

# The Advent Review

AND HERALD OF THE SABBATH.

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

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## THE DAY OF THE LORD.

THE day of the Lord! it cometh,  
It comes like a thief in the night,  
It comes when the world is dreaming  
Of safety and peace and light.  
It comes with no bow of mercy  
With darkness and storm and fire,  
The day of the great avenging—  
The day of the burning ire.

Not slowly, slowly, like twilight,  
Nor like the cold, creeping tide,  
Nor barque from the distant offing,  
Moving on o'er the waters wide.  
But instant, like sudden lightning,  
In the depths of the tranquil sky,  
From the west to the east in a moment  
The havoc descends from on high.

The day of the Lord! it cometh  
When the faithless are all asleep  
And the drunken world is lying  
In a slumber yet more deep;  
Like the sudden lurch of the vessel  
By night on a sunken rock  
All earth in a moment reeleth,  
And goeth down with the shock.

The voice of the awful trumpet,  
Arresteth the march of time;  
With terror, and woe, and judgment,  
It soundeth through every clime.  
It speaketh aloud to the living,  
It speaks to the slumbering dead;  
Earth heareth the final summons,  
And boweth the trembling head.

The flash of the sword of havoc  
Foretelleth the day of blood,  
Revealing the Judge's progress—  
The downward march of God.  
The fire which no mortal kindles  
Quick seizes the quaking earth,  
And labors the groaning creation  
In the pangs of its second birth.

Then the day of the evil endeth  
And the righteous reign comes in;  
Like a cloud of sorrow vanish  
The ages of human sin.  
The light of the morning gleameth—  
A dawn without cloud or gloom;  
In chains lies the ruler of darkness,  
And the Prince of light has come.

—Sel.

## A TRUE PICTURE.

(Concluded.)

BUT, my dear hearers, I must take my leave for the present of the rich churches, the churches that are possessed of goods, the churches that can reign without Christ, the churches that love not his appearing, the churches that scoffingly cry out, Where is the promise of his coming? the anti-Christian, apostate, Gentile churches, who are fitting themselves for the fire with which God will shortly plead with them. And I shall now direct your attention for a few moments, to the awful state of the world, which the divines of the day would have you believe is improving in manners, and in spirit, through its intercourse with the churches which I have just been characterizing as apostate.

But where, oh! where, shall I begin? The heart sickens the moment the eye falls upon the mass of iniquitous abomination that lies before it. Take the Christian country in which we live, or it may be better for our purpose, the Christian city in which we dwell (London), I ask, Is it an improvement upon heathenism, to see a court at the opera on Saturday night, and at the sacramental altar on Sunday morning? Are balls, concerts, theaters, and race-courses, places of preparation for the judgment-seat, and places of training for the mansions of the blest, and for the eternal companionship of a holy God? Were there not a Bible in our land, could the iniquities of the heathen be more

gloried than they are? And yet this is the capital of the world which is so wonderfully improved by the influence of Christian example. Take your Bible in your hand, and place your finger on that portion of it which says: "Remember the Sabbath day to keep it holy," and go through the streets and markets of this city; and if your heart does not sink within you, and if your spirit does not fail you, you have neither the heart nor the spirit of a Christian. On any Sabbath throughout the year, take your stand in Hyde Park, and see how daring and impiously the bulk of our nobility can insult the God of Heaven. In front of every equipage, I can see, in my mind's eye, an angel of the Lord crying aloud, for God's sake and for your own sake, "Remember the Sabbath day to keep it holy;" and I can hear the infatuated worms reply, "Onward, onward; who is the Lord that I should obey his voice?" Shall I speak to you of whoredoms? There are eighty thousand public prostitutes within the precincts of this wicked city, and who can count the number of the secret ones?

Drunkenness, dishonesty, swearing, and lying, and every kind and manner of abomination have uncontrolled license; and there is not a street, lane, or neighborhood, that has not a polluted moral atmosphere. This, my hearers, is but a slight etching of our Christian city, of our improving world, of the wicked harlot with which the Gentile churches have been shaking hands, nay, committing open whoredom, for fifteen hundred years.

Tell me not, by way of palliation, that the persecuting spirit of the world is gone. There is no Christ in the churches to persecute. And as to the individual Christian, there is too little of the image of Christ and of the power of Christ there to excite either the jealousy of Satan or the malice of the world. Be assured, my dear hearers, whatever Christians of Satan's making may say to the contrary, a God-despising, Christ-rejecting Spirit-resisting world, doth not lack malice toward Christ and his followers. Let any minister of Christ fully take his Master's ground; let him begin at the palace, coming down through the members of the administration, the Houses of Parliament, the bishops' stalls, and the chairs of justice; let him tell every man plainly and honestly what he is, what he is doing, and where he is going, and you will soon see the arm of the law stretched out against him. And let the efforts of this faithful minister be zealously backed by a few equally bold and resolute denouncers of iniquity, let one fair stand be made for Christ and for God, and you will quickly behold the fires of Smithfield rekindled, or some other more civilized invention in active operation, to rid the land from troublesome, soul-alarming, and Satan-disturbing disciples of Christ.

But why should I keep my eye and yours so long fixed upon the world? Did not the first glance satisfy you all that it was ripe for destruction? It is true, God is a longsuffering and merciful God; but what can he do that he has not already done? And after having done everything that was consistent with his own nature, and with man's position as a probationer for eternity, for the church's reformation, and the world's salvation, it were directly libeling God to say he has not done so. And after having done all this in vain, as far as either the reformation of the one or the salvation of the other is concerned, a lengthening out of the day of mercy would, in my estimation, be most unmerciful. I see it to be just a crowding of hell with daily increasing victims, and a seven-fold heating of its flames, by hourly despised privileges. Because I love mercy and pity the sinner, my continual cry is, Lord, come speedily to judgment! Because I feel for God's insulted honor, I cry, Lord, come to judgment! And because I know the pen-

alty of continuing to resist the Spirit, and to trample upon the blood of the Lamb, I must cry, Lord, come quickly to judgment. And I am as sure as that there is a merciful God in the Heavens that he is hastening on the day of the wicked's destruction; and as soon as this, his purpose, can be accomplished, it will be accomplished.

Woe, woe, woe to the Bible-despising, gospel-hardened inhabitants of this land; for assuredly the fearful day of retribution, the terrible day of God's reckoning, with this worse than heathenish people, is nigh at hand. Sinners of Great Britain, depend upon it, the last offer of mercy and salvation is being made to you—your last day of grace is hastening to its close. I look upon it, that you are placed as a nation in precisely the same situation as the Jews were when Jesus Christ, weeping over Jerusalem, cried aloud, in the anguish of his soul, Oh! that thou, at least, that thou, hadst known the things that belong unto thy peace; but now—and the sentence is irrevocable—now they are forever hid from thine eyes. Notwithstanding the awful sentence, Jesus Christ commanded his disciples to begin the preaching of the gospel at Jerusalem—and why? Simply because, though the national doom was fixed, individuals might, even at the last hour, be induced to accept a Saviour.

Apostate churches of Christendom, the measure of your iniquity is full. Godless, Christless world, your destiny is fixed; your destruction is inevitable, but shall I not begin at Jerusalem? Oh! that in these last days God would give me energy of body and of mind, and the mighty power of his Spirit, to warn the individual sinner with effect; that some might yet escape for their lives, and take refuge from the coming calamity in the hitherto despised, but still outstretched, arms of their Saviour.

## ADDRESS TO THE MINISTERS OF CHRIST.

Ministers of Christ, and ye men of God who are scattered throughout the churches, suffer the word of exhortation. What have you to do with doctrinal squabbles, the secularizing policy, and the party interests of existing churches? If you be indeed men of God, spiritual men, you must long ago have been tired of their mud, and their filth, and their shallows. I entreat you in God's name, and for Christ's sake, put away your apathy, and awake from your slumbers. Come out from among them, lest ye become partakers of their plagues. The cry is raised, Behold, the Bridegroom cometh! As you value your souls, disobey not the command; but go ye forth to meet him. It is vain to imagine that by remaining where you are you may still be a leaven for good. The Churchman will remain a Churchman, the Independent an Independent, and the Methodist a mere Methodist, in spite of you; mother's children are they all. They do not bear the image of the heavenly, and I am satisfied, as regards the great bulk of them, the Father never begat them.

The little zeal that they have hath self for its spring, and party aggrandizement for its object; and either self-interest or self-exaltation constitutes the bond of this union. If ever they knew anything of God individually, I am afraid the most of them died in the weaning, when the sensible comfort, the milk that God hath provided for the babes in Christ, was withdrawn, because they had been long enough babes; they would not learn to feed upon the word; they would not take to the flesh and to the blood of Christ; and, consequently, that which was given them hath been taken away from them. The preaching gift and the praying gift—yea, and part of the decently living gift, may remain; and because they must have peace and joy, Satan will take care that they are furnished with both. But as to the life of God, and the image of Christ, they are scarcely anywhere to be found.

Men of God, can you make the members

of your several churches sensible of their state? Can you convince them of their delusion by remaining among them? Never. Will such men unite with you in hastening on the coming of the Lord? Will they mourn with you over the apostasy of the churches? Will they weep with you, will they cry with you for all the abominations that are existing in the world? Oh, no. You will uniformly find them on the side of the scoffer, and they will tell you, We are doing well—we are increasing in goods, we are triumphing, we are reigning, and what care we for the promise of his coming? Men and brethren, from this moment come out from among them, and be ye like unto them who are waiting for the return of their Lord. Bear your testimony boldly and openly against them, and thus you may succeed in alarming some of them. You are injuring them, you are hindering the work of Christ, you are weakening one another's hands by continuing in your present position. Oh! may the spirit of Elijah, who must come, and of John the Baptist, be given unto you. Let your loins, like theirs, be girded about. Let your lights burn where they may be seen, and let your united cry awaken both the slumberer and the sleeper. "Prepare to meet thy God."

I have a conviction on my mind that it is God's purpose that yet once more the note of alarm shall be sounded throughout these realms, and that this last trumpet will, under God, either have the effect of hardening or saving the sinner. I clearly see that both processes have already commenced under my own ministry; and if you, my fellow-laborers, will only be faithful, and in your several spheres and stations stand out boldly for God, the harvest of this land will soon be ripe. I feel as if death or life was in every word; and every time I make the inquiry, Watchman, what of the night? the answer cometh, with increasing thrill to my soul, The morning cometh, and also the night. And, oh, may every soul now before me tremble at the voice of the Spirit, and take the prophetic warning in time, make haste—return—come!

Ministers of Christ! Men of God! to your knees for oil, to your Bible for light. Away with every trapping of worldly policy. Strip your party-colored robes of Satan's weaving. Take to your locusts and wild honey. Have done with the poisonous dishes of man's providing. Strengthen your loins as with a girdle, with the promise of his coming, with the blessed hope of the glorious appearing of the great God and your Saviour, and let your voice be a united voice—the voice of one crying in the midst of this wilderness of apostasy, blasphemy, ignorance, pollution, and sin—"Prepare the way of the Lord." Thus will you be "like unto men that wait for their Lord;" and take the promise for your comfort, "When he cometh and shall find you thus watching; Verily I say unto you, that he shall gird himself, and make you sit down to meat, and will come forth and serve you." Amen.

A TURNING POINT.—"The turning-point in my life," said a gentleman, "was in refusing, when I was a boy, to go to a low circus. Some kind of low show and circus came into town, and of course all the boys were dying to go. My mother did not want me to go. I might have stolen off; I had money enough in my pocket. The boys did all they could to persuade me, and, more than all, people were going in squads to see it. It is so easy to go with the multitude; it is so hard to make a stand, break away, and go the other way. That is exactly what I did. I 'mastered the situation' I mastered myself, and did not go. It was the resolution then called out, and called out perhaps for the first time, which has served me many a good turn since, and made me what I am." Look sharp for the turning-points, and make a right decision.

## The Kingdom of God.—No. 13.

DAN. 2:44 says, "In the days of these kings shall the God of Heaven set up a kingdom." In commenting on this, we traced the history of the kingdoms represented by the image of Nebuchadnezzar's dream, and identified "these kings," in whose days the kingdom of God will be set up, as the kingdoms which arose out of the Roman Empire, when it was broken or divided up. It is the united testimony of historians that Rome was not divided into that number of kingdoms previous to A. D. 483. Thus far we are brought definitely in the second chapter of Daniel—almost five hundred years this side of the birth of the Saviour.

Dan. 7 contains the same outlines of history that are given in Dan. 2. The horns of the fourth beast are the same as the feet and toes of the image, and these are declared to be ten kings or kingdoms. The little horn which arose among them, before which three of the first fell, whose look was more stout than his fellows, which spoke great words against the Most High, and wore out the saints of the Most High, represents the papal power. And this power practiced and prevailed until the time came that the saints possessed the kingdom. This shows, beyond all dispute, that the saints do not possess the kingdom until the papal power has had its day. Peter tells the faithful how to secure an entrance into the kingdom; James says they are heirs of it; Paul says flesh and blood cannot enter into it; the Saviour says the saints shall inherit the kingdom at the time of his coming in his glory; and Rev. 11 says it is given to Christ under the sounding of the seventh trumpet. Matt. 24 says that when certain signs are fulfilled we may know that the Son of man is near, even at the doors; and Luke 21, speaking of the same things, says when they begin to come to pass we may know the kingdom of God is near. Also Dan. 7 says the Son of man received the kingdom when "the judgment was set;" and Ps. 110:1 says the dominion or power over his enemies is given to him when his priesthood closes at the right hand of his Father. All the testimony of the Scriptures unites in pointing to the closing up of this dispensation as the time when the kingdom of God shall be set up, and the time when the saints shall enter into it.

But the above Scriptures also prove that we may know when it is near. As the divisions of the Roman Empire in Dan. 2 bring us down nearly to the beginning of the sixth century, so the taking away of the power of the papacy, by which it wore out the saints of the Most High, brings us down nearly to the beginning of the nineteenth century. For it was in 1798, when Pius VI. was carried from Rome a captive, that the "deadly wound was inflicted."

All the historical facts of Dan. 7 are presented in brief in the first ten verses of Rev. 13. Daniel saw four great beasts rise out of the sea; a lion, a bear, a leopard, and a dreadful and terrible beast with ten horns; and among these rose another little horn, which became more powerful than all the others. And these represent Babylon, Persia, Greece, Rome, the divisions of Rome, and the papacy. In Rev. 13, John saw a beast rise out of the sea possessing all the characteristics of all those of Dan. 7. It had seven horns with crowns, the body of a leopard, the feet of a bear, the mouth of a lion, and the power and seat of the dragon, which was Pagan Rome. The power of the dragon was the civil power, and its seat was the city of Rome. These the dragon gave to the beast, which was literally fulfilled by the decree of Justinian, by virtue of which the bishop of Rome became its ruler. This beast also blasphemed the name of God, and had power to make war forty-two months, or twelve hundred and sixty days. He also saw it go into captivity, which was fulfilled in 1798, just twelve hundred and sixty years after the decree of Justinian took effect, which was in 538.

