to be surprised, then, to hear of Russian advances. The emperor of Russia will advance until he meets the British soldier in India. He will annex Khan after Khan, annex Persia if its shah refuses him a passage through his mountains to the Indian Ocean. Russia must have sea vent in the East through the Indian Ocean, in the South through the waters of Greece and the Mediterranean Sea, in the North through the Amoor and the Pacific Ocean, and westwardly by the Baltic. The latter is closed by ice half of every year, but the vent by the Greek waters is ever open. To be master of the vent, he must have Constantinople, and to have Constantinople, he must be able to defy England. Now, the sultan owes principally to the money dealers of England a debt of one hundred and eighty millions sterling, about a thousand million of dollars. If the Turks and the sultan are wiped out, the English money-lenders will lose every penny of this money. Hence, they will urge on a war to sustain things as they are—the balance of power; but the em-

peror of Russia knows well how to check this move. The English Empire of India is a vast booty—thirty-one kingdoms to be robbed. True, they have been pretty thoroughly robbed already by the English; but the Russian thinks his turn has come, and would try a further squeeze. Hence his onward move.

"The English press begins to talk big, and our generals begin to tighten their waist girths. Just hear the *Telegraph*, the London paper which represents the Liberals and Whigs: 'The solid facts are there and speak for themselves. Reason laughs at the notion that the continuous and progressive labors of five-and-twenty years are the fruit of accident, and refuses to believe that operations so vast and sustained are not limbs of a policy stretching its arms from the Black Sea almost to the Himalayas, and having as its end aggression in Persia and Asia Minor. As we intend to maintain our imperial position in the East, we are bound to look forward, and hold ourselves prepared to grapple with an emergency which, sooner or later, is certain to arrive; always remembering that we did not seek the encounter, and that we shall be justified in employing all available means to overthrow an adversary who has advanced so far out of his way to cast down his challenge and court a struggle for empire.'"
—*Irish World*.

Where Do you Stand?

"OFFENSES will come;" causes of trial and of stumbling will arise. Whenever they do arise, it is of much importance to be found in the right position. Trials are to purify us, not to prove our ruin. Let us take the right position, though it may be painful, that we may be found approved. "I hear that there be divisions among you; and I partly believe it. For there must be also heresies among you, that they which are approved may be made manifest."

Not having had the privilege of meeting with the brethren for some time, I have not been particularly informed concerning the trial which I learn is agitating, in some measure at least, our portion of the field. But I have learned that it has been asked, "How does Bro. Cottrell stand in respect to this?" And it was inferred that I waited to see; as if I were non-committal. Now, since sympathy injudiciously exercised is almost sure to injure the ones to whom it is extended, it may be duty for me to show where I stand, and why. I will say, then, in a word, I stand with the body and with those long tried and proved in the work.

"Do you venture to decide without hearing both sides?"

I cannot be said to have heard either side.

"Do you purpose then to go it blind?"

I do not think I am blind; but think I can render a reason. I have been connected with this cause for nearly twenty-four years. I did not embrace the doctrine of the third angel's message in process of fulfillment till I had weighed the evidences and was fully satisfied. I have many times re-considered, but have never recalled the decision. And when dissensions and factions have arisen, as that known among us as the "Messenger party," about 1856, God, I think, has given me to reason like this: The evidence is perfect that the time is come for the third angel's message to be proclaimed, and that the work is already begun. If this is so, this work is a special work of the Lord for the present time. And when the Lord does a special work, as, for example, the bringing of Israel out of Egypt and leading them through the desert, his work moves on harmoniously, never revolutionizing in its course. Men may fail, for all are fallible, but the work which God inaugurated moves on from the beginning to the end. If a Moses falls short of the goal, he is succeeded by a Joshua upon whom he has laid his hands, that the entire work may be seen to be one.

So God helped me to reason in my early experience in this work. And later, when, about 1860, I blundered into the gap on the question of organization (not the scriptural organization of the church, but a legal organization of a publishing association), and begun to see that I had rebellious sympathizers who were ready to follow my lead and uphold me in the wrong, it was given me of God to tell them plainly that if they wished to know my position, that they might join my standard and follow my lead, they would find me with the body. I had no intention to desert or rebel.

This position on the unity of God's work has proved safe thus far, and will prove safe every time. When God sets aside his chosen servants, the pioneers in this his work, we shall all know it. Till then, let every one know that he who disparages them, disparages the work in which they are engaged.

My dear brethren and friends, let the language of our hearts be, Let reproach fall upon

me; for I am sinful and it is my due, and, rightly improved, it will work for my salvation; but let not the blessed cause of God suffer reproach.

R. F. COTTRELL.

Our Faith.

THE message of Rev. 14: 9-12, is world-wide in its application. It is a warning against the unmixed wrath of God. Wrath having no mixture of mercy has never been experienced by any, and cannot be as long as Christ is presenting his blood before the Father. The prophet thus describes the time when his intercessions will cease: "I beheld, and there was no intercessor." "He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still." This message, therefore, can apply to none other than that generation which will live in the closing work of probation. By comparing Rev. 14: 10 with Rev. 16: 1, 2, 11, it will be seen that the very individuals who reject the warning of the third angel will not only drink of the first vial of the unmixed wrath of God, but will also suffer the fifth plague.

To be consistent, then, with our faith we should avail ourselves of every lawful means for the spread of this truth. For these truths must find their way into every community and family where there may be honest hearts. If this is God's work, we cannot be too much devoted to its interest, nor make too great sacrifices for its advancement. It should demand our most serious attention. It is worthy of our most earnest thought, in order to devise and carry into effect such measures as will bring these truths before the public mind. This is a world-wide message destined to warn the world of its approaching doom. To warn is to give previous notice, to admonish, to notify by authority.

All that have any knowledge of this truth should feel a burden of the work resting upon them. Parents should so feel the importance of this matter that their children will partake of its inspiration and feel an anxiety to do something to help forward the cause of God. Children can do something. They can not only make an investment of their pennies where it will pay large interest in this life, but fruit will be seen of their lives in the kingdom of God.

Last year, when the effort was made to get the Hygienic Almanac into the families of the city of Boston, the children of Bro. Wood and others went from house to house and sold a large number of them. Many would purchase because a child offered them for sale.

The time has already arrived when this almanac enterprise should again be engaged in. And this fall, instead of distributing fifty thousand copies, the Hygienic Almanac, at the very lowest estimate, should find its way to one hundred and fifty thousand firesides in this country. This can be done; and shall we expect anything less of our Tract and Missionary Societies than three times the amount done last year? New England with less than three hundred members distributed about five thousand copies last year. This year they have already ordered five thousand, and they make no calculation of distributing less than twice that amount.

A very large proportion of the money paid for the almanacs by the Tract Societies can be returned from the sales made, if a proper course is taken. To help the Tract Societies, let our brethren pay the regular price for them; then let those not interested in the faith have them for a smaller sum, enough, however, to cover all expense. Large orders should come in at once from every Tract Society in the country, that the almanacs may be placed in the hands of the directors and members immediately. Every family that will give it a place at their fireside, and keep it for reference, should have one. City and country should be canvassed. Stores should be supplied, and wherever they will be judiciously distributed, let them find a place.

The officers of the various Tract Societies should be awake to this movement at once. We entreat you, brethren, not to let the flood of drug almanacs crowd out that which is not only as good as any almanac, but which will also impart light and truth. It should not be true in this matter that the children of this world are wiser in their generation than the children of light. To my certain knowledge there was not a Conference last year, with the exception of one or two, but regretted that they did not send for larger orders to commence with. Don't calculate too small. This work must go; the public must be notified of these principles. With the almanac, do not forget the health tracts, and especially "Healthful Cookery," also the *Re-*

former. And what has been said in reference to the health publication is also true in reference to our denominational works. What has already been done in the missionary work in the past is but a drop in the bucket to what must be done.

