

# The Advent Review

AND SABBATH HERALD.

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**Volume 46.**

# 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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#### HYMN OF THE LAST DAYS.

Help, mighty God!  
The strong man bows himself,  
The good and wise are few,  
The standard-bearers faint,  
The enemy prevails.  
Help, God of might,  
In this thy church's night!

Help, mighty God!  
Evil is now our good,  
And error is our truth,  
Darkness is now our light,  
Iniquity o'erflows.  
Help, God of might,  
Defend, defend the right!

Help, mighty God!  
Men turn their ear away  
From the great voice divine;  
And each one seeks his own  
Dark oracles of lies.  
Help, God of might,  
The idols, Lord, affright!

Help, mighty God!  
Men slight the grace divine,  
They mock the glorious love;  
And the great gift of God  
Is a thing of nought.  
Help, God of might,  
The foes arise and smite!

Help, mighty God!  
The blind now lead the blind,  
Man has become as God;  
The tree of knowledge now  
Bears its last ripe fruit.  
Help, God of might,  
For us come forth and fight!

Help, mighty God!  
The perfect word of Heaven  
Is as a Sibyl's scroll;  
And the great mount of God  
Is as Dodona's shrine.  
Help, God of might,  
And in the dark give light!

Help, mighty God!  
The world is waxing gray,  
And charity grows chill,  
And faith is at its ebb,  
And hope is withering!  
Help, God of might,  
Appear in glory bright!

—H. Bonar.

### The Sermon.

I charge thee therefore, before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; PREACH THE WORD. 2 Tim. 4:1, 2.

#### FASTING.

BY ELDER D. T. BOURDEAU.

Text: "And the disciples of John and of the Pharisees used to fast; and they come and say unto him, Why do the disciples of John and of the Pharisees fast, but thy disciples fast not? And Jesus said unto them, Can the children of the bridechamber fast, while the bridegroom is with them? as long as they have the bridegroom with them, they cannot fast. But the days will come, when the bridegroom shall be taken away from them, and then shall they fast in those days." Mark 2:18-20.

OWING to the abuses of this subject, an impression prevails with many that fasting is a duty of minor importance, if indeed it should be practiced at all. Not a few, looking at fasting only through the practice of the Roman Catholic Church, and through the spirit of bigotry and self-righteousness that characterized the Pharisees of old, regard it as one of those duties which were peculiar to Old-Testament times, and which passed away with the ushering in of the new dispensation. But in our text the Saviour takes a different view of the subject. He teaches that when he should be taken away his children would fast. While he was with them they could rejoice; but when he should

be taken away, then they would have occasion to fast.

Immediately after his baptism, and just before entering upon the more public duties of his mission, Jesus engaged in a long fast; and at the close of this fast, he, in his notable sermon on the mount, spoke thus on the subject of fasting: "Moreover when ye fast, be not as the hypocrites, of a sad countenance; for they disfigure their faces, that they may appear unto men to fast. Verily I say unto you, They have their reward. But thou, when thou fastest, anoint thine head, and wash thy face; that thou appear not unto men to fast, but unto thy Father which is in secret; and thy Father, which seeth in secret, shall reward thee openly." Matt. 6:16-18.

If fasting was to cease with the old dispensation, would Christ have been thus particular in giving instructions on the course to be pursued in fasting? Would we not, in that case, expect him to speak on this wise: The hypocrites do thus and so when they fast; but do not as they do, I say unto you, Fast not at all? Our Saviour here exposes the selfish object that some had in fasting; namely, to be seen of men. Those who fasted with this object in view received their reward in the praise of those of their class, and that was all the reward that such would ever have. But those who, so far as the applause of men is concerned, fasted as though they were alone and secluded from all, and who fasted with the sense that God saw and knew them; although they might not receive the praise of men, would, nevertheless, be rewarded by God openly. Here is, indeed, great encouragement for those who fast according to the will of God.

As we might expect from the teachings of Christ, the apostolic church attached great importance to fasting, which was practiced in times of perplexity, when special wisdom was needed in regard to decisions having an important bearing on the prosperity of the cause. Acts 13:1-3. It was resorted to when men were merging out of darkness and searching for light; Acts 9:9; 10:30; when men were ordained elders, and set apart to an important work. Acts 13:3; 14:23. Paul speaks of it as a necessary practice among Christians who had received the gospel under his labors. "That ye may give yourselves to fasting and prayer," is his language to the church at Corinth; 1 Cor. 7:5; to whom he also speaks of his own example by way of commendation, for the sake of the gospel, thus: "In hunger and thirst, in fastings often;" "in all things approving ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses, in stripes, in imprisonments, in tumults, in labors, in watchings, in fastings." 2 Cor. 11:27; 6:4, 5.

There is no evidence from the New Testament that stated fasts, occurring on certain days of certain months, or during certain periods of the year, were instituted for this dispensation. The time or times of fasting seem to have been left optional, or, rather, the wants, circumstances, and emergencies of the church and of individuals in the light of such Scripture examples as are not connected with types, indicate when fasting is necessary.

We should avoid the error of regarding fasting as a work of supererogation whereby we may merit pardon and the favor of God. We should regard fasting as a means of grace, as one of the helps that God grants us to obtain his unmerited favor. None of our actions, however commendable they may be, can be better than what the law of God requires of us, so that nothing that we can perform can offset against and cancel our past sins, and merit for us the favor of God. Yet the plan of God is such that his mercy is bestowed on conditions. How inconsistent, then, is that view of the subject which makes fasting a means of display and self-justification!

The fast that is acceptable to God is that which is from the heart, whose praise is not of men but of God. It grows out of a deep sense of our unworthiness, and dependence

on God, and of our great need of God's help. It is accompanied with deep and heartfelt humility in view of past sins, with confession of sins, and contrition or sorrow for them, and with an earnest deprecation of God's displeasure, and humble supplication that he would avert his judgments. It embraces a turning away from sin and intercession with God for such spiritual and temporal blessings upon ourselves and others as are needful. It evinces that the soul longs more for victory over sin, for spiritual food, and for the favor and blessing of God, than it does for natural food and the gratification of the appetites and passions.

Such a fast as this is a mighty means of grace, and is sure to bring victory and relief when other means have failed. The Scriptures abound with striking illustrations of this truth, and since the Bible was written many have been enabled to testify to this truth from blessed experience.

Moses, as a type of Christ, fasted forty days, during which he communed with God, having a high sense of God's holy law, which he was to receive from Jehovah for the people; and merging out of this long fast his face shone with the glory of God. Elijah, as a type of John the Baptist and of those who will prepare for the second coming of Christ, and to meet the "dreadful day of the Lord," Mal. 4, etc., was abstemious in his diet, and following a long abstinence, employed in close converse with God and in self-abasement, he receives more than usual grace and power to finish up his work, and then is translated to Heaven without tasting death. At the close of Christ's protracted fast the angels of God ministered unto him, and he entered upon the work of preaching "in the power of the Spirit."

In the days of the judges, the children of Benjamin rebelled against and threatened to vanquish the ten tribes, who humbled themselves and took to prayer and fasting, and obtained a great deliverance. Judges 20. In the days of Jehoshaphat, the children of Moab and the children of Ammon and others came against Judah in battle, and it seemed as though, unless God made bare his arm in behalf of his people, they would be swallowed up. And Jehoshaphat feared, and set himself to seek the Lord, and proclaimed a fast throughout all Judah, which was responded to. A very encouraging testimony came from God through a prophet, giving instructions as to what course Judah should pursue. The testimony was heeded, and victory came to God's people. 2 Chron. 20.

A fearful threatening of impending judgment comes to wicked Ahab, who rends his clothes, puts sackcloth upon his flesh, and fasts; and God thus speaks of him to Elijah: "Seest thou how Ahab humbleth himself before me? because he humbleth himself before me, I will not bring the evil in his days." 1 Kings 21. In the time of Esther, Haman the Agagite, the Jews' enemy, succeeded in inducing Ahasuerus, king of Persia, to pass a decree that all the Jews should be killed. At the command of Esther, the Jews fasted for her, and neither ate nor drank three days, night or day, and a mighty deliverance came to the Jews, who were saved from the wicked plot of Haman.

The Ninevites, although outside of God's chosen people, present a most remarkable case of the benefit of genuine fasting. God threatened them through Jonah with immediate destruction, because of their great wickedness; whereupon they "believed God, and proclaimed a fast, and put on sackcloth, from the greatest of them even to the least of them. For word came unto the king of Nineveh, and he arose from his throne, and he laid his robe from him, and covered him with sackcloth, and sat in ashes. And he caused it to be proclaimed and published through Nineveh by the decree of the king and his nobles, saying, Let neither man nor beast, herd nor flock, taste any thing; let them not feed, nor drink water; but let man and beast be covered with sackcloth, and cry mightily unto God; yea, let them turn every one from his evil way, and from the violence that is in their hands." Jonah 3:5-8.

In view of this wonderful change in this people, God changed his purposes concerning them and gave them a new probation, saving them from the threatened calamity. How different is this fast in its nature, proclamation, and results, from most of our national fasts, which might more properly be called occasions of pleasure, feasting, and sin, than occasions of mourning, fasting, and reform.

When Ezra was about to start from Babylon with a small company to go and rebuild Jerusalem, he was ashamed to require of the king a band of soldiers and horsemen to help them against the enemy on the way; but he and his people found in prayer and fasting a greater safeguard than they would have found in an army well equipped and well drilled. Ezra 8. See also Neh. 9. It was by fasting, prayer, humiliation, and confession, that Daniel obtained valuable knowledge in which we now rejoice. Dan. 9, etc. Cornelius fasted and prayed, and God sent him Peter with the instruction he so much needed, and for which he was doubtless thirsting. Acts 10:30, etc. Saul at his conversion is arrested by the mighty power of God, and is three days without eating or drinking. He prays, evidently hungering for the words of life, and longing for light and freedom, and Ananias is instructed in vision to go and meet his pressing wants.

So far as abstinence from food is concerned, it may be said that, owing to different circumstances and different conditions of health, there are different grades of fasting. In cases of robust persons, it may on certain occasions be proper to abstain wholly from food for a certain period; while in other cases to eat more sparingly, to abstain from "pleasant" food, and to partake of a smaller variety of food, is all that may be expected. The good God who has made us to live and enjoy health does not require us to pursue a course that would be destructive of health, and that would so enfeeble us as to prevent our engaging properly in important duties embraced in fasting. Strong David could fast to profit and acceptance until his knees were weak, while a similar course in others would be objectionable.

Proper fasting is a healthful practice, and has often been known not only to cure disease, but also to prevent threatening maladies and prolong life. Our readers are perhaps acquainted with the history of Pomponius Atticus, who, despairing of life, and having made up his mind to die of hunger, found himself healed after a few days of entire abstinence. The same thing is also related of the Stoic Cleanthus, who died at the age of one hundred. From this standpoint fasting was practiced by the bitterest enemies of Christianity. Julian, the apostate, was so exact in this observation that it is said he outdid the priests themselves.

Although we are far from indorsing, from a religious view of the subject, fasting as practiced by the Catholic Church, we are forced to admit that it has been a benefit to many healthwise, especially during the period of lent, following the clogging up of the system with impurities through the excessive use of flesh-meats, etc., in the winter; from which impurities the system should be relieved as the spring opens, to obviate fevers and other serious maladies.

Fasting is very useful in attending to self-examination and close and deep study of any kind. Newton ate only bread during those days in which he engaged in those great labors which have immortalized his name. For forty years Buffon took no other food at his breakfast. Seneca, the philosopher, lived principally on fruits and vegetables, remarking that abstinence from flesh-meats rendered his mind more clear and penetrating.

Although we do not approve the course of the church of Rome in the fourth century, in turning the Sabbath of the Lord into a fast, to make it despicable in the eyes of the people, we think it would be very proper for the laboring classes, who, to sustain nature, are compelled to use a larger amount of food than others, to eat less on the Sabbath than on the laboring days. Nature requires less that day, and to then partake largely of food,

and of different kinds of food, without taking the usual amount of physical exercise, belabours the mind and unqualifies it to properly engage in devotional exercises, and to render unto God the service that he justly demands.

Fasting lies at the very foundation of self-denial, and is highly necessary to keep the body and the selfish propensities in subjection, and to cultivate benevolence and reverence, equal love to our fellow-men, and supreme love to God. Isa. 58. God cannot accept our fast unless it embraces these essential traits. But these excellent qualities cannot be developed where the appetites and selfish organs are unduly cultivated.

It is a law in religion, as well as in the human organism, that when one class of organs is exercised to excess the other organs must become enfeebled and be inefficient in performing their functions. If the vitality of the system is drawn to the appetites and the selfish organs by their undue exercise, the result will be selfishness, a lack of reverence for superiors, worldly-mindedness, sensuality, a want of aptitude to discern and appreciate divine things, and to manifest an interest in those parts of religion that require sacrifices and self-denial. Can we, therefore, lay too much stress on curbing the appetites, especially as they have been strengthened and perverted in each successive generation.

"The Jews," says Mr. Buck in his Theological Dictionary, "had every year a stated and solemn fast on the tenth day of the month Tisri [the seventh month], which generally answered to the close of our September. This solemnity was a day of strict rest and fasting to the Israelites. Many of them spent the day before in prayer, and such like penitential exercises. On the day itself, at least in later times, they made a tenfold confession of their sins, and were careful to end all their mutual broils." See Lev. 16; Num. 29:7, 12; Lev. 23:23, 32."