As he saw this beast go into captivity, another was coming up out of the earth; and it had two horns like a lamb. Its appearance is in pleasing contrast with the former beast. The expression, "coming up," and its horns being like those of a lamb, both indicate a youthful power. It comes up out of "the earth," a locality not represented by any part of the first beast, that is, a locality outside of the dominions of Nebuchadnezzar, Cyrus, Alexander, the Roman emperors, and the popes, as all these rose out of the sea. Waters, in Rev. 17,

are explained to mean, peoples and nations. Among these, the beasts of Daniel and the beast of Rev. 13:1-10, arose, each establishing itself by its conquests. The two-horned beast came up out of the earth—it grew up like a plant; it did not overthrow other kingdoms to establish itself. In all this we are pointed unmistakably to the United States as this beast with the two horns like a lamb.

But we have still further evidence to the same point. This beast does great wonders, and deceives the world "by those miracles which it had power to do." It did not merely profess to do great wonders; it did not deceive by professing to have power to work miracles. But it did the wonders, and it deceived by the miracles which it had power to do. We think this points to the wonders of spiritualism, by the phenomena of which many of the most learned and scientific men of the age have been led to acknowledge its claims, and to accept its pernicious doctrines. This arose in the United States, and from this country it is spreading over the whole world. Crowned heads of Europe have had *seances* of American mediums in their palaces. Scientific men have confessed that their skill and learning were not sufficient to explain these wonders. Thousands and tens of thousands have rejected God's word and the salvation of his Son, under the influence of its teachings. Here is a marked fulfillment of this prophecy in the United States.

Again, they that dwell upon the earth, where the two-horned beast came up, make "an image to the beast which had the wound by a sword and did live." Now as the wound by a sword was given to that first beast in 1798, and the image is made after that wound is healed, it follows that this image is made after the beginning of the nineteenth century.

An image to the papal beast can be made in this land only by a union of church and State, or by making the civil power subserve the ecclesiastical. We cannot see how any one can come to any other conclusion. In tracing down this line of prophecy, this view was taken years ago. The Seventh-day Adventist ministers have preached, and the correspondents of the ADVENT REVIEW AND HERALD OF THE SABBATH have written, for more than twenty years past, that the nature and policy of this government would soon be changed, and church and State in some manner be united in this country. They did not so believe and teach because they saw any special indication of this action, but because the evidence was so strong that the two-horned beast represented the United States in this prophecy; and it was impossible even to conjecture how the image could be made except by a union of church and State. But in avowing this as their belief they subjected themselves to much ridicule, for the large majority could not be made to believe that so great a change in feeling and in action could ever be brought about in this land which has so loudly boasted of its civil and religious liberty.

But a change has already come over the scene. Within a few years past a National Association has been formed with the purpose of securing a religious amendment to the Constitution of the United States. Judge Strong of the Supreme Court of the United States was President of this Association. Its present officers are, Hon. Felix R. Brunot, United States Indian Commissioner, President, with ninety-nine Vice-Presidents, among whom are four State Governors, five State Superintendents of Public Instruction, nine bishops, fifteen Judges of higher Courts, and forty-one College Presidents and Professors. A few weeks of effort secured fifty-six thousand signatures to petitions for a Constitutional Amendment. These are a few of the facts which show the growth, and strength, and influence, of this movement. Nothing has ever arisen which has taken so strong hold of the minds of the body of professors of religion where it has been presented; nothing has so fast grown into favor with so many influential men in the churches.

And what is their object? As stated in their declaration made early in the movement, and reiterated by the President in their recent Convention in Pittsburgh, it is to "place all Christian laws, institutions, and usages on an undeniable legal basis in the fundamental law of the land." Prof. Blanchard, a speaker in the same Convention, and whose speech was received with the highest favor, said, "Constitutional laws punish for false money, weights and measures, and of course Congress establishes a

standard of money, weights and measures. So Congress must establish a standard of religion, or admit anything called religion." These are but a few of the utterances of that Convention which show that their design is to establish Christianity, by the Constitution, and by Congressional laws, as the religion of the nation. The *Christian Statesman*, the organ of the movement, in noticing the arrival of members of Congress in Washington on Sunday trains, said that not one of the men who traveled on that day was fit to hold office under the government, and that they would not be permitted to hold office if the Religious Amendment to the Constitution were adopted! Thus their intention is openly avowed to make religious tests of qualifications for office. This is exactly what we have expected from the reading of the prophecy. This shows us clearly where the religious world is drifting, and where we are in the great line of prophecy which reaches down to the coming of the Lord.

When this image is made, it will pass decrees subversive of the rights of conscience, and oppressive to those who choose to follow their own reading of the word of God, in preference to the perversions of Christianity, which are sure to be set forth by fallen churches, and enforced by the ruling of courts. Religion will then be regulated by a *Protestant Inquisition*.

In Rev. 14:9-12, we learn how God regards these things. In the most stirring manner, and with the severest denunciations, we are warned against the worship of the beast and his image, and the receiving of his mark. We are also instructed to "keep the commandments of God." To do this, we must not follow the traditions of men, by which God's commandments are made void.

It is not the purpose of this article to set forth these points at length. They are fully presented in our publications. Our aim is but to identify the facts in order to show where we are, and what is before us in the line of prophecy. Following this message of warning, which is based upon events already transpiring, the Son of man comes upon the white cloud, with a sickle in his hand, to reap the harvest of the earth. But we have seen that the setting up of God's everlasting kingdom is in close connection with the coming of Christ, and the saints will "inherit the kingdom" at that time. Therefore we are left to conclude that "the kingdom of God is nigh."

Again, in Matt. 24, the Saviour speaks of the "great tribulation" which was to come upon the church, which was under the papal rule, and said immediately after that tribulation the sun should be darkened, which took place in 1780, and the moon should not give her light, which was fulfilled at the same time, and the stars should fall from heaven, which was fulfilled in 1833. These are given as the signs of his coming, and by which we may know that he is near, even at the doors. The other events spoken of in this connection are not given as signs of his coming, but they take place at his coming. For we have shown that the shaking of the heavens is by the voice of God, which is heard under the last plague, which also shakes the earth so terribly that the islands are moved out of their places and the mountains are not found. This, then, is not a sign that those awful events are near, but is at the very ushering in of that great and terrible day of the Lord. Therefore as those things given as signs have all been fulfilled, we are now in that time when we may "know it is near, even at the doors."

These things cannot be successfully controverted. And the faith of the "little flock," who are looking for their Lord to return from the wedding, Luke 12:32-37, should now grow strong, and their hope and courage should revive, as they "see the day approaching." Heb. 10:25. Soon the Lord will come to change them from "flesh and blood," or from mortality to immortality, so that they may be capable of inheriting that kingdom which shall not pass away, nor "be left to other people." Dan. 2:44.

"Soon shall close our earthly mission,  
Soon shall pass our pilgrim days;  
Hope shall change to glad fruition,  
Faith to sight and prayer to praise."

J. H. WAGGONER.

THE country is evidently full of rascality, but it seems to be utterly impossible to bring any one to judgment. Money, fine cloth, and a good reputation for virtue and piety seem to cover all the sins of avarice.

## The St. Louis of To-day.

LOOKING down upon the St. Louis of to-day, from the high roof of the superb temple which the Missourians have built to the mercurial god of insurance, one can hardly believe that the vast metropolis spread out before him represents the growth of only three-quarters of a century. The town seems as old as London. The smoke from the Illinois coal has tinged the walls a venerable brown, and the grouping of buildings is as picturesque and varied as that of a continental city. From the water side, on ridge after ridge, rise acres of solidly built houses, vast manufactories, magazines of commerce, long avenues bordered with splendid residences; a labyrinth of railways bewilders the eye; and the clang of machinery and the whirl of a myriad wagon-wheels rise to the ear. The levee is thronged with busy and uncouth laborers; dozens of white steamers are shrieking their notes of arrival and departure; the ferries are choked with traffic; a gigantic and grotesque scramble for the almost limitless West beyond is spread out before the vision. The town has leaped into a new life since the war; has doubled its population, its manufactures and its ambition, until it stands so fully abreast of its wonderful neighbor, Chicago, that the traditional acerbity of the reciprocal criticism for which both cities have so long been famous is latterly much enhanced.

The city, which now stretches twelve miles along the ridges, branching from the watershed between the Missouri, the Merimac and the Mississippi rivers, flanked by rolling prairies richly studded with groves and vineyards; which has many railroad lines pointed to its central depots, and a mile and a half of steamboats at its levee, a thousand miles from the sea; whose population has increased from 8,000, in 1835, to 450,000, in 1873; which has a banking capital of nineteen millions; which receives hundreds of thousands of tons of iron ore monthly, has bridged the Father of Waters, and talks of controlling the cotton trade of Arkansas and Texas,—is but little like the St. Louis of the days when Col. Stoddard had his headquarters in a rude cottage, and the United States, in his person, had just adopted the infant city. In those days the houses were nearly all built of hewn logs, set upon end, and covered with coarsely shingled roofs.

The town extended along the line of what are now known as Main and Second streets; a little south of the square called the *Place d'Armes*, Fort St. Charles was held by a tiny garrison, and in the old stone tower which the Spaniards had built, debtors and criminals were confined together. French customs and French gaiety prevailed; there were two diminutive taverns, whose rafters nightly rang to the tales of hairbreadth escapes told by the boatmen of the Mississippi. The Chouteaus, the Lisas, and the Labbadies were the principal merchants; French and English Schools, flourished; peltry, lead, and whisky, were used for currency, and negroes were to be purchased for them; the semi-Indian garb of the trapper was seen at every street corner; and thousands of furs, stripped from the buffalo and the beaver, were exported to New Orleans. The mineral wealth lying within a hundred miles of St. Louis had hardly been dreamed of; the colonists were too busy in killing Indians and keeping order in the town to think of iron, lead, coal, and zinc.—*Edward King; Scribner's for July.*

## Trust.

"SHALL we receive good at the hand of God, and shall we not receive evil?" Job 2:10. It is in the furnace of trial that we learn to trust in God. It is comparatively a small thing to trust in God, while in prosperity; but when our hopes are crushed, when our plans are thwarted, when we are traduced by enemies and forsaken by friends, when all our love and hope and treasures seem to be about to elude our grasp, and we are almost in despair, then to look upward to Heaven, and pray to God for his pardon and his favor, and to cast all our care and burden upon him, is an act of faith, and then it is that we learn the value of an advocate on high.

Every child of God must at some time learn the lesson which Job so painfully experienced—not always so severe and painful—but the furnace will be heated sufficiently to prove our sincerity; our idols will all be overthrown and broken, and we

left with only our God to appeal to for deliverance; and never before was the smile of Heaven so full of consolation as when in humble penitence, with bitter tears, and almost hopeless prayers, with a sense of our utter helplessness and unworthiness, we submit ourselves to the righteous government of God.

A constant trust in God, and a lively, enduring faith in him, is what every child of God must surely possess. Says Christ, in Luke 12:29, "Neither be ye of doubtful mind." Says Paul, in Heb. 10:35, "Cast not away your confidence." Again, in Rom. 8:35-39, Paul asserts his faith, and asks, "What shall separate us from the love of Christ?" and he specifies some of his trials—as tribulation, distress, famine, sword, peril—and he avers most confidently that nothing shall separate him from the love of God which is in Christ Jesus our Lord.

Says Habakkuk, chapter 3:17, 18, "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."

That is keen experience in the Christian warfare when such utterances find vent; and could we read the records on high of the bitter tears and prayers of the holy people who have been tortured on the rack and in the flames, and long imprisoned in filthy prisons, doubtless our trials would seem light. But a living faith in God and his dear Son infinitely outweighs the price they paid; and if our trials are the means of purifying our hearts, we may be happy and joyous in them all.

The beginning of the Christian life is like the enrollment of the soldier in the army; the drill, the work, the warfare, the danger, the peril, the victory, the defeat, the sorrow, the joy, come in their due order.

A great error is prevalent with those entering upon the Christian life. It is this: The young convert is too apt to imagine that the work is done when the Spirit of God renews the heart and fills it with joy unspeakable; but it is a very great mistake. Strong faith and trust in God are the result of long experience and labor in the Christian life and warfare.

The well-arranged, well-conducted estate is only the product of the industrious, careful hand and mind of its manager. A farm, a factory, or a school, will not run by chance, or of their own accord; neither will a heart neglected or mismanaged become thrifty; but, like a neglected garden, it will run up to weeds.

Neglect to cultivate the heart, and you will soon find it full of evil thoughts and dark and gloomy fears; the world with all its train of care and perplexity, will fill up every part, and there will be no room for Jesus; faith will fail, and holy love will die out, and in their place, Satan will bring his army of appetites and passions, and he will be happy to see it so, if it can be possible for him to be happy.

We may live a happy, holy life; we may lean always on the Lord; we may always trust unwaveringly in our Saviour. Let us do this; nothing else will so tranquilize the mind, and give such solid, such enduring happiness, as this confidence and trust.

JOS. CLARKE.

**A Skeptical Shoemaker.**

WE were much struck with the judicious manner in which a Scripture reader recently met the objection of a skeptical shoemaker. He said:—

"I have read a good deal about the heathen gods, and I believe the account of Christ is taken from some of the heathen writings."

The reader replied in a very kindly manner:—

"Will you abide by your own decision in two questions I will put to you? If so, I will freely do the same. I will abide by your answers; by so doing we shall save much time, and arrive quicker at the truth."

"Well," said he, "out with it, and let us see if I can answer; there are but few things but what I can say something about."

"Well, my friend," replied the reader, "my first question is, Suppose all men were Christians, according to the account given to us in the gospel concerning Christ, what would be the state of society?"

He remained silent for some time in

deep thought, and then was constrained to say:—

"Well, if all men were really Christians, in practice as well as theory, of course we should be a happy brotherhood indeed."

"I promised you," said the reader, "that I would abide by your answer. Will you do the same?"

"Oh, yes," he readily replied, "no man can deny the goodness of the system in practice; but now for the other question; perhaps I shall get on better with that; you have got a chalk this time against me."

"Well, my next question is this: Suppose all men were infidels, what then would be the state of London and the world?"

He seemed still more perplexed, and remained a long time silent, the reader doing the same. At length he said:—

"You certainly have beaten me, for I never before saw the effects upon society; I now see that where the Christian builds up, the infidel is pulling down. I thank you; I shall think of what has passed this afternoon."