With our present system of missionary labor this can easily be done. Brethren, sisters, and children, should take a part in this work as above indicated. We have not less than five thousand individuals who have paid their dollar and thus have become members of our Tract Societies, and all of these have friends to whom the almanac would prove a blessing, and by whom it would be appreciated. As every family wants an almanac, why not place in their hands the best, while it is in our power to do it? God will accept every effort if done in his fear.

The times demand action from consecrated hearts. Other branches of the missionary work should not be neglected, but all should be carried forward together. The distribution of the almanacs, however, like the harvest, must be attended to in its proper time. This movement among the Tract Societies should not prevent those not connected with the societies from sending in their orders for them.

THE SYSTEM.

For the benefit of those who do not have the advantages of the quarterly meetings, a few words may not be out of place in reference to the manner of doing business for the Tract Societies. It is generally understood that the business is to be done through the director, the district secretary keeping an account of the same, that he or the district secretary shall notify the State secretary, and that the business with the Office shall all be done by the State secretary. In some cases, where a director lives far out of the way, other arrangements can be made by the Tract Societies, and individuals may send directly to the State secretary. But, where such arrangements are made, whether it be orders for books and tracts, names for our periodicals, or whatever the nature of the business done, the district secretary should be notified of it, that a debt and credit account may be kept.

S. N. HASKELL.

Why Will ye Die?

LOOKING forward to the ultimate consequences of sin, the inspired penman raises the question, "Why will ye die?" Life is a priceless gift from our Creator. In its fleeting moments we may glorify our Maker by observing his laws, and thus we may secure life eternal. Vast consequences are suspended upon its proper use, both with regard to ourselves, and to those with whom we associate. This period is, and must at longest, necessarily be brief. The irrevocable decree, "Dust thou art, and unto dust shalt thou return," is speedily executed upon the generations of men. Yet thousands cut these flying moments short, and hasten the footsteps of death to their doors. The force of habit, gratification of appetite, and wading through the ever-changing, and ever-crushing style of popular living, bring disease, and welcome death in its sure and destructive march.

Ignorance of those laws which relate to life is sure to lead to their violation. And many seem not to care to enlighten their minds in this direction. Their motto seems to be, "Give us a good time;" "a merry life, though it be short." Here, we ask, Why will ye die? For truly may it be said, "My people are destroyed for lack of knowledge." "He that sinneth against me wrongeth his own soul; all they that hate me love death." Prov. 8: 36.

Another way in which death is speedily brought up into our windows is a lack of knowledge of the nature of some of the most common diseases, and of the treatment necessary for those suffering under them. I think of a case which may serve as an illustration. A patient, sick for days with typhoid fever, was treated hygienically by judicious nurses, and though doing well, some one who seems to think one can hardly be sick legally, or die honorably, unless attended by a physician sure to give drugs, became anxious for the doctor's presence. He was summoned, came and pronounced favorably as to both the treatment and the patient, saying she had had good nursing, which is better and more important than medicine; yet he thought it best to administer some medicines. The nurses, taking good courage, and preferring no mixture of drugs with hygienic agencies, laid them aside. The doctor repeated his visits, each time expressing his gratification, if not surprise, that his medicines acted (?) in a manner so highly favorable.

Now, for days without the presence of the

physician, or the use of drugs, the patient continued hopeful and bade fair for recovery. But a slight change takes place arousing the fears of the fearful, and now certainly the doctor must come. He prepared a powerful dose, fed it himself, and awaited its action, or rather, the action of the system to resist the poison. The poor patient sunk to the grave in a few days, if not under the power of the poison administered, under circumstances strongly justifying the conclusion that it may be so, the conclusion strengthened by the decision of a prudent and experienced practitioner, that that dose was a hazardous one, one too strong for a well stomach. Oh! when will men learn to "let well enough alone?" When will they learn to cease feeding rank poison to help nature in her work of resisting disease and restoring wasted energies? As we reflect on the above case, we raise the inquiry, "Why will ye die?"

A. S. HUTCHINS.

Papal Interference.

SPAIN, ever since that country emerged from barbarism and idolatry, has been ruled almost absolutely by the pope of Rome, and the people have been oppressed and afflicted by an intolerant and over-zealous priesthood. This state of things is not to be wondered at, since the children are placed under the instruction of the clergy, and Catholic children almost invariably make Catholic men and women.

Certain concessions, to be perpetual, were made by the Spanish government to the see of Rome at the time that the compact, known as the concordat, was entered into between them. The conditions of this compact were not complied with during the overthrow of the monarchy and the brief existence of the republic, and a disposition was manifested by many of the republican leaders to entirely liberate the country from papal control. This caused a deadly hostility on the part of the pope against the republic, and by continual plotting with the priests, he finally succeeded in overthrowing it.

Alphonso and Don Carlos, the two aspirants for the Spanish throne, are both Catholics; hence, during the civil war waged between them during the last two years, the pope has held a neutral position. But of late a liberal ministry has been formed at Madrid, and the pope, to keep his pretensions alive, has sent a formal demand to the bishop of Madrid for a compliance with the conditions already referred to, which we find summarized in a secular weekly as follows:—

"It claims the fulfillment of the concordat, which forbids the exercise of any non-Catholic creed, requires the transfer of the superintendence of education to the clergy, and pledges the co-operation of the secular power in suppressing heretical teaching and literature. He says one of the causes of civil law is the way in which religious unity has been misunderstood by previous governments. For these reasons, and in view of these consequences, the holy see believes itself strictly obliged to present these observations to the government."

The pope's position may not be mistaken. If the liberal Spanish ministry does not comply with these demands, then he will practice the same crafty policy ever employed by Rome to carry out her wicked designs, and every effort will be made to cause distraction and promote civil strife in that now almost impoverished country, until they will be obliged to yield to his unreasonable claims.

Although these affairs may not directly concern the people of America, yet indirectly they do, as they show us that Catholicism has not changed from what it was in the days of the inquisition, and wherever it gains a foothold, we see a revival of the same arbitrary spirit, which is a deadly foe to all systems except its own. This may now be seen in the demands already made upon some of our larger cities where it has gained an ascendancy, the influence of which is beginning to be felt already upon other religious denominations of the land, and which it is determined shall increase until that influence shall sway in the deliberations of the nation. May we not, then, reasonably look for the speedy fulfillment of the prophecies relative to this power? We shall soon see what these things mean.

J. O. CORLISS.

The S. D. Baptists.

AT the late General Conference of the Seventh-day Baptists, Eld. D. M. Canright, as delegate from the Seventh-day Adventists, was received by the following generous resolution which was adopted without opposition:—

"Resolved, That this Conference recognize gratefully the action of the Seventh-day Ad-

ventist General Conference in appointing Eld. James White as a delegate to our present meeting, and Eld. D. M. Canright as alternate; that we welcome the alternate, and accept the explanations of the non-attendance of the principal; that we are glad to receive also, as the friend and companion of the alternate, Eld. Uriah Smith, editor of the ADVENT REVIEW AND SABBATH HERALD, and that we cordially invite these brethren to participate in our deliberations."

The S. D. Baptist delegate to our last General Conference, Eld. N. V. Hull, presented to his Conference the following report:—

"Your delegate to the Seventh-day Adventist General Conference begs leave to offer the following report: Your delegate attended, as he was able, to the duties of his appointment, and was received in the most cordial manner, and during his stay was treated with every mark of kindness and respect. He found them gathered in a beautiful grove some two miles from Battle Creek, to the number of perhaps fifteen hundred. Their meetings were conducted in an orderly manner, and were characterized by a spirit of great religiousness and fervor. They are in a hopeful and prosperous condition. Their missions, the one on the Pacific Coast and the one in Europe, although but recently formed, are in a healthy state. In San Francisco they are erecting a house of worship, and at Oakland they have just put in operation one of Cottrell & Babcock's large printing presses, and will soon have a press in operation in Europe. They are evincing great zeal and perseverance, and everything seems to promise well with them."

To the Members of the Vt. T. & M. Society, Dist. No. 1.