This was a most solemn day with Israel. It was the day of atonement, the day of judgment and of the cleansing of the earthly sanctuary, the day in which the high priest finished up the yearly round of service in the sanctuary. And as we believe that we have reached the antitypical day of atonement at the close of all prophetic periods, Dan. 8:14, and that Christ is now finishing up his work as our great High Priest in the heavenly sanctuary, how proper it is for us to engage in the work typified by the fasting and reforming of the Jews on their great day of atonement. Hence it is that when the day of the Lord cometh, and is nigh at hand, we are commanded to "sanctify a fast, call a solemn assembly, gather the people, sanctify the congregation, assemble the elders, gather the children, and those that suck the breasts; let the bridegroom go forth of his chamber, and the bride out of her closet. Let the priests, the ministers of the Lord, weep between the porch and the altar, and let them say, Spare thy people, O Lord, and give not thy heritage to reproach, that the heathen should rule over them; wherefore should they say among the people, Where is their God?" Joel. 2.

May the emergencies of the times lead us to engage in this fast.

#### The Law of Liberality.

THERE was, in one of the Northern States, a deacon of remarkable liberality. To every benevolent and Christian enterprise he contributed with princely munificence. His brethren became apprehensive that he would reduce himself to poverty. After due consultation, the pastor was appointed to inform the deacon that his brethren thought him too liberal, and wished him to curtail his gifts. The pastor entered on the performance of the duty with all possible delicacy. "My brother," said the watchful shepherd, "I am requested by your brethren to say that they fear you are too liberal, and are in danger of bringing yourself and family to poverty. They wish you to be more sparing in your gifts."

"But," replied the deacon, "I have not yet reduced myself to poverty; my family are comfortably supported, my children are receiving an education, and my property is constantly increasing in value. I cannot give less—I have been thinking lately that I ought to give more." The pastor found the deacon incorrigibly bent on doing good, and returned home deeply impressed with the words of the generous man, and earnestly meditating on his strong faith and disinterested liberality.

Early next morning, the deacon saw his pastor approaching with hurried steps. "My brother," said the minister, "I was wrong, and you were right. The Lord convinced me last night in a dream that you will lose nothing by your liberality. I thought I saw you standing on the ocean shore, with a large basket of crackers on your arm. You took out

handful after handful of crackers and threw them into the water. The receding wave quickly bore them out of sight, and I thought your crackers would soon be all wasted. But I looked a little while, and I saw the rising wave bring them back to your feet swelled into large loaves."

"Why," said the pious deacon, "this is just what I have been taught by my Bible: 'Cast thy bread upon the waters; for thou shalt find it after many days.'"—Sel.

#### The Prayer-Meeting.

##### I LOVE THE PRAYER-MEETING.

1. BECAUSE, after the toils and perplexities of the day, my mind finds a sweet relief from the burdens that have oppressed it. The privilege of praying for others relieves my own heart. My repinings are lost in anxieties for them. "When I went into the sanctuary, then understood I their end."

2. There I often obtain new views of truth. A spark is struck from the word of God that kindles a flame in my heart. A vein hitherto hidden is opened. My soul bows down to drink the reviving element, and is refreshed.

3. It brings me near to God. It is the place of special promise: "Where two or three are gathered together in my name, there am I in the midst of them." If many are absent, God is always there. I am never disappointed in this. He never stays away. If but "two or three" meet, he condescends to make "one." And what a "one" he is! We see him not, but we feel his presence; we hear him not, but something seems to say, "Lo, I am in the midst of you."

4. It brings me nearer Heaven. Like Jacob, we are often constrained to say, "This is the gate of Heaven." Here I come to look upon my Saviour, and the glories of my future eternal home.

##### IT IS THE CHURCH THERMOMETER.

Well what is that? Ask any veteran pastor who has weathered the storms and rejoiced in the sunshines of a long ministerial life, and he will tell you that it is the social *prayer-meeting*. The true thermometer of a church, to indicate its spiritual temperature, is the weekly gathering around the mercy-seat. A cold prayer-meeting makes a cold church. It is at once the cause and effect of spiritual declension.

And as a church has no surer symptom of decay than a decaying prayer-meeting, so nothing feels the approach of a revival so palpably as the place of prayer. A revival begins there commonly. The deserted seats are filled. Those who "could not leave their business," now find but little difficulty in closing the doors of their shops or their counting rooms. The absent *Thomases* are once more with the deserted flock of disciples, and wonder to find their Saviour there too, saying, Peace be unto you! Those who seldom prayed are now ready to pour out their souls in supplication. A latent power is developed in the church, which astounds both pastor and people.

The prayer-meeting, too, becomes a place for communion with each other, as well as for communion with God. Old differences are forgotten; old wounds are healed; church members will grasp each other's hands, and inquire about their neighbors' spiritual health.

The experienced mariner constantly "consults the glass." Brethren, if we are wise, we, too, will keep a lookout upon the thermometer of the church. A prayer-meeting below freezing point is a fatal indication.

##### GO TO THE PRAYER-MEETING.

1. It will be a relief to your conscience. It will be redeeming the solemn pledge which you made before angels and men, when you gave yourself to Christ and to his church. You cannot have a peaceful conscience while thus disregarding the vows of God which are upon you.

2. It will bring great good to your own soul. You will be refreshed and gladdened in spirit; you will have new and more satisfying evidence of your being a child of God, and will be prompted to new activity in his service.

3. If you are prompt and regular at the prayer-meeting, it will greatly encourage your pastor. His labors are arduous, and his discouragements are many—his night watchings often. Allow not his heart to sink at the thought that you have forsaken the place of weekly prayer. Encourage him by your constant presence, and you will be repaid a hundred fold in the increased happiness and usefulness of your pastor.

4. Go to the prayer-meeting. It will strengthen your brethren. It will animate their hearts, and make them feel strong in the day of trial. The few who have borne the heat and burden of the day sometimes feel sad because no more "come up to the help of the Lord against the mighty." Yet they are re-

solved never to abandon the cause, for they have enlisted for *life*. Go stand by their side, and share the burdens and toils, and you will also share their abundant rewards.

5. Your weekly presence at the prayer-meeting will have a powerful influence upon the unconverted. When they see your perseverance in Christian duty, united with a consistent life, they will take knowledge of you that you have been with Jesus; they will be constrained to go themselves to a place that is so constantly attractive to you, and may, through your instrumentality, be brought to a saving knowledge of Christ. Be punctual, then, at the prayer-meeting, for the sake of those around you, who are "without hope and without God in the world."

6. Above all, go to the prayer-meeting because it will glorify God. This is the great object for which Christians should live. "Whether ye eat or drink, or whatsoever ye do, do all to the glory of God." In the spiritual prayer-meeting, God is greatly honored by the growth of Christians in grace and in knowledge, and by the marvelous displays of the Spirit's power in the conviction and conversion of men. Go, through the storm, the cold, and the heat; go, though but two or three are inclined to meet you there; go, though worldly cares press hard; go, meet the people of God for prayer, and you will meet your Saviour also, and be richly blessed.

Reader, do you go to the prayer-meeting? WILL you go henceforth?—Sel.

##### "With Both Hands Earnestly."

This is the way the wicked work. The burglar, the miser, and the ruiner of men's souls, do their bad work in this way. All success requires just such work. The men who have done anything well were not lazy. The great masters of art or science became such by dint of persevering, enthusiastic toil. They would say that "genius" means the talent of working with "both hands earnestly."

If we only could see in the church of Christ more such workers as we see engaged in the business of the world, how rapidly the world would be changed for the better! But alas! we find many who work with neither hand for Christ. They have not lost their hands by accident; even if they had, they might be told of the paralytic who could not move either leg or arm, and nevertheless taught himself to paint pictures, which were gems of art, as well as of patient effort, by holding his pencil between his teeth; but they do not feel like doing anything for Christ. "Hands have they, but they handle not." They lean upon the fence of the Lord's vineyard, looking at the work to be done, lamenting the lack of laborers, but not lifting a finger to help. They cannot be familiar with the epistle of St. James. They have considerable to say about salvation by grace. "Not by works of righteousness which we have done," will have to be their plea at last. They seem to regard the church as a hospital or boarding-house, where they can sleep, be fed, and keep warm with a "comfortable hope."

There are also many one-handed Christians. These appear to be only one-half converted. They are not wholly idle, or without interest in the cause of Christ; but they have no eagerness to succeed in Christian work. They do just enough to appear respectable Christians. They can exhort sinners "with both hands earnestly" across the prayer-meeting room to come to Jesus; but their zeal is all used up at the close of the meeting. They have times of starting up to do something for the Lord, but they do not keep at their work. They have no passion for winning souls to Christ. They do not hunger and thirst after righteousness. They cannot say, "Rivers of water run down mine eyes, because they keep not thy law." Therefore they do not work "with both hands earnestly."

If any one would accomplish even a little for his Saviour he should try to do a great deal. If he be content with doing only a little, he will fail of doing even that. Let him imitate the enthusiasts in art, and do with all his might whatever he has on hand to do, and he will be blessed with the joy of success.

If one has very much love for his Saviour, he will do his best. A Christian is one who wishes to do all he can. He will train himself for more effective work. He will live for this. Reader, do you ask, How can I have this spirit? Then think a great deal of Christ; talk with him often about this, and about his death on the cross for you; and begin, without waiting, to do something for him "with both hands earnestly." Then you shall hear him say to you, "Well done."—*Christian Banner*.

##### BOTH SIDES.

A MAN in his carriage was riding along,  
A gaily dressed wife by his side;  
In satin and laces she looked like a queen,  
And he like a king in his pride.

A wood-sawyer stood on the street as they passed;  
The carriage and couple he eyed;  
And said, as he worked with his saw on a log,  
"I wish I was rich and could ride."

The man in the carriage remarked to his wife,  
"One thing I would give if I could—  
I'd give my wealth for the strength and the health  
Of the man there sawing the wood."

A pretty young maid, with a bundle of work,  
Whose face, as the morning, was fair,  
Went tripping along with a smile of delight,  
While humming a love-breathing air.

She looked on the carriage; the lady she saw  
Arrayed in apparel so fine,  
And said in a whisper, "I wish from my heart  
Those satins and laces were mine."

The lady looked out on the maid with her work  
So fair in her calico dress,  
And said, "I'd relinquish position and wealth,  
Her beauty and youth to possess."

Thus it is in the world, whatever our lot,  
Our minds and our time we employ  
In longing and sighing for what we have not,  
Ungrateful for what we enjoy.

—Sel.

##### Necessity of Correct Views on Minor Points.

It often happens, in the religious world, that individuals become so wrapt up in contemplating the importance of some particular religious tenet as to be really blind to the fact that there is any other point of any value whatever. Such are generally spoken of as riding a hobby. While it is perhaps true that there are degrees of importance to be attached to religious doctrines, none ought to be regarded as non-essential; for "all Scripture given by inspiration . . . is profitable, for doctrine, for reproof, for correction, for instruction in righteousness," &c. There are no non-essentials taught in the Bible, yet there is, of course, a proper time and place for the presentation of every point of Bible truth.

The wants of the people are different at different times. It often happens that the masses of the people fall into error, both theoretical and practical, which is ruinous in its effect; as, for instance, Roman Catholicism, with its legion of errors; also spiritualism, rationalism, Universalism, and many other isms, which are taking thousands in their delusive snares, and deceiving the world by their siren songs of peace and safety. These need to be exposed, and to do it, secondary questions, so-called, must be discussed.

The doctrine of the temporal millennium (the world's conversion) is also heralded from almost every pulpit in the land. This doctrine deceives its millions and causes thousands to fall into that spiritual sleep and lethargy which often knows no waking. This question, pro and con, may be stated as follows: Is the plan of salvation offered through Jesus Christ for the purpose of converting the world, and bringing them up to that standard of piety taught therein? or is it for the purpose of redeeming a class of people out of the world? The decision of this question, called by many a minor point, will have much to do in shaping the conduct of all, and especially of the ministers.

It is no wonder that religious leaders who have adopted the theory of the world's conversion have so lowered the standard of church discipline as to be able to embrace the masses.

If they believe in the world's conversion, and that we are just entering upon the dawn of this glorious era, how can they consistently do otherwise than to bring their religion down to the people? It needs no argument to convince the careful observer that this has been done. It certainly must be admitted that, if that high tone of practical godliness, taught by the founders of most of the religious sects and embraced in their creeds, were strictly enforced among the popular churches of the day, nearly every one of them would be swept out of existence.

On the other hand, those who look upon the Christian religion as the means by which a class are to be redeemed out from among the world will direct their labor to that end; and if this were the true position, it would be expected that there would be a great difference between the life of the Christian and that of the worldling. One who believes this, and fails to see this difference manifested by those who profess religion, cannot do otherwise than refuse to acknowledge them as Christians. If it becomes evident (as it certainly has) that the majority of those who profess religion and



are members of the churches are but little better than the world in their daily life, the churches must be regarded as churches of the world, let their profession be what it may.