The sequel was that he was fully persuaded in his own mind to give up all his infidel companions, and was led to follow the Lord Jesus Christ. But the change did not stop here. When first the reader called, he had to sit on an old, dirty chair, with a number of half-starved children sitting in their rags on the floor around him, neglected and uncared for; now they have removed to a better home in a cleaner street. Within, all is cheerful and happy. The father, no longer faithless, delights in the company of his wife and children, all of whom are neatly dressed; and his chief happiness is to read and to speak to them of the things which belong to their everlasting peace. "Happy is he that hath the God of Jacob for his help, whose hope is in the Lord his God."—*Little Gleaner.*

**Time of the End.**

"BUT thou, O Daniel, shut up the words and seal the book, even to the time of the end. Many shall run to and fro, and knowledge shall be increased." Dan. 12:4. There never has been a time in this world's history when the Advent doctrine has been so profusely scattered abroad as at the present time. And never since the '43 and '44 movement, have men's minds been so thoroughly stirred by the Advent message as at the present time.

Those who a few years ago deemed the Advent publications unworthy of their time and attention, now give them their closest scrutiny. Our publications, which go forth bearing a world-wide message are perused by men occupying some of the highest positions. Public sentiment runs strongly in favor of prophetic study. Our books, periodicals, and tracts, are in very many cases eagerly sought after.

Lectures on the prophecies and the second advent of our Lord and Saviour Jesus Christ, to this earth, are listened to with marked attention, and the honest-hearted souls are being gathered from every nation under heaven. The leaven is working. God's people are being sealed with the seal of the living God.

People are getting their eyes open to these solemn, serious truths. They begin to believe that there is a reality in the truths we profess to believe. Professors of Christianity are becoming alarmed. They fear that the third angel's message preached by S. D. Adventists is impelled forward by the spirit of the faithful and true Witness. Men's hearts are failing them for fear of those things that are coming upon the earth. The truth-seekers read our publications with joy and thanksgiving. They pursue the course adopted by the Bereans, and examine the Scriptures, to see whether these things are really so, while the murmuring, doubting unbelievers, are content to seek counsel, not from God, but from their minister. And these perishing souls are deceived into the belief that Christ's second coming is at death. One minister in particular, living not a thousand miles from Boston, told his congregation that the second personal appearing of Christ was nowhere taught in the New Testament—that Adventism was the work of the devil; and, if there were any Adventists within his church, he would very respectfully invite them to leave. He also informed his congregation that if they tolerated Adventism in the least degree, he should deem it his duty as a Christian and as a minister of the gospel, to hand in his resignation.

Thank the Lord that there are a few

people, even in Boston, who read the Bible for themselves. And as some of this minister's congregation are constant readers of the REVIEW AND HERALD, we would call their attention to the sayings of Jesus, found in John 5:39. "Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of me."

M. WOOD.

**The Horrible Doctrine.**

LOOK at these pictures of an eternity of future misery, from the pen of an ardent believer in the awful doctrine, and, say, reader, how you like them.

From a book entitled, "A Sight of Hell," by Rev. Father Furniss, C. S. R., printed by "permission of the superior," and thus indorsed by the heads of the Romish church, and recommended to be used along with the catechism in Sunday-schools as part of a course of religious instruction, it being, we are told, one of a series of "books for children and young persons," (!) I copy the following extracts:—

"Little child, if you go to hell, there will be a devil at your side to strike you. He will go on striking you every minute forever and ever without stopping. The first stroke will make your body as bad as the body of Job, covered from head to foot with sores and ulcers. The second stroke will make your body twice as bad as the body of Job. The third stroke will make your body three times as bad as the body of Job. The fourth stroke will make your body four times as bad as the body of Job. How, then, will your body be after the devil has been striking it every moment for a hundred million of years without stopping?"

Then comes "A Dress of Fire," thus: "Are not thy garments hot? Come into this room. You see it is very small. But see in the midst of it there is a girl, perhaps about eighteen years old. What a terrible dress she has on—her dress is made of fire! On her head she wears a bonnet of fire. It is pressed down all over her head; it burns her head; it burns into the skin; it scorches the bone of the skull and makes it smoke. The red-hot, fiery heat goes into the brain, and melts it. You do not, perhaps, like a headache. Think what a headache that girl must have. But see more. She is wrapped up in flames, for her frock is on fire. If she were on earth she would be burned to a cinder in a moment. But she is in hell where fire burns everything, but burns nothing away. There she stands burning and scorched; there she will stand forever burning and scorched. She counts with her fingers the moments as they pass away slowly, for each moment seems to her like a hundred years. As she counts the moments she remembers that she will have to count them forever and ever."

We then have the picture of "A Boiling Boy." It is as follows: "But listen! There is a sound just like that of a kettle boiling. Is it really a kettle which is boiling? No. Then what is it? Hear what it is. The blood is boiling in the scalded veins of that boy. The brain is boiling and bubbling in his head. The marrow is boiling in his bones."

Once more, we have a peep at the "Roasted Baby," as follows: "The baby is in a red-hot oven. It stamps its little feet on the floor of the oven. You can see on the face of this little child what you see on the faces of all in hell—despair, desperate, and horrible."

But enough. Hear we have immortal-soulism and endless misery gone to seed. Is this Bible doctrine? Never, never!—D. T. T., in *Bible Banner*.

**He Careth for You.**

"CASTING all your care upon Him; for he careth for you."

These words have been very precious to me of late, while passing through a peculiar season of great trial and affliction; and in those dark hours of bitter sorrow, when every earthly prop had failed, and everything seemed so dark and dreary, these words have often had a soothing power, and they have sometimes come to me with such force that it has seemed as if some kind angel had whispered them to me to revive my drooping faith and courage, and I have felt reproved for my lack of faith. He that numbers even the very hairs of our head will not forget his suffering children, and he will not forsake them in the hour of affliction, but in his own good time he will deliver. He knows so much better than we do ourselves what is for our good.

Even the trials and afflictions, which to us seem so mysterious, may be a proof of our kind Father's love. We must be purified from the sins which shut Jesus out of our hearts, and these trials, and afflictions, and temptations may be just what is needed to purify us, and to wean our affections from this vain world. If we murmur and complain, we make the cup more bitter, and show our lack of faith in God and his promises. Jesus wants us to trust in him in these hours of trial, to cast all our care upon him, believing that he careth for us, and that he will do all things well. If we trust in the Lord as we should, we shall find that in these hours of trial we shall have the presence of Jesus with us, and we will feel his saving power.

Oh! ye tempted, tried, and weary ones, be not discouraged. Jesus cares for you, and, though he may suffer the fires of affliction to be kindled, yet he is watching that nothing but the dross shall be consumed, and he will bring you safely through, if you only trust in him. We must all be tested, and our faith, must be tried, and Jesus knows just what trials we need to purify us, and we shall have no more than will be necessary to purify us, and fit us for a place in those mansions, which Jesus has gone to prepare for us.

MARY MYRTLE.

**Deserted on the Hills.**

REV. NEWMAN HALL delivered a very earnest address to the "unemployed," in the hall of the Boston Young Men's Christian Association on Thanksgiving afternoon, in which he related the following touching story:—

As I was traveling over the mountains of Cumberland some years ago, I heard a lamb bleating. I listened, detained, as I am sure, by a loving Providence. It was a pitiful cry. It seemed to say, "Help me, pity me, save me!"

I started in the direction whence it came. The little thing saw me, and came running to meet me. "Help me, pity me, save me!" It was half starved. I took it up in my arms. I think I talked to it. I saw an old sheep near by, and carried it to her. She would not notice it, and as I walked away, the little creature came tottering after me,— "Help me, pity me, save me!"

I thought, "I cannot leave ye, little one, to perish. I would n't mind carrying ye seven miles in my arms; but if I should meet the shepherd, what would he think of me? would he believe me?"

Just then I saw the tall form of a man rising above the top of one of the hills. It was my friend Richardson, the shepherd with whom I passed the night before. I had left some papers at his house, and he had hurried to bring them to me.

I told him about the lamb. "Yes," he said, "sheep will abandon them sometimes at this season of the year, when feed is so scarce. I will take it."

He took the lamb in his arms and held it against his bosom; and as I saw him going away over the hills, I could but think of the great Shepherd, who carries "the lambs in his bosom." And I thought if I, a sinful man, so pity a little creature God has made, with how much greater tenderness will he pity us, who is the father of us all. Do you think that when the weakest of you cry to Jesus, "Help me, pity me, save me!" he will refuse to listen? Never.

Two years afterward, I visited friend Richardson, the shepherd, and asked him what became of the little lamb.

"Why," said he, "it is now the finest of the flock."

"So may the feeblest soul that cries to Heaven for help be strengthened by grace, and become the noblest and most useful in the flock of God."

After the telling of this story the whole audience rose and sang,—

"Jesus like a shepherd lead us."

MEN are like trees. Standing in the forest with their fellows around them to keep off the storms, they grow with shallow roots and high heads. Only out in the open field, exposed to every blast, do they branch low, root deep, and grow strong.

Is there a thing beneath the sun  
That strives with Thee my heart to share?  
Oh! tear it thence, and reign alone,  
The Lord of every motive there.  
To know thy power, to hear thy voice,  
To taste thy love—be all my choice.

HE lives long that lives well; and time misspent is not lived, but lost.

## The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, JUNE 30, 1874.

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

### The Review and Signs.

WE wish to state some things respecting these two papers which may give a better understanding respecting them.

1. They are by no means rivals, but are lifting at the same great wheel of reform, in the advocacy of truth against error, and in teaching redemption from sin, and from the grave to immortality, alone through the Redeemer.

2. It is recommended that all our people who are able to do so, and have an interest in what is going on among our people, from the Atlantic to the Pacific, take both papers.

3. Those of our people who decide to take but one paper, especially those east of the Plains, should take the REVIEW. That will communicate more directly with the eastern brethren in matters of local importance and interest than the Signs will.

4. The Signs will be especially adapted to the local interests of the cause on the Pacific Coast, and to go out into all the world wherever the English language is read. If the friends inquire, Which of the two papers shall I send to my friends? we unhesitatingly answer, *The Signs of the Times*. We shall give very much excellent matter that appeared in the REVIEW five, ten, fifteen, and twenty years since, from the pens of those who have since grown more controversial, minute, and tedious. And we shall gather from the REVIEW and from other sources that which will meet the wants of the cause in all new fields, adapted to minds uneducated in the views of our people.

5. Neither the California Conference, nor the friends on this coast, nor the General Conference, are responsible for the support of the *Signs of the Times*. We alone are responsible. We send it, without money or price, to those who do not object to receiving the paper on such terms. We invite all the friends of the cause everywhere to assist us with their means in its publication.

6. The greatest object of the existence of the Signs is that the friends of the cause may send thousands of copies to their relatives and friends all through the "Pacific Coast States and Territories." But such circulation is by no means confined to these States and Territories. The Signs is designed to go wherever the English language is read. But we did expect that our friends, particularly those on this coast, would at once respond to our call for names, money or no money. We have 2000 copies of the Signs, numbers one and two, waiting for names. The stated terms upon which the paper is sent, are: (1) Free to all, with an invitation to all who are able to donate toward its support. (2) Send the names and addresses of as many as you please who would read the Signs with interest and profit. (3) Provided that you see them, or write to them, and get their consent to take the paper, pay postage, and read it. This invitation is extended to all branches of the Tract and Missionary Societies in existence. What will the T. and M. Society on this coast do in this matter? There should be fifty canvassers at work by this time.

7. We have been happily disappointed at the more than hearty response from across the Plains. Eld. Butler writes that when he stated upon the Iowa Camp-ground that he had copies of our new paper, published in California, the one hundred copies were gobbled up at once; and that there were \$3000 pledged on that camp-ground to establish the press in California, and \$300 donated from the State treasury for the support of the *Signs of the Times*.

We forwarded twenty-five copies of the first number to the REVIEW AND HERALD Office. Bro. Smith acknowledges the receipt of them at 2 P. M. By the next morning thirty-one subscribers were obtained right on our old battlefield, in hearing of the groaning of the press of the REVIEW AND HERALD, and a Draft for sixty dollars on its way back to the Office of the *Signs of the Times*. Men are awake on the other side of the Plains, and are anxious to co-operate in confidence.

8. At present we are much more in need of a large and well-selected list of names than of money.

We want to reach honest minds with the light. We want to do it now. Who will help us? We do not ask for long strings of names of ministers indiscriminately gathered up. This is a very doubtful class of men. Neither do we call for lists of first-day Adventists in particular. Those who have more recently become such are more hopeful cases than those who have longer been under the lax influence that attends the heresy that the moral code has been abolished. There are excellent people who will receive the truth in all the churches. And there are thousands out of the churches yet to be reached by our message. Let the missionary workers be active, and let the names come in. In God we trust. The cattle upon a thousand hills are his. If his cause needs it, and those who profess to believe the present truth withhold the needed means, God can convert men and means into the cause to be used to his glory. J. W.

### The Camp-Meetings.

SEVENTH-DAY Adventists hold, the present season, thirteen camp-meetings in the States of California, Missouri, Iowa, Illinois, Wisconsin, Minnesota, Michigan, Indiana, Ohio, New York, Massachusetts, Vermont and Maine. These are large gatherings. Our churches having no settled or stationed pastors, it is regarded very important that there should be a general attendance of the membership at these annual assemblies, to enjoy practical sermons from those eminently qualified to feed the flock of God, and to participate in social worship.

Camp-meetings are rather a necessity than choice with our young, widely-scattered and growing organization. As with the Methodists, in their early days when their scattered condition and want of houses of worship made general gatherings in camp a necessity, these annual meetings of our people are attended with the signal blessing of God. We have received reports of the first two camp-meetings of the season from Eld. Butler, president of our General Conference. These suggest some thoughts of interest which we here express.

#### THE MISSOURI CAMP-MEETING.

The scattered friends in the Missouri and Kansas Conference have just made a grand and very commendable rally. The report states that more than two hundred brethren and sisters were present, and that many of them came with their teams from one hundred to three hundred miles to attend their annual camp-meeting. Twelve new churches were added to the Conference, making the present number twenty-two. Young men are entering the ministry, so that four tents are to be manned out in that Conference the present season.

The liberal feature of the work in that new Conference is worthy of notice. Besides purchasing two new tents, and meeting local expenses, they voted donations to the Danish, Swedish, and North Pacific Missions, and to aid us in the publication of the Signs, and to establish the press on this coast.

Accompanied by Mrs. W., three years since, we made a trip to Missouri and Kansas, and, assisted by Eld. Butler, held a very small camp-meeting. We scattered publications and preached the word. We organized the Kansas and Missouri Conference, which was at that time very small and weak. The situation of things was discouraging, yet commendable efforts have been made, and the results are glorious.