ACCORDING to appointment in REVIEW, No. 15, our next Tract and Missionary meeting will be held in Berkshire, Oct. 30, 31. I have a great anxiety for the success of this meeting.

We want to see all the friends out, and if there are any points on which we have not yet attained to the best system, we must come up. Our Tract and Missionary operations must, in all our minds, mean order and persevering labor. The trouble with too many of us is, we do not feel our individual responsibility in this great work. Our hearts must be wholly bound up in it. While it is true that the truth is rapidly going to every nation, kindred, tongue, and people, it is equally true that there is a work for us to do if we would share in the everlasting inheritance.

In view of this fact, a spirit of self-denial and sacrifice is required of us. "This must exhibit itself in a willingness to contribute to the extent of our means for the support of the cause generally, and of bearing such daily burdens as lie in our pathway. We should not give the trifles which we do not feel, but offer to the Lord an oblation worthy of our gratitude as Christians waiting for the appearing of the Son of man in the clouds of heaven."

He is coming to reward every man according as his work shall be. But the question frequently arises in some minds, What can I do? The people around us all know, or have had a chance to know, the reasons of our faith, and it will be useless to spend our time with them. For the benefit of such, let me propose the following:—

1. Let every member of the Society mail a tract every week to somebody. There are 280 members in the State. If 280 members would send out weekly 280 tracts to distant places, and accompany the deed with the prayer of faith, what might we not expect within the next twelve months. The tidings which Bro. Andrews gives us in REVIEW No. 15, of the movements of God's Spirit upon the hearts of the people in Germany, Eastern Prussia, and other distant lands should certainly stir our hearts to engage in the work here with more earnestness than ever before.

2. The SIGNS OF THE TIMES, published by Bro. White, at Oakland, Cal., is an excellent paper to scatter broadcast over the land. Thousands would read it who would not look at a tract. Let the members of our T. & M. Society first subscribe for this paper themselves—this will be missionary labor in one sense—then take your paper and go from house to house soliciting subscriptions. Many can be induced to subscribe; and there are many others who would gladly pay the postage, and would read with interest, who could not be prevailed upon to subscribe. Such should receive the paper free, and the expenses should be met by our T. & M. Society. In this way we can do much to scatter the seeds of truth, and be instrumental in the hands of God of saving some from the wrath which is to come. CHAS. P. WHITFORD. Berkshire, Vt., Oct. 17, 1875.

A HYMN.

AND who shall stand 'twixt God and me,
When times for praising him occur?
Before my God I'er would be
My own o'erjoyed interpreter.

With David let the nations cry,
Let all the people praise the Lord!
The feeblest notes can pierce the sky,
While broken accents there accord.

What privilege so great as this,
That all can praise the King of kings?
This is on earth abiding bliss,
And strange foretaste of heavenly things.

Oh! who can doubt when from the skies
The Christ appears the second time,
The poor, the rich, the meek, the wise,
Will be as one in every clime?

Accept the things that will endure;
Let complex barriers timely fall;
God neither knows the rich nor poor,
But he alike respects them all.

Foreshadow now that Judgment day;
Before the Lord let difference cease;
Oh! leave, as God has made, the way
Untrammelled tow'rs the Prince of Peace.
—Sel.

Progress of the Cause.

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

Canada.

HAVE labored nearly five weeks in Bolton, holding meetings and visiting families. Bro. and sister Owen are with me assisting in the work. Have given forty-one discourses, and some are deciding to obey God. Twelve have said that they would keep the Sabbath, and many more acknowledge that we have the truth.

But for about three weeks past, our work has been greatly hindered by cold and continuous rains mixed with snow, and by deep mud in the roads, rendering the attendance small. We discontinued meetings in the tent Sept. 26, twelve days ago. We had kept a fire in a large box stove, during meetings, for ten days before. The tent has been standing till today for want of fair weather to dry it. Farmers have not harvested all their wheat and oats yet on account of the incessant rains.

Another thing has hindered the work. A few years ago, an S. D. Baptist preacher labored several weeks in Bolton. He preached once or twice on the perpetuity of the seventh-day Sabbath; but he failed to show the importance of its observance. This is seen by the fact that, although during his revival meetings he baptized from twelve to fifteen converts, only one embraced the Sabbath. That one has since died, and the converts have united, some with the Methodists, and others with the first-day Adventists. Hence, some who say they see and believe the truth say they do not see the importance of obeying it. What gives force to the truth on this question is the fact that a special reform on the Sabbath and on God's commandments is clearly predicted in prophecy as taking place in our times, under the proclamation of the last warning message. Yes, it is of importance to obey. Truly, God says what he means, and means what he says.

We are trying to continue the work. We hold our meetings in a school-house. Certain antinomians are working in their usual way—circulating falsehoods and misrepresentations. But they can do nothing against the truth. It is safe to be loyal and true to our God.
A. C. BOURDEAU.
Knowlton, P. Q., Oct. 6, 1875.

Gouverneur, N. Y.

HAVE just closed our labors again in Gouverneur and vicinity. The weather has been very unfavorable most of the time. This, with decided opposition on the part of the churches and clergy, has had the effect to make the attendance small; but the Lord has given us the ears and hearts of a few, and a victory has been gained for the truth that has greatly encouraged us and strengthened our faith. Several have embraced the truth since our return; and some of them are quite remarkable cases. Last Sunday we had one of the most quiet and solemn baptismal seasons we ever enjoyed. Some of the friends have signed the covenant, and we expect others will soon.

Bro. Hall expects to return to them next Sabbath to further help the believers, and to labor for others who we hope will yet be persuaded to obey the truth; while I go to present the truth in a new field.

S. B. WHITNEY.

Central E. E., near Rome, Oct. 12, 1875.

Grove Meeting at Soldier Valley, Iowa.

THIS meeting convened Oct. 7, 1875. It was mainly composed of our brethren and sisters living in the extreme western part of Iowa and a few from Nebraska. Our friends in Nebraska are much scattered, and the most of them live at so great a distance that it is not convenient for them to attend a meeting here, much less our general meetings, which are held from a hundred to a hundred and fifty miles farther east. We hope the time may soon come that the friends of the cause in this new and enterprising State will become numerous enough to support a Conference of their own, so that important meetings may be held in their midst. God is blessing the faithful labors of Bro. C. L. Boyd, who has been in this field for a considerable length of time, and if those who are entering this field, and the friends who are already in it, will heartily co-operate, a separate Conference may soon be organized.

Our people in Western Iowa are much scattered. But few of them have church privileges. Many of them have embraced the truth by reading, consequently this meeting, which has just closed, was one of necessity, and was highly appreciated by all who were so fortunate as to be able to attend it. There were about one hundred in constant attendance, many of them having come from thirty to one hundred miles. Nearly all camped on the ground, there being six or seven small tents pitched, besides the large one, which made ample room for all. The meeting was conducted much as our camp-meetings are. Good order was observed. Ten discourses were given with a good degree of freedom. Judging from the feeling manifested in the prayer and social meetings, much of the melting Spirit of the Lord was present. There was a united effort in seeking God. Sabbath afternoon, backsliders and sinners were invited forward for prayers. Thirty-three responded, many of whom came forward for the first time. The Saviour came very near and made this a most precious season, and evidences were given that the love of God was newly shed abroad in some hearts.

First-day afternoon, after a discourse upon the subject of baptism, by Bro. Boyd, twenty-two followed their Lord in this solemn ordinance. The Missionary work received some attention. Twelve joined the Society, a few dollars were donated, and a good supply of reading matter was distributed to the members for circulation.

Meeting closed Monday morning. All felt that they had gained much by this privilege. May the Lord help these dear friends to carry out the solemn resolutions which were here formed, and may those who labor in this part of the Conference have the fear of God before them and possess wisdom, that the precious cause of God may not be marred by any rash or injudicious move.
H. NICOLA.

Muir, Michigan.

I CAME here with one of the tents about the middle of July. At last report, twelve or more had signified their intention to keep the Sabbath. We have staid here more than twice as long as we expected. But there has never been a time when we could feel clear to leave.

