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"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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"BEHOLD, I COME QUICKLY."

Rom. 22:12.

HAVE the thunders ceased to hurtle
Through the dim and lurid sky?
Are the hands of nations clasped
In perennial amity?
Has the dawn of glory, sighed for
By the poet and the sage,
Ushered in the tearless morning
Of an endless, happy age?
Has the sea of earth's commotion
Lulled in ever-during calm?
Shall the nations rest in peace
In the shadow of the palm?
Has, to dwell in darksome cavern,
War, the demon, fled confounded,
And the jubilee of mankind
Over hill and valley sounded?
No! the voice of murder shrieks
Through the solitude and city;
No! beside the couch of death
Wails the tender voice of pity;
No! in echoes terrible,
Voice to voice responsive rings
From the smoldering plains of Poland,
From the congress of the kings;
No! resounds the throbbing West
From its rocky heights and llanos;
No! reply the leaping fire-gleams
From a hundred hushed volcanoes.
Soon the hypocrite shall see
Falsehood's refuge overflowed,
For the heavy cloud of judgment
Quivers with its thunder loud.
Soon with messages of woe,
Europe's telegraphs shall tremble;
Soon in battle's dark array
Armageddon's hosts assemble;
Marched soon beneath his banner,
Antichrist's vast armies be,
Like the hissing, heaving billows
Of a dark and surging sea.
Climb the watch-tower, O believer!
Take the telescope in hand,
And the glimmering horizon
Of the Orient sky command;
There, beyond the brooding darkness,
There, beyond the ocean strife,
Thou shalt catch a streak of radiance,
Herald of a world's new life,
When the blooms of paradise
Once again shall scent our time,
And the storm and mist forever
Vanish from the hills of time,
When from a descending city,
Angel melodies shall ring,
Hill and valley shout, Hosannah!
Glory to the coming King!

—Prophetic Times.

General Articles.

CONSTANTINE.—NO. 1.

BY ELD. J. H. WAGGONER.

THERE are few names which have been favored with greater celebrity for a thousand years past than the name of Constantine. Almost all classes have united in styling him "the great," though they have not always agreed as to the reasons why he should bear the title, yet all agree that he was a man of no ordinary ability, a brave and successful general, and a shrewd and politic statesman. Some have also given him credit for the qualities of a sincere and earnest Christian, but in this there is little agreement. The number of authors, that is, of creditable historians, who account him a Christian is by no means large.

Constantine was born in A. D. 272. He was proclaimed emperor upon the death of his father in 306, at the age of thirty-four. For six years he was not fully established in the empire. Maxentius claimed or usurped dominion in Italy. He was defeated in 312, after which Constantine had sole authority.

He died in 337, aged 65. Hence "the age of Constantine" properly dates from 306 to 337—a period of thirty-one years.

His father was at least lenient toward Christianity, if not favorable to it, and enacted laws of toleration. His mother was a believer in the Christian religion, which fact may have had much to do with the mild and tolerant course of his father. His mother has by some been esteemed as a devout and intelligent Christian; while others have considered her a religious enthusiast or bigoted fanatic, full of the superstition of those times. The times in which she lived, and especially the court influences by which she was surrounded, were not favorable to the development of a high type of Christianity; and the manner in which she treated the supposed "relics" which she found in Jerusalem, or pretended to find there, shows that she was easily deceived, or tried to deceive others. She is also supposed to have molded the mind of Constantine in favor of Christianity. But that is to be doubted, as he appears to have been actuated entirely by State policy in his first efforts in favor of the Christian religion. Or, if he was at all influenced by her position as a believer, it was no more than to this extent, that he was willing to place Christ among the gods, without according to him any supremacy. That Constantine did, for a long time, hold the Saviour in this relation, is testified by many historians.

There is no room to doubt that, in the minds of many religious theorists, Constantine has occupied a position which does not at all belong to him. This false view has been aided by a few authors of the fourth century. A man is not always most correctly judged in his own day. In the case of Constantine, some, of those whose writings concerning him have come down to us, were his flatterers, and were dazzled by the splendor of his court or by the richness of his favors. But they were mostly blinded by the benefit which they supposed he conferred on the cause of Christianity. Some of them held him up as worthy to be classed with the apostles! When such senseless adulation is indulged in we must use judgment to glean the truth from a field fruitful of error.