The Iowa tent and publications were expressed to Kansas at considerable expense, and traveling expenses were large. The means expended in that effort, amounting to about seven hundred dollars, were cheerfully donated by persons in different States. But as little immediate fruit appeared, we at one time regretted the investment. Now we regret our want of faith, and pray, Lord, we believe; help thou our unbelief. Such evidences of prosperity attending liberal efforts come pouring in from every side. And, with a solemn weight of the vastness and importance of the work, and the certainty of the blessing of God attending well-directed efforts, our leading men are still led out in yet broader plans for its extension.

#### THE IOWA CAMP-MEETING.

The Iowa Camp-meeting is reported to have been the largest and most important gathering in that State. That Conference has four tents in the field the present season. Mrs. W. was at this meeting the last day. A lively interest was taken in the work on the Pacific Coast. The brethren in Iowa have confidence in the work,

and also in those who have given their lives to it from the first; and they are ready to act their part cheerfully and promptly in establishing the press on the Pacific.

It was but a few years since, when the cause in Iowa was young and feeble, that one family in New England let us have three hundred dollars without interest to purchase a tent for Iowa, until friends could be raised up in that State to pay for it. And now comes the return. At its recent session, the Iowa Conference voted three hundred dollars to the support of the *Signs of the Times*; and, what is far more, that Elder R. M. Kilgore be spared from the tent campaign in Iowa to labor the present season in New England. When that first tent was purchased for Iowa, Elder Kilgore was a captain in the army of the North, without Christ, and without the least knowledge of the people with whom, and the cause in behalf of which, he now fights the battles of the Lord.

The camp-meeting season has opened most encouragingly. We shall look for reports from Illinois, Wisconsin, and Minnesota, with hopeful anxiety. We can do no less than to express feelings of gratitude to our old friends east of the Plains for their confidence and liberal co-operation with us in our work here. May it provoke and kindle the same in the hearts of our newer friends on this side.

It will not be denied that there are dangers of over-action in a rapidly growing cause like ours, which demands faith and action relative to its future operations. But, if the hand of God is with this cause, that hand will guide the men who are, with the greatest care, annually elected to the highest office. In faith, and much prayer that the Guiding Hand may be with them, a people as consistent as our people are on all other points, will confide in the judgment of the General Conference Committee, so long as they hold them in office. These men are naturally over-cautious and unassuming. And, if they appear otherwise to those who are led by the spirit of this world, it is because the power of the truth and the Spirit of God, presses them out of their natural course. They are men "terribly in earnest." And well may they be. The subject, and the work to be accomplished in a short time, fully justify it. And the spirit of our irreligious times, and the condition of apostate Christendom, demand it. Thus saith the Lord, "Cry aloud, spare not, lift up thy voice like a trumpet, and show my people their transgression, and the house of Jacob their sins." Isa. 58:1. When the voice of truth is heard in earnest tones, in perfect accord with prophecy applicable to our time, every Christian heart should sympathize and respond. J. W.

#### Are the Wicked Dead Now Being Punished?

THIS is a question of awful solemnity, and should not be treated as a matter of speculation and idle curiosity. By far the greater part of mankind live in neglect of the great duties of religion, if not in open contempt of its most solemn commands. Such has ever been the fact with our fallen race. This vast throng of sinful men for long ages have been pouring through the gates of death, and its dark portals hide them from our further view. What is the condition of this innumerable multitude of impenitent dead? Where are they? and what now is their real state?

To this question, two answers are returned: 1. They are now suffering the torments of the damned. This is the answer of all the so-called orthodox creeds. 2. They are now sleeping in the dust of the earth, awaiting the resurrection to damnation. This answer is believed by many candid Bible students to be the harmonious teaching of the Scriptures on this subject. Which of these two answers is the true and proper one?

1. There is no statement in the Bible relating to the wicked dead in general, where they are in any way represented as in a state or place of torment. Nor is there any instance in the Bible where men are threatened that they shall, if wicked, enter an abode of misery at death. Even the warning of Jesus in Matt. 10:28, which is thought to contain the strongest proof of the soul's immortality that can be found in all the Bible, says not one word concerning the suffering of the soul in hades, the place of the dead, but relates wholly to what shall be inflicted upon "both soul and body in gehenna" (the Greek word here rendered hell), the place of punishment for the resurrected wicked.

There being no general statement in the Bible representing the wicked dead as now in torment, and no instance in which the living wicked are

threatened with consignment to the furnace of fire till after the Judgment, we now search out the particular cases which may be thought to teach such fact. There are just two of those cases which may be cited to prove that some of the wicked dead are now in torment; and from these, if at all, the torment of the wicked dead in general must be deduced. These cases are the Sodomites, "set forth for an example, suffering the vengeance of eternal fire;" Jude 7; and the rich man lifting up his eyes in torment; Luke 16:19-31. These are the only cases that can be cited from the Scriptures in proof that the wicked dead are now undergoing the punishment of their sins.

3. The case of the Sodomites first claims our attention. The text reads thus: "Even as Sodom and Gomorrah, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire." Jude 7. The present tense is used throughout the verse. It occurs twice in speaking of the sin of Sodom, and twice with reference to its punishment. This text does not teach that the men of Sodom are now engaged in the sinful acts referred to: why should it be understood to teach that they are now receiving their retribution? Does the apostle mean to say that the Sodomites are now in the flames of eternal fire? The clause, "suffering the vengeance of eternal fire," is modified by the words, "set forth for an example," which immediately precede it. In fact, the real meaning of the apostle in what he says of the sufferings of the Sodomites can only be determined by giving this phrase, "set forth for an example," its proper bearing. To be "set forth for an example" to wicked men, "suffering the vengeance of eternal fire," one of two things must be true: 1. They must now be in a state of suffering in plain view of the inhabitants of the earth: or, 2. They must be somewhere in the Scriptures set forth in the very act of suffering the vengeance of fire from heaven. If the first of these views be correct, then the Sodomites are indeed now in torment. But that view is not correct; for the very place where Sodom was burned, is now covered by the Dead Sea.

That the second view is correct, is manifest from Gen. 19:24-28: "Then the Lord rained upon Sodom and upon Gomorrah brimstone and fire from the Lord out of heaven; and he overthrew those cities, and all the plain, and all the inhabitants of the cities, and that which grew upon the ground. But his [Lot's] wife looked back from behind him, and she became a pillar of salt. And Abraham gat up early in the morning to the place where he stood before the Lord. And he looked toward Sodom and Gomorrah, and toward all the land of the plain, and beheld, and, lo, the smoke of the country went up as the smoke of a furnace."

Here the Sodomites are set forth for an example in the very act of suffering the vengeance of eternal fire. Are they to this day in that fire? Peter bears testimony, and it is the more valuable in this case because the chapter containing it is almost an exact parallel to the epistle of Jude. Thus he says: "Turning the cities of Sodom and Gomorrah INTO ASHES, condemned them with an overthrow, making them an ensample unto those that after should live ungodly." 2 Pet. 2:6. Peter thus shows that the fire did its proper office upon the men of Sodom, and that they were not in his day alive in its flames. Their case is an example of what God will do to all the wicked after the resurrection to damnation, when fire shall descend out of heaven upon them, and the whole earth become a lake of fire. Rev. 20; 2 Pet. 3; Mal. 4.

The testimony of Jeremiah, which represents the punishment of Sodom as comparatively brief, must complete this evidence: "For the punishment of the iniquity of the daughter of my people is greater than the punishment of the sin of Sodom, that was overthrown as in a moment, and no hands stayed on her." Lam. 4:6.

4. The language of Jude concerning the Sodomites has, therefore, no relation to their condition in death, and cannot be made to furnish evidence that the wicked dead are now in a state of torment. There remains, therefore, the case of a single individual—the rich man—out of which to deduce the doctrine that the wicked dead are now in the lake of fire. This is certainly a fact worthy of note.

As we have already examined the parable of the rich man and Lazarus, we omit to notice it again at this time. The testimony of the Bible shows that the wicked dead are asleep in sheol, where they await the resurrection to damnation.

The following texts show that the resurrection and judgment of the wicked take place before they are punished; a doctrine in the highest degree reasonable, and sustained by many plain testimonies.

1. "The Lord knoweth how to deliver the godly out of temptations, and to RESERVE the unjust unto the day of Judgment to be punished." 2 Pet. 2:9. The day of Judgment must arrive before the retribution of the ungodly.

2. "The heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of Judgment and perdition of ungodly men." 2 Pet. 3:7. The perdition of ungodly men comes at the Judgment.

3. "The wicked is RESERVED to the day of destruction; they shall be brought forth to the day of wrath." Job 21:30. The next scripture will explain this.

4. "Marvel not at this; for the hour is coming in the which all that are in their graves shall hear his voice, and shall come forth: they that have done good unto the resurrection of life; and they that have done evil unto the resurrection of damnation." John 5:28, 29.

5. The wicked are first raised and judged, then afterward cast into the lake of fire. Rev. 20:11-15.

6. Vengeance is taken upon all the ungodly together when the Lord comes with his saints. Jude 14:15.

7. The wicked are cast into the furnace of fire at the end, and not before. Matt. 13:30, 39-43, 49, 50.

8. The burning day is the time when the wicked meet their fate. Mal. 4; Ps. 21:9.

9. The wrath of God waits till the day of wrath. Rom. 2:5-9.

10. Tribulation to the ungodly comes in connection with the advent of the Saviour. 2 Thess. 1.

11. The wicked dead are not punished till after the seventh trumpet. Rev. 11:15, 18.

12. The Judge says, "Depart from me, ye cursed," and then, for the first time, the ungodly enter the furnace of fire. Matt. 25:41.

J. N. A.

#### "More Mort."

IN No. 1, present volume of the REVIEW, were presented a few remarks on Eze. 13:10-15, where the prophet speaks of daubing the wall with untempered mortar. It was applied in a general sense to the cry of peace that is raised to quell the fears of the world when danger is impending. This would not forbid its application to particular questions, to anything in fact, by which it is sought to quiet the consciences of the people, while they are pursuing a course contrary to the Scriptures, thus saying peace to the wicked when there is no peace, and that it shall be well with him, when God has said that it shall be ill with him.

We think that in a particular sense it is to be applied to such questions, and that this is especially true as it relates to the Sabbath question. Here is the wall of Sunday-keeping which men have built up, and would fain make us believe that it is established in place of the Sabbath of the Lord. The structure is rudely shaken in these days, and great is the diligence of the master masons in applying the mortar to make it stand. Like a bowing wall it threatens to give out at this point and that, and the cry, "More mort!" is raised all along the line. Those who furnish it seem to be prompt to respond, and here comes another hodful of the untempered mixture:—

"Messrs. Editors:—I observe that one of your correspondents warmly advocates a seventh-day Sabbath. The response in your paper of June 13, offers good arguments for the first day of the week, but hardly sufficient to convince the brother. Allow me to say how the case looks to me. Jehovah created this world in six days, and last of all he made man. He rested on the seventh, and ordained it as a day of rest for man and beast. Of course Adam obeyed, and his descendants. But *what day* did Adam keep? Certainly that on which God rested. But that was to Adam the first day, the first of the year, the first of his existence. Thus it continued till Moses. Then mankind became separated into Jew and Gentile."

The foregoing extract is credited to the pen of Howard Malcom, and is quoted from the Baptist paper, the *Standard*, by the *World's Crisis* of June 17, 1874.

If we are now keeping the same day that Adam kept, which is a different day from the one observed by the Jews during their long history, it follows that the Sabbath has been changed twice,

once from the first to the seventh day when given to the Jews, and back from the seventh to the first again, when given to Christians. He who undertakes to prove *one* change of the Sabbath, has undertaken a task difficult enough. What then shall we say of that desperation which attempts to prove two changes to sustain a predetermined theory? Yet this view is entitled to some respect inasmuch as it is a frank acknowledgment that the Sabbath originated at creation, and that the same day that Adam kept is binding on us.

But aside from the double absurdity of two changes of the Sabbath, let us inquire into the fact which is assumed as the basis of this position. Was God's rest-day Adam's first day? We say it was not. To say it was, contradicts the most explicit statements of an explicit record. In Genesis 1, the creation of Adam and Eve is placed, it is true, as the last of the creative acts. But it is certain that Eve was created on the sixth day as well as Adam. Now let us see what transpired after Adam was created. The beasts were then in existence, and God called them to Adam that he might name them. One by one they came before him and received their names. Gen. 2:19, 20. How long a time would this take? No inconsiderable portion of the day, certainly. Then none being found as an associate meet for Adam, he was thrown into a deep sleep and from one of his ribs the woman was formed and brought unto the man. Then time was taken to give to the wedded pair the instruction recorded in the closing verses of Gen. 1. Yet all this experience that Adam had on the sixth day, all the instruction he received from God, and all the time occupied in these matters, are to be thrown out of the account, and the seventh day called the first day of his existence, as if he had no consciousness and no part in life's experiences before that time. How preposterous is such an idea!

But even supposing the seventh day had been Adam's first day, how would that change the reckoning of time? Was Adam such an independent being that he could bid good-bye to God, and say, Here, I care nothing for the days upon which you have previously worked, nor the cycle of time you have established. This is the first day of my existence, and now I will take the matter into my own hands, and establish a reckoning to suit myself. I start a new week, and this is the first day of it, and this first day I will henceforth keep as the Sabbath. No doubt some men now-a-days feel as independent as this; but Adam, just from the hand of his Maker, knew better; and they do him injustice when they represent him as guilty of the same audacity.

The next paragraph to the one above quoted reads:—

"When the Israelites were led up out of Egypt, Moses called all Israel, and said to them, 'Hear, O Israel, the statutes which I speak in your ears this day, that ye may learn them and keep them.' He then rehearses the law given at Horeb; but let it be noticed that in regard to the Fourth, he assigns an entirely new reason for the particular day to be kept. See Deut. 5:15."

What evil instinct is it that leads first-day writers to go invariably to Deut. 5:15, instead of to the original enactment of the law in Ex. 20:8-11? God himself, it is there recorded, spoke his commandments from Sinai in such majesty and power that the whole earth was shaken with the voice of the Diety. Heb. 12:26. The record of Deut. 5 was simply a rehearsal to the children of Israel, in a comparatively private manner, *forty years* AFTER the law was given on Sinai, of the principal facts in their experience during that forty years. Why do people go to this rehearsal for the Sabbath law instead of to the words which God himself uttered from Sinai? We have repeatedly pressed them with this question, but never yet succeeded in getting an answer. If they will not answer, we must answer for them: They know that the original command in Ex. 20 points back to creation for the origin of the Sabbath, and for the facts upon which it is based, and that the day enjoined in the commandment is the identical day of the week upon which God rested in the beginning and which he commanded Adam to keep. But in Deut. 5, they find a reference to the deliverance from Egypt, and the words, "Therefore the Lord thy God commanded thee to keep the Sabbath day;" and that suits them much better; for they think they can make the duty of Sabbath-keeping rest on the deliverance from Egypt. But God commanded them to deal mercifully and

justly for the same reason. Deut. 15:15; 24:18, 22. Does the duty of practicing justice and mercy rest on the deliverance from Egypt? It does just as much as that of Sabbath-keeping rests there. The fact is, all these expressions were simply an appeal to the gratitude of the Israelites, over the great fact of their deliverance from Egypt.