From the first there has been great opposition, and efforts from all quarters have been made to keep the people away from the tent. Ministers of the different denominations, have advised their members to stay away. But some of the most respectable people of the place have attended constantly. After a time the local clergy ceased to attack us, finding that they were hurting themselves more than us.

After a while the Disciple church invited a minister from Grand Ledge to come and refute the doctrine of the seventh-day Sabbath. On arriving, he said he could do it successfully, as he was well acquainted with us as a people; for "S. D. A. ministers all spoke the same thing." He continued his effort one week. We were present the first evening, and reviewed him. The Disciples saw that this would not do; so the next evening they would not permit it to be done, and their ungentlemanly conduct placed them under the censure of the public. This all worked favorably for the truth.

The Disciple minister had scarcely left the place when Eld. Clark Braden arrived. He was sent for, and came a distance of four or five hundred miles. The next day hand-bills were posted through town stating that, "Seventh-day Sabbatarianism, Soul Sleeping, The Kingdom of Christ, &c.," would be reviewed at the Disciple church. I continued meetings

in the tent, and two brethren went to take notes. We thus held from his lectures those whom he hoped to turn away from the Sabbath. This did not please him, and soon by the hand of one of the deacons, we received a written challenge to meet him in a public investigation of the disputed points. This we had not desired, and had been careful to avoid, yet the circumstances forced a debate upon us.

Previous to his coming, notice had been given that we were to attend the Flint Camp-meeting, and this made it necessary to have the discussion delayed until the next week. We hoped that at the camp-meeting the Conference Committee would send a minister who had had experience to conduct the discussion. But this was not possible; so that portion of the Committee present decided that Bro. E. R. Jones and myself should meet him. Bro. Jones discussed successfully two of the five questions. The debate which was held in the Disciple church, continued nine successive evenings, and was well attended. The clergy from all around were present. The questions discussed were, the nature of man, the destiny of the wicked, the kingdom of Dan. 2 and 7, the Sabbath, and the Sunday Lord's day. We feel that God has given his truth a glorious victory on every one of these points.

The chairman, a lawyer of the town, and one whom our opponents suggested, being asked by one of the prominent members of the church how the debate went, said, "Eld. Braden did not prove even one point." And a prominent officer of the Disciple church remarked, "Why, we thought Eld. Braden would surely bring some proof for the keeping of Sunday. We are very much disappointed." All our friends feel greatly pleased with the result. We have made many friends among those who were prejudiced against us. Many of Eld. B's own partizans have admitted his defeat.

The debate has decided several, and the prospect is that good will result from it. I think we shall now be left in peace to finish up the work in this vicinity, and go to other fields. As the result of this two or three weeks' effort against the truth, our opponent leaves our friends more than doubled, and the present truth standing firmer and clearer than ever.

The consistent lives of a brother and his wife, who live in this vicinity, together with their assistance and counsel during this effort, have greatly helped forward the work.

We have stored the tent for winter, and commenced meetings one mile from Muir. This enables us to look after and build up the work there. We have now given seven lectures in this village with a common attendance. We hope to see some in the kingdom as the result of this effort.
A. O. BURRILL.

Lyons, Mich., Oct. 13, 1875.

Iowa and Dakota.

SINCE leaving Battle Creek last May, I have labored chiefly among the Danes in the above States. In Luzerne, Benton, Co., Iowa, five have yielded obedience to the commandments of God. After leaving Luzerne, I labored with the friends at Elkhorn. The Lord blessed, and three were baptized and united with the church.

From June 26 to July 5, labored with the church at Crescent City. Satan has tried hard by gossip and slander to separate and destroy this church, but the Lord has in his mercy had a care for these friends. Here four were buried in the likeness of Christ's death to walk in newness of life. There are now twenty-six members in this church.

July 14, came to Marshalltown and labored two weeks. Here four commenced to keep the Sabbath, and others were convinced of the truthfulness of our position. There are now thirteen families in this place that read the *Advent Tidende*.

July 29, came to West Dayton, where I labored till Aug. 20. The Danes in this place are nearly all Methodists. Although but few came to the meetings, ten persons commenced to keep the Sabbath, among whom were two who had been leaders in the Methodist church. This, of course, caused some stir in the place, and others are investigating in regard to these truths.

After leaving West Dayton, I visited Cedar Falls and vicinity. The Lord blessed with his Spirit, and three persons were baptized and united with the church.

Sept. 2, came to Swan Lake, Dakota, where I labored about a year ago. The friends here have made some progress. There are now three families—seventeen persons—who are keeping the Sabbath, and striving by a godly life and example to prepare for eternity. Sunday, the 12th, organized a church and baptized two.

Sept. 18, visited again the friends in West Dayton, Iowa. Sabbath, the 25th, had the privilege of baptizing nine. The

Lord blessed greatly in celebrating the ordinances for the first time with these dear friends. On first-day, the 26th, organized a church of ten members. Their Systematic Benevolence amounts to \$40.00 a year. They desire to unite with the Conference. May the Lord bless these dear friends and help them to hold out to the end.

There are now four organized Danish churches in Iowa, with a membership of over one hundred. The work of the Lord is steadily going forward among them, for which we feel to thank and praise him.

JOHN F. HANSON.

California State Conference of S. D. Adventists.

FOURTH ANNUAL MEETING.

IN compliance with the published call of the Executive Committee, the fourth annual meeting of the California State Conference of Seventh-day Adventists was held in connection with the annual camp-meeting in Fairfax, Marin County.

The Conference was called to order by the President, Eld. J. N. Loughborough, at 5 P. M., Sept. 23, 1875, and was opened with prayer by Eld. J. H. Waggoner. The delegates presented their credentials to the Secretary.

Eld. J. H. Waggoner, of the Michigan Conference, was by vote invited to take part in the deliberations of the Conference; and, on motion, all brethren in good standing were also invited to take part.

On motion, The churches of Oakland and San Jose (Santa Clara) and San Jose having been consolidated) were received into the Conference.

By vote of the Conference, Bro. R. D. Hicks was authorized to represent the unorganized company of Sabbath-keepers at Lower Lake, and Bro. Wm. Healey, the company at Middletown, Lake County.

On motion, The Conference adjourned to meet again at the call of the President.

SECOND SESSION.

Conference opened, Friday, Sept. 24, at 5 P. M., with singing and prayer.

Delegates being called for, the churches were found to be represented as follows: San Francisco, Wesley Diggins, Knud Brossen, Charles Chittenden; San Jose, Wm. Dumont; Santa Rosa, Wm. B. Denison, John Morrison; Vallejo, J. S. Howard; Healdsburg, Joseph Dimmick, Wm. Harmon; Bloomfield, J. D. Bandy; St. Helena, W. A. Pratt; Petaluma, Edwin Moore; Napa, Joseph Eggleston, C. H. Clark; Woodland, M. G. Kellogg, Alfred Mason, Wm. Saunders; Green Valley, W. T. Ross; Red Bluff, J. H. Disher; Oakland, John I. Tay, D. B. Rickey, J. W. Cronkrite; Gilroy, J. N. Loughborough; Watsonville, S. B. Bresee; Bear Valley, John Judson; Little River, Reuel Stickney; Hollister, J. D. Richardson; Middletown, Wm. Healey; Lower Lake, R. D. Hicks. The minutes of proceedings of last year's Conference were read and unanimously approved.

Adjourned to Sunday morning at 8½ A. M.

THIRD SESSION.

Sunday, Sept. 26, 8½ A. M.

Opened with singing, and prayer by Eld. Waggoner.

Eld. James White, President of the General Conference, being now present, was requested to take part in the deliberations of this Conference.

The President announced the following committees: On Nominations, Wesley Diggins, Edwin Moore, John I. Tay. On Credentials and Licenses, A. B. Atwood, M. G. Kellogg, Charles Chittenden. On Resolutions, Eld. J. H. Waggoner, Wm. Saunders, R. A. Morton. Auditing, Brn. Diggins, Morrison, Harmon, Mason, Stevenson, and Pulse.