After ages, beholding the consequences of his course, the formality and hypocrisy which were introduced by his adopting Christianity as the religion of the empire, and being beyond the influence of the gaudy tinsel which he threw over that religion, by which its loveliness was obscured instead of being increased, others have been better able to discern the motives which led to many of his acts; and they have discovered that he was not so much the adherent to real Christianity as the patron of a religious system which was likely to give strength to his empire and to add glory to his reign.

It must not, however, be inferred that it was left altogether to after ages to settle the question that he was not a true Christian. Some in his own day were amazed at the extent of his crimes. But we can easily believe it was not considered prudent to say much to disparage a monarch so illustrious, and so jealous of his fame and reputation. It is a truth learned from observation of all ages that they who exert the greatest influence in molding public opinion are generally the interested ones, who are the most likely to mislead, and by reason of whom the more candid are held in check, or, as is often the case, the testimony of the latter class is withheld for a time from view. Also, in judging of the merits of powerful monarchs we must remember that flatterers and sycophants are the only ones who are generally admitted to their presence. They who are too upright to dissemble soon give offense, and are dismissed from the courts in disgrace, if not condemned to death as criminals, or as men dangerous to the peace of the State.

In offering historical evidence of the character of Constantine, instead of being crippled for want of testimony, we may need to apologize for offering so much. We desire the reader to bear in mind that the name and influence of Constantine have been used to give weight to certain innovations in the

church, and there may be some who will be interested to bring in question the facts presented. Inasmuch as we have taken upon us to give a historical view of these things, we have deemed it fitting our purpose to cite authorities to such an extent that it may appear to all that we are moving on safe ground, and that our statements are not to be disputed as the opinions of a few, or of a minority.

As a man fitted to govern an empire, or, in a worldly view, merely, Constantine would not stand much behind the first rulers of Rome. Mercy, and even justice, was not often to be found in the breasts of emperors, not even for their own kindred and families, when they stood in the way of their ambitious schemes. Constantine, instead of being an exception in this respect, was jealous, cold, and vindictive. His own wife and offspring were sacrificed, apparently without compunction, to his selfishness and ambition. Even the heathen were shocked at his crimes, especially at the causeless murder of an amiable son, and considered him beyond the reach of pardon.

But our chief interest in Constantine is in regard to his relation to the cause of the Christian religion. Were we to confine ourselves to the best accredited facts of his profession of Christianity, we should notice his life only from 323 to 337, a period of fourteen years. But there has been made a strong effort to present him as a conscientious disciple, as well as the courtly patron of Christianity, from the time of his battle with Maxentius. And it has been claimed that the most remarkable event of his life took place at that time, which directly led to his reception of Christianity. We refer to the reputed vision of the cross. There is, however, no need to distinguish between particular periods in his life; as historians are well agreed that his selfishness and his crimes were increased rather than diminished, after his profession of Christianity.

Eusebius, bishop and historian, is more than all others relied upon to prove the excellent character of Constantine, and the great service rendered to the cause of Christianity. But it will be shown by unquestionable testimony and evident considerations that he was biased by court favors, and, like most of the eminent men of the church of that day, considered the favors shown to himself as so much in favor of the cause he professed. Passing from an age of bitter persecution, none of them seemed to realize that there could be any motive but to glorify God which could lead to the toleration, not to say to the upholding, of a religion which had been so deeply despised. The Scripture says, A gift blindeth the wise. Constantine was not slow to attach to his court eminent dignitaries by such means. Nor were the ambitious bishops, who were already full of jealousy against each other, slow to accept the favor of the emperor and turn it to their own advantage. Eusebius was a favorite of Constantine, and in turn became his adulator. He could not, indeed, be blind to his faults, nor ignorant of his crimes; but in some instances he passed over the more flagrant of them without notice, showing more of the politician and courtier than of the faithful historian. To such a degree did he manifest this disposition to gloss the character of his hero, as to greatly damage his writings as historical evidence, and to bring upon himself the condemnation of just and discriminating minds.

Lest the readers who have not extensively examined this subject should think we are speaking in strong terms, we will at once proceed to lay before them some statements which we have gathered from credible and reputable sources. Without pretending to exhaust the evidence we shall present enough to satisfy all that we have good reason for the remarks which we have here made.

It will be remembered that Constantine fought the decisive battle with Maxentius in 312 under the banner of the cross. Yet there are few who pretend to think that he had any faith as a Christian at that time. It was a superstitious notion with him, believ-

ing as he did in a diversity of gods, among whom he reckoned Christ. And thus Mosheim viewed him, as the following from his Historical Commentaries will show:—

"If that man is a Christian who thinks the Christian's manner of worshipping God is a good and holy one, then I have no doubt that Constantine was, at that time, a Christian. But if no man should be called a Christian, unless he believes that Christianity is the only true religion, and that all other religions are false, then I suppose Constantine became a Christian at a later period."—Pages 459.