But the present use of Deut. 5:15, looks to us as peculiarly censurable. The writer says: "When the Israelites were led up out of Egypt, Moses called all Israel," &c. Now this calling together of Israel was forty years after they were led up out of Egypt; yet the language would imply and seems to have been intended to convey the idea, that it was at that time. How would it sound if we should change it to suit the facts thus: "When the Israelites were led up out of Egypt [that is, forty years afterward], Moses called all Israel and said to them," &c.

After quoting Deut. 5:15, the writer says: "Now here is a plain change of the day, and a reason given for it." The Sabbath is here enjoined, but is there any intimation that this Sabbath was on a different day from that of the Sabbaths before it? Not a syllable of it. Nothing less than a doctor of divinity's theological microscope could here discover "a change and the reason for it."

Again he says: "Mankind up to the exodus had not been divided into Jew and Gentile, but now the Jews were to be a distinct people. We reply that the Jews were already a distinct people, not under the appellation of Jews, which term did not come into general use till after the captivity, but as the descendants of Abraham. Were they not a distinct people during their four hundred years' sojourn in Egypt? Were they not a distinct people before they went down to Egypt? Was not Abraham separated from his father's house for this very purpose, that his posterity might be a distinct people? No new distinction was established at the exode. They were just as distinct before as afterward. It is astonishing that men will make such assertions.

Now we come to his closing paragraph which in some respects surpasses all the rest. He says:—

"But, when Christ came to establish a universal religion, alike for Jew and Gentile, the ceremonial law, and the seventh-day Sabbath which was a part of it, was abolished. The worship-day reverted to its original appointment, the first day of the week."

Let the reader look at these statements a moment. First, God changed the Sabbath at the exode, so that the only people he then had on earth did not have the Sabbath as originally appointed. Secondly, in making this change, the Sabbath somehow became a part of the ceremonial law. Thirdly, when Christ came, the ceremonial law was abolished; and the seventh-day Sabbath, to which the original worship-day had been changed, and the only one then in existence, was abolished with it. Fourthly, after the worship-day was thus abolished, it then *reverted* to its original appointment, the first day of the week.

We think this is what Artemas Ward would call a "conglomerated mux." And if here is not some daubing with untempered mortar, where shall we find it?

Another curious thing about the matter is that the *Crisis*, which is known to advocate a very different view of the Sabbath from this, hands this out to its readers as light on the Sabbath question. Thus they virtually say, What matters it if our views do not agree; if it only makes against this terrible seventh-day theory, that is enough. Anything that will make our tottering wall to stand, no matter what—pass it along. More mort! More mort!

U. S.

#### The Atonement.—No. 20.

SIN is odious in the sight of God; it is that which God hates, and with reason, too, for it is hateful in its nature. We who have always been associated with it, and connected with it during the whole of our lives, cannot realize how sin appears to sinless beings, and more especially to God, who is infinite in perfection.

Sin is terrible in its results, in regard both to the government and to its subjects. It has dishonored God, as by it millions have denied his being, or despised his authority and reviled his name. God is love; the earth was founded, and man was created and placed upon it, as the work of a benevolent Creator and a loving Father, who, by this work, designed an increase of joy in his universe. But sin has marred its beauty, and that lovely world at whose making the sons of God shouted for joy, has been turned

into a pandemonium of curses against its Maker. The revealings of the Judgment day alone will cause men to realize to what extent sin has dishonored the Supreme Governor.

It is terrible beyond expression, and even conception, in its consequences to man. Where God designed that all should be love, and peace, and joy, there millions upon millions have suffered untold sorrows all their lives, and died in agony, as the unavoidable consequences of sin, either their own or others', while many of them are yet reserved to the Judgment to receive the penalty of their sins in the horrors of the second death. Every tear, every pain, every sorrow, every circumstance of discomfort, is a fruit of sin. Fraud, licentiousness, bloodshed, and these in every form, and almost everywhere prevailing, tell us how terrible is sin.

We are all accustomed, more or less, to consider sin in the light of these facts. But we seldom consider it, as we should, as a thing difficult to exterminate. He who has made an effort to reform his life, who has met temptations from without, and battled with passions and propensities within, to some extent has realized that sin is an intruder, hard to be ejected from the human heart.

But this is not all. When we carefully study the divine plan of salvation as revealed in the atonement wrought in the priesthood of God's dear Son, we find that sin is of that nature and character that it is hard to dispose of in the divine government. Things which to us, with our depraved natures and corrupted hearts, appear to be of little consequence are of tremendous weight as viewed in the light of Heaven's purity and glory. We may forget our sin, or we may confess it, and as our hearts feel relieved, we may think it is now a thing of the past; that it no longer has an existence. But Infinite Justice looks upon it as a blot, a stain in the universe, which is not easily removed.

And first, we are led to this conclusion by the act of God's giving his dear Son as an offering for its removal, and for the vindication of the divine government when sin has brought contempt upon it. Jesus Christ came to "put away sin by the sacrifice of himself." Heb. 9:26. When we consider that God gave his only beloved Son, who had always pleased him, and in whom he greatly delighted; and that the Son, who was glorified with the Father before the world was, and who was the brightness of his glory, in an agony of almost overwhelming sorrow prayed that if it were possible the cup might pass from him, and yet meekly drank that cup in unparalleled submission, we must conclude that a *necessity* somewhere existed in the nature of the work to be accomplished, for such an immense sacrifice on the part of the Father and the Son.

We have remarked that the pardon of sin is relative, as we know of no better form of words in which to express a very important truth. God will never disregard the claims of his law. And though pardon may be considered as absolute, so far as the pardoned sinner is concerned, it is plainly taught that forgiveness is granted to the penitent by transferring his sin to another who suffers for him; that pardon is not absolute, or is not granted in such manner that the penalty may not be suffered at all. Though we no longer rest under its condemnation, its existence is a recognized fact in the government of God.

This truth is taught, not only in the death of God's Son, who bore our sins on the cross, but in the closing work of the high priest on the day of atonement. When the priest blotted out the sins of the people in the most holy place, or in the words of the ordinance, "cleansed it and hallowed it from the uncleanness of the children of Israel," by sprinkling the blood of the offering upon the mercy-seat, that did not end his work. The people were forever cleansed and set free from the sins so washed away by the sprinkling of the blood upon the mercy-seat; and the sanctuary was cleansed, by which the sins of those for whom atonement was made, were removed from the presence of Jehovah; but the sins still existed, and were removed from the presence of God to be placed upon another object.

Two goats were presented before the Lord and lots were cast upon them; one to be a sin-offering to be slain, the blood of which was sprinkled in the sanctuary; the other for a scapegoat, which was not slain, and concerning which the priest took no action till after the sanctuary was cleansed, that is, till after the sins of the people were removed from before the throne of judgment. Let this be carefully noted, as it will help to correct erroneous views regarding the scapegoat. J. H. WAGGONER.

IN doing good for our fellow creatures, it is from Heaven alone that we must seek a recompense. To labor in the service of mankind with either gratitude or applause in view, is merely courting the triumphs of vanity; and benevolence of this kind must necessarily die.

## THE CHRISTIAN'S WATCH.

The Christian warrior at his post  
Stands watching day by day.  
The orders of his captain are,  
To watch, as well as pray.

A cruel and relentless foe  
Is ever on his track,  
Seeking unguarded points, where he  
May safely make attack.

Full well he knows he has no power  
To force an entrance there,  
While at his post the Christian stands  
And watches unto prayer.

A perfect armor for defense,  
Christ's soldiers all may wield;  
When all is firmly girded on,  
They're sure to win the field!

The shield of faith will quick repel  
The tempter's fiery dart,  
And if 'tis kept in daily use,  
Will safely guard the heart.

Thus firmly at his post he stands  
And watches faithful there;  
His captain's orders to obey  
His first and only care.

There's no discharge; it is for life  
He's listed in this war;  
But while he keeps his armor bright,  
He has no cause to fear.

MARY MYRTLE.

## Progress of the Cause.

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

## The Cause at St. Anne, Illinois.

## THE WAY OPENING FOR MISSIONARY WORK AMONG OTHER NATIONS.

SINCE the close of our late discussion, six more have taken their stand on the third message; so that there are now about seventeen keeping the Sabbath. Among these are the Baptist preacher's wife, and an intelligent Italian by the name of François Urgos, who speaks French and Italian, and knows something of the English. His mind was settled in favor of the Sabbath by hearing the discussion. The Sabbath after the discussion he committed himself on the truth in the following words: "The argument in favor of the Sabbath was clear, connected, straight forward, and convincing, while the argument against the Sabbath, was characterized with priestcraft. I have had three great conversions; the first was a political one in fighting the pope; the second was a floating one in trying to get good from the Protestant churches; and the third is in this great message. Will you receive me to go with you?" Of course, we could but answer, Come with us, and we will do thee good.

This man is a nephew of the prime minister of Italy, and belongs to the highest ranks of the Italian aristocracy. He has a brother in the body-guard of Victor Emanuel. Three of his uncles belonged to the sacerdotal caste, one of them being the ablest cardinal of this century. He studied to become a priest, but changed his mind after reading the Bible. He served under Garibaldi and Victor Emanuel's father in fighting against the king of Naples, and lost one of his eyes in a most terrible conflict, when his army numbered only 6,000, while the opposing army numbered 60,000. But his army gained a signal victory, although meeting the anathemas of the pope, who had blessed the king of Naples with his large army.

Because of his religion and political views he was banished to this country, where Catholic spies were sent from Italy to kill him. In one conflict in Illinois, in which he and one of his friends were attacked, two of these spies lost their lives. They were justified by the United States authorities in defending themselves thus. Shortly after this, his enemies put arsenic in water that he was to use. He washed his face with this water, and in a few moments lost the use of his other eye. He had gathered quite a little property, but spent all in doctoring his eye with no good result. He can discern the light a little. Victor Emanuel has written him three times, promising him a passport, and means to take him back to Italy. He chose not to return to Italy, as he is blind and would be dependent on his mother and Catholic relatives, who would sustain him only on condition that he return to the Catholic church.

He has composed and prepared over three hundred pages of interesting matter on his country, mostly from a religious standpoint, with the design of helping his countrymen in the way of Bible truth. I have most of his manuscript, which contains many interesting facts that would help minds in connection with the message. He designs to have this work published in Italian, in French, and in English, but submits the whole to us, expressing a willingness to waive it to help in translating our works from French into Italian, to teach, or act any humble part the providence of God shall assign him. He is competent to prepare matter for the press in his tongue with the aid of a copyist, whom he can qualify for the work in a short time. He truly has the cause at heart, though needing to learn as others have done.

One of the Illinois tents is pitched in this place. A conflict with Eld. Chiniqui commences next Sunday. Am thankful for the aid of Bro. R. F. Andrews and Adam Rudd. We do not expect a large interest in this place; but this effort is very needful to conclude the work. Pray for us. D. T. BOURDEAU.

## South-Western N. Y. and N. W. Pa.

My friends who have heard that I was sick will be glad to know that I am in the field again. Have visited the friends at Sugartown and find them holding fast. Brethren from Cottage and Cattaraugus, wishing to encourage them, came to meet them at the same time. So, very unexpectedly to me and them, we met. Had an interesting meeting on the Sabbath, and on first-day the house was well filled with attentive hearers, some of whom were deeply interested. If those who have embraced the truth live so as to recommend it, there will, ere long, be a greater ingathering.

My face is toward Corydon, Pa., and I wish to reach out into fields entirely new. My friends will address me at my home address, Ridgeway, N. Y., and their letters will be forwarded to me.

R. F. COTTRELL.

June 19.

## Southern Missouri.

At the close of our excellent camp-meeting, in company with Bro. Cook, I started to visit the friends in Bates and Vernon Counties. Met with the church at Rockville the evening of June 4, and remained till the 8th. Five were baptized, and matters of severe trial were satisfactorily adjusted, which gave encouragement to all. We shall not soon forget the blessed season we enjoyed with those dear friends in our closing meeting as the spirit of confession came into our midst. The sweet Spirit of Jesus was felt running from heart to heart, till all were made to weep and rejoice together. May God help the church at Rockville. Organized a T. & M. Society. Most all took part eagerly. It was interesting to see some who had but just accepted the truth catch the spirit of sacrifice.

From thence we went to Nevada, Vernon Co. Called the friends together on the evening of the 9th. Found them firm, and ready to advance in the cause, taking part in the tract and missionary work with readiness and zeal, such as would shame some of our older brethren in the cause.

Here Bro. C. and I parted, he to go to his field of operation with the Southern tent at Uniontown, Kan., and I to Montevallo to look after affairs there.

J. H. ROGERS.

June 10, 1874.

## The Southern Kansas

TENT is now pitched at Uniontown in Bourbon Co., sixteen miles west of Ft. Scott. The people seem to be interested. Have held but three meetings.

J. H. COOK,  
J. LAMONT.

June 16, 1874.

## Report of Camp-Meeting at Sheridan, Illinois.

THE weather previous to the commencement of this meeting was very unfavorable, as the rains we had in Iowa had extended to Illinois; and those who had prepared the grounds, seating, &c., had to labor in the rain to get ready. Doubtless many more would have been present had the weather been propitious. We rarely have so much rain at this season of the year as we have experienced for nearly two weeks, as it has rained nearly every day. But we found preparations well advanced, and the brethren working hard to be ready when we arrived on the ground, and by Friday there was a good representation of Sabbath-keepers from different parts of the State.

We had fourteen tents up besides the large preachers' tent, and these were large, fine looking ones—the best we have seen in any Western Camp-meeting. There were from one hundred and fifty to two hundred Sabbath-keepers in constant attendance. Most of them stayed till the meetings closed.

We had a very pleasant camp-ground on the premises of Bro. Alfred Hobbs, the same as was occupied three years ago. The brethren and sisters were rejoiced that Sr. White had come to this meeting. They had received no previous intimation of her coming, and they were all the more rejoiced because it was unexpected. Those who remained at home lost the important testimony she bore in this meeting, containing the most valuable instruction for the Conference in Illinois.