That this last position is the correct one, is evident from the words of Christ. He says, "They are not of the world, even as I am not of the world." Again "I have chosen you out of the world, . . . ye are not of the world, . . . the world hateth you." Paul adds, "Come out from among them [the world], and be ye separate." Surely this is sufficient to settle the matter, though many other equally plain testimonies might be given. There is just as much difference between choosing the world and choosing a people out of the world, as there is between the conversion of the world and its destruction.

Those who accept this position will require no evidence, perhaps, except that obtained by a little observation, to convince them, if candid, that the views advocated by S. D. Adventists concerning the fallen condition of the popular churches of the day are correct; and this will open the way for the reception of many of the prominent doctrines advocated by this people. The reception or rejection of one of these so-called minor points will often lead to the reception or rejection of the whole. The truth is much like a chain; if we put our finger firmly in one link, we must either remove it or take the whole of the chain with us, though of course this comparison will not hold in every case.

It is true that what we call present truth has its suns, its moons, and its satellites; yet, like the members of the solar system, its doctrines are so closely related, and dependent upon one another for life, that if one is rejected or thrown out, the whole machinery is disturbed. While I pen these thoughts, my confidence in all the various doctrines connected with what we recognize as the third angel's message is increased. And, with hundreds of others, I would join my voice in publicly giving thanks to God for giving us a clear, harmonious system of Bible truth.

C. H. BLISS.

#### How to Overcome.

ALL have some peculiarity of mental organism which distinguishes them as much as their particular constitution of body, and both these—the particular turn or cast of mind and constitution of body—not only incline and dispose us to some kinds of sins more than to others, but render the practice of certain virtues much more easy than the practice of others. As men have their particular sins which do most easily beset them, so they have their particular temptations which do most easily overcome them. That may be a very great temptation to one which is none at all to another.

The sins to which men are commonly most inclined, and the temptations which they have the least power to resist, are rightly termed their constitutional sins—their peculiar frailties, and, in Scripture, "their own iniquities" and "the sins which do most easily beset."

In order to overcome, we must study self, must become acquainted with our own peculiar temptations, and must know when, and under what circumstances, we are in greatest danger of transgressing. We must consider under what circumstances we are most apt to lose the possession and government of ourselves, on what occasions most apt to be unguarded, petulant, vain, precipitant, and then shun those conditions, avoid those occasions. "Watch and pray, that ye enter not into temptation." "The spirit indeed is willing, but the flesh is weak."

Especially must we attend to those occasions which most usually betray us into favorite vices, and consider the spring from whence they arise and the circumstances which most favor them. Very few, upon a thorough search of themselves, will fail to find that some one sin has ordinarily a greater power over them than other sins. Others often observe this if we ourselves do not.

That temper or particular turn or cast of mind, which strongly disposes and inclines us to indulgence in besetments must be most carefully guarded against, and the opportunities which favor those inclinations must be resolutely avoided; for the only safe way to subdue a criminal inclination is to first avoid the known occasions which excite it, and then curb the first motions of it, and thus, having no opportunity of being indulged, it will in time lose its force and fail of its wonted victory. The surest way to conquer is sometimes to decline battle—to weary out the enemy by keeping him at bay. It is dangerous to provoke an unequal enemy to the fight, or to run into such a situation that we cannot expect to escape without a disadvantageous

encounter. We but mock God in praying, "Lead us not into temptation," if we take no care ourselves to avoid it. Watch as well as pray, *alike against temptation to sin and against sin itself.*

It is of the utmost importance, in order to overcome, that we learn by what means of access and by what avenues, we ourselves too often approach sin, and to set reason and conscience to guard those passes—those usual inlets to vice and Satan. Watchfulness, which is always necessary, is chiefly so when first assaults are made; for the enemy is most easily repulsed if we never suffer him to get within, but upon the very first approach draw up our forces and fight him without the gates. To do this, it is necessary that we observe by what methods and degrees temptations grow upon us. Usually the first thing is the evil thought. Instead of dismissing it and fleeing at once to the Lord in prayer, the thought is indulged, the imagination is permitted to dwell upon the gratification it might afford if only it were not sin, till the imagination no longer revolts, but revels in the thought. The mind thus familiarized with sin, we begin to seek excuse for its indulgence. We study how the penalty may be avoided, how we may justify, and, when opportunity affords, perpetrate.

Now, the first steps to sin are seldom thought worth our care, are sometimes scarce taken notice of, so that the enemy is frequently in possession of the citadel ere we imagined he was really in our vicinity. As the subtle enemy of mankind takes care to draw men gradually into sin, so he usually draws them by degrees into temptation. As he disguises the sin, so he conceals the temptation to it, well knowing that, were we once sensible of our danger, we would be apt to be on our guard against it.

If we would overcome, we must get acquainted, not only with our most usual temptations, so that we be not drawn into sin unawares, but with the previous steps and preparatory circumstances which make way for those temptations, that we be not drawn unawares into the occasions of sin; for those things which lead into temptation are to be considered as temptations as well as those which immediately lead us into sin. The prayer taught us by our Lord makes it as much our duty to be upon the watch against temptation as *under it.*

To effectually overcome, we must keep vigilant watch at the point of danger, the weak spots, the dangerous places. To be able to know where these are we must know ourselves. We must search our own hearts. We must no longer disguise or gloss over our own sins and short comings, giving our vices and failings some soothing name, but examine ourselves, and give our vices, sins, and besetments, their true titles. True, it is an irksome and very disagreeable business to turn self-accuser, to search after one's own faults, and to keep one's eyes fixed steadily upon that which it should give us deepest shame and pain to see. It is like tearing open an old wound, but it is far better to do this than to let it mortify. The wounds of the conscience, like those of the body, cannot well be cured till they are searched to the bottom; and they cannot be so searched without pain. It is better to see ourselves in all our hideous depravity, to realize the exceeding sinfulness of our sin now, than when probation shall have closed. It is far better to realize our true condition now, however sad it may be, than to cover it till the day of Judgment, when all must be revealed.

Do not shut your eyes against your darling sin or be averse to finding it out. Why should you study to conceal or excuse it? Why fondly cherish a viper in your bosom? "He that covereth his sins shall not prosper, but whoso confesseth and forsaketh them shall have mercy." Prov. 28:13. It is deadly, dangerous self-flattery to give soft, smooth names to sins, in order to cover or disguise their nature. Rather lay your hand upon your heart, and thrust it into your bosom, though it come out as Moses' did, leprous as snow.

Let us no longer talk of overcoming, but up and to work. Every day tells upon our eternal destiny, and not ours alone; we are surrounded by a great cloud of witnesses, whom we influence for or against the truth. We make great professions. Do our acts and words prove that we have been truly converted? that the truth has purified, ennobled, elevated us? Shall our light so shine that others, seeing our good works, shall glorify our Father in Heaven?

None but the pure in heart shall see God. If we do not now put away our sins, they will keep us away from the kingdom and destroy us. If we do not slay them, they will slay us. If we do not give them up now, we must give up eternal life then. God help us to be honest with ourselves, to put away our

sins and watch and pray, that by the mighty help of Jesus we may be overcomers, and, in the great soon-coming day of trial be found among those in whose "mouth shall be found no guile," but who shall be without fault before the throne of God, and be admitted to dwell forever in the midst of the paradise of God.

CHAS. B. REYNOLDS.

#### A PRAYER.

Oh! if Thou art, thou knowest that I am; Behold me, hear me, pity me, despise not The prayer, which—if thou art, thou hast inspired; Or wherefore seek I now a God unknown, And feel for thee, if haply I may find In whom I live and move and have my being? Reveal thyself to me; reveal thy power, Thy light, thy name—that I may fear, adore, Obey—and, oh, that I might love thee, too! For, if thou art—it must be—thou art good; And I would be the creature of thy goodness; O hear and answer—let me know thou hearest; Show that as surely as thou art, so surely My prayer and supplication are accepted.

—J. Montgomery.

#### Neglected Children.

I SPEND several hours every week with a company of children who may fairly be ranked under the title "neglected." They are not over clean. Their clothing is thin, and rather promiscuous. Half the time they are probably very cold, and the other half hungry. Their fathers and mothers are poor, are unfortunate, are sometimes drunken; and some of those little ones are familiar with sights and sounds which would frighten the delicate, high-bred, beautiful girls who find it a labor of love every week to teach them to sew.

But my experience with these little specimens of the tenement and the street has been that, considering their opportunities, they are very docile. They blossom out under loving influences as your hyacinth does when you take the bulb from the cellar and set it in the sunny south window. They repeat Bible verses and hymns, and sing—why, they sing as if they had never known a trouble or a care.

Several times the thought has come to me, "Are these the only neglected children?" Not a very original thought, perhaps, but one we mothers would do well to ponder oftener than we do. It is a dreary day for the maternal heart when it takes up that desolate refrain: "They made me the keeper of the vineyard, but mine own vineyard have I not kept."

A child, coming into the world by no volition of its own, surely has a right to claim the care and protection of its father and mother. They are not released from this claim by any exterior circumstance. Whether they live in Rag Fair or Fifth Avenue, they are equally bound to take the best care they can of their own offspring. To do Rag Fair justice, it is not half so anxious to shirk the responsibility in the matter as Fifth Avenue often is.

No matter how many subordinates your purse can employ, you are yourself, being parent, your child's first and best guardian. But society, business, and the church, make many demands upon your time. Even so. Meet them if you can; but if you must choose which to give your best to, and which to give your second-best, and which to let go by the board, let home and children have the freshness, the first of the day, and the closest brooding of the heart.

I have known a family of dear little children, clothed in purple and fine linen, and faring, like the man in the parable, sumptuously every day, who were almost as badly off as Lazarus in the same. They were wholly under the care and influence of illiterate, vulgar, and unprincipled servants, their mother being too much engaged with company, friends, and benevolent enterprises, to do more than give them a kiss once or twice a day, and, sometimes, when they vexed her, a scolding or a slap. The mother, a brilliant, educated, and most fascinating lady, is by and by ashamed of her children, who are bores, unpolished, unmannerly and ungrammatical. What wonder? They were neglected, and nothing else could have been expected. Seven times one are seven. You cannot make it nine, to save your life.

Some mothers neglect their children through the care they take of their outward appearance. Come what will, they must have so many little frocks, and so many little aprons, so many pies and cakes too, on the table, and so much luxury in the furnishing and adorning of their homes. Somebody and something must be put off and turned aside, and it is very likely to be the little Kitty or Johnny, who is, after all, the occasion of the parents' greatest pride and anxiety! It is a terrible thing, though, when you really sit down and think about it, that a child, living,

breathing, sentient, and which may be immortal, should ever be considered as merely a clothes-pole, or a center-piece for vain display.

The class who upon the whole get the least notice taken of them, and are oftenest snubbed and hurt, are the boys. The ordinary, commonplace ones I mean, who are especially brilliant in nothing, and who are at the awkward, obtrusive age when their feet and hands are big, and they seem to have a talent for forever being in the way. Their very faces have lost the sweetness of babyhood, and have not gained the meaning of manhood. Nobody has much patience with them, and the house is so much stiller when they are out of it that even mother does not ask where they are when they slink out of sight, perhaps, after supper, God help them! Many a boy might be saved from a period of wild and reckless dissipation if only there was somebody who could see the better part of him, and care enough for it to endure the rougher outside and help him along. There are plenty of neglected boys who wear good warm clothes and have shoes on their feet. Is there one that we know? If so, let us take compassion on him.—MARGARET E. SANGOTIN, in *Christian Union*.

#### Three Watch-Words.

"THREE watch-words for the struggling soul, These, onward, upward, Heaven."

The Christian should ever bear in mind that his is an onward, upward course. The pathway that leads up to the shining portals of the New Jerusalem is one of exceeding narrowness. Those who are walking in this narrow way have much to tempt and allure them from the path in which God is leading them. Satan is continually on the watch seeking to beguile the unwary. He points to the enchanted arbors so temptingly arrayed along the way, bidding the weary traveler rest in these vine-clad bowers, well knowing that their subtle fragrance will benumb his senses, and, throw him off his guard, and that then he will become an easy prey to his power.

If the Christian remembers these watch-words, and, never turning his eyes to the right hand or to the left, pursues a straight course, looking unto Jesus, who is the author and finisher of his faith, he will never fall. Satan may present all the arguments that his experience of six thousand years has made him master of, but they will fall powerless upon the believer's ear. He has had a foretaste of Heaven. In imagination he has passed through the pearly gates and beheld the matchless splendor of the city of God. The voice of Jesus has thrilled his soul like divine music, and the wondrous beauty of his face has enraptured his senses.

It is the privilege of every Christian to obtain a rich experience in the things of God. Salvation is full and free for those who seek it with an undivided heart. There are some professed followers of Christ who never seem to rise above the earth in spiritual attainments. They go hungering for the bread of life, sad and distressed. They do not look up to the cloud of light above their heads. They do not listen to catch the whisperings of the angels, so full of hope and consolation, and wearily they toil on in darkness. This need not be. If they would continually draw strength from the Living Vine, they would mount up on wings as eagles. Forgetting those things which are behind they would be continually reaching forward to the glorious prize ahead.