There is strong reason to doubt that Constantine ever became a Christian in that sense unless it was a short time before his death. Stanley has the following striking passage:—

"We may remember the striking remarks of Niebuhr: 'Many judge of Constantine by too severe a standard, because they regard him as a Christian; but I cannot look upon him in that light. The religion which he had in his head must have been a strange jumble indeed. * * * He was a superstitious man, and mixed up his Christian religion with all kinds of absurd superstitions and opinions. When certain oriental writers call him equal to the apostles, they do not know what they are saying; and to speak of him as a saint is a profanation of the word.'"—Pages 292.

Mosheim was not wont to speak harshly of Constantine, yet he speaks as follows of his favors to the Christians, for which a few have been willing to think that he was a true believer in their religion:—

"Constantine, therefore, in obedience to the commands of his father, as he himself admits in his edict preserved by Eusebius, wished to be accounted a worshiper of the one God. And yet, when occasion seemed to require it, and lest he should alienate the minds of the people and soldiers from him, he supplicated the gods, gave thanks to them, and offered them sacrifices and gifts. * * * Such being the character of Constantine, before his conversion to Christianity, I fully believe that the favors he conferred on the Christians, from the very commencement of his reign, did not proceed either from his humanity and justice, or from any love for the Christian religion, but were owing solely to his desire to establish his own authority in the empire.—Hist. Com., p. 450.

Stanley, in harmony with this quotation from Niebuhr, makes this excuse, that Constantine's life "describes the religion of many in that time;" yet this affords no great relief to the dark picture which his life presents, for it was his patronage of the church, his secularization of Christianity, hiding its inherent simplicity under the pomp of his court, and enforcing conformity with all the weight of imperial power, which led to the very things to be condemned in the bishops as well as in himself. For it cannot be shown that this was the state of the church before he made Christianity subservient to his own ambition. And Stanley himself proves all this as the following shows:—

"His leading idea was to restore peace to the church, as he had restored it to the empire. [His object was to preserve the peace of the empire.] In the execution of this idea two courses of action presented themselves to him as they have to all ecclesiastical statesmen ever since. . . . In him both the latitudinarian and the persecutor may find their earliest precedents. . . . No scheme of comprehension has been broader, on the one hand, than that put forward in his letter of advice to Alexander and Arius; and on the other, when this failed, he still pursued the same end, with the same tenacity, by the directly opposite means of enforcing uniformity, to us long familiar, but first introduced by him into the church, the hitherto unknown practice of subscription to the articles of a written creed and the infliction of civil penalties on those who refuse to conform."—Stanley, pp. 294, 295.

This testimony makes Constantine the instigator of the Nicene creed, and goes to show that the Inquisition was built upon the found-

dation laid by him. Certainly the legacy which he left to the church does not entitle him to the reverence of those who love Christianity in its purity, and we are led to marvel at the credulity of those who style him "the first Christian Emperor." Had his life been marked with the practice of Christian morals we could give him credit for sincerity of heart even in introducing such roots of evil into the church. Marsh speaks as follows:—

"The sincerity of the man, who in a short period effected such amazing changes in the religious world, is best known to Him who searches the heart. Certain it is that his subsequent life furnished no evidence of conversion to God. He waded without remorse through seas of blood, and was a most tyrannical prince."—*Marsh's Eccl. Hist.*, period 3, chap. 5.

It will not be considered out of place to give the testimony of Gibbon, who speaks only in harmony with that of so many reliable Christian authors:—

"Crispus, the eldest son of Constantine, and the presumptive heir of the empire, is represented by impartial historians as an amiable and accomplished youth. . . . He deserved the esteem, and he engaged the affections, of the court, the army, and the people.

"This dangerous popularity soon excited the attention of Constantine, who, both as a father and as a king, was impatient of an equal. Instead of attempting to secure the allegiance of his son by the generous ties of confidence and gratitude, he resolved to prevent the mischiefs which might be apprehended from dissatisfied ambition. . . . By all the allurements of honors and rewards, he invites informers of every degree to accuse without exception his magistrates or ministers, his friends or his most intimate favorites, protesting with a solemn assertion, that he himself will listen to the charge, that he himself will revenge his injuries.