We had a large congregation on Sunday of respectable people, who gave good attention to the word spoken to them. The business meetings connected with the Conference and Tract Society were attended to as usual. Three new churches were admitted

to the Conference. The labors of Bro. D. T. Bourdeau are being blessed in Illinois. One of these churches was brought out by him, and he has another interest already among the French at St. Anne. Quite a number have embraced the truth there of that people, some of which are very interesting cases. He will probably stay all summer and labor with Bro. R. F. Andrews with the tent, where there is a mixed population of French and Americans.

We believe this meeting in the end will be a very profitable one for Illinois. It was not a joyous and happy occasion, but one of wearing labor and burdened hearts. The cause has not seemed to move forward in this Conference as many within have hoped. There are many souls there who have hoped and prayed that things might be more favorable, and we shall be disappointed if the spiritual atmosphere does not clear away, and a better state of things begin from this time till this shall become a flourishing Conference. The people of this State are among the most active and intelligent of any in the Union, especially in the northern part, and there must be many good openings for labor in all directions. How we long to see the cause moving forward in this noble State as it should. It can and will when ministers and people are thoroughly in earnest, and make this work as important as they should.

The friends of the cause gave liberally upon the enterprises presented before them. They pledged \$1500 and upward for the establishment of the printing press in California, and about \$1000 for the Health Institute at Battle Creek. The finances of this State have been very low from the time this Conference was established, so that it has been difficult to settle with the ministers. An appeal was made to raise a sum outside of Systematic Benevolence to pay off the claims against the treasury. Six hundred dollars were raised for this purpose, which placed their finances upon a better footing than ever before. The brethren in moderate circumstances, and those who were poor, have done nearly all that has been done toward raising the means above mentioned. They have truly shown a noble spirit and God will bless them. Illinois has quite a number of wealthy brethren who have not yet realized the responsibility of doing what they can to help forward the cause in their midst. This has been one of the greatest discouragements which the cause has had to contend with in this State from the time the Conference was organized. How wealthy brethren, worth from ten to forty thousand dollars, can claim to love this cause and bear a proper interest in its prosperity, and see it wading along in debt, and yet not be even willing to pay s. b., i. e., give one-tenth part of their increase to support it, is one of those problems which can only be solved by supposing that selfishness has so far blinded them that they are in perfect darkness as to what they do really love.

The brethren have heard truth at this meeting which will meet them in the Judgment. God will witness to the sacrifices made by those in moderate circumstances, and we believe his blessing will rest upon the cause for their sake. We expect to see it rise the coming year, and to see souls brought into the truth. Meanwhile, the men of wealth who refuse to shoulder the burdens of the cause, according to the talents the Lord has given them, will not prosper, but wither up spiritually, or lose their hold on the truth entirely. We plead with such to weigh these things well.

GEO. I. BUTLER.

## Mankato, Minn.

THIS is a growing city of about six thousand population. The truth has never been preached here and the people seem very friendly. Some good seed has brought forth we trust to the salvation of souls. We have distributed publications, held prayer-meetings, and, by earnest request, given a short course of lectures at an adjoining village. One worthy family embraced the truth. The brother has labored in preaching and spreading the Advent truth with godly devotion for several years; his mind had never been called to the Sabbath truth.

At our quarterly meeting in May, Bro. Grant met with us and organized a church of eight. Two more joined at the monthly meeting recently held, and others will soon be with us. It was decided to build a church here. A good lot had been offered us free of charge, and we decided to erect a house 24x40. The material is now on the ground and work commenced. We design to have it completed before harvest.

A beautiful park in the southern part of the city, having every convenience for a camp-meeting, is offered us by the owner for next year. As this is a good center for the State, and a new and interesting field, we hope to secure the camp-meeting at this point next year. A tent-meeting here, with gifts to awaken and hold a large interest, would, we trust, redound to the glory of God in the salvation of many souls. We ask for labor in this field.

F. W. MORSE.

## Illinois Conference.

## FOURTH ANNUAL SESSION.

THIS meeting was held at Sheridan, Ill., June 12. Eld. R. F. Andrews in the chair. Prayer by Eld. S. N. Haskell.

Call being made for delegates to present their credentials, twelve delegates, representing nine churches, came forward.

The following churches having no regularly appointed delegates present, provision was made for their representation as follows:—

*Voted*, That the church at Beaver be represented by Bro. Vickory; church at Rockton, by Eld. T. M. Steward and Bro. Stevens; the brethren at Otter Creek, by Bro. McKernan; and that Bro. Seth Newton and Wm. E. Price have a seat in the Conference.

*Voted*, That the church at Keenville, the church at Wedron, and the church at Greenup, be received into the Conference. C. H. Bliss represented the church at Greenup; Adam Rudd, the church at Wedron; and G. W. Colcord, the church at Keenville.

*Voted*, That the President appoint a Nominating Committee, a Committee on Credentials and Licenses, an Auditing Committee, and a Committee on Resolutions. The following committees were appointed:—

On Nominations, Seth Newton, J. R. Whitham, and Thos. Brown; on Resolutions, S. N. Haskell, Geo. I. Butler, and B. F. Merritt; on Credentials and Licenses, D. T. Bourdeau, G. W. Colcord, and Lucius Winston; Auditing Committee, Seth Newton, Caleb Bates, A. Nettingham, I. Colcord, E. I. Stevens, and John Rupert.

## SECOND SESSION.

Conference convened at 6 o'clock P. M., June 14. Prayer by S. N. Haskell.

The Nominating Committee reported, and the following officers were elected for the ensuing year: President, Eld. R. F. Andrews; Treasurer, I. Colcord, Coleta, Whiteside Co.; Secretary, Adam Rudd, Wedron, La Salle Co.; Executive Committee, John Bennett and Lucius Winston.

## THIRD SESSION.

Conference assembled at 5 o'clock P. M., June 15. Prayer by S. N. Haskell.

Committee on Credentials and Licenses reported, recommending that the credentials of Elds. R. F. Andrews, T. M. Steward, and G. W. Colcord, be renewed, and that licenses be granted to C. H. Bliss, Thos. Brown, and Adam Rudd.

## TREASURER'S REPORT.

Cash on hand at the beginning of the year,	\$435.25	
Received,	546.65	
Total,		\$981.90
Paid out,	\$541.45	
Cash on hand,	440.45	
Total,		\$981.90

The Auditing Committee reported a lack of funds in the treasury, whereupon a call was made for \$500 to meet the wants of the cause in the State. A sum of \$600 was immediately donated.

The Secretary reported sixteen churches in the Conference, three not heard from; amount of s. b. pledged by those heard from, about \$1400; membership, 290.

*Voted*, That we have a camp-meeting next year.

*Voted*, That Eld. S. N. Haskell be invited to labor in the T. and M. cause in this State.

*Resolved*, That we would express our heartfelt gratitude for the timely and much-needed help afforded us through the faithful and pointed testimony of sister White, which we mean by the grace of God to earnestly endeavor to carry out in our lives.

*Resolved*, That we are in full sympathy with the noble enterprise of establishing the work on the Pacific Coast, and that we will stand by the servants of God who have the special burden of that work by our prayers as well as by our means.

*Voted*, To publish these minutes in the REVIEW.

Adjourned to the call of the Chair.

R. F. ANDREWS, Pres.

B. F. MERRITT, Sec.

## A Word to Those to Whom the Review Is Sent on Trial.

To your hand and homes comes this weekly paper, not merely as a social friend to enjoy a pleasant chat and pass a leisure hour, but it comes on a special mission to invite your candid attention to a God-given message for this generation; yes, this very one which stands on an eminence far above any that have preceded us for many long centuries. Copies of the Bible, which were so scarce in the last century, are now so multiplied that one is to be found in the hand of almost every person throughout Christendom. And with the scattering broadcast of the word of God have come showers of light from the sanctuary in Heaven, revealing through the sure word of prophecy, by evidences unmistakable, the fulfillment of many signs that were to herald the coming of the Son of man as King of kings and Lord of lords.

These signs given by God himself stand forth before the face of those now living and say with thunder tones, "The time is fulfilled, the hour of his Judgment is come." While these notes are still ringing through the air, an angel clothed in mercy is hovering over the people, arresting their attention, holding up the Sabbath of the Lord, raising it out of the mire of tradition, earnestly pleading with them to take their feet off from it, and join in repairing the breach made in God's holy and perfect law by the man of sin.

Will you open your eyes and carefully watch events as they pass before you? Will you listen to the voice of the prophets? If you do, may God give you an understanding heart and convert you, prepare you for the solemn scenes just before us, and to stand before the Son of man. Perhaps you will say, I am already converted. No doubt most of you can point to some definite time in your past experience and say, There is where I made a consecration of myself to God and was converted.

Thank God you were enabled to do this; but did that act make you a perfect overcomer, and fit you to stand the searching test of the Judgment? or did it only place your feet in the straight and narrow path where the Christian race must be run? Having our feet placed there, are we to stand still, satisfied with present attainments? or shall we go on step by step, growing in grace and the knowledge of the truth, closely watching for and correcting every defect in our character, also bringing every habit we have by education or adoption to the unerring rule God has given us, and whatever does not harmonize with that, lay aside and follow only that for which we can bring a "thus saith the Lord"?

Poor, fallen humanity needs a daily conversion, and almost an hourly turning from some wrong act or thought to the right. It is now, even now, that the meek of the earth have especial need to seek meekness, seek righteousness, that they may be hid in the day of the Lord's anger.

Solemn are the scenes transpiring in the heavenly sanctuary. Short is the time we have to labor for ourselves or souls around us. Great is the responsibility of those who have named the name of Christ to separate themselves and be not conformed to the world, but be transformed by the renewing of their mind, that they may prove what is that good and acceptable and perfect will of God. Fearful will be the fate of that professing Christian who can scarcely be told by word, or act, or dress, from the fashionable, fun-loving, pleasure-seeking world.

May the Spirit of the living God so impress the solemnities of the Judgment hour, through which we are rapidly hastening, upon the readers of the REVIEW that every one shall be constrained to turn his feet into the testimonies of the Lord, and so walk therein that in a little time from this, they shall be permitted to stand with the Lamb on Mt. Zion, and be found without fault before the throne of God.

C. R. AUSTIN.

Berkshire, Vt.

Science and Religion.

We are often told that science is opposed to religion, and that one of them must soon yield up the conflict.

We find that atheists have seized upon nearly every known science to prove that there cannot be a personal, living God, who created all things. There are many of these men now who tell us that all these ideas of God must soon give way to scientific discoveries. It is useless to talk to them from a Bible standpoint, because they say, "We deny the existence of God, and so of course do not believe in any of his revelations."

They say, "You know of God only by faith; you have not seen him. You say he created the earth and every living thing upon it, but you do not know it. We believe only what we can demonstrate and prove by science."

Well what can these wise men prove? Oh! they can tell us about the formation of the earth, that it must have been millions of years in coming to its present state. Then they say that animal life has been developing for many ages to bring it up toward perfection. But I ask, How do you know that these things are so? "Oh," says one, "we know the earth has been millions of years in forming by the cooling process which we see is constantly going on. But how do you know that this process has been going on at this rate for millions of years? Might it not have been more rapid at one period than another? They think not. Yes; they think not, but they do not know it has not."

Then in regard to man and other animals, if they have been developing from lower orders for ages, we ask, Where did the first germ of life come from? Can they tell? No; but the believer in God can. He says, "Life came from God."

Now, reader, I ask you if there is not more reason in the religious view of this matter

than in that advanced by atheists and which they attempt to prove by science. They, like us, find a limit to their research, but we can go beyond them, at least one degree.

W. M. M. HEALEY.

THEY SAY.

THEY say—ah, well, suppose they do? But can they prove the story true? Suspicion may arise from naught But malice, envy, want of thought; Why count yourself among the "they," Who whisper what they dare not say?

They say—but why the tale rehearse, And help to make the matter worse? No good can possibly accrue From telling what may be untrue; And is it not a noble plan To speak of all the best you can?

They say—well, if it should be so, Why need you tell the tale of woe? Will it the bitter wrong redress, Or make one pang of sorrow less? Will it the erring one restore, Henceforth to "go and sin no more"?

They say—oh, pause and look within! See how thine heart inclines to sin; And lest in dark temptation's hour Thou, too, shouldst sink beneath its power, Pity the frail, weep o'er their fall, But speak of good or not at all.

—Sel.

Romish Dealing with Sins.

(Concluded.)

CLOSELY connected with this confession is the absolution of the priest. Christ says, "Thus it is written, that repentance and remission of sins should be preached in his name, among all nations, beginning at Jerusalem." Repentance and remission, therefore, are not administered but preached: there is no sacrament; there is only a preaching. To obtain remission of sins, it is only necessary to have faith in Christ, from whom comes remission, and to ask the forgiveness through Christ, not of a priest. But let us see what the church of Rome says on this point.

"Q. Now to whom has Christ given the power to forgive sins?"

"A. Christ gave power to forgive sins to the apostles and to their successors, the bishops and priests of the church."

"Q. By what sacraments are sins forgiven?"

"A. Sins are forgiven by baptism and penance."

"Q. What is the sacrament of penance?"

"A. The sacrament of penance is a sacrament in which the sins we have committed after baptism are forgiven."

"Q. How are sins forgiven in the sacrament of penance?"

"A. Sins are forgiven in the sacrament of penance by the priest's absolution, joined with contrition, confession and satisfaction."\*

In Weinger's Catechism we read:—

"Q. When does the priest forgive sins?"

"A. When he gives absolution to the sinner."

"Q. Can all sins be forgiven by the sacrament of penance?"

"A. Yes; if the conditions required for a worthy reception of this sacrament be fulfilled."

"Q. Which are the required conditions?"

"A. Contrition, confession, and satisfaction."

"Q. What is satisfaction?"

"A. It is the humble performance of the penance imposed by the priest."†

The penance to be performed is fasting, with a certain round of prayers, &c. Of this system of penance and absolution, Kirwan says: "Penance is a sacrament by which the sins committed after baptism are forgiven. Your doctrine is, that original sin is washed away in baptism, and that penance secures the forgiveness of all sins committed after baptism! Where is this distinction taught in the Bible?"

"On the part of the penitent, penance consists in contrition, confession, satisfaction. Contrition is a hearty sorrow for sin, with a resolution to sin no more; confession is a full and sincere declaration of all our sins to a priest; satisfaction is a faithful performance of the prayers and good works enjoined by the confessor. So far for the penitent."

"On the part of the priest, it consists in the absolution which he pronounces by the authority of Jesus Christ. The form of absolution is in these words: 'I absolve thee from thy sins, in the name of the Father, and of the Son, and of the Holy Ghost.'"