Child of God, you who have been weary and heavy-laden, burdened with a load of care, do you not think Jesus pities you? He marks every throb of the distressed heart. He bids you cast on him your burden. Your frail strength is all too weak to bear it. It is crushing you to earth, shutting away the light of Heaven from the soul. Will you not be entreated to cast your care upon Jesus? He pleads with you in tenderest accents to come and rest in his arms of love. You may struggle on in your own strength, but you will never conquer so. You must yield your will to God, and leave yourself in his hands to fashion you as it pleases him, and then you will triumph over every foe. There is power in divine grace to deliver you from the most fiery trial. It is unbelief that causes you to be enveloped in clouds of darkness. O thou of little faith, take hold of thy Saviour's arm. He will bear thy sinking form above the billows, and though the roar of the waves may sound in your ears, they will be powerless to harm you, and you can triumphantly sing,

"Jesus is mighty to save."

Who does not long for perfect victory? It can be obtained—it will be—by those who seek for it as for hidden treasure.

A. S. NASON.

Ipswich, Mass.

## The Review and Herald.

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

BATTLE CREEK, MICH., FIFTH-DAY, JULY 1, 1876.

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

### The Monroe, Wis., Camp-Meeting.

THERE were in all nineteen tents on the ground, two of them forty-foot tents, and one the large sixty-foot tent. The number of Sabbath-keepers present was between three and four hundred.

As the presence of the French at the Illinois Camp-meeting, and a service conducted in that language by Bro. Bourdeau, was an interesting feature of that occasion, so the presence of the Danes and Norwegians was an interesting feature of the Wisconsin meeting. Bro. Matteson conducted a service for this people every noon at the Oakland tent, in the Danish language.

On Friday afternoon, Bro. White spoke on the subject of the spread of the truth among other peoples, nations, and tongues, bringing out in strong colors the fact that we are a providential people. Sister White followed in an address more especially to the Norwegian and Danish brethren and sisters, which was interpreted into their language by Bro. Matteson, sentence by sentence, as it was spoken. This was a most interesting occasion, and those brethren were greatly encouraged by what they heard.

Sabbath, the 19th, was a day of great religious activity. Nine meetings were held during the day, all good and profitable. At the social meeting at 5 P. M., after a powerful appeal from sister White, over one hundred came forward for prayers, some of them manifesting very deep feeling. At this meeting we saw something of a fulfillment of Mal. 4:6: "And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers."

One case is worthy of mention: The son of one of our brethren, a young lad, came forward. This started the backslidden father. He testified that when his son came forward, he could no longer hold back. He thought that his son, notwithstanding all the hindrance he had been to him, might go through and be accepted in the kingdom, and he be left out. Then he followed with a heart-broken confession to that son for his harsh words, and to his wife for his wrong influence in the family, earnestly seeking the forgiveness of them both. The whole congregation were in tears. May the impression of that occasion not soon be lost on him or others.

On Sunday forenoon, a congregation numbering some two thousand assembled. Bro. White spoke with great clearness and freedom. The closest attention was given by all, to some of the great distinctive truths which characterize S. D. Adventists as a denomination. In the afternoon the crowd increased to twenty-five hundred or three thousand, who listened to sister White as she set clearly before them the great truths that lie at the very foundation of the good of society. She spoke with such strength and clearness of voice, that an enemy of the truth a mile away, who had kept his wife from attending the meeting, heard, and fell into a towering passion against the "Advents."

During the business sessions of the Conference, nineteen churches were represented by twenty-seven delegates, and two churches by letter. Five new churches were admitted into the Conference, making thirty-seven in all; and the membership was increased over one hundred. Their public laborers the coming year will consist of five ordained ministers and eight licentiates. Ten persons were baptized.

The parting meeting, Tuesday morning, was perhaps the most solemn and impressive meeting of all. Bro. H. W. Decker was, at this meeting, set apart to the work of the ministry. The Spirit of God came down in power. During the ordination prayer and charge by Bro. White, many were deeply affected, Bro. D. being so overpowered by his emotions as scarcely to be able to retain his strength.

The remarks of sister White were most appropriate. She exhorted the brethren and sisters to shun the careless spirit and jovial talk, now that the meeting was closed, and take Jesus with them to their homes. She reminded them that it might be with them as it was with the parents of Jesus of old. Mingling in the company, they lost their divine Son; and while it took them but one day to lose him, it took them three days to find him. So we may by our carelessness lose Jesus in a day, and be obliged to labor days to find him again.

The result of the meeting we have every reason to believe will be in the highest degree beneficial to the cause in this State. The faithful testimony of Bro. and sister White has been appreciated by the brethren and sisters, so much so that after they had taken a vote to this effect in a business session, the whole congregation signified it by a rising vote at the parting meeting.

Much prejudice has been removed from minds in this community. Quite a number of first-day Adventists were present, who have had much of that feeling against sister W. which certain leaders of that class try to excite in the minds of their hearers. But that feeling was entirely dissipated by what they here saw and heard.

One example will serve as an illustration of this matter: A fine appearing, intelligent gentleman came to the tent, as the camp was breaking up, saying that he wished to take the hands of Bro. and sister White before leaving the ground. Then addressing sister W. he said, "I have had great prejudice against you, but you have taken it all away. My feelings have been excited against you by what I have heard in opposition to you and your writings. But having seen and heard you for myself, I see that God is with you. Will you forgive me for having entertained the feelings I have?"

The weather throughout was all that could have been desired. No disturbance was manifested; and the good order was favorably commented upon by many who, from their past experience, had associated in their minds the idea of disturbance and disorder with all camp-meetings. We leave to-day for the camp-meeting at Eagle Lake, Blue Earth, Co., Minn.

U. S.

Monroe, Wis., June 23, 1875.

### Thoughts on Job 14:21, 22.

THE fourteenth chapter of Job is a wonderful testimony to the sleep of man in death: "So man lieth down, and riseth not; till the heavens be no more, they shall not awake, nor be raised out their sleep." Verse 12. This plainly declares that the sleep of man shall continue till the heavens pass away, which Peter says, shall be with a great noise. 2 Pet. 3:10. David said he should be satisfied when he should awake with the likeness of the Lord. Ps. 17:15. So David is yet asleep, and the time for him to be satisfied has not come. Acts 13:36; 12:34.

But does not the close of Job 14, forbid the sleep of the real man in death? His soul *within* him shall mourn. Does not this plainly indicate consciousness in death? Let us read the last two verses of the chapter:—

"His sons come to honor, and he knoweth it not; and they are brought low, but he perceiveth it not of them." Verse 21. This is the sleep of death, certainly. Now does the next verse contradict this?

"But his FLESH upon him shall have pain, and his soul within him shall mourn." Verse 22. The first clause of this verse shows that the condition of man in death is not the subject matter of the verse, while his soul *within* him mourns, his *flesh* upon him has pain. This text, if it relates to man in death, proves that his flesh is in a state of conscious suffering, an idea that is absurd, and that no one believes.

What then do the words of verse 22 signify? One of two views must be taken: It either relates to man before his dissolution, and is descriptive of the pains of death, or it has reference to man when raised from the dead to suffer for his sins. In the first case, it might pertain to mankind in general, *i. e.*, to both the righteous and the wicked. In the latter case, it can relate to the wicked only. But in either view, it cannot relate to the man while sleeping in death. It is the whole man that is conscious; his flesh suffers as well as his mental nature.

J. N. A.

### Eternal Punishment.

BAIN VS. HERFORD.

To the Editor of the Chicago Tribune:—

CHICAGO, May 14.—In Monday's *Tribune* appeared a sermon preached the day before by the Rev. J. W. Bain, which shows how pettifoggery a preacher can be when an honest statement does not serve his purpose. His subject is the doctrine of future punishment, and is an answer to Mr. Brooke Herford's sermon on "Common-Sense Christianity." Mr. Herford does not believe in the dogma of endless punishment, and ventured to say so in his sermon. This red rag roused Mr. Bain, and he proceeded to gore Mr. Herford. Here is one of his conundrums: "Mr. Brooke Herford says that for God to suffer the sinner to be eternally miserable is unjust. We ask, How do you know, Mr. Herford? Can you comprehend what is right for the infinitely wise, holy, and just One to do? . . .

Gather any number of criminals together, and the greater their number the more common will be their sense that to punish them adequately is unjust." Here is an uncalled-for insinuation that Mr. Herford is a criminal. Will Mr. B. please state what crime he has committed? Or is he a criminal only in a Pickwickian sense? Mr. Herford said: "It is not possible for man, in the brief period of threescore and ten years, to sin sufficiently to jeopardize his soul for eternity." To which Mr. Bain replies: "We know that, according to human law and the finite sense of justice, man in five minutes can commit sin enough to forfeit his liberty for ninety-nine years, or to forfeit his life." That is true enough; but what has it to do with what Mr. Herford said? Will Mr. Bain please tell how much, "according to human law and finite sense of justice," a man would have to sin in order to deserve the punishment of having hot lead poured into his ears continually for ninety-nine years, supposing that he could live through it? If the greatest criminal that ever lived were to be sentenced to such a punishment for one week, or even one hour, I believe that Mr. Bain himself could be persuaded to enter a mild protest. But this would be very homeopathic punishment compared to what God (according to Mr. B.) has in store for sinners when he gets them into the lake of fire. Some people are ready to condemn cruelty and torture when practiced by man; but, when God acts the fiend, it is all right, and everything is lovely.

Mr. Bain thanks God that there are thousands besides Mr. Spurgeon who believe this "fearful creed." Well, I have no wish to deprive Mr. Bain of the comfort this affords him, if he will only refrain from making false statements as to the effect of this dogma on the character of men. He claims that a rejection of it "enfeebles the character in warp and woof; the texture is soft and loose as woolen threads, . . . and men are more like empty mill-bags than pillars in society;" and that "a faithful preaching of this dread might save even the filthy debauchee, the very learned, polite moralist and infidel, and some Unitarians, from making their eternal abode there." Where does Mr. B. get his authority for these sweeping assertions? Let us look up some of these "mill-bags." We will take Abraham Lincoln, Charles Sumner, Horace Greeley, Samuel J. May, etc., as specimens. When we consider how feeble in warp and woof the character of these mill-bags was, and what a Pillar of Hercules Mr. B. is, we must admit "this fearful creed" is a big thing. Whether a preaching of this "dread truth" saves anybody from an eternal abode in hell or not, I have no means of knowing. What I would like to know is, does it make men honest and useful in this life, and "pillars in society"? If Mr. B. can show that all men who do not subscribe to his "dread truth" (?) are thieves, swindlers, and rascallions, and that all who do subscribe to it are men of uprightness of character—that is, pillars—then I shall hasten to join his church and indorse his preaching.

E. A. E.

We might remind Mr. B. that God does not purpose nor threaten to inflict any punishment on the wicked which will outrage sound reason, that God-given endowment of the mind. So he says, even to the sinner himself, "Come let us reason together." He calls upon us to recognize his justice and mercy. He must therefore have given us powers of mind, capable, when rightly used, of determining these attributes. But every conception of either justice or mercy is felt to be outraged by the idea of eternal torment. As Bishop Newton remarks, we may assent to it, but we "cannot seriously believe it, nor reconcile it to God and goodness." It must be felt to be just and right, that they who judge themselves unworthy of everlasting life, should cease to exist, and "be as though they had not been." And we may well rejoice that this is the uniform testimony of the Scriptures also.

U. S.

### A Reason of the Hope.

WE are taught to be ready always to give an answer to every man that asketh us a reason of the hope that is in us. And certainly if we can give an answer to others, we must be able to know for ourselves on what our faith and hope are grounded. Our faith is to be tried. Each one must be prepared to stand the test for himself. He that endures to the end will be saved. Some have depended too much upon others, and have not studied the reasons upon which our faith is based. Such are in danger of being moved from their foundation. They have moved because others did; and if others fall away, they, having no root in themselves, are liable to go with them. It is to our interest to know for ourselves why we believe and hope.

If our faith and hope are correct, our all depends upon holding fast; if not, the sooner it is abandoned the better. If it is correct, it must bring believers into unity. It is impossible for it to fail of this end. Then every departure from the spirit of unity is a departure from the truth. Sectarianism is a wicked thing. The heretic or factionist is rejected of God. He is self-condemned. Let all beware of a party spirit. It is not in agreement with the Spirit of God. The gathering call is sounding. "He that gathereth not with me," says Christ, "scat-

tereth abroad." Have you received, as truth, the faith that God is sending out the last message—a message that is to prepare his people for the advent of Christ? How important, then, that you should be laboring to build up this truth in unity! Can you lightly give influence to a party spirit?

Let all who are satisfied with the foundation of our faith and hope hold on to it. Encourage unity for the truth's sake, and for the sake of the salvation of souls. If any doubt the foundation, let them inquire till they are satisfied, and then act accordingly. Be prepared with a reason for your position—a reason that will satisfy yourself, at least. The time is coming when you will want a foundation more firm than the ebbing and flowing of the waters, the fluctuations of others who are unsettled, and are turned about by every adverse wind. Have salt in yourselves, and have peace and unity with those who are grounded in the truth. Have you no reason but the fluctuations and caprices of other unstable souls? Then be in haste to find a better one, or give up the ship.