Adjourned to the call of the President.

FOURTH SESSION.

Sunday, Sept. 26, 5 P. M. Opened with prayer by Eld. Waggoner.

Reports of labor were presented by Elds. Loughborough, Waggoner, Canright, and Kellogg, and by licentiates Carey, Stookton, Howard, Healey, Judson, Uhl, and Brossen.

Eld. White made some very interesting remarks in regard to the work of the Conferences in the East; he thought the business sessions should be made short and interesting, and spoke of the great interest in the Vermont, Iowa, and other camp-meetings which he had lately attended. In some places it seemed as though the whole people were anxious to hear and learn the truth.

Adjourned to the call of the President.

FIFTH SESSION.

Monday, Sept. 27, 5 P. M. Prayer by the President.

The Committee on Nomination of officers reported as follows: President, Eld. J. N. Loughborough; Secretary, Wm. Saunders; Treasurer, W. C. White; Executive Committee, Wesley Diggins, T. M. Chapman (the President being *ex officio* chairman of the Committee.)

The nominees of the Committee were elected by unanimous vote of the Conference.

Eld. Waggoner, chairman of the Committee on Resolutions, presented the following, which, on motion, was unanimously adopted:—

Whereas, The Michigan Conference has invited Eld. Loughborough to labor in that State, and the General Conference has consented to transfer him to that State,

Resolved, That this Conference earnestly request that Eld. Loughborough be not transferred to the East, but be permitted to labor in California during the coming Conference year.

The following preamble and resolution were also offered by the Committee:—

Whereas, Our brethren in various places have been called upon to serve as jurors and witnesses in courts of justice upon the Sabbath,

Resolved, That the Conference Committee be and are hereby instructed to appoint a suitable person or persons to obtain signatures to a petition asking the next Legislature to pass a law exempting all who observe the seventh day of the week, commonly called Saturday, as the Sabbath of the Lord from serving as witnesses and jurors on that day.

The resolution was adopted unanimously.

Committee on Licenses and Credentials reported in favor of renewing the credentials of Eld. J. N. Loughborough and Eld. M. G. Kellogg, and granting licenses to R. A. Morton, Knud Brosen, J. E. White, J. Andrews, and John Judson. The Committee recommended that Wm. M. Healey be ordained and set apart for the ministry, and that he be granted ministerial credentials. The names of other candidates for licenses were referred to the Committee for further consideration.

Adjourned to call of the President.

SIXTH SESSION.

Tuesday, Sept. 28, 5 P. M. Opened with singing, and prayer by Eld. Kellogg.

Committee on Licenses and Credentials reported that they had no further business to transact, and they were discharged.

Committee on Resolutions reported further, as follows:—

Resolved, That we hereby express our gratitude for being so highly favored with the help of Bro. and sister White at this camp-meeting, and we appreciate the interest which they have manifested in us and in our prosperity, in that they have passed by several large camp-meetings which they were urgently requested to attend in order to meet with us.

Resolved, That it shall be the duty of the elder or leader of each church in this Conference to see that the proper reports of the s. b. treasurers are sent to the State secretary quarterly, and that the s. b. books and church records, together with the annual reports of the treasurers, are sent to the annual Conference by the delegates representing their respective churches.

Resolved, That we recognize the voice that for twenty-five years has been calling to Seventh-day Adventists through the testimonies to the church as a voice from Heaven; and that it is our duty to heed it in all its teachings, whether it encourages, admonishes, or reproves us.

Resolved, That we fully indorse all the steps that have thus far been taken in locating and establishing the Publishing House in Oakland.

Resolved, That we hereby express our gratitude to God, and to our brethren east of the Rocky Mountains, for their noble liberality in furnishing us with two power presses, a steam engine, and the necessary equipments for a first-class publishing house. While we have this evidence of their deep interest in us, we also express the great pleasure we feel in receiving the good reports of the success of the work among them, especially in the eastern camp-meetings, and we renew our pledge to be faithful to the trust conferred upon us in this important field, to endeavor to spread the present truth to the peoples, nations, and tongues, of the earth.

The last two resolutions were put to vote separately, and passed not only by

vote of the Conference, but also by a rising vote of the congregation.

The secretary here read the membership and financial reports of the different churches of the Conference, which were accepted.

The President appointed as a Camp-meeting Committee for the ensuing year, G. D. Hager, Wm. Harmon, E. J. Church.

The President stated that the Railroad Company had offered the Conference the use of these grounds for two years more, and on motion he was authorized to conclude such an arrangement with the Company.

Adjourned to call of President.

SEVENTH SESSION.

Wednesday, Sept. 29, 5 P. M. Session opened with prayer by Eld. Loughborough.

A report of the tent fund was made by the President, which showed a balance of \$227.96 on hand at close of this Conference.

Funds were raised by voluntary subscription to pay for clearing the grounds.

Voted, By the Conference, that the expense of transporting the organ used during this Conference and camp-meeting to and from Oakland be paid out of the money so raised.

The Conference treasurer made the following report:—

On hand, April 24, 1875,	\$ 954.05
Received since that time,	2072.60
Total,	\$3026.65
Paid out since that time,	\$1913.72
Balance,	\$1112.93
Additional receipts,	\$200.00
Total am't now on hand,	\$1312.93

The matter of loaning one thousand dollars from the Conference Funds to the San Francisco church for one year without interest, to assist them in building a church edifice, having been recommended by the Auditing Committee, Eld. White and others gave their views, and it was put to vote and carried unanimously, and also by a rising vote of the congregation.

On motion, The Napa church was allowed to retain the balance due the State Conference on s. b. pledges for the last two quarters to enable her to pay off her church debt.

The following resolutions were offered and adopted:—

Resolved, That we hereby tender our thanks to the North Pacific Coast R. R. Company for the use of their grounds, and for the facilities they have extended to us in this camp-meeting.

Resolved, That the proceedings of this Conference be published in the SIGNS OF THE TIMES and in the REVIEW AND HERALD.

Conference adjourned *sine die*.

J. N. LOUGHBOROUGH, Pres.
WM. SAUNDERS, Sec.

New York and Pa. T. & M. Society.

THIS Society held its fourth annual meeting Sept. 12, 13, 1875, in connection with the camp-meeting held at Rome, N. Y. Meeting called to order by the President. Prayer and remarks by Bro. White.

The report of labor for the quarter just closed was presented and read, which is as follows: No. of families visited, 474; letters written, 112; No. of pages of reading matter distributed, 150,564; No. of new subscribers obtained for REVIEW, 7; Instructor, 31; Reformer, 6; VOICE 13; No. of REVIEWS distributed, 745; Instructors, 226; Reformers, 156.

Money received on membership,	\$ 9.00
Donations,	234.14
Book Sales,	15.92
Periodicals,	65.05
Total,	\$324.11

It was voted that the Chair appoint a committee to nominate officers for the ensuing year. The following committee was appointed: P. Z. Kinne, S. N. Walsworth, and A. H. Hall.

Meeting adjourned to call of Chair.

SECOND SESSION.

Meeting opened by prayer. Minutes of the last annual meeting read and accepted.

The report of labor for the year just closed was read. It is as follows:—

Whole number of families visited during the year, 2387; letters written, 593; pages of reading matter distributed, 671,879; No. of new subscribers obtained for REVIEW, 54; Instructor, 328; Reformer,

674; VOICE, 832; REVIEWS distributed, 3424; Instructors, 855; Reformers, 1029.

Received on membership during the year,	\$ 50.00
Donations,	934.55
Book sales,	111.91
Periodicals,	201.80
Widow & Orphans Fund,	19.72
Total,	\$1317.98

The Committee on Nominations reported as follows:—

For President, B. L. Whitney; Vice President, S. N. Walsworth; Secretary, E. H. Whitney; Treasurer, E. W. Whitney. Directors: Dist. No. 1, W. H. Eggleston; No. 2, Daniel Bove; No. 3, D. B. Green; No. 4, A. H. Hall; No. 5, I. N. Russel; No. 6, M. S. Tyrel; No. 7, J. Q. Foy; No. 8, E. W. Whitney; No. 9, J. W. Raymond; No. 10, Wm. Coats; No. 11, Samuel Thurston.