"The effects of the sacrament are thus stated in the 'Poor Man's Catechism:' It remits all the sins of the penitent without exception—restores him to the grace he had forfeited—replenishes his soul with the greatest peace, tranquillity, and spiritual delights, and reinstates him again in the friendship of God, as the prodigal son after his return was restored to his former honors in the house of his father.' Wonderful results

\* Catechism of Christian Doctrine, Approved by Hughes, pp. 119, 84.  
 † Weinger's Catechism, pp. 131, 135.

from such causes! May I ask here, if the parable of the prodigal son is meant to represent the way of return of a sinner to God, where did he stop to make confession and receive absolution?

"None but a priest can grant absolution; and the power of the priest to absolve, you draw from John 20: 22, 23: 'And when he had said this, he breathed on them and said unto them, Receive ye the Holy Ghost. Whosoever sins ye remit, they are remitted unto them; and whosoever sins ye retain, they are retained,' and from Matt. 16, 15-19."

"Such, sir, in brief, is your sacrament of penance. Let us now look at it in the light of Scripture and reason. . . . Addressing Peter, and through him the other disciples, he (Christ) says, 'I will give thee the keys of the kingdom of Heaven.' Need I tell you, sir, that by 'the kingdom of Heaven here is meant the church of Christ? Can such a master in Israel as you are be ignorant of this? This being so, 'the keys of the kingdom' simply mean the power of admitting proper persons to the church and excluding improper persons from it. Keys, you know, were the ancient emblem of authority. How simple and common sense is all this!"

"Continuing to address Peter, and through him the other disciples, he says, 'Whosoever thou shalt bind on earth shall be bound in Heaven, and whatsoever thou shalt loose on earth shall be loosed in Heaven.' To bind and to loose here are equivalent to bidding and forbidding, to granting and refusing, to declaring lawful or unlawful. The apostles were indued with the Holy Ghost that they might infallibly declare the will of God to mankind, and determine what was, or was not, binding on the conscience—to show what persons ought, or ought not, to be admitted to the church, and to decide on the character of those whose sins were or were not forgiven. And whatever in these, or similar things, they bound or loosed on earth, would be bound or loosed in Heaven. This is also the meaning of John 20: 22, 23, already quoted."

"This, sir, I believe to be common sense, the fair and just interpretation of a passage on which your church has built up a priestly power that has overshadowed the earth, and enslaved nations. Where now, sir, is your supremacy of Peter—your power of the keys—your power of absolution? Gone, like the morning cloud before the sun. Blessed be God, you have not yet turned your keys upon the common sense of the world."\*

Growing out of the doctrine of penance and absolution is the papal doctrine of indulgences. Of these, Butler says:—

"Q. Will the penance enjoined in confession always satisfy for our sins?"

"A. No; but whatever else is wanting may be supplied by indulgences and our own penitential endeavors."

"Q. What is the use of an indulgence?"

"A. It releases from canonical penances, enjoined by the church on penitents for certain sins."

"Q. Has an indulgence any other effect?"

"A. It also remits the temporary punishments, with which God often visits our sins, and which must be suffered in this life, or in the next; unless canceled by indulgences, by acts of penance, and other good works."

"Q. To whom does the church grant indulgences?"

"A. To such only as are in a state of grace; and are sincerely desirous to amend their lives; and to satisfy God's justice by penitential works."

"Q. An indulgence is not then a pardon for sins to come, nor a license to commit sins?"

"A. No; nor can it remit past sin—for sin must be remitted by penance, as to the guilt of it, and the eternal punishment due to mortal sin, before an indulgence can be gained."‡

We see, as carefully stated in their catechisms, they deny that an indulgence is a license to sin, but we will hear in conclusion the words of Kirwan on this subject:—

"Need I revert to the traffic in indulgences so zealously promoted by your foes in past days? Need I point you to their wholesale manufacture by your popes—to their selling them by wholesale to tribes of vagabond monks, who hawked them all over Europe at prices to suit purchasers? The pope drove as good a bargain as he could with the monks and the monks with the people. For the indulgence which a poor peasant could purchase for a few pennies, a prince must pay pounds. The common sense of the world was insulted; the yoke of Rome became too heavy for the nations longer to bear; a poor monk discovered a copy of the Bible, and its truths filled his mind and his soul; strong in the Lord he went out from his dark cell with the lamp of life in his hand; the Reformation follows."

"But, you will say, all this was abuse of the thing. My dear sir, your doctrine of relics and indulgences have no use—they

\* Kirwan's Letters to Hughes, Second Series, pp. 24-25.  
 † Butler's Catechism, pp. 46, 47.

are all abuse. Guard them as you may in your catechisms and books, practically they are all abuse. Millions have prayed at the tombs of your saints who never offered an intelligent prayer to God through his Son. Millions have worshiped your relics who never worshiped God in Spirit and in truth. And millions have sought deliverance from sin by your penance, and extreme unctions, and indulgences, who never sought it through the blood of Christ.

"The frauds which your church has practiced on the world by her relics and indulgences are enormous. If practiced by the merchants of New York in their commercial transactions, they would send every man of them to State prison."\*

J. N. LOUGHBOROUGH.

\* Kirwan's Letters to Hughes, Second Series, pp. 62, 63

FRANKNESS.—Be frank with the world. Frankness is the child of honesty and courage. Say just what you mean to do on every occasion, and take it for granted that you mean to do what is right. If a friend asks you a favor, you should grant it if it is reasonable; if it is not, tell him plainly why you cannot; you will wrong him and yourself by equivocation of any kind. Never do a wrong thing to make friends or to keep one. The man who requires you to do so is dearly purchased and at a sacrifice. Deal kindly and firmly with all men, and you will find it the policy which wears the best. Above all, do not appear to others what you are not. If you have fault to find with any one, tell him, not others, of what you complain. There is no more dangerous experiment than that of undertaking to do one thing to a man's face and another behind his back. We should live and speak out of doors, as the phrase is, and do what we are willing should be known and read by all men. It is not best as a matter of policy, but as a matter of principle.

In my pursuits of whatever kind, let this come to mind, "How much shall I value this on my death-bed?"

Obituary Notices.

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

DIED, April 29, 1874, on steamer City Point, five hours before reaching Savannah, Ga., of consumption, sister Nettie Salisbury, wife of Bro. Burleigh Salisbury of this city, aged 28 years. Sister S. had been spending the winter with friends in St. Augustine, Florida, with the hope of benefiting her health; but failing rapidly as the warm weather came on, her husband received a summons to come and accompany her home. The homeward passage was commenced, but between St. Augustine and Savannah, as above stated, the disease accomplished its fatal work. She felt reconciled to her lot, having a good hope in Christ, and remarked before starting that if she should fall asleep there the Archangel's trump would sound as loud in Florida as anywhere else. She anticipated much pleasure, if she should be spared to meet her friends here again. The meeting was delayed, but the time will seem shorter to her than if she had been permitted to finish the journey; and the meeting when it comes will be more joyous than the one she was anticipating. Bro. S. came on with the remains, and the funeral was held here, Sunday, May 3, the friends and neighbors filling our house of worship to its utmost capacity.

U. S.

DIED, in Olivet, Mich., May 15, 1874, of quick consumption, sister Alice S. Patten, formerly Tiffany. Sister P. was a member of the Battle Creek church, but resided most of the time after her marriage, some over two years since, at Olivet. She patiently endured the ravages of disease, but longed to be at rest.

U. S.

DIED, at Bordoville, Vt., May 16, 1874, of heart disease, Bro. Andrew Lamond, aged sixty-six years, two months, and twenty-three days. After a discourse from Rev. 21: 4, by the writer, we laid him away by the side of two sons and a daughter to rest until the Life-giver shall come.

L. BEAN.

DIED, in Battle Creek, Mich., June 13, 1874, of fever induced by falling from a building, our esteemed Bro. Cyrenius Smith, aged 70 years. He was the son of Capt. Asahel Smith, of Windsor, Vt. He experienced religion at about the age of 15, and united with the Christian church. In 1849, when the Sabbath was first introduced into Michigan by S. D. Adventists, he immediately embraced it. He removed from Jackson, Mich., to Battle Creek, in 1855, and has in various ways served the cause here since that time, as the readers of the REVIEW are aware, who have frequently seen his name in the paper. From 1855 to 1861, he acted as one of the Publishing Committee of the REVIEW AND HERALD.

By the fall above mentioned he received internal injuries which rendered recovery impossible. In three weeks from that time he was prostrated with fever, and died after a sickness of three weeks and three days. He died in the triumphs of faith, feeling ready and willing to go. Often during his sickness he requested that the hymn be sung, commencing, "Let me go where saints are going." He sacrificed for the cause in its infancy, and when means were of inestimable value in carrying forward the work; and his aims, we believe, are had in remembrance in the sight of God. His aged companion and seven surviving children have the sympathy of the brethren and sisters.

U. S.

## The Review and Herald.

Battle Creek, Mich., Third-day, June 30, 1874.

### Appointment for Eastern Camp-Meetings.

MICHIGAN, .....	August 6-10, 1874.
NEW YORK, .....	" 13-17, "
VERMONT, .....	" 20-24, "
NEW ENGLAND, .....	" 27-31, "
MAINE, .....	Sept. 3-7, "
OHIO, .....	" 10-14, "
INDIANA, .....	" 17-21, "

### The Constitutional Amendment.

KEEPING a watchful eye upon the movement which aims at the religious amendment of the Constitution, and discerning the influences which are at work toward such a consummation, the *Index* says:—

"The central ideas of the Church and of the Republic are locked in deadly combat,—none the less so because the battle ground to-day is the invisible field of thought. To-morrow the struggle will be in the arena of politics, and then no eye will be so blind as not to see it. Verily the *Index* has its mission! it tightens its belt and stands by its guns." U. S.

### The Eastern Question.

ONE of the most striking fulfillments of prophecy we believe is to be furnished in the destiny of the Turkish Empire. This is involved in what is called the Eastern Question. This question occasionally subsides into an apparent calm, but it is not at rest. Below the surface the agitation is constantly working, and with increasing frequency is making itself seen and felt. In February last, the *London Times* published the following telegram:—

"PARIS, Feb. 17.—Much sensation has been caused here by an article in the 'Augsberge Allgemeine Zeitung,' declaring that the preservation of the Turkish Empire is not a dogma with Germany, and that if Germany and Russia should desire to transform the whole map of Eastern Europe, no one would prevent them. Most of this evening's newspapers comment upon this article and regard the eastern question as again opened."

Again under date of June 10, 1874, another dispatch appears in the *Times* as follows:—

"LONDON, June 10.—A special dispatch from Berlin to the 'Times' says the Governments of Germany, Servia, and Roumania have confidentially concluded an arrangement to mutually protect their interests and position against the designs of Turkey.

"Dispatches to the *Daily Telegraph* from Berlin assert that the difference between the Khedive of Egypt and the Sublime Porte are serious, and intimates that grave complications in the East are probable."

Thus we may any day hear of the opening of a revolution which will fulfill Dan. 11: 45, and be the signal for the standing up of Michael according to Dan. 12: 1. U. S.

### The Largest Order.

THE S. D. A. P. Association filled, last week, an order for books in one lot amounting, at retail, to eleven hundred and two dollars, and sixty-five cents (\$1102.65).

This is the largest single order ever sent out from this Office. The books were for the Tract and Missionary Society of the State of New York. Such orders as this put steam into our engine and new speed into our presses. God prosper the workings of the tract societies and bless the dissemination of reading matter. U. S.

### Place the Books in the Public Libraries.

WE lately had the pleasure of depositing a dozen of our best publications (bound works sent to me by Bro. L. Winston, from the district in which he is director) in the Bloomfield (Ill.) Public Library and Reading Room. The librarian very willingly received them. We told her they were presented by the S. D. A. T. & M. Society of the State, and that all we require is to have them well circulated and read. She seemed much pleased, said she would have them covered (of course they will be covered so that the titles can be seen) and see that they were well circulated. Said the Library Association would tender thanks to our Society for them.

It seems that the people are becoming tired of the old literature of the age, and many are reaching out after something higher, as they are dissatisfied with the theology of the day. Hence, they will read our publications.

A great work can be done by putting our books in all the public libraries in the land. It is impossible to estimate the amount of good which may be done in this channel. Let us all be awake to this work, and be united in all our efforts that all branches of the cause may move on.

WM. PENNINGTON.

### Discouraged.

WHAT about? Is it because you have met with temptations, and Satan has got the advantage of you? Does not Jesus stand pleading for you? Is this a time for discouragement, when all Heaven is inviting you to come? "Ho, every one that thirsteth, come ye." Isa. 55: 1.

Soon it will be too late to pray. Then will be a sufficient cause of discouragement when Jesus has left the sanctuary, and puts on his robe of kingly power; but now you have no time to lag behind; you have no time to talk of darkness and gloom. Have you sinned? Hasten to the dear Fountain of salvation. Have you sinned repeatedly? Do not give up; repair again to the Fountain for a more thorough cleansing; bewail your sin and folly; cling to the cross of Christ; plead for purity; plead for a clean heart.

Said a preacher, "The cause of all our trouble is that our hearts are so hard." Yes; that is it. We are all covered over with selfishness, and the Spirit of God does not get a sufficient hold upon us; the direct influence of God and angels is unheeded by us, or quickly forgotten. O God, forgive our hardness of heart.

How shall we attain to that point of the life of Christianity in which our hearts will be all the time tender, and open to conviction, and to the sweet influence of heavenly messengers? You say it will be when we love God with all the heart, and all the mind, and all the soul. Yes, truly; then will be the fortunate period in our Christian life when our peace shall be as a river (see Isa. 48: 18), when we hearken to God's commandments.

Holy love to God and to our fellow-men is the Christian's wealth. It is his stock in the bank of Heaven; it is the fine gold, for it is always mixed with faith; without this we fail in spiritual matters and become bankrupt. As cash is to the merchant, so is holy love to the Christian. But you say, "I have so little, alas! what shall I do?" But stay, do not stop here; think what the dear Saviour says: "I counsel thee to buy of me gold tried in the fire, that thou mayest be rich."

Is not that a magnificent offer? Can you be discouraged with such counsel from that eminent banker, the Lord Jesus Christ? The fine gold of faith and love—all for the asking by the poor, repenting sinner. "Rejoice not against me, O mine enemy. When I fall, I shall arise; when I sit in darkness, the Lord shall be a light unto me." JOS. CLARKE.

### Will There Be a Religious War in Europe?

THE complications in the politics of Europe are becoming very grave. France, burning to avenge her humiliation, seeks for the aid of the church. The church has been humbled with her by the destruction of the temporal power of the papacy. It is natural for the two heads to join hands, and they have joined hands already.