Yes, have a reason at hand that will silence the contending waves of passion and party spirit—a reason that will make you calm in the midst of adverse squalls. If we have taken the right ship it will land us safely, if we remain on board. My advice to all is, "Don't give up the ship." I can give no good reason for forsaking it. Can you? Search and see. Is this the work of God, the work predicted in prophecy? If so, hold fast that no one take your crown. Eternal life and a home in the promised new earth are the prize to be gained or lost. It is all important that our faith and hope are well grounded. Let us know the foundation of our hope. Let us have a reason that will abide the storms and billows of passion and pride.

R. F. COTTRELL.

### Genuine and Counterfeit.

IN all great religious reforms, it appears that Satan does all in his power to mix false experiences with genuine, and all reformers have been forced to meet this evil.

Jeremiah, speaking of the great reformation in the days of the good king Josiah (see chap. 3:6-11), says, "And yet for all this her treacherous sister Judah hath not turned unto me with her whole heart, but feignedly, saith the Lord."

Luther was brought face to face with the most absurd fanaticism in his own ranks; and it appears that the work on the affections by Pres. Edwards was written in view of evils existing in his day, of the kind therein mentioned. In his preface to that work he thus writes:—

"During revivals of religion those persons who are engaged to defend its cause, are, in general, most exposed where they are least apprehensive of danger. While they are wholly intent upon the opposition which presents itself before them, the grand enemy of the church comes behind, and gives them a fatal stab before they perceive it. As he is not opposed by any guard, he strikes at his leisure and wounds the deeper. At such seasons, the friends of Christ are scattered, the confidence of the people of God is shaken, and their minds perplexed with doubts."

To head off the enemy and drive him from his fortresses, Dr. Edwards does not enter upon an analysis of the heresy, and thus begin an endless discussion; but takes up the subject of the affections, and shows conclusively that true religion begins, continues, and ends, in the affections. He says in his preface: "What I now have in view is to describe the nature of the gracious operations of the Holy Spirit, and to point out the peculiar signs by which they are distinguished from everything besides, to which the mind of man can possibly be subject."

He takes for his text 1 Pet. 1:8: "Whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory." He thus opens his argument:—

"The apostle here describes the state of mind of the Christians he addressed while they were suffering those persecutions and manifold temptations referred to in the preceding verses as the trial of their faith. Such trials benefit religion. They try the faith of professors, and show whether it is genuine. They exhibit the beauty, amiableness, and excellency of true religion, which never appears so lovely as when it is most oppressed. They also tend to purify it from corrupt mixtures, establish and confirm it, and render it more lively and vigorous."

Dr. Edwards proceeds to show the genuine fruits of love, and its manner of working. He shows the close connection there is between the



affections and the will, and the certain consequences of a defect in this matter; and he proves clearly that genuine religion has its seat in the affections.

It is a significant fact that a man of Dr. Edwards' piety and good judgment should have taken this way of meeting error. It is the only true way. It is the inductive plan. It presents us first a beautiful picture, that of love, and leads the mind on by degrees to see the objects (idols) which dim our view of this glorious virtue.

Most, if not all, have some favorite idol which we love more than God. This it is that separates us from God. To get these idols out of the way, we should love God more, and our idols will then fall. We must love God fervently, cleave to him perpetually, obey him cheerfully, work for him zealously. There must be a will set and firm for God and for his truth.

JOSEPH CLARKE.

### A Peculiar People.

THE Lord hath set apart him that is godly for himself, and this consecration to God and separation from the world is plainly declared and positively enjoined in both the Old and New Testaments. There is a wall of separation which the Lord himself has established between the things of the world and the things he has chosen out of the world and sanctified unto himself. The calling and the character of God's people are peculiar. Their prospects are peculiar, and these peculiarities distinguish them from all people. All of God's people upon the earth are one body, from the beginning to the end of time. They have one head that directs and governs the body. The same injunctions rest upon God's people now, to be separate from the world, as rested upon ancient Israel. The great Head of the church has not changed. The experience of Christians in these days is much like the travels of ancient Israel. Please read 1 Cor. 10, especially from the 6th to the 15th verse.

"Now these things were our examples, to the intent we should not lust after evil things, as they also lusted. Neither be ye idolaters, as were some of them; as it is written, The people sat down to eat and drink, and rose up to play. . . . Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents. Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer. Now all these things happened unto them for ensamples; and they are written for our admonition, upon whom the ends of the world are come. Wherefore let him that thinketh he standeth take heed lest he fall. There hath no temptation taken you but such as is common to man; but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it. Wherefore, my dearly beloved, flee from idolatry. I speak as to wise men; judge ye what I say."

1 John 3:1: "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God; therefore the world knoweth us not, because it knew him not."

1 John 2:15-17: "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof; but he that doeth the will of God abideth forever."

2 Pet. 2:20: "For if after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning."

James 4:4: "Know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God."

James 1:27: "Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world."

Titus 2:12-14: "Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works."

Rom. 12:2: "And be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God."

John 17:14, 15, 17: "I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world. I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil. . . . Sanctify them through thy truth; thy word is truth."

Luke 6:22, 23: "Blessed are ye, when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of man's sake. Rejoice ye in that day, and leap for joy; for behold your reward is great in Heaven; for in the like manner did their fathers unto the prophets."

John 15:16-19: "Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain; that whatsoever ye shall ask of the Father in my name, he may give it you. These things I command you, that ye love one another. If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you."

1 John 4:4, 5: "Ye are of God, little children, and have overcome them; because greater is he that is in you, than he that is in the world. They are of the world; therefore speak they of the world, and the world heareth them."

1 John 2:5, 6: "But whoso keepeth his word, in him verily is the love of God perfected; hereby know we that we are in him. He that saith he abideth in him ought himself also so to walk even as he walked."

1 Pet. 2:9: "But ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people; that ye should show forth the praises of Him who hath called you out of darkness into his marvelous light."

As we read the word of God, how plain that God's people are peculiar and distinct from the unbelieving world around them. Our position is interesting and fearful; living in the last days, how important that we imitate the example of Christ, and walk even as he walked. "If any man will come after me, let him deny himself, and take up his cross and follow me." The opinions and wisdom of men must not guide or govern us. They always lead away from the cross.

The servants of Christ have not their home or their treasure here. Would that all of them could understand that it is only because the Lord reigns that we are even permitted to dwell in peace and safety among our enemies. It is not our privilege to claim special favors of the world. We must consent to be poor and despised among men until the warfare is finished and the victory won. The members of Christ are called to come out and be separate from the friendship and spirit of the world, and their strength and power consists in their being chosen and accepted of God.

The Son of God was the heir of all things, and the dominion and the glory of the kingdoms of this world were promised to him. Yet when he appeared in this world it was without riches or splendor. The world understood not his union with the Father; and the excellency and glory of his divine character were hid from them. He was therefore "despised and rejected of men," and "we did esteem him smitten of God and afflicted."

Even so the members of Christ are as he was in this world. They are the sons of God and joint heirs with Christ; and the kingdom and dominion belong to them. The world understand not their character and holy calling. They perceive not their adoption into the family of God. Their union and fellowship with the Father and the Son are not manifest to the world, and while they behold their humiliation and reproach, it does not appear what they shall be. They are strangers. The world knows them not, and appreciates not the motives which actuate them.

The world is ripening for its destruction. God can bear with sinners but a little longer. They must drink the dregs of the cup of his wrath unmixed with mercy. Those who will be heirs of God and joint heirs with Jesus Christ to the immortal inheritance will be peculiar, yes, so peculiar that God places a mark upon them as his, wholly his. Think ye that God will receive, honor, and acknowledge, a people so mixed up with the world that they differ from

them only in name? Read again Titus 2:13-15. It is soon to be known who is on the Lord's side—who will not be ashamed of Jesus. Those who have not moral courage to take their position conscientiously in the face of unbelievers, and leave the fashions of the world, and imitate the self-denying life of Christ, are ashamed of him, and do not love his example.

E. G. W.

### Time.

How little is time appreciated by most except to be used for selfish purposes—for profit, or for pleasure, or ambition. But in the light of eternity, how few estimate time as it should be estimated, how few weigh this invaluable treasure in a proper balance! Our most valuable blessings are seldom appreciated until they are withheld from us for a time. The manna became by constant use so little valued that the people complained, murmured, and rebelled, while eating of this heavenly food.

Time is continued to us day by day; our season of probation is lengthened out; shall we undervalue this great blessing, and let the precious opportunity of repentance escape? There is a point of time in the life of each of us, which, if improved, would set our feet in the straight and narrow path that leads to a future life of glory, immortality, and infinite, unspeakable happiness, in the presence of God, of Jesus Christ, and angels, and the just made perfect in Heaven.

There was a period of time in which the antediluvians were warned of the coming deluge. At a certain set time the deluge came; at a certain appointed time the waters of the flood were assuaged, and earth again smiled in beauty and glory, although it was deprived of its former magnificence. So, for a long period, good men looked forward to the time when the Messiah should appear; and when that period of time arrived, the glorious One appeared. For a time he was the present Saviour; good men rejoiced with joy unspeakable; the unfortunate and the poor were relieved. But time flew relentlessly on, and the Messiah was here on earth personally no longer.

Since that time, good men have looked down the distant ages for the fulfillment of the predicted signs of his second coming. Those signs in sun, moon, and stars, have taken place, and now they know he is near, even at the doors. Soon he will come in all the glory of his Father; yes, the time is near. A little space of time and all the elect will be safely landed on the plains of paradise.

Time will run as before its steady course. A thousand years will the sun count in its annual circuits while the poor ruined earth lies in utter ruin without inhabitants; then the resurrection of the wicked will take place, the earth be in flames, and the last sinner consumed.

Time will not stay, but will rush on to final victory. The time will come when all these events will be past, and the purified earth will bloom as when first from the hand of the Creator. Time will verify the truth of prophecy, and will prove that Jehovah will do as he has said by the words of all his prophets.

JOS. CLARKE.

### The Gospel Immutable.

God's church is a trustee, and its duty is to keep the gospel safely—to preserve it just as it came from God—to transmit its truth pure and unchanged to the world. We have to transmit this old, unchanging story of truth in an age which, above all other ages, is full of the desire to hear new things. There never was an age in which human opinion was so much adrift. We establish supposed facts, and cling to apparently unchanging principle to-day, which, to-morrow, we find all adrift again. Undoubtedly we make advances every day. We improve and push on, but there is constant changing, and our faith is shattered. Our truth and principles of to-day must accommodate themselves to new truths and different principles to-morrow.

Upon such a time we have drifted, and I do not complain of the times. God has permitted them, with all their tendencies. The philosophies of the past generation must pass away before the facts of this, and the facts of this generation will yield to the newer theories of the next, and they will drift down the current, ever giving place to others. Men may go on making their theories and putting them into books, but they will die, as theories and books have died before them. Until the last testimony is before the court, there can be no fixed theory. Human investigation is corrected by human investigation. Until you have the last fact in your

science, your theory will fail. A single unknown fact may overturn it. We must hold ourselves ready to cast away at sight all our theories and conclusions and adopt new ones. But is this so in all departments of human knowledge? Whatever is established by human investigation is liable to be corrected by better investigation to-morrow. Your expression of a truth thus established can never be more than part of the truth—it may be only the shadow of it.

But shall what depends on God's revelation also submit to change, and become all adrift? Is that also unfixed and veering? In one respect, perhaps, it is. In itself it is fixed and unchangeable. But when man accepts the truth he does so according to his capacity. He may take less to-day, and more to-morrow. He may see only part of it at one time. So the truth inside him may change, but the truth outside him never does. One man sees the truth more strongly than another, but it is the same unchanging truth. Here the mistake arises of supposing that God's truth does or can change. The difference is in man himself. The enormous mountain range of God's truth is traversed by men who see only part at a time, and as they go on they see more and get other views. They think that it is the mountains that change, but all the change is in themselves.

God's revealed gospel is always the same story. Man receives it according to his powers of reception. It is great and universal. All men take it, for it fits all. It can have no change to suit the advances of the times. That sort of thing is sometimes preached from the pulpit. It is said that this old gospel must improve as men advance, that it must accommodate itself to the progress of the age. We admit that to one age one side of the gospel may be brightest and dearest, and in another age another side of the gospel may be most cherished. But this is not a change in the gospel—it is a change in the age—not a change in God's truth, but a change in man. The unchanging truth comes with a voice to every man, but it seems to vary in accordance with his capacity of hearing.—Hugh Miller Thompson.

### Defective Prayers.

TRUE prayer has power with God. It brings to the weakest Christian the aid of an omnipotent Helper, and is always answered, though often in ways quite otherwise than those anticipated or even desired. But there is a vast difference between the forms and the spirit of prayer, and many who feel that their prayers accomplish little may learn the reason in the following suggestions:—

1. Those which embody no desire. They are formal and lifeless. The soul will not be easily pacified when it has a great desire which cries out for something God alone can give.
2. Such as are not earnest. Prayer is real work for life, while yet disclaiming all personal power to secure it or merit it.
3. Such as are without faith. There are three grounds for faith in approach to God. 1. His covenant. 2. His promises. 3. His attributes. Surely upon one or the other the confidence of the petitioner may rest unshaken.
4. Such as are made in wrath. The heart which secures favor from God must love mankind. It must put away all wrath, and malice, and evil speaking. It must forgive and bless as it would be forgiven and blessed.
5. Such as are connected with a disposition to live in sin. "If I regard iniquity in my heart the Lord will not hear me."
6. An unwillingness to do the will of God. Many a man dares not ask for the coming in of the Holy Spirit, lest it reprove him for some long-neglected duty. If we pray for light, we must accept its revelations; for strength, the duties it imposes.
7. The lack of praise to God. Thanklessness shuts God out—is a non-conductor of mercy. We do not praise God half enough.
8. Praying to be seen and heard of men. Prayers for human ears have little audience in divine ones.