"The informers, who complied with so liberal an invitation, were sufficiently versed in the arts of courts to select the friends and adherents of Crispus as the guilty persons; nor is there any reason to distrust the veracity of the emperor, who had promised an ample measure of revenge and punishment. The policy of Constantine maintained, however, the same appearance of regard and confidence toward a son, whom he began to consider as his most irreconcilable enemy. . . . The time was now arrived for celebrating the august ceremony of the twentieth year of the reign of Constantine; and the emperor, for that purpose, removed his court from Nicomedia to Rome, where the most splendid preparations had been made for his reception. Every eye and every tongue, affected to express their sense of the general happiness, and the veil of ceremony and dissimulation was drawn for a while over the darkest designs of revenge and murder. In the midst of the festival, the unfortunate Crispus was apprehended by order of the emperor, who laid aside the tenderness of a father, without assuming the equity of a judge. The examination was short and private; and it was thought decent to conceal the fate of the young prince from the eyes of the Roman people; he was sent under a strong guard to Pola, in Istra, where soon afterward he was put to death either by the hand of the executioner, or by the more gentle operation of poison. The Cæsar Liianius, a youth of amiable manners, was involved in the ruin of Crispus; and the stern jealousy of Constantine was unmoved by the prayers and tears of his favorite sister, pleading for the life of a son whose rank was his only crime, and whose loss she did not long survive. The story of these unhappy princes, the nature and evidences of their guilt, the forms of their trial, and the circumstances of their death, were buried in mysterious obscurity; and the courtly bishop, who has celebrated in an elaborate work the virtues and piety of his hero, observes a prudent silence on the subject of these tragic events."—Pages 158-161, Chap. 18.

The following remark of Gibbon is neither harsh nor uncharitable considering the occasion of it:—

"According to the strictness of ecclesiastical language, the first of the *Christian* emperors was unworthy of that name."—Page 249.

THE sun is full of heat and light, and it asks no questions as to how it shall do good, but is perpetually pouring out its golden flood. The spring that sparkles at the foot of the hill is full; and asking leave of no one, is forever welling forth its sweet waters. So the Christian, if only full of love of God and man, and shedding around him benign influences, as a natural result, cannot help doing good.

THE RESURRECTION.

(Continued.)

The prophet Isaiah also had a clear view of the resurrection. "Thy dead men shall live, together with my dead, body shall they arise. Awake and sing, ye that dwell in dust; for thy dew is as the dew of herbs, and the earth shall cast out the dead." Isa. 26: 19. The connection plainly shows that this will take place in connection with the coming of Christ to judge the world.

How it is that divines can tell us that the Old Testament has left the subject of man's future state in darkness and uncertainty, in view of such scriptures as these, is a mystery. It can only be accounted for on the ground of their ignorance, or their inability to find anything in it concerning their kind of a future being—a ghostly, fleshless phantom, a nothing, dwelling nowhere. As the Old Testament is confessedly very silent concerning this kind of an existence, some of them have told us man's future life was nowhere taught in it. But how clearly Isaiah gives the lie to this: "Thy dead men shall live." Can anything be more emphatic? "Together with my dead body shall they arise." Ah! those old, worn-out cages of the soul, are coming up, are they? So the prophet says. That body which goes down to the dust, and molders away there, till its original elements become a part of its substance, then, is coming forth. So he tells us. "Awake and sing ye that dwell in dust." "The earth shall cast out the dead."

We may suppose Isaiah was laid in the earth some twenty-six hundred years ago. It would be difficult for men even to find the place of his sepulture. It has not been known for ages. Not a bone, a sinew, nor the minutest particle of his dust, could be identified to-day by one of the unnumbered millions now living on the earth. But the Almighty God, who could create a universe from nothing, has not lost sight of the remains of his faithful servant. His angels watch his resting-place. He whose eye never sleeps, who notices the little sparrows which fall upon the earth, and numbers even the hairs of our heads, does not lose sight of his faithful children, who have borne the cross in this world of darkness and corruption. When the last trumpet shall sound, he will send forth his angels to the four winds, and not leave one of them to perish. Then the dust of Isaiah shall come forth. How clear his hope! How strong his conviction! "My dead body shall arise"—his own body which went down to the tomb. Amen and amen. What a cheering thought is this!