The report was accepted and the officers elected.

The report of labor for the year is encouraging, showing no diminution of effort on the part of the working members of the Society, but rather an increase.

While old members have been lost by death or removal, new ones are coming in to fill their places. Among them are some who were first interested in present truth by tracts circulated by the Society.

It is to be regretted, however, that so large a proportion of the members failed to report, less than one-third of the membership fulfilling their duty in this respect.

B. L. WHITNEY, Pres.
E. H. WHITNEY, Sec.

The Third Annual Session of the Indiana Conference.

THIS meeting was held according to appointment, at Bunker Hill, Miami Co., commencing Oct. 8, 1875. Four ministers were present. Prayer by Eld. D. M. Canright.

Six churches were represented by seven delegates. A call was then made for churches that wished to join the Conference, when four new churches were presented with their delegates and admitted.

Elds. Uriah Smith, D. M. Canright, S. H. Lane, and H. M. Kenyon were invited to participate in all business proceedings.

Voted, That all persons in good standing in the churches be invited to participate in the deliberations of this Conference.

The minutes of the last meeting were then called for, read, and accepted.

By vote of the Conference, the President appointed the several committees, which are as follows: On Nominations, Isaac Zirkle, W. W. Sharp, and J. M. Rees; on Resolutions Elds. U. Smith, D. M. Canright and H. M. Kenyon; on Auditing, D. F. Randolph, P. Webber, J. M. Rees, and Wm. R. Carpenter; on Licenses, S. H. Lane, Charles Seaward, and R. Hoag. Adjourned to call of Chair.

SECOND SESSION.

Conference convened by order of the President, Friday, Oct. 8, at 4 P. M. Prayer by Eld. S. H. Lane.

The Committee on Nominations presented the following names for officers the ensuing year: President, James Harvey, North Liberty, St. Joseph Co.; Secretary, Margaret Fatic, Mechanicsburg, Henry Co; Treasurer, Isaac Zirkle, Mechanicsburg, Henry Co; Conference Committee, J. M. Rees and Wm. R. Carpenter.

The report was accepted, and the above-named persons unanimously elected.

Treasurer's report was called for, read, and accepted. It was as follows:—

Paid into the treasury during Conference year,	\$759.92
Paid out during year,	134.60
Balance in treasury,	\$625.32

Voted, That the following brethren receive license from the Conference: James Harvey, J. M. Rees, W. W. Sharp, Charles Seaward, D. H. Oberholtzer, and Wm. Culveyhouse. Adjourned to call of Chair.

THIRD SESSION.

Conference convened Monday morning, at half past 8 o'clock. Prayer by Eld. S. H. Lane.

Voted, To pay to the General Conference one hundred dollars.

The Committee on Resolutions then offered the following, which were adopted:—

Whereas, Our Conference has doubled its strength during the past two years, four new churches being added at the present session; therefore,

Resolved, 1. That we hereby express our gratitude to God for the success which has attended the efforts of his servants thus far in this State.

2. That we express our thanks to the General Conference for the help sent to this State, and we invite Brn. Lane and Kenyon to continue their labors in this Conference.

3. That in common with our brethren in other States, our hearts are cheered by the encouraging reports of the success of the cause of present truth, especially on the Pacific Coast and in Europe.

4. That having a truth which is plain beyond all contradiction, we will calculate on nothing else but its success wherever it is presented, and its final triumph not far in the future; and we pledge to its promulgation our efforts and our means accordingly.

Whereas, The prosperity of a Conference depends in a large measure upon the faithfulness and promptness of church clerks and treasurers in performance of their duties; therefore,

Resolved, 1. That we enjoin upon these officers that they take especial pains to perform their duties in such a manner as the Constitution requires.

2. That the President of the Conference, either personally or through such persons as he may appoint, be required to look after records and accounts of such clerks and treasurers and see that they are promptly and correctly kept.

The following resolution by Eld. S. H. Lane was also adopted:—

Resolved, That we express our gratitude to the General Conference for the efficient labors furnished at the present camp-meeting.

The President, being authorized to appoint a Camp-meeting Committee, named the following brethren as said committee:—

Russel Hoag, A. E. Stutzman, J. B. Dunlap, D. H. Oberholtzer, and A. M. Baxter.

Voted, That the Conference tender a vote of thanks to the owner of the camp-ground for the very gentlemanly manner in which he has treated us.

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

On motion, The Conference adjourned *sine die*.

JAMES HARVEY, Pres.
WM. R. CARPENTER, Sec.

Third Annual Meeting of the Indiana T. & M. Society.

THIS meeting was held at Bunker Hill, Miami Co., Oct. 10, 1875. Opened with prayer by Eld. S. H. Lane. Minutes of the last meeting were called for, read, and accepted. Report of work during the last year was then called for, which is as follows: Number of families visited, 316; letters written, 411; new subscribers obtained for REVIEW, 12; Instructor, 89; Reformer, 187; VOICE, 696. No. of REVIEWS distributed, 607; Instructors, 108; Reformers, 172; No. of pages of tracts and pamphlets loaned, 11,551; No. of pages given away, 149,723; No. of pages furnished to libraries 21,378; total No. of pages distributed, 18,2654.

Money rec'd for membership,	\$ 39.00
Donations,	46.71
Book sales,	55.46
Widow & Orphans Fund,	141.17
Total,	\$282.34

JAMES HARVEY, Pres.
ELIZA CARPENTER, Sec.

THERE'S nothing kills a man so soon as having nobody to find fault with but himself. It's a deal the best way of being master to let somebody else do the ordering, and keep the blaming in your own hands. It would save many a man a stroke, I believe.

Obituary Notices.

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

DIED, Sept. 25, 1875, near New Franklin, Wayne Co., Ill., Mary E. Porter, in the 65th year of her age. She embraced Christianity, and united with the M. E. church in early life. One year ago she attended a tent-meeting at Greenup, Ill. She often spoke of the good meeting she enjoyed, saying that she was reminded, as regards close practical preaching and plain dress, of early Methodism. She leaves many friends to mourn their loss, but not as those who have no hope.

A. J. & MINERVA J. SCOTT.

DIED, of measles, at Mapleton, Faribault Co., Minn., Sept. 26, 1875, Rachel, youngest daughter of Bro. and sister Olway, aged one year and six months. We mourn, yet not without hope; for we believe that Jesus died and rose again, and even so those who sleep in Jesus will God bring with him. Funeral discourse by the writer, from Jer. 31:15-17.

GEO. M. DUNBAR.

The Review and Herald.

Battle Creek, Mich., Fifth-day, Oct. 28, 1875.

An Estimate of Mediums.

COL. OLCOTT, in an article entitled "Occultism and its Critics," pronounces the following undoubtedly righteous judgment on the great mass of spirit mediums:—

"When the great army of perspirational and inspirational speakers, with numerous honorable and evident exceptions, will be crowded off the rostrum and back to the wash-tub and the manure-fork, at which alone they are of practical benefit to society."

A Singular Phenomenon.

BRO. S. W. PACK writes from Cedar Co., Nebraska:—

"A hill at Iona, Dixon Co., Neb., on the banks of the Missouri river, commenced smoking two years ago, and now I am told it is burning in full blast. It is about thirty miles from here."

A Serious Suggestion.

UNDER this head the Detroit Evening News gives from one of its correspondents the following suggestion. Who can account for it?