### Duration of Vegetable Life.

LORD LINDSAY states that in the course of his wanderings amid the pyramids of Egypt, he stumbled on a mummy, proved by its hieroglyphics to be at least 2,000 years of age. On examining the mummy after it was unwrapped, he found in one of its closed hands a tuberous or bulbous root. He was interested in the question how long vegetable life could last, and he therefore took that tuberous root from the mummy's hand, planted it in a sunny soil, allowed the rains and dews of heaven to descend upon it, and in the course of a few weeks, to his astonishment and joy, the root burst forth and bloomed into a beautiful dahlia.

## THE SUN-BRIGHT CLIME.

HAVE you heard, have you heard, of the sun-bright  
clime,  
Undimmed by tears, unhurt by crime,  
Where age hath no power o'er the fadeless frame;  
For they live forever and know no pain—  
Have you heard of that sun-bright clime?

A river of water gushes there,  
Mid flowers of beauty strangely rare,  
And rich-plumed songsters flit through the bowers  
Of the tree of life, on those golden shores,  
Over there in that sun-bright clime.

Soon the saints will roam those fields of light  
In garments of beauty pure and white,  
And pluck life's fruit in the Eden bowers,  
Mid a thousand hues of fadeless flowers,  
Over there in that sun-bright clime.

Not long shall we wait for that sinless clime,  
For now we are nearing the end of time;  
Soon the Lord will come with his bride in white,  
To take us home where there'll be no night,  
Will you go to that sun-bright clime?

## Progress of the Cause.

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

## Michigan.

MAY 29, I was with the Church in Oceana Co., at the school-house near Greenwood Station. I spoke of the great price paid for the church, of its great value to a lost world, and of our responsibilities to carry forward the work to be done by said church. Brethren came in from several towns, and there was freedom in preaching and in the social meetings throughout the day.

On first-day we had business meeting at 9 o'clock; preaching at half past ten; then went eight miles to Montague to attend the funeral of Bro. Frank Wiard's infant child. Here I spoke to an attentive congregation; many of them I think had never before heard a Seventh-day Adventist. We then went one and one-half miles to the burying ground, returned, and went two miles to the shore of White Lake, where three willing souls were buried with Christ in baptism. This was quite a day's work considering age and infirmities; but the Lord sustained me.

June 5, at home, with the church in Newton.

The 12th I was with the church in Burlington, and with them attended the ordinances, which had been neglected for some time. This was a very solemn meeting. Here the brethren are just commencing to build a house of worship, and I hope all will set out anew to walk in love and union in the work of God.

June 19, 20, at Alaledon. I spoke twice on the Sabbath, and once on first-day. There was a good turnout at this meeting, and the time was well filled up in social interview. Three years have passed since I had met with this church, which was raised up by Bro. Matteson, and I hope they will follow the instruction he has recently given them in the REVIEW. The Lord was a present help in these meetings, and I trust lasting good was done.

J. BYINGTON.

Alaledon, June, 1875.

## Indiana.

SINCE our last report, the interest at this place, Ligonier, Noble Co., has been on the increase. The congregations have ranged from two to seven hundred.

The introduction of the Sabbath question has aroused not only the people in the village, but those in the immediate country for miles around. Sabbath, the 12th, in the afternoon, held a Bible Class as our first Sabbath exercise. Quite a large number present.

Last Sabbath, June 19, held our first Sabbath meeting; about one hundred present. At the conclusion of the discourse, took a vote to ascertain who had determined to observe the Sabbath. Our hearts were made to rejoice to see thirty-five arise. In the afternoon held a second Bible Class. Fully one hundred were present.

There are some thirty families of Jews residing here. They have a synagogue, and each Sabbath they hold a morning service. Many of them are quite wealthy, and control, to a great extent, the business of this place, a town of about three thousand inhabitants. Some of them keep the Sabbath, but the business men keep open their places of business. Quite a number of them have attended our meetings. Some seem interested. The presentation of the Sabbath question has not only pleased, but aroused them. Yesterday, first-day, held a meeting to consider the idea of observing the Sabbath more strict-

ly by closing their business houses. All agreed so to do, with one or two dissenting voices. They expect, as soon as they get the consent of all, to publish a date at which time they expect to close up business on the Sabbath. Some of them who have attended our meetings have purchased books and are reading. I mention this to illustrate the power of the Sabbath reform, in the light of the third angel's message, in affecting all classes and nations.

Have sold thus far about sixteen dollars' worth of publications. The interest is still good, and we trust through the blessing of the Lord that quite a number will be soundly converted and embrace the truth.

S. H. LANE,  
H. M. KENYON.

## Northern Missouri.

SINCE May 28, I have been with Brn. Long and Chaffee in Davies Co., assisting with the tent. Continued at Prairie Valley, near Winstanville, till the 13th. Five were baptized. The cause is still onward there.

Our visit from Bro. and Sr. White was greatly appreciated by us all. Quite a number came in from a distance to see and hear them, and be with us at the meeting. It rejoiced us much to see these veterans of the cause looking so well and enjoying such freedom in the Lord, although doing more than double labor while with us. Brethren, we who are younger in the cause, let us take courage, and go forward in the work doing what we can find to do with all our might; for the time is short.

Came to Gallatin with the tent the 15th. Have held only two meetings yet, it being so stormy. Quite an interest was raised here by the meetings of Bro. and Sr. White, and many are anxious to hear further. Hope we may lead them into the light of present truth. Pray for us.

J. H. ROGERS.

June 19, 1875.

## Northern N. Y.

ACCORDING to my published appointments, I have visited the friends of truth in this part of the State.

At Benson, I found them firm, and a favorable state of feeling among the larger part of the community. Some have removed, and they do not feel strong enough to sustain a separate organization, but wish to unite with this people, which they will have an opportunity to do. Baptized one.

At Chester, owing to seemingly unavoidable circumstances, our meetings were small, but very good. One united with the church. Visited Indian Lake, and baptized three.

At Keene, circumstances also conspired against the interest of the meeting, but still it was good. Interest was manifested by outside friends, and one was baptized.

At Vermontville, the attendance was full, and a good outside interest manifested, but the church was laboring under some disadvantage and discouragement, and after due consideration it was deemed advisable to disband and unite with the church in Keene, which was accordingly done.

On my way home I visited Pierpont, St. Lawrence Co., where Bro. Hall has been laboring some time for the confirming of believers and the conversion of sinners. Found a good interest. As the result of his labor, several families have embraced the truth, and a number of persons have given good evidence of sound conversion.

About thirty-five Sabbath-keepers were present Sabbath-day, and the attendance from outside was large. Sunday morning the Methodist minister spoke against our views on the immortality theme, and in the evening, when I reviewed him, the house would not hold the people that came. Steps are being taken to build a house of worship, with a fair prospect of success.

S. B. WHITNEY.

Litchfield, N. Y., June 15, 1875.

## Report from St. Anne, Ill.

ON my way to this place, I attended the Illinois Camp-meeting, which, though small, was a much better meeting than the meeting of last year. The brethren seemed to be in a better frame of mind to take hold of the work, and the interest of the meeting was increased by the labors and counsels of Bro. and Sr. White. This meeting was a great blessing to me. I have had a clearer sense of my duty and of the relations I sustain to the work among my people, and greater freedom in God, since

receiving instructions from Bro. and Sr. White. To God be all the praise.

I find all the French brethren and sisters in St. Anne and Kankakee holding on to the truth, and several new ones have embraced the message during my absence. We had an extraordinary meeting of the French last Sabbath. Some came twenty-five miles to attend it. My heart was touched at what my eyes beheld. The work is moving on slowly but surely. Truly there is power in the message to hold the unlearned and the oppressed as well as the learned, if they will work for themselves and for others. While laboring to further instruct the brethren, I am helping them to push forward the work on new ground.

D. T. BOURDEAU.  
St. Anne, Ill., June 21, 1875.

## Wisconsin.

SPENT Sabbath, June 5, with the Burnside church. It was a good day for us all. Two united with the church, and others are almost persuaded. One of those who joined us has been a sailor for twenty years. He has visited the lands where Paul and Christ suffered; and during all his wanderings has loved his God and been faithful. He does not know, he says, why the Lord has been so good as to bring him away into the wilderness to show him this light. It softened all our hearts to witness his joy and tears.

May 6, spent with the Modena church. They were in some embarrassment, yet hopeful.

D. DOWNER.  
Durand, Wis., June 6, 1875.

## Hart Co., Kentucky.

I AM at Hammondsville, Hart Co., Ky., lecturing. Have a good interest; but prejudice runs very high. I have to lecture in a small school-house, though there is a large Baptist meeting-house here; but no one gets the privilege of using it but those of their own faith. How much we need a tent here.

I have effected a temporary organization of a church of seventeen members near the Powder Mills in Hart Co., Ky., to be called the Powder Mills church. There are many more keeping the Sabbath who will join soon. We have had some good meetings here of late. The Lord has blessed us much. Praise his name. Sabbath meetings and Sabbath-school are held here every Sabbath, and the people rejoice much in the truth. My P. O. address for the present is as above.

S. OSBORN.

Translated from the *Svensk Advent Herald*, by J. S.

## Progress of the Work among the Swedes.

WHAT our eyes behold of the signs of the times—signs which daily multiply around us—invites us to watch for the soon coming of our Lord. We cast a glance over the broad harvest-field, and see how the wheat is being garnered in, in order to preserve it from the coming storm. It is gratifying to witness the advancement of this work of the Lord. Every letter that brings to us the news of a soul brought from darkness to light, and every report which gives account of the progress of the third angel's message, rejoices the heart, and strengthens our courage. Amid adversity or prosperity, in evil or good report, we find still a determination to fight the fight of faith, and join in the shout of victory.

We have lately had encouraging news from Sweden. A Baptist sister writes:—"Brethren in America: In gratitude to God will I inform you that the truths which I found revealed in your publications have helped me out of a state of anxiety and doubt, which had taken possession of my mind on account of not having a right understanding of God's word. I had often spoken with ministers about the state of the soul after death, but they left me in the same darkness I was in before. This, as well as many other points, has now become clear to me through the *Herald*, which is a welcome messenger to us. A minister said to me a few days ago, as he was reading in the *Herald*: 'This journal you should not circulate, but should throw it into the fire.' I answered him that when God, through his Spirit and his word, makes his truth clear to me, I will follow it, even if I have to leave all my old friends; for I would rather obey God than man. Praise the Lord! there are a few of God's children here who in a quiet spirit notice the *Herald*. They are convinced that it advocates the doctrines of the Bible, and no error."

We have again had the pleasure of meeting our dear friends at Chisago Lake, Minn. One was baptized and taken into church fellowship.

From Chisago Lake, we went to Trade Lake, Wisconsin, where Bro. Lindblad formerly labored, and where four families have received the truth. Here we organized a church of seven members. Systematic Benevolence for the year amounts to \$20.00.

CHARLES LEE.

## MICHIGAN.

The last of January, I went to Manistee, Mich., where I sought to show the people that the coming of the Lord is near, and that God calls us to put away the commandments of men and accept the commandments of God. I pointed out the down-trodden Sabbath, and showed that the seventh day, and no other, is the day which the Lord set apart as a memorial and rest-day. This caused a great stir among the people. God's Spirit convinced some of the truth, and six persons decided to obey the Lord and walk according to his commandments.

C. LARSON.

## CLAY CENTER, KANSAS.

A brother writes to the *Svensk Advent Herald*: "As a Lutheran preacher, I have, like some others, sought eternal life in other books beside the Scriptures. By the help of your publications, which refer directly to the Bible, I have found that the Scriptures testify plainly, that in Christ alone is found eternal life. I have not found in all my search that the soul is immortal. I see now that I had formerly mistaken ideas in regard to the Judgment. Men are so deceived, so deeply rooted in the doctrine of the natural immortality of the soul, that it appears to them that everything is swept away when it is declared unto them that such a doctrine is not of God, but of men, and had its origin with him who said, 'Ye shall not surely die.' Gen. 3:4. There are in all five families here who rejoice in the truth of the angel's words to Daniel, that in the last days 'many shall run to and fro, and knowledge shall be increased.' A. K."

Report of the State Annual T. & M.  
Meeting in Ill.

THE fifth State annual meeting of the Illinois T. & M. Society was held at Sheridan, La Salle Co., June 14, 1875. After the opening prayer by Eld. T. M. Steward, as the secretary was absent, Bro. G. W. Colcord was chosen clerk of the meeting. Minutes of the last meeting were read and accepted.

Report showed the following:—

No. of families visited, 82; No. of letters written, 50; No. of new subscribers for REVIEW, 44; *Instructor*, 47; *Reformer*, 165; *Voice of Truth*, 234. Distribution of reading matter: REVIEWS, 402; *Instructors*, 38; *Reformers*, 135; *Advent Tidende*, 1; *True Missionary*, 2; *Voice of Truth*, 15; almanacs, 2; tracts and pamphlets loaned, pages, 14,893; given away, pp., 64,167; total No. of pages, 79,060; furnished to librarian, pp., 15,179. Money received from membership, donations, and book sales, \$102.97.