The prophet Ezekiel speaks plainly upon this subject in the thirty-seventh chapter of his prophecy. The Spirit of the Lord rested upon him, and he was set down in a valley full of bones which were very dry. He was told to prophesy concerning these bones that they should even live again. And as he prophesied, the bones came together, sinews and flesh came upon them, and skin covered them, but as yet there was no life in them, though all the machinery was in readiness for operation. The prophet is now told to summon the life principle, that it may cause these to live. He does it as follows: "Then said he unto me, Prophesy unto the wind, prophesy, Son of man, and say to the wind, thus saith the Lord God: Come from the four winds, O breath, and breathe upon these slain, that they may live. So I prophesied as he commanded me, and the breath came into them, and they lived, and stood up upon their feet, an exceeding great army." He did not say, Come down from Heaven, O immortal soul, and take possession of these tenements, and make them live. He here plainly shows that the life principle is in the breath, that it is the vitalizing air which causes the life currents to thrill through the body—such breath as we draw from the four winds of Heaven.

But, says one, this language of the prophet is a mere parable or representation concerning the houses of Israel, which had waxed weak through decay and persecution, and we should not take such things upon which to found a doctrine. Well, let us see what this representation does mean. We admit that it has reference to Israel, but how? "Then he said unto me, Son of man, these bones are the whole house of Israel. . . . Therefore prophesy and say unto them, Thus saith the Lord God: Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel." It represents, then, the literal resurrection. The bodies of all Israel went down into their graves, and here we have the plain prophecy, that they shall come up out of it alive, and shall inhabit their own land. It is thus that the whole body of spiritual Israel will receive their reward.

Daniel speaks also of a resurrection: "And

many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." Dan. 12: 2. Here is a resurrection in which both righteous and wicked participate. They come forth from the dust of the earth. They are asleep there. They are not, then, in Heaven or hell. They come forth in order to receive their reward. They could not receive it without this coming forth from the dust of the earth.

Thus we see how plainly the Old Testament writers taught the resurrection. But the New Testament makes this matter still plainer. Hear the Lord of life and glory: "Marvel not at this; for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." John 5: 28, 29. It would be impossible to frame a plainer statement concerning it. It is not some mysterious departure of the immortal spirit out of its earthly habitation, as some try to make themselves believe, dignified by the term resurrection. It is a coming forth from the grave, where the dead bodies have been consigned. All who have ever gone there shall come forth, both the righteous and the wicked.

Christ, when about to call Lazarus forth from the tomb, where he had lain four days, till doubtless the process of decomposition had commenced, said, "I am the resurrection, and the life; he that believeth in me, though he were dead, yet shall he live." He then raised Lazarus as an evidence of his truthfulness, and as an illustration of his power.

But time and space forbid that I should consider a tithe of the testimony on this grand subject. Almost every gospel writer refers to it. It was the grand hope that sustained Paul amid the persecutions he had to meet. He was called in question for this hope, as he states in Acts 24: 15, 21. He makes the future life of God's people turn wholly upon the question of the resurrection of Christ and of the dead. 1 Cor. 15: 14-18. He makes the resurrection the very means by which we obtain immortality. "For the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory." Then the triumphant shout shall go up from all the redeemed, "O death, where is thy sting? O grave, where is thy victory?" Thus we see that the fact of a literal resurrection is most clearly stated, a literal coming forth out of the dust of the earth of the bodies which have been consigned to the tomb. A few thoughts concerning their nature and condition after their resurrection will close this article.

GEO. I. BUTLER.

(To be Continued.)

Justifying Jonah.

JONAH'S attempt to run away from the Lord when commanded to go to Nineveh was a foolish and wicked act, all must admit; but there is one thing told of him that is very much to his credit: "He paid his fare" on board the ship that was to bear him away to Tarshish.

To be sure, he was directly disobeying God, and he knew it, but then, he settled his bill with the sea captain. He was leaving that great city wherein were more than sixscore thousand persons to perish unwarned; but he fulfilled his obligations to the ship owners, in the matter of passage money. He involved his shipmates in the fearful danger of the storm that was already gathering for his arrest; but he would not cheat them out of their due. He was turning his back upon one of the grandest opportunities ever given to mortal; but he handed over his money at the Office like a prince.

He was evidently none of your mean sneaks, who, in running to destruction, try to go as dead-heads. Jonah went on his way like a man.

How often, by some such reasoning as the above, we have heard men make out a good case for themselves or for others in the case of flagrant and atrocious acts. Only yesterday, talking with a young man who has become almost a common drunkard, turning away from home, duty, and great prospects of usefulness, he admitted the evil state of the case, but soon became eloquent over his refusal to play off some wicked joke upon a comrade, and declaring, "You'll never catch me going back on a fellow like that," became apparently as self-complacent as if the score was fully righted.