"As the Sabbath question is just now in order, will you allow a stranger-visitor to your beautiful city to say a few words in your columns? There should be a Sabbath of rest for man and beast, where should be no labor but of mercy or necessity. Such a Sabbath would be just, expedient, and unspeakably beneficial to all. That day should be Saturday—when Christian and Jew could worship simultaneously; nor can the Christian give one solitary reason against such a change. By Bible authority God appointed that day—gave the reason therefor, and specified the manner thereof. Christians have themselves set the example of trampling upon the decalogue. This has begotten disrespect toward them among the masses. Let them unite in a petition to the legislature for such an act, to wit: A law making Saturday a Sabbath of rest to man and beast, it would speedily be enacted, and it would be the highest and holiest day ever registered in an American calendar. There are good people in all nationalities, and the reasonableness of such a law would command their respect and observance; and where there is harmony among the good, there need be no fear of the bad."

Explanation.

I WISH, through the REVIEW, to inform those who paid for the numbers of the Free Press, containing reports of sermons preached on our camp-ground, that the papers have never reached me. I understand they were sent from the office at Burlington, but they were lost.

C. W. STONE.

Richford, Vt., Oct. 14, 1875.

German Tracts.

B. L. WHITNEY: In answer to your inquiry for German tracts, we would state that the Association is now taking active steps to have an assortment of our works issued in German, which will be brought about as soon as may be. Due notice will be given as fast as issued.

To the Brethren of the Minn. Conference.

At our Camp-meeting in 1874 it was decided to purchase three 40 feet tents and send them out into the field, and steps were taken to do so. Subscriptions were taken at that time to pay for these tents, and the pledges were to be paid in one year. Your Committee borrowed the money and purchased the tents, and they have now been in the field two seasons. But up to this time not one quarter of those pledges has been paid. Now, we would say to those whose subscriptions are still unpaid, Your pledges are in the hands of the director of your district, and we hope all who can will soon meet them, so that we can be released from the debt that is on our hands.

From our last camp-meeting our preaching brethren started out into new fields with these tents trusting in God. The Lord has blessed their efforts. Between sixty and seventy persons have embraced the truth as the result of their labors this season. But those who are laboring in new fields are poor and have families to care for. Winter is coming on and our Conference treasury is empty. Not more than two or three churches have paid their s. b. since our camp-meeting. The first quarter of our Conference year is past, and we hope that each church treasurer will forward his church pledges to our Conference treasurer so that the

urgent calls for means by those who have labored through the summer can be met. Brethren and sisters, do the best you can in this time of need, and God will bless you.

MINN. CONF. COM.

Oct. 12, 1875.

THIS is the way of it: Turkey is afraid that Russia will take Constantinople and kick the Crescent out of Europe. Russia is afraid that Prussia will take Finland and Poland. Austria is afraid that Germany will take Austria. Germany is afraid France will take Alsace-Lorraine, and France is afraid that Germany will take the province of Champagne, as Von Moltke's soldiers got such a first-class taste of its sparkling wine during the 1870 campaign. England is afraid her scattered provinces will take themselves, and leave her only a nutshell to crack in her own little isle. Spain is afraid the United States will take Cuba. The United States alone seem calm, hopeful, and contemplative, afraid of nothing but dull times.—Christian at Work.

THE village of Los Cruces, New Mexico, was recently visited by two tremendous water-spouts, the second following the first after an interval of two days. Rain fell in torrents, and the streets were flooded with water to the depth of five feet. Strange to say, no lives were lost, but eighty houses were hurled to the ground. The damage done will exceed \$150,000.

THE grasshopper visited twenty-eight counties and 204 towns in Minnesota, and destroyed or damaged 240,417 acres of wheat.

One Hundred Dollars Each.

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

- Thos. Bickle100
A A Bradford100
M J Bartholf & wife 100
James Harvey100
J H Bennett100
N G Raymond100
R M Pierce100
B M Berry100
E H Root100
L McCoy100
Jacob Shively100
J P Henderson100
T S Harris100
James Raddabaugh 100
Geo Leighton100
Albert Belden100
M. J. Olds100
C. B. Tower100
Henry Hilliard100
J. N. Andrews100
James H. Minisee100
Jacob Wilbur100
Alfred Hobbs100
Wm E Newcomb100
Isaac Kaufman100
Newel Grant100
H A Craw100
H Brown & Son100
J. Byington & wife 100
C. B. Preston100
C. K. Farnsworth 100
H. W. Kellogg100
W. H. Eggleston100
P. F. Perciot100
Wm. F. Crous100
B. B. Francis100
David W. Rice100
Hiram Hunter100
M Wood100
S A McPherson100
D R Palmer100
C W Comings100
Betsey Landon100
"A Brother"500
P S Marshall100
Wm Harper100
Amy Dart100
Isaac Zirkle100
A W Maynard100
Sidney Hart100
Dexter Daniels100
Daniel H Gould100
Mary A Hare100
Geo. Lowree100
Truman Loomis100
Henry Crosbie *200
H B Stratton100
Andrew Olsen100
S. M. Holly100
Wm Ings100
R G Lockwood100
Gustavus Barnard 100
S H King100
S H Peck100
Benn Auten100
Emily Leighton100
J. F. Bahler100
Daniel Bowe100
Chas. E. Green100
Jesse Barrows100
E. Green & wife100
Geo. Smith100
E. C. Penn100
C. O. Taylor & wife 100

* Deceased.

Notice.

ALL reports designed for the secretary of the Kansas Conference, should be addressed to E. M. Stevens, Bloomfield, Elk Co., Kans.; and all money should be forwarded to A. J. Stover, Oswego, Kans. Treasurers' reports are due quarterly, commencing with Jan. 1, and should be made out and forwarded promptly.

It was decided at our last Conference that all officers who neglected this plain duty were unworthy of the position they hold, and should be removed and others selected in their stead.

KANSAS CONF. COM.

Appointments.

And as ye go, preach, saying, The kingdom of Hea ven is at hand."

* Services in Chicago, every Sabbath (seventh day), at 289 West Erie St. All Sabbath-keepers spending a Sabbath in Chicago are invited to attend.

Dedication.

THE Lord willing, the new S. D. A. meeting house in Jefferson, Hillsdale Co., Mich., will be dedicated to the service of God, Sabbath, Nov. 20. Services to begin at 10:30 A. M. It is expected to continue meetings in this house for two or three weeks. H. A. ST. JOHN.

THE Lord willing, I will hold meetings in Ohio as follows:— With the church in Paulding Co., where Bro.

Daniels may appoint, Thursday evening, Nov. 4, to continue over Sabbath and first-day.

Bowling Green, Wednesday evening, Nov. 10, to continue over Sabbath and first-day.

The scattered and lonely Sabbath-keepers within reach of these meetings are earnestly solicited to attend, whether they be members or not. We hope those that cannot come will report themselves by letter to myself or the elder of the church. Brethren, we want your earnest prayers and co-operation, that our feeble efforts to do good may be wrought in God. H. A. ST. JOHN.

Appointments Withdrawn.

I WITHDRAW my appointments for Napoleon, Eaton Rapids, Hastings, and Gaines. E. H. ROOR.

THE general quarterly meeting for the New England Tract and Missionary Society will be held at South Lancaster, Mass., Nov. 6 and 7. The various directors should govern themselves accordingly in reference to their district quarterly meetings. There are matters of great interest to be considered that will make this meeting as important a quarterly meeting as was ever held in New England. A general rally of the friends is expected, as Eld. Haskell will be present, and it is uncertain when he will be with us again. H. B. STRATTON, Pres.

Meetings in Tuscola Co., Mich.

THE Lord willing, I will hold meetings in Tuscola village, commencing Wednesday evening, Oct. 27, and continuing over Sabbath and Sunday. We urge all the Sabbath-keepers in that county to attend that meeting.

The next Sabbath and Sunday we will be at Vassar, and in the week between at Watrous-ville. We request Bro. Fisher, Miller, Doud, and Walton; to be with us at all these meetings. The friends from the adjoining counties are invited to attend. Will Bro. Root be with me there? D. M. CANRIGHT.

THE next quarterly meeting of the Wis. T. & M. Society of Dist. No. 1, will be held at Little Prairie, Nov. 6, 7, 1875. We hope that each member of the district will have something to report. The librarians will please see that the reports are forwarded in due time for the meeting. A. OLSON, Director.