June 7. CARY DRYDEN, Sec.

Remarks in reference to the proper manner of laboring in this branch of the sacred cause were made for the benefit of inexperienced members by Elds. D. T. Bourdeau and R. F. Andrews.

The following officers were nominated, and unanimously elected to their respective offices for the ensuing year:—

For President, Eld. G. W. Colcord, Lovington, Moultrie Co., Ill.; Vice President, Eld. T. M. Steward, Rockton, Winnebago Co., Ill.; Secretary, Frances M. T. Simonson, Hillsdale, Rock Island Co., Ill.; Treasurer, Geo. Foreman, Somonauk, De Kalb Co., Ill. For Directors: Dist. No. 1. C. A. Bates, Green Vale, Jo. Daviess Co., Ill.; Dist. No. 2. J. H. Bennet, Belvidere, Boone Co., Ill.; Dist. No. 3. James Bute, Sheridan, La Salle Co., Ill.; Dist. No. 4. Cary Dryden, Keithsburg, Mercer Co., Ill.; Dist. No. 5. James King, Eugene, Knox Co., Ill.; Dist. No. 6. William Pennington, Woodburn, Macoupin Co., Ill.; Dist. No. 7. Martin Kittle, Darien, Clark Co., Ill.; Dist. No. 8. A. J. Scott, Jeffersonville, Wayne Co., Ill.; Dist. No. 9. B. F. Merritt, Crescent City, Iroquois Co., Ill.; Dist. No. 10. Jared Mallernee, Lovington, Moultrie Co., Ill.

Voted, That the minutes of this meeting should be sent to the REVIEW for publication.

Adjourned, *sine die*.G. W. COLCORD, Pres.  
FRANCES M. T. SIMONSON, Sec.



P. S. I would suggest the propriety of each officer of this Society keeping a copy of the paper in which this is published. It will be very convenient for reference.

G. W. C.

#### Wisconsin Conference.

THIS Conference held its fifth annual session at Monroe, Green Co., Wis., in connection with the camp-meeting, from June 17-22, 1875.

#### FIRST SESSION.

First session called June 18, at 9 o'clock A. M.; the president, O. A. Olsen, in the chair. Prayer by Bro. White.

Credentials were called for, when twenty-one churches were represented by their respective delegates, ten by letter, and one was not represented.

Minutes of last Conference read and approved.

Applications of new churches for admittance to Conference were received as follows:—

Douglass Center, Lyons, Racine, Hurricane Grove, and Leon.

On motion, Bro. and Sr. White, U. Smith, and Bro. Colcord, were invited to participate in the deliberations of the Conference.

A committee of three was selected to nominate the proper committees. Bro. Decker, Olds, and Tenney, were selected as that committee. Business being over, Bro. White made some instructive remarks upon the progress and wants of the cause. Adjourned to call of Chair.

#### SECOND SESSION.

Conference convened June 19, 8 A. M. Prayer by Bro. Colcord.

Burnside, Modena, and Arkansas, reported. Eld. Downer delegate.

Church of Arkansas admitted. Adjourned to call of Chair.

#### THIRD SESSION.

June 20, 8 P. M. Prayer by Eld. Sanborn.

Report of committees called for; none being ready to report, and no other business coming up, Conference adjourned to call of Chair.

#### FOURTH SESSION.

Conference called June 21, 8 A. M. President in the chair. Prayer by Eld. U. Smith.

Church of Fremont allowed to retain one-half of their s. b. for this year. Loyal allowed to retain all their s. b. the coming year.

The Committee on Nominations reported as follows: For President, O. A. Olsen, Fort Howard, Brown Co., Wis.; Executive Committee, Geo. Tenney and O. H. Pratt; Secretary, A. S. Osborn, Bloomington, Grant Co.; Treasurer, Wm. Kerr, Monroe, Green Co. Report adopted. Adjourned to call of Chair.

#### FIFTH SESSION.

Conference met at 8 o'clock P. M., June 21. Prayer by Eld. Matteson.

Committee on Credentials and Licenses reported to renew the credentials of Isaac Sanborn, John Matteson, O. A. Olsen, David Downer; that H. W. Decker receive ordination, and that C. W. Olds, John Atkinson, Rufus Baker, S. S. Smith, Abram Kisner, J. C. Nielson, and N. M. Jordan, receive license.

A Committee on Ordination appointed. The report of Secretary called for, which is as follows:—

No. of members for Conf. year, 1874, 875. No. of members for Conf. year, 1875, 933. Systematic Benevolence for the Conf. year 1874, \$3015.00. Systematic Benevolence for the Conf. year, 1875, \$3422.00.

A resolution looking to the ultimate division of the Conference was favorably considered.

The people expressed their confidence in Bro. White and gratitude for his efficient labors by a rising vote, every member voting and some expressing a wish that they might give stronger testimonials of esteem.

Committee on Resolutions reported as follows:—

Whereas, Great prominence is given in certain quarters in these days to a spurious doctrine of holiness and sanctification, which leaves out obedience to the commandments of God as necessary to salvation, charging those who adhere to the commandments with depending on works for justification, therefore

Resolved, That we caution our brethren in combatting this error, not to dwell so exclusively on the law as to appear to oc-

cupy the position which we are falsely charged with occupying.

Resolved, That while we believe, as we ever have believed, that faith must go with works, that we cannot be justified while living in transgression, and can be justified only by faith in Christ, we protest against being put by our opponents in the false light of denying these principles.

Resolved, That we feel under renewed obligations to the Lord for the help of his Spirit in our camp-meeting, and for the increasing light and evidences of the truthfulness of our position as a people in trying to obey the third angel's message and proclaim it to the world.

Resolved, That we are greatly strengthened in our faith as we see the message going among other nations, in harmony with the predictions of the word of God, and that we are deeply interested in the work in Europe.

Resolved, That the prosperity of the cause on the Pacific Coast is a matter of great encouragement to us, and we recommend to our brethren as they are able and willing, to take shares in the California S. D. A. Publishing Association.

Resolved, That we feel very grateful for the efficient help rendered us in this camp-meeting by the General Conference, and for the goodness of God in giving our dear brother and sister White so much strength and grace to encourage and help us along. Adjourned to call of Chair.

#### SIXTH SESSION.

Conference met at 6 o'clock A. M., June 22. No formal opening—the entire congregation present. The ordination of Bro. Decker, amid great solemnity, took place.

The Conference voted \$100.00 to the General Conference. The Treasurer's Report having been overlooked, it is here given. It is as follows:—

June 22, 1875, rec'd during the year,	\$2185.77
Paid out during year up to date,	2119.14

Cash on hand to bal.,	\$66.63
O. A. OLSEN, Pres.	
E. R. GILLET, Sec.	

#### The Work of the Lord in other Tongues.

We are receiving letters from time to time from different parts of this country and also from Denmark, which go to show that the silent messengers which have been sent there have done a good work. The Spirit of the Lord seems to follow the tracts and magazines, and persons who have never heard a sermon on the subject are embracing the truth from reading a few tracts, or perhaps from reading the *Tidende* a half year or a year. And these persons who thus embrace the truth receive not only the theory, but also a love for it, and feel interested and anxious to have their neighbors and friends enlightened in regard to it. The following is a translation of a letter from a brother in Marquette Co., Wis.:—

"Dear brother in the Lord: It must certainly encourage you to continue your labor in the vineyard of the Lord with zeal, when you learn something of the fruits of your labors in this vicinity. *Advent Tidende* comes a welcome guest to our family circle. My wife and I have now commenced to keep the holy Sabbath of the Lord; and it is solely from reading the *Tidende* that we have been enlightened in regard to the truth that 'the seventh day is the Sabbath of the Lord thy God' under the Christian as well as under the Jewish and patriarchal dispensations. The other truths advocated by the *Tidende* have been held by us for several years as the precious truths of the Lord. There are several Danish families here who are respected for their uprightness and morality, and who seek to live up to the best light they have. Nearly all of them read the *Tidende*, and it is my prayer to God that they may come to a 'knowledge of the truth,' and that 'the truth may make them free.' May the Lord help us to work while the day lasts; the night cometh when no man can work."

Another brother writes that he has been reading the *Tidende* since the beginning of this year. He has also read the pamphlet entitled, "The New Testament Sabbath," and this, he says, has been the means in the hands of God of turning him from the Pope's Sabbath to the Sabbath of the Lord. He writes also to inquire the price of sending the *Tidende* to Denmark, and says he will send it to all his friends who will read it. He feels also interested for

his American neighbors and wishes some English tracts to scatter among them.

Another writes that some friend has sent him the *Tidende* since the beginning of the year, and although he does not know who it is, he feels thankful to him. He finds truth in what he reads, and feels interested to investigate still further.

These things are encouraging to those who labor on the periodicals, and who feel interested in seeing the work go forward. If we are faithful in doing our part, the Lord will add his blessing.

A. B. OYEN.

Battle Creek, Mich.

#### Love to God.

"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength." Mark 12:30.

We need not ask why this commandment was given. It is enough to know that the Lord is our Creator and Father; that he gave his only begotten Son to redeem us from sin; that he cares for us as no earthly parent cares for his children; and that, as the heavens are high above the earth, so great is the mercy of the Lord toward them that fear him. Then ought we not to love such a Heavenly Father? Why should it be hard for us to do so? And why should it be hard for us to show that love by obedience?

Is there a Christian whose heart does not swell with love and gratitude toward his Heavenly Father as he beholds, from day to day, the evidences that that Father is ever mindful of him, and that he is continually giving him strength sufficient for the labors, and courage for the trials, before him? Knowing, as the true disciple of the Lord does, that whatever his trials, labors, and toils, may be, he has indeed a Heavenly Father, who is full of goodness, mercy, and tender compassion, who regards all his wants, and who will withhold no good thing from him, can he do otherwise than trust him, love him, and be grateful for his care?

The Christian knows that he has a Parent who regards him with more interest than the kind and tender parent of earth does his children. None but the Christian knows the joy, the peace, and the consolation, afforded by the thought that he has such a Friend—one who is sure to administer to his every want, and comfort him in every trial. Why is it that men will not seek the favor of Him whose power has no bounds, whose love is infinite, and whose help is more than that of all the world? Is it not one of the greatest mysteries that they do not? Have they no faith in such a being? or have they yet failed to realize that they need the help of such a God? J. M. GALLEMORE.

Salisbury, Mo.

#### A Lesson.

My four-year-old boy discovering a large, ugly weed which I had pulled up, asked, "What is this?" "A weed," said I. "Oh! let me set out this pretty little weed," said the boy. If I had allowed the little fellow to set out this weed, who would have been responsible for the consequences? And who would have pitied me if I had found my garden all covered with the seeds of this foul weed, and had reaped a harvest of weeds?

Children see no difference between good and evil. To them sin looks delightful. Now if we allow them to grow up unrestrained, the seeds of evil taking deep root in their hearts, instead of being rooted up, who will be responsible? Who will pity us if we reap a baleful crop? H. E. P.

Pine Island, Minn.

#### Thoughts.

"Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of Heaven; but he that doeth the will of my Father which is in Heaven." Matt. 7:21. Professed Christendom unite in magnifying Jesus. Costly churches are built for his service. His name is popular. But the character they worship is a creation of their own fancy—not that of the truly meek and lowly One who came to do his Father's will, and who was himself a transcript of his immutable law. It is not the Father and his will (or law) and Jesus, but it is all Jesus—"Lord, Lord,"—no room for, or need of, the Father. Oh! how applicable this saying of our Saviour's to the present time—as though he looked down here when he said it.

Dear brethren and sisters, let us be careful that this prevailing spirit of fashionable religion does not influence us. While with the deepest gratitude and adoration we would call Jesus "Lord and Master," let us try with all our power to mold our characters after the holy law of God. T. M. STEWARD.

WHAT are you doing for Christ? The world is full of opportunities for doing good. Every circle in which we live and move is a field in which, if one has a heart for the work, he may labor for God; and vast fields lie all around us uncultivated, waiting for some one to occupy them. And none can make the excuse for being idle that is recorded in the parable—"Because no man hath hired us." God has hired us, purchased us all, and we are bound to work in his vineyard. Are you living thus for the good of your fellow-men and the building up of the kingdom of your Lord and Saviour?

FREE SALVATION.—In his address in the London Tavern, during the week of prayer, Mr. Spurgeon used the following simple, but expressive, illustration of the freedom of salvation, and of the terms of its application: I was told lately by a young man who had been in Scotland, that he came one day to a gate, when the gate-keeper's little girl ran down and shut it, saying, "You have not to pay anything to pass; you have only to say, 'Please allow me to go through.'" The young man did as he was directed, and simply repeated, "Please allow me to go through," and the gate was immediately opened. The owner just wished to preserve the right of entrance—that was all. So, simply—"Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you."