A man passes me often who frequently speaks of his present deplorable condition, especially if a little the worse for liquor; but swears he is no hypocrite; "all the bad there is in old J— he shows right out." And he uses this single virtue to cover the destruction of home, family, and manhood.

A woman often admits to me the neglect of duties that she owes to God, herself and household, but gains a modicum of comfort from the fact that she "always goes to church, rain or shine."

I know a young man who refused to obey the call of God, as clearly given as was ever that to Jonah, and is satisfying conscience by the assurance of honesty in a very different and self-appointed sphere.

There is much of this Jonah business on every hand. Men are sharp in their dealings, even to rank dishonesty, but they will talk well and profess better. They cheat and shave on the right hand and the left, but they found a scholarship or seminary, endow a college, or build a church. They are debauched in life, and help to debase their circle; but they are generous-hearted fellows. They are helping to undermine every good institution in a community; but they are kind and obliging neighbors. They bribe and buy their places of power and honor; but then, they are on our side, sound on the main issue. They kill men with bludgeons, shoot them with concealed weapons, but they were once good Sabbath-school boys, or have a frank and interesting countenance.

Because the men that cheat, swindle, and murder us, are possessed of some single excellent virtue, we are asked to set it over against their many nefarious acts and terrible failures in character and life, and call it even.

Well, if the Lord is satisfied we will try to be. How is it? We read that in spite of all this honesty and promptness in the payment of his bill, a great wind was sent out into the sea that would not subside until the runaway was thrown overboard and brought to terms; teaching, as it would seem, by the voice of the wind and the waves that a man needs something more than a single virtue to justify him before his Maker. Not that we would undervalue or despise the admirable traits that sometimes appear in wicked and debased lives; we only utter our protest against the attempt, so often made, to make them atone for the sin and failure by which they are surrounded.

It would seem as if we were in a measure all associated together in this; poor Jonahs, all of us, satisfied with one little pet virtue, that blooms, perhaps, like a flower adorning a corpse. One has faith, or what passes for it; Peter tells us to add to it vim, but the possessor is satisfied without any addition, and becomes, and continues, a dawdler. One has vim or virtue, storms around, and tramps rough-shod over the sensibilities of finer natures. The apology offered for all the unnecessary pain inflicted is, "I am always pretty plain spoken, and believe in giving my mind." And it is fully expected that this excellence of plain speech will excuse all the harshness with which it was uttered and the suffering it caused.

The way we help one another to this same self-complacency over small virtues cherished in the midst of flagrant wrong is, perhaps, the worst part of the story.

Suppose, when the prophet was thrown overboard, in the storm of which we read, the whale had not swallowed him and carried him safely to the land, but he had been thoroughly and terribly drowned, his body thrown upon the beach, dead, and some of us ministers had been called to preach his funeral sermon, don't you think we could have made enough of that one virtue to have about rounded Jonah up into a perfect character?

Of course we should have passed lightly over his rank disobedience, making some general remarks upon the difficulty of always recognizing duty; the cruelty of leaving a great city unwarned of its impending destruction would not be dwelt upon; the meanness of involving others in the destruction that was seeking him would be passed over altogether; but when we came to that fare business, now look out for enlargement. An honest act! Honesty, a good thing in itself, helps to keep business upon a sure basis. This act revealed an admirable character, showed that the man had regard for the rights of his fellows, etc.

If we remember rightly, we have heard funeral discourses that were on some such plan as that. They were like a pyramid standing on its apex; very satisfactory, without doubt, to the minister as a work of art; very consoling, it is to be hoped, to the friends; but very false and dangerous in the eyes of everybody else.

Not that we would have had Jonah's grand mistake and sin dwell upon over his dead body, provided he had died; but least of all would we have conveyed in funeral discourses, or in any other manner, the impression that a single virtue atones for a life of disobedience, or can take the place of fellowship with God,

and whole-hearted service of our fellow-men. If, by reason of imperfect knowledge and feeble authority, we cannot imitate the beautiful truthfulness of Scripture in setting forth men's faults, we can, at all events, in its simple and honest treatment of their virtues.—*Sel.*

"I Will Come Again."

WHAT could have been more cheering to the disciples of Christ than the promise, "I will come again"? The Saviour whom they loved was going away. For three years he had been with them. He had healed their sick and lame, opened the ears of the deaf and the eyes of the blind, taught in their synagogues and in their streets, raised the dead and given them back to their sorrowing friends, fed the hungry, and taught all the things concerning the kingdom of Heaven.