The pilgrimages of Frenchmen to sacred shrines have a political as well as a religious meaning; Rome and France are inseparably connected in their devotions. But the France thus bound to Rome is France with a republic destroyed and a monarchy restored. The religious revival means a political reaction. Already French pilgrims have appealed to the Pope to direct them in the path traced by the Syllabus. France seems to turn back on her history since 1830, and to assume, under a Bourbon monarch, the championship of the church.

The taking of such a position by France implies the taking of a position equally grave by Italy. The pope and Italian king are irreconcilable. Assured by the moral support of the faithful, and by the abundant contributions poured into his treasury, Pius becomes daily more defiant. Excommunication of the king and his ministry follows upon excommunication. In every brief or allocution, the pope pours out the story of his griefs. He studies to keep up the irritation between the government and himself, and succeeds. There cannot forever be two hostile powers in the same city. If these cannot be reconciled, one of them must go; that is inevitable. Nor is Germany all this while asleep. Her position is one of watchfulness. The conflict now going on between the empire and the church grows continually more bitter. Bishops defy the law, and are muled by the courts; priestly seminaries are closing, but still the church will not yield. The claim of the old Catholics to the possession of church benefices must soon come up for adjudication. The parties grapple each other even more closely, and soon the struggle must be one of life or death.

Does all this mean war? If France should be so insane as to restore the Bourbon monarchy, there is no telling what may come. One thing is certain, that if the church stirs up the war that it may recover its lost prestige, it will itself meet a speedy doom. Having then declared its undying hostility to the age, it must take the consequences.—*Methodist.*

### No Compromise.

As I grow older as a parent, my views are changing fast as to the degree of conformity to the world which we should allow to our children. I am horror-struck to count up the profligate children of pious persons and even ministers. The door at which those influences enter, which counterveil parental instruction and example, I am persuaded, is yielding to the ways of good society; by dress, books, and amusements, an atmosphere is formed which is not that of Christianity. More than ever do I feel that our families must stand in a kind but determined opposition to the fashions of the world, breasting the waves like the Eddystone lighthouse. And I have found nothing yet which requires more courage and independence than to rise, even a little, but decidedly, above the par of the religious world around us. Surely, the way in which we commonly go on is not that way of self-denial, and sacrifice, and cross-bearing which the New Testament talks of.—*Rev. J. W. Alexander, D. D.*

### Notice.

I WISH to say to the church treasurers in the Ill. Conference that if you want your account with the Conference kept properly, you must faithfully report every dollar you pay on your pledge to the Conf. Sec. His address is Adam Rudd, Wedron, La Salle Co. Pay all your pledges to the Conf. treasurer, I. Colcord. Coleta, Whiteside Co., and report at the time of payment to the secretary. B. F. MERRITT.

### Notice.

To the church treasurers and scattered brethren of the Mo. and Kan. Conference.

My P. O. address is Farlinville, Linn Co., Kansas. I hope you will be prompt in sending your, s. b. at the close of each quarter. Send by Post Office Order (on Mound City, Linn Co., Kan.), by Draft or Registered Letter. I will give a receipt for all money received. If you do not receive the receipt in proper time, notify me of the fact. J. N. AYERS, Conf. Treas.

### The Peace of Europe.

IN regard to the elements of war that are now at work in Europe, especially affecting France and Germany, the *London News*, remarks:—

"No one can doubt that the situation itself is full of uncertainty. The two determining elements in it are the temperament of the French people and the character of Prince Bismarck,—the former excitable and impulsive, and the other swift and eager, and disposed to anticipate by a prompt blow even that quick movement of events to which Lord Derby the other night ominously referred. The German Empire is now wielded by and impersonated in one man far more conclusively than the French Empire in the days of Napoleon III. Prince Bismarck's ascendancy over his master is complete; and one by one his rivals, Von Usedom, Manteuffel, and now at last Von Arnim, have been swept aside. If he is convinced that France has simply adjourned the renewal of the struggle until she feels her forces equal to it, he certainly will not wait for the recovery of her strength. He will strike his adversary as she is rising from the ground. This we presume, was the meaning of Count Moltke's celebrated speech, and is the drift of Prince Bismarck's statecraft. The real path of safety lies in the pursuit by France of a policy of peace and not simply of adjourned war."

### OUR OWN.

If I had known in the morning  
How wearily all the day  
The words unkind  
Would trouble my mind  
I said when you went away,  
I had been more careful, darling,  
Nor given you needless pain;  
But we vex "our own"  
With look and tone  
We may never take back again.

For though in the quiet evening  
You may give me the kiss of peace,  
Yet it might be  
That never for me  
The pain of the heart should cease.  
How many go forth in the morning,  
That never come home at night!  
And hearts have broken  
For harsh words spoken  
That sorrow can ne'er set right.

We have careful thoughts for the stranger,  
And smiles for the sometime guest;  
But oft for "our own"  
The bitter tone,  
Though we love "our own" the best.  
Ah, lips with the curve impatient!  
Ah, brow with that look of scorn;  
'Twere a cruel fate,  
Were the night too late  
To undo the work of morn. —*Sel.*

To do good to men is the great work of life; to make them true Christians is the greatest good we can do to them. Every investigation brings us round to this point. Begin here, and you are like one who strikes water from a rock on the summit of the mountains; it flows down over all the intervening tracts to the very base. If we could make each man love his neighbor, we should make a happy world. The true method is to begin with ourselves, and so to extend the circle to all around us. It should be perpetually in our minds.

## Appointments.

And as ye go, preach, saying, The kingdom of Heaven is at hand

\* Services in Chicago, every Sabbath (seventh day), at 260 West Erie St. All Sabbath-keepers spending a Sabbath in Chicago are invited to attend.

JULY 11 and 12, 1874, I will meet with the church at Chisago Lake. Intend to have a general gathering of our Swedish friends. Hope that all the brethren that can leave their homes will meet with us. CHARLES LEE.

MONTHLY meeting at Cornville, Me., July 11, 12, 1874, commencing Friday evening, at 6½ p. m. Let all make an effort to attend this meeting and the Lord will bless. Some minister may be expected to attend. J. B. GOODRICH.

QUARTERLY meeting for Convis and Partello, at Partello, Mich., July 4 and 5. We would like to have some minister come, if possible. THOMAS LANE.

THE next monthly meeting for the Jackson church will be held at Jackson, near the west end of Gonson Street, the first Sabbath in July. E. P. GILES.

QUARTERLY meeting of the T. & M. Society, Dist. No. 7, Iowa, July 11, 12, at Peru, Iowa. A. J. STIFFLER, Director.

PROVIDENCE permitting I will be with the church at Union Town, Kan., July 11 and 12; at Mound City, July 18 and 19. These meetings are for the purpose of completing the organization of the T. and M. Society. Hope all the scattered brethren in Linn and Bourbon Counties will attend one of these meetings. Can Bro. Rogers, be with us? Brethren, come prepared to work for the Lord. Do not leave your pocket-books at home. Read 2 Cor. 9: 6, 7. Come, praying that the Lord will meet with us. J. N. AYERS, Director.

A GENERAL gathering of the friends of the cause is expected at the tent in Dryden, Lapeer Co., Mich., July 4 and 5. Will the churches contiguous make some sacrifice to attend and come prepared to care for themselves as far as possible. Provision will be made for teams, &c. D. H. LAMSON, J. O. CORLINS.

## Business Department.

Not slotful in Business. Rom. 12: 11.

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. B F Winkler 46-4, J W Marsh 46-1, Elijah Sedgwick 46-1, John Logan 46-1, John Bean 46-1, John Judson 46-1, Peter Salverda 46-1, Jennie Flott 46-10, Mrs L Skinner 45-24, J S Wicks 46-7, N Wardner 46-1, Matthew Hackett 46-1, A T Gifford 46-3, A W Lowe 46-6, Sarah Guisinger 46-1, S Brownsberger 46-1, Wm Coats 46-1, O D Washburn 46-1, S M Tryon 46-1, Caroline Starr 46-1, L M Jones 46-1, R M Kilgore 46-14, N Atkins 46-1, Mrs J Lovejoy 46-1, Dr D B Nugent 46-1, Sarah Staker 46-4, F Curtis 46-1, Nancy Cameron 46-1, Ellen M Morse 46-1, Elizabeth Whaley 45-20, John Andrews 46-1, A G Smith 47-1, Eliza Griffith 46-1, George Cross 46-1, Sarah Bowers 45-20, J S Iles 46-1, Mrs W Moore 46-1, B S Brooks 46-7, D Richmond 46-1, M P Stiles 46-1, A Pennell 46-1, Horace Hayden 46-1, C E Fairman 46-1, Mrs P W Cottrell 46-9, A M Cook 46-1, Wm Martin 46-2, H Bromley 46-1.

\$1.00 EACH. N G B Zollinger 45-12, Mrs John Martin 45-1, Mrs Esther Legg 45-1, A M Lindsley 46-1, E H Holmes 45-1, John B Clark 46-6, Lydia Brady 46-1, H G Buck 45-1, Eliza E Root 46-9, Charles Carlstedt 45-7, Langdon Miller 45-1, Wm Morton 44-24, I O Thompson 45-1, A G Wilbur 45-1, N M Gray 45-7, Wm Miles 44-22, Dattie Freedy 45-1, Wm Caviness 45-1, B S Burdick 45-1, C W Middleton 45-1, Brown Laughlin 45-1, John Terwilliger 45-1, David Ford 45-14, A E Stutzman 45-1, Jonathan Iden 44-26, R L Rhodes 45-1, T Ramsey 44-22, P S Miller 45-1, A Ross 45-1, J H Collins 45-1, B F Merritt 45-1, Nathan N Anway 45-1, Wm H Thomson 45-6, Leander Kellogg 45-1, Darnarius Kellogg 44-1, Wesley Hoff 45-1, H F Spear 45-1, Eveline Barber 46-9, A Shepard 45-1, E Flory 45-1, Amos Prescott 45-3, James W Clark 45-1, Eliza Koseau 45-1, H J Brimmer 45-1, Mary P Shaw 45-1, E L Sands 45-1, J L Brown 45-1, J H Chesbro 45-1, John H Bates 45-1, C A Bates 45-1, H N Bates 45-1, J D Hughes 44-20, E Turner 46-1, P L Cross 45-1, Samuel A Davis 45-1, Hattie E Smith 45-2, L W Edmonds 44-21.

MISCELLANEOUS. Wm Chappel 50c 45-1, Isaac Clifton 50c 45-1, Marilla Perry 50c 45-1, Tenna Chapman 50c 45-1, M H Brown 2.25 45-9, A Pierson 50c 45-1, Wm Darling 50c 45-1, Harriet E Stovell 50c 44-14, Geo Jeys 50c 45-1, Mrs Bedgood 3.05 45-1, Mrs Chas Green 50c 45-1, James Vile 4.00 45-1, Orson Wilcox 50c 45-6, Phebe Cash 1.50 45-20, M L Watson 50c 45-1, Louisa S Good 50c 44-8, Mrs Geo Gates 50c 45-1, A Caldwell 50c, F Weller 50c 45-1, T H Moore 50c 45-1, Wm Andrews 50c 45-1, P D Lawrence 50c 45-9, Ann E Hanson 50c 45-1.

### Books Sent by Mail.

Evan D Jones 30c, N C Messenger \$1.00, Mary Eby 1.25, D D Stewart 50c, David Peffley 25c, Sarah Veuzey 40c, J H Keck 25c, M H Gaylord 40c, M A Olwin 50c, Martin Shepherd 1.00, S Zollinger 3.25, Mrs E Bomethy 50c, O F Olmstead 1.50, Frank Holman 1.00, Thos H Moore 25c, R M Dickson 35c, C F Churchill 25c, M E Goodwin 1.00, G W Rathbun 50c, Rev E Butt 25c, James O Carlson 85c, E G Trask 25c, R Stephens 25c, Mrs E Kimpton 50c, Levi Spradling 1.00, C M Rhyder 20c, A Holland 25c, W J Cross 25c, Flavel Simonson 1.00, John T Hover 25c, Mrs Susie A Loomis 1.00, L M Bartlett 50c, Edwin Goodall 1.00, Turney Jones 30c, Benj Armitage 35c, Donald Warren 1.00, Mrs A M Smith 1.00, W R Jackson 1.00, Amos Sanford 1.25, Mrs M Brace 25c, N Outwater 1.50, Joseph H Ransom 40c, Wm Miller 35c, John Trotman 1.00, Clarence Hamilton 25c, S E Daigneau 35c, M A Hathaway 80c, J H Waggoner 2.00, B F Winkler 1.00, Ellen M Morse 25c, P W Baker 35c.

### Cash Received on Account.

R M Kilgore \$18.39, Geo I Butler per R M Kilgore 15.50, J S Wicks 5.25, D T Bourdeau 25.00, Jefferson Bartlett 75c, S N Haskell 817.35, Ill. T. & M. Society 131.00, N Y T. & M. Society 589.00, G S Honeywell 5.44, A Holland 1.70.

### Michigan T. & M. Society.

J S Wicks \$80.00, E H Root 25.00, Dist. No. 6, 5.50, Dist No. 2, 5.15, L H Bramhall 10.00, D R Palmer & wife 50.00, Betsey Landon 20.00, E D Scott 2.00, Hannah Sawyer 50.00, Dist. No. 7, 11.25.

### Danish Monthly.

August Rasmussen \$10.00, Anna Rasmussen 1.50c, Mrs Rasmussen 50c, P C Truman 4.50.

### Michigan Conference Fund.

Church at Newton \$80.00.

### General Conference Fund.

Iowa Conf. \$300.00, Illinois 150.00.

### Foreign Mission.

P C Truman \$4.50.

### Donation to Health Institute

H G Washburn \$10.00.

### Donations to S. D. A. P. Association

J W Marsh \$5.00.

### Books Sent by Express.

O F Guilford, Castalia, O., \$16.25, Eld S N Haskell, Medford, Minn., 25.32, Robert Sawyer, Pottsville, Mich. 6.60, Susan H Vedder, Lancaster, Grant Co., Wis., 3.60, A B Edwards, Vicksburg, Mich. 7.20.

### Books Sent by Freight.

J H Cook, Ft. Scott, Kan., care of M Patterson & Co. \$40.00, P Z Kinne, Manlius Station, N Y 366.70, M P Martin, Columbia, Cal. 60.00.

### S. D. A. Educational Society.

\$100.00 EACH. J S Wicks & wife, August Rasmussen.

\$27.00. Alfred Hobbs.

\$50.00 EACH. Friend in Ohio, Jane Hobbs, J Lewis & wife, Betsey Landon.

\$25.00 EACH. James McKernon, M W McKernon, John H Bates, Lillie Welch.

\$20.00 EACH. W E Stillman, Alice Hobbs, L Winston.

\$10.00 EACH. Mrs Wm Morton, H H Bramhall, L A Bramhall.

\$5.00 EACH. M C Dukes, Alice C Merril.