#### Obituary Notices.

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

DIED, at his residence in Wayne Co., Ill., of pneumonia and heart disease, Dr. Z. Woodworth, after an illness of about twelve days. Bro. W. was born in Ashtabula Co., Ohio, in 1823, came to Southern Illinois in 1860, and departed this life May 21, 1875, being 52 years of age the day he died. He made a profession of religion in 1849, and during the last four years he has endeavored to keep God's holy Sabbath, as the result of reading our publications. In his decease, Sr. W. sustains the loss of a kind husband, the three children lose a loving father, and the Keenville church their leader. May God sustain all. G. W. COLCORD.

DIED, at Fairgrove, Tuscola Co., Mich., June 6, 1875, my brother, Lewis B. Perkins, aged thirty-six years and eleven months. His disease was consumption, and he was a great sufferer from the time he was sixteen years of age. He leaves a wife, father, mother, brothers, and sisters, to mourn their loss, but not without hope. He did not fully give up all to Christ till about two weeks before his death, when he acknowledged the truth of the third angel's message. He thought the Lord forgave his sins, and said he was ready and willing to go. We hope hereafter to join him in the new earth. Funeral discourse by Eld. Baskerville, of the Methodist church, at Watrousville. HOMER H. PERKINS.

DIED, of consumption, in Ceresco, Mich., May 30, 1875, my brother, Winfield Smith, in the twenty-seventh year of his age. We miss him much, but we mourn not as those who have no hope. Funeral discourse by Eld. S. N. Haskell.

"Asleep in Jesus, blessed sleep,  
From which none ever wake to weep."

EMMA SMITH.

DIED, near Darlington, Richland Co., Ohio, May 26, 1875, of serous cysts of the liver, Sarah Bisel, wife of George Bisel, in the 39th year of her age. She leaves a husband, six children, and many friends to mourn their loss. Funeral discourse by F. S. Simons, Disciple. Text, Rev. 14:13.

A. M. MANN.

DIED, of consumption, in North Lansing, June 7, 1875, our beloved brother, Harrison H. Trombly, aged twenty-eight years. He leaves a companion and two children to mourn their loss. In the spring of 1874 he took a severe cold, which settled on his lungs. He gradually grew worse, and finally went to the Health Institute at Battle Creek; but the doctors pronounced him past cure—he had waited too long. Bro. Trombly embraced the present truth in 1868. He left good evidence of a well-grounded hope of eternal life through Jesus Christ our Lord. Funeral discourse by Eld. Bates—Free-will Baptist. Text, 1 Thess. 3:14.

W. H. KYNETT.

DIED, at St. Johns, Mich., June 13, 1875, of pneumonia, Alice, wife of Eglen Aray, and daughter of W. J. and Eliza Hardy, of Gaines, Kent Co., Mich., aged twenty-eight years and ten months. About three months before Alice died she sought and found the Lord. Her sufferings were short, but very severe. Her appeal to friends to prepare to meet her when the Lifegiver comes will be long remembered. Her only regret seemed to be that she had no opportunity to be baptized by one of our faith. A very impressive discourse was preached by the Congregational minister of St. Johns. Text, John 11:25.

J. W. & ELIZA HARDY.

FELL asleep in Jesus, June 1, 1875, my dear companion, Phebe P. Hackett, in the 46th year of her age. I realize that I have met with a great loss. Her words of comfort and encouragement in all our trials in life for more than twenty-five years are fresh in memory. She gave us all the farewell blessing, and bade us meet her on the other shore where there will be no parting. Services by Eld. Rogers, Seventh-day Baptist. L. HACKETT.



## The Review and Herald.

Battle Creek, Mich., Fifth-day, July 1, 1875.

### Spiritualism and Twaddle.

In a recent exchange we find the following "explanation":—

"All who have paid any attention to the mediums who profess to receive communications from departed spirits have been struck with the trivial character of their utterances. They tell nothing worth knowing. Even believers in spiritualism are often disgusted with such gossip and twaddle. Mr. A. R. Wallace, an eminent scientific man in England, a convert to spiritualism, explains this fact in a curious way. He confesses that a large part of the communications are worthless, but adds that nothing better can be expected. A very large majority of those who depart this life are persons addicted to twaddle; and there is no transforming power in the grave to give them a delight in high and intellectual pursuits. These persons are the ones who communicate with our world. The higher order of souls find better employment, and are absorbed by interest in their new and grand existence. But the lower order feel lonely in the new world, being unfitted for intellectual employments; and it is a relief to them to have a gossip with old friends; and to renew their memories of a former life.

"This will pass for an explanation, but it is not complimentary either to the spirits in the other world, or to the circles which gather so eagerly to listen to the twaddle." J. W. B.

### Notice.

Lost, in Battle Creek, at the time of the Biblical Lectures, which closed the first of January last, a small account book, with light brown cover, containing copied and pasted extracts on various subjects relating to present truth; and in the back part the tract, "Who Changed the Sabbath?"

I believe my name was not written in the book. If any person has found it, they will receive my thanks, and a compensation for their trouble by sending it to me at Plainwell, Allegan Co., Mich. C. A. RUSSELL.

NOTICE is hereby given to the canvassers for *Voice and Reformer* on trial to send in no more names on the free list. H. GRANT, Pres.

A. H. VANKIRK, Sec. Minn. T. & M. Society.

### Steel Bars instead of Bells.

It may not be known that steel bars are used in some places of Europe in preference to bells, supplanting them sometimes altogether in church steeples, and producing very pure, distinct, and melodious sounds. An English publication, *The Choir*, advocates their general use on the ground that, while in point of sonority they are equal to the common bell, in certain other respects they are to be preferred to it. Thus their weight will be light in comparison with the ponderous engines they are to replace. They will not burden the steeple so much, and, consequently, will give more scope for architectural design. Their winding and hanging up will not be so difficult, dangerous, and expensive. They are not liable to crack, as is the case with bells, and are, therefore, adapted for use in any climate. They can be operated by a simple mechanical contrivance. The cost of these bars is so low that three or four of them, forming a peal, whose weight would not exceed one hundred pounds, could be manufactured in England for fifty or sixty dollars; whereas three bells of the same power would cost five times as much. They can be made of any dimension, weight, or power of sound. Every note or harmony can be produced more easily, and the tuning is obtained more precisely than in cast bells. Of course, these bars are also adapted for use wherever bells are now employed.

MR. BANCROFT, late Minister to Germany, says that he said that he had been convinced at Berlin that the policy of the pope was to strengthen and consolidate the Catholic Church of America. He saw plainly the first step in the creation of an American cardinal. He thinks from this time forward the church will figure more prominently in the politics of this country. The church is laboring under many grievous distractions in Europe, and it is probable that the way is being prepared for important and momentous movements in future, should circumstances arise to make them necessary.—*Detroit Tribune*.

THE address of Eld. G. W. Colcord, Pres. Ill. Conference, is Lovington, Moultrie Co., Ill.; of Eld. C. H. Bliss, Sec. Ill. Conf., Greenup, Cumberland Co., Ill.; of J. R. Whitham, Treas. Ill. Conf., Aledo, Mercer Co., Ill.; of Eld. R. F. Andrews, Member Executive Com. Ill. Conf., Gilman, Iroquois Co., Ill. C. H. BLISS, Sec.

### Appointments.

And as ye go, preach, saying, The kingdom of Heavens is at hand.  
\* \* \* Services in Chicago, every Sabbath (seventh day), at 289 West Erie St. All Sabbath-keepers spending a Sabbath in Chicago are invited to attend.

### Missouri & Kansas Camp-Meeting.

THE camp-meeting in the Mo. and Kan. Conference will be held in the vicinity of Pleasanton and Mound City, Linn Co., Kansas, July 21-28. We expect Bro. and sister White to attend. The Conference will be held during this meeting. Let all make arrangements at once to attend. Come at the commencement to remain until the close. J. H. ROGERS, for Com.

### Mo. and Kan. Conference.

THE sixth annual session of the Mo. and Kan. Conference will be held in connection with the camp-meeting, July 21-28. All of the churches should be represented either by delegate or letter. It is hoped there will be a general rally of the friends of the cause at this time; also that all the scattered brethren will represent their wants. Let all make an effort to come who can consistently do so, as important matters are to be considered at this meeting.

J. H. ROGERS, } Com.  
C. H. CHAFFEE, }  
C. F. STEVENS. }

QUARTERLY meeting of the churches of Dist. No. 6 at Bushnell, Mich., July 17, 18, 1875. Hope there will be a general attendance of the brethren and sisters of the district, and that the librarians will send their reports to L. B. Kneeland, Palmer, Ionia Co., Mich., in season for this meeting. Cannot Bro. Burrill and the friends of the cause from Carson and vicinity attend this meeting?

J. FARGO, Director.

QUARTERLY meeting of the Ithaca church at Ithaca, Mich., July 3, 4, 1875. A general invitation is extended.

FRANKLIN SQUIRE, Clerk.

THE T. & M. Society of Dist. No. 5, of Mo. & Kan. Conf., will hold its next quarterly meeting July 3, 4, 1875, at Matney's school-house. Will Bro. Brookminster be present; also as many of the Rock Creek church as can? Would like the presence of Bro. Rogers.

GEO. KENNEDY, Director.

THE next general quarterly meeting for Dist. No. 4, in St. Lawrence Co., N. Y., will be held at Pierpont, July 10, 11, 1875. Hope all in the district will attend this meeting, and make their reports of missionary labor. There will be opportunity for baptism, and we expect some will be baptized. We hope none will let this opportunity pass. We expect help from abroad. A. H. HALL, Director.

QUARTERLY meeting of the Hillsdale and Ransom churches, at Ransom, Mich., July 10, 11, 1875, in connection with the Mich. T. & M. Society, District No. 1. Scattered members will please send their reports to C. S. Veeder (Dist. Sec.), Hillsdale, Mich., in time for the meeting. Let all attend. Can some minister be present? STEPHEN D. SALISBURY, Director.

THERE will be a two days' meeting at Oxford, Jones Co., Iowa, July 10, 11, 1875; to commence Friday evening. Friends from adjoining churches are cordially invited. JESSE DORCAS.

QUARTERLY meeting of the Clyde church, at Clyde, O., July 3, 4, 1875.

Quarterly meeting for District No. 4 will be held in connection with this meeting. A full attendance is desired. Scattered members will please forward their reports to L. T. Dysert (Dist. Sec.), Clyde, O.

O. F. GUILFORD, Director.

THE place of meeting for those who observe the seventh day, in Grand Rapids, Mich., is at the residence of H. C. Winslow, 407 Fountain Street. An interested community are cordially invited.

I WILL hold meetings as follows:—  
Logan, Harrison Co., Iowa, June 26, 1875.  
Missouri Val., " " July 3, 4, "  
Onawa, Monona, " " " 10, "

Quarterly meeting at  
Belvidere, Monona Co., Iowa, July 17, 18, 1875.  
Smithland, Woodbury, " " 24, 25, "  
Decatur, Burt Co., Neb., " 31, "

There will be an opportunity for baptism at these meetings. J. W. McWILLIAMS.

NEXT monthly meeting of the Jackson church at Bro. H. H. Bramhall's, in Springport (Mich.), Sabbath, July 3, 1875. E. P. GILES.

QUARTERLY meeting of the S. D. A. church of South Norridgewood, Me., July 3, 1875. All members that cannot attend are requested to report by letter. F. J. KILGORE, Clerk.

I WILL meet with the friends at Hooper, Nebraska, July 10, 1875. Bro. Boyd is expected. M. D. CLARK.

No preventing providence, I will meet with the church at  
Prescott, Iowa, June 26, 27, 1875.  
Osceola, " " July 3, 4, "  
Peru, " " 10, 11, "  
Winterset, " Monday evening 12, "  
Sandyville, " July 17, 18, "  
Knoxville, " Monday evening 19, "  
Brighton, " July 24, 25, "  
There will be opportunity for baptism at each of these places. H. NICOLA.

### Business Department.

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

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

### RECEIPTS

For Review and Herald.

Annexed to each receipt in the following list is the Volume and Number of the REVIEW and 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. John Reisman 48-1, Mrs. C. E. Childs 48-1, J. L. Locke 49-1, D. N. Fay 48-1, Delbert Hall 48-1, Orcutt Burr 48-1, Francis Nelson 48-1, S. Vincent 48-1, Wm. Morton 47-24, Will E. Morton 48-1, Chas. M. Chamberlain 48-1, Richard Godmark 48-1, L. N. Whisby 48-1, J. C. Tucker 48-1, C. H. Wolcott 47-26, Martin Phillips 48-1, W. H. Place 48-1, S. G. Satterlee 48-1, Henry Raymond 48-1, Thomas Paton 47-25, Grace Holbrook 48-1, Mrs. Katie Shedd 48-1, Martha W. Steere 48-1, S. M. Tryon 48-1, Ivory Colcord 47-28, M. L. Dean 48-1, W. H. Cottrell 48-1, Hiram Stebbins 48-1, Daniel Carpenter 48-1, Sarah E. Elder 47-21, A. Paton 48-1, G. W. Sheldon 48-1, T. P. Finch 48-1, L. Smith 48-1, L. H. Russell 47-4, Andrew Olsen 48-1, Sarah A. Holmes 48-1, Myra Morgan 48-1, Isaac Brooks 48-14, Jane Moore 48-1, Amos Morel 47-24, Della Frick 47-25, John Snow 48-1, James A. Wright 48-1, J. S. Wager 48-1, J. S. Smith 48-1, D. Hodges 48-1.

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