They had learned to love him and confide in him as their friend and comforter, and when he told them, "Now I go my way to Him that sent me," sorrow filled their hearts. Jesus loved his disciples too well to leave them without hope, alone and sorrowing, therefore he said, "It is expedient for you that I go away; for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you."

But the promise of "another Comforter" is not enough. They have been with Jesus and have loved him. They have listened to and marveled at the "gracious words" which fell from his lips. And now the assurance, "I go away" but send "another Comforter," could never satisfy their longing hearts. But the promise, "I will come again," is sufficient. This is just what they want, just what meets the desire of each heart. The "same Jesus" who called them away from their ships and fishing nets to preach the gospel of the kingdom is the one they most desire. And the "same Jesus" who was the desire of his disciples then is the desire of his people now.

When Jesus left earth for his home in Heaven, God sent his angels to assure the disciples of his return to receive them to himself; and while the Saviour was taken up from them, and a cloud received him out of their sight, the angels said, "Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." Having received this assurance, they return to Jerusalem to await the promised gift of the Holy Spirit, which Jesus said should "guide them into all truth." How carefully the Lord has guarded his truth! And yet there are people who think God is not very particular about his word. "It makes no difference," say they, "what we believe if we are only honest," which is equivalent to saying, "God does not care whether we believe him or the devil, if we are only honest."

Oh, that such would pause and think! Does not God care? Then why turn Adam and Eve out of the garden of Eden because they believed Satan? Why curse the ground for man's sake? Why send his only begotten Son to suffer and die, if simply being "honest" in any sort of belief will save us? Or why should Paul be so careful in writing to Timothy to exhort him: "Study to show thyself approved unto God, . . . rightly dividing the word of truth?" And again, "I charge thee therefore before God: . . . Preach the word." What word? The verse above quoted explains—"the word of truth." What is truth? Let Christ answer. In his prayer to his Father, he says, "Sanctify them through thy truth, thy word is truth." John 17:17.

The doctrine of sanctification is plainly taught in the Bible. Christ would have his people sanctified; but it must be "through the truth." "If ye continue in the truth, the truth shall make you free;" that is, free from sin and the condemnation brought upon us by belief in the lie Satan told in the garden of Eden. "Whosoever committeth sin is the servant of sin. And the servant abideth not in the house forever; but the Son abideth ever. If the Son therefore shall make you free, ye shall be free indeed." John 8:32-36. If we, by believing and obeying God's word, are made free through faith in his Son, then are we "free indeed." But if we continue in sin and unbelief of the word of the Father, we may have great faith in the Son, but it is of no avail. Without obedience to God, we cannot hope for his salvation.

What greater sin could the Jews have committed than to reject and crucify the Son of God? and what greater sin can people of this enlightened age commit than to reject the truth for the last days? God cares for his truth. He would have his people "magnify and make it honorable." We can do this in no other way than by obeying all his requirements.

Paul teaches us that without holiness no man shall see the Lord. But how are we to

become holy? Says Jesus, "Now are ye clean through the word which I have spoken unto you." But how can we become clean through the word except by believing and obeying? And by so doing we shall find perfect freedom from sin, and holiness, "without which no man shall see the Lord." If there is one truth which is more than another an incentive to holiness, it is found in the words, "I will come again." Says John, "Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that, when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure." 1 John 3:2, 3.

Again, Peter, speaking of the coming of Christ and the destruction of the world, says, "Seeing that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? Nevertheless we, according to his promise, look for a new heavens and a new earth, wherein dwelleth righteousness. Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot and blameless." 2 Pet. 3:11-14.

Here, then, in the belief in the coming of Christ, the very doctrine above all others displeasing to the popular church (unless it be the Sabbath truth), we find a hope which will cause people to purify themselves "even as He is pure." Why talk of sanctification, and then reject the very truth which sanctifies? Why preach holiness and then say, "My Lord delayeth his coming"? Why talk of purity and reject the hope that will cause a man to purify himself?

"I will come again." Yes; soon the opening heavens will reveal the Son of man in all his glory, and the voice which once pierced the tomb of Lazarus, calling him forth to life, will reach the graves of all the holy sleeping ones, bidding them come forth to life eternal—to a seat at his right hand, where there are pleasures forevermore.

"Amen. Even so, come, Lord Jesus."

R. TUTTLE.

Good News!