HOOKE'S POINT, Hamilton Co., Iowa, Oct. 30, 31. Nevada, Iowa, Nov. 7. Victor, Iowa Co., Nov. 13, 14. Washington, Iowa, Nov. 20. R. M. KILGORE.

QUARTERLY meeting for Victory, Wis., the first Sabbath in November. Brethren and sisters from neighboring churches are invited. Cannot Bro. Atkinson be present? F. C. CLARK.

THE next quarterly meeting of the T. and M. Society of Dist. No. 7, Mich., will be held at Ithaca, Nov. 6, 7, 1875. Let reports be forwarded to me at Pompei P. O., Gratiot Co., Mich., at present. A general gathering at this meeting is desired. FRANKLIN SQUIRE, Director.

GENERAL quarterly meeting of the Maine T. & M. Society, at Canaan, Nov. 13, 14, 1875. Dist. No. 1 will hold its quarterly meeting at that time.

Quarterly meeting of Dist. No. 2, at Deering, Nov. 6, 7.

Dist. No. 3, at Smyrna Mills, Nov. 7. Let each member of the Society see that his report is sent to the secretary in season for the meeting. Now is a good time to commence to work in the missionary cause.

Monthly meeting at Canaan, Nov. 13, 14. J. B. GOODRICH.

DISTRICT quarterly meetings of the N. Y. & Pa. Tract Society will be held as follows:— Dist. No. 6, where Bro. Tyrel may appoint, Nov. 6, 7.

Dist. No. 5, at Keene, Essex Co. N. Y., Nov. 13, 14. Dist. No. 4, where Bro. Hall may appoint, Nov. 20, 21.

Other appointments will be given next week. We make a special request to the brethren in these districts that they attend these meetings as generally as possible. Will hold meetings in other localities in these districts where the brethren may appoint during the fore part of the week of the district meeting. B. L. WHITNEY.

QUARTERLY meeting for Dist. No. 6, Mich. T. & M. Society, will be held in connection with the State meeting at Greenville, Nov. 13, 14, 1875. Will each librarian forward his report to L. B. Kneeland, Orleans, in season for this meeting? J. FARGO, Director.

THE next quarterly meetings of the Vt. T. & M. Society will be held as follows:—

- Dist. No. 1, Berkshire, Oct. 30, 31, 1875
" " 2, Westmore, Nov. 6, 7, "
" " 3, Johnson, " 6, 7, "
" " 5, Jamaica, " 6, 7, "
" " 6, Granville, " 13, 14, "

The quarterly meeting for Dist. No. 4 will be held in connection with the general quarterly meeting at Jericho, near West Bolton, Nov. 20, 21. Let the reports for each one of these meetings be made to the secretaries suitably early. Will try to attend each one of the above meetings except at Johnson and Jamaica. A. S. HUTCHINS, Pres.

QUARTERLY meeting of the Mich. T. & M. Society, Dist. No. 8, will be held in connection with the quarterly meeting for the churches of Saginaw Co., at Jay, Nov. 6, 7, 1875. Hope there will be a general rally. Let all send in their reports in time. Will Bro. Canright meet with us? H. S. GULLFORD, Director.

THE Lord willing, I will meet with the church at Stromsburg, Polk Co., Neb., at their next monthly meeting, Nov. 6, 7, 1875. There will be opportunity for baptism. CHAS. L. BOYD.

If the Lord will, I will meet with the friends of present truth in the Kansas Conference as follows:—

- Canola, Oct. 30, 31, 1875
Independence, Nov. 6, 7, "
Labette, " 13, 14, "
Union Town, " 20, 21, "
Mound City, " 27, 28, "
Rock Creek, Dec. 4, 5, "
Centerville, " 11, 12, "

Meetings to commence with the Sabbath. Arrangements have been made so that a preacher will attend all the above meetings. J. N. AYERS, Pres.

No preventing providence, I will meet with the churches and Tract Societies as follows:— Bronson, Oct. 28, Quincy, " 30, 31, E. H. ROOR.

Quarterly Meetings in Minnesota.

- OTRANTO, " 30, 31, "
Rice land, Nov. 6, 7, "
Steel Center, " 13, 14, "
No providence preventing, I will hold a meeting at Bro. Tanner's, south of Grand Meadow, Tuesday, Oct. 26. I hope to see all the friends in that vicinity at this meeting. HARRISON GRANT.

Business Department.

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

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

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. Dr J O Reynolds 48-15, John McDaniel 48-16, E G Rust 48-1, Sarah S Brown 48-15, H L Brown 48-16, Eld W W Putnam 48-18, Caroline Labounty 48-16, Sarah Nettlesingham 48-12, Alva True 48-14, Laura Bullock 48-16, F M Ede 48-14, Wm Fenner 48-17, Warner Messenger 48-16, Thomas Banner 48-16, Carry Smith 47-8, Martha Brewer 48-16, A W Smith 48-13, Andrew Graham 48-16, Stephen Brink 48-14, Wm Saunders 48-16, D B Goode 48-16, Sarah F White 48-16, Enos Row 48-14, G M Bowen 48-16, Geo Bisel 48-15, Armenia Thomas 48-16, Milo Leonard 48-16, Eld J Byrington 48-16.
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MISCELLANEOUS. Charles Judson \$1.50 44-17, H C Green 50c 47-16, Wm Ousley 50c 47-2, James A Tyler 50c 47-16, Mrs E Whipple 50c 47-16, Mrs Peter Lows 50c 47-16, S R Pottenger 50c 47-16, D L King 50c 46-24.

Michigan Conference Fund.

Jackson (s b) Tompkins Branch \$12.00, Greenville (s b) 50.00, Parkville (s b) 55.00, Gowen (s b) 20.70, Ithaca (s b) 33.50, H H Perkins & wife 90c.

Pacific Mission.

Frank Star \$11.50, Chas G Langdon 23 00, Mrs. Boardman's children 50c.

Mich. T. & M. Society.

Dist No 2 per E P Giles \$4.00, Dist No 1 43.00, Dist No 2 "a sister" 10.00, Dist No 5 Wm J Hardy 5.02, Dist No 3 S A Miller 1.00, Dist No 2 per R Sawyer 5.44.

Book Fund.

E C Hoxie \$10.00, Sarah Hoxie 10.00.

Swiss Mission.

Harriet L Birmingham \$1.00, Conrad Walter 2.00.

Cash Received on Account.

Maine T & M Society \$9.09

Books Sent by Mail.

J Lamont \$1.50, Lucius Sanborn 30c, Billy Peale 10c, George M Atkinson 1.45, Anthony Grelich 10c, H A Jenkins 10c, R Sawyer 40c, A C Bourdeau 5.25, Dianna Satten 80c, William Johnson 25c, G A Carlstedt 1.00, Jesse Dorcas 25c, Thomas S McDonald 1.63, W McAllister 25c, M E Cornell 3.96, Mrs Lucy Mott 1.41, Mrs Logan 50c, Ada Colcord 50c, Thomas Greer 50c, Mrs Thomas Greer 50c, Wm H Kirk 50c, Kinzie Cecil 50c, Mary F Aldrich 1.25, Stephen Farrar 1.25, D F Fox 15c, Elizabeth Livingston 10c, Phebe Vedder 1.00, Milton S Hall 1.00, A K Wein 25c, Cyrus Tuttle 15c, Eld John F Hanson 2.50, B F Gregory 50c, E E McEwen 15c, E R Shorey & Co 25c, A L Gibson 25c, C E Arbuckle 1.00, W S Dailey 50c, A Runnell 25c.

Books Sent by Express.

J E Titus, Leslie, Mich., \$6.88, H A St John, Hillsdale, Mich., 26.81, Edwin Jones, Flint, Mich., 8.75, G A Carlstedt, St Paul, Minn., 3.40, David Malin, Vassar, Tuscola Co., Mich., 7.90.

Books Sent by Freight.

Charles Vanostrum, Washington, Iowa, 5.9c, J W Adams, Washington, Iowa, 25.23.