NEVER was there a happier day in this country, probably, than the 3d of April, 1865. Many of our readers will remember it as long as they live, having had a deep personal interest in it. I remember being in one of the large cities in the northern part of the United States on that day, a witness to the deep joy that pervaded the people.

In the great thoroughfares they had congregated in thousands, moved by a common joy. Bells were ringing; engine whistles sounding; bands of music playing gay harmonies, and flags everywhere flying—in short, all the various signs and sounds by which men show their delight were there. Oftentimes such things are without much reality of feeling, but to-day all were in earnest, for all felt most deeply the meaning of these things. On all sides men were in groups and in pairs, conversing and smiling, strangers before, but now blessed with a common benediction, strangers no longer—congratulating each other as if they had been acquainted for years. And they had been acquainted, each and all, with a common sorrow and source of anxiety, a calamity that was entering almost every house, and taking one or more away—and, in many cases, forever. But now a common deliverance relieved all hearts, and, in the gladness of the hour, all things else were forgotten.

But what was the occasion of all this demonstration? A simple telegraphic announcement had done it all. There had been four years of the severest, saddest, civil war. But that morning the capital of the Southern Confederacy had been entered and taken; and all understood that the war was over, and peace had come. The General in the field who accomplished it sent word to the President, and he, through the Secretary of War, at once flashed the glad tidings over the whole land. Not one of these I saw giving token of so much happiness had made this peace. It was made by another. They only believed the good news, and their joy flowed out accordingly. They were able to justify their joy by believing such news. And they had abundant reason to believe—for three men who were officially bound to tell the truth, and who could not have conspired to frame a falsehood of such grave character under such solemn circumstances, had united in making it true and proclaiming it. So, without one doubt, all were merry together. Nor could any one have succeeded in gaining believers, or in checking the enthusiasm, who would have called in question the matter of the tidings.

And, as I looked upon it all, the memory of another proclamation of peace, and good tid-

ings of good, came richly to my mind. When we were all enemies to God, and in a terrible rebellion against him, He who is our Peace made peace through the blood of his cross, and came and preached peace, the Spirit, the water and the blood, attesting that he that believeth on the Son of God—simply receives this good news as his own—hath everlasting life. God is not proclaiming war, but peace. Now is the day of his own gladness, and he is happy in telling us that all wrath is put away. He can speak to the worst enemy, the vilest sinner, without a thought of wrath. He was in Christ reconciling the world unto himself, not imputing their trespasses unto them. Yes, the war is over! Who will receive the good news of peace? It cannot be hard for the prepared heart to receive the word of pardon and peace, surely. On this occasion, men ran home to their families, and upon the once telling, the whole household rejoiced. So with the gospel in the case of the jailor at Philippi. Himself believed and his whole household. Oh, how simple does this make the message and its reception appear!

Once while speaking to a man of the simplicity of the gospel, and recounting the good news for his salvation, he said, "You seem to think it is very easy." "Yes," I answered, "but there was a very hard part. It all came upon another. Suppose you owed millions, and had not one cent to meet the debt, and demand was made for it only to disclose your utter bankruptcy; and suppose, in this condition of things, I come forward and at the loss of all I have, and with infinite labor, pay the whole. That was the hard part. But it is all done. Now, if I brought you news of this, and showed you the receipt in full for the debt, would it be hard for you to take it and be glad? So Christ has done all the real labor of reconciling, the work of saving, and he asks you to receive it. Nay, God beseeches you to be reconciled; for he has made Him to be sin, who knew no sin, that we might be made the righteousness of God in him."

So in this case; the work was really all done by others; the war was over, and peace had come. As many as believed it rejoiced with all their hearts. But I did not find any who were told the news that day, examining their faith in it, or meeting the announcement with, "What do you mean by believing?" They did not think of the exercise of their own minds, but of the fact told them. And so, dear friends who may be reading this, do not think that faith is something which you have to render to God from yourself, as though you coined or paid so much faith, to receive in return salvation and peace from him. Faith is the heart occupied with the thing told. He has spoken of Christ having done the work by his cross. Just take that fact from him. He tells of forgiveness of sins through the blood. Take that. He tells you the gift of God is eternal life. Take it, and rejoice with him; for it is he that says, "It is meet that we should make merry and be glad."—*Sound Words.*

The Dancing-School.

How well I remember the bitterness of my trial when my father refused to sanction my attending a dancing-school. I was a professor of religion then, and, in looking back over the years, I can hardly imagine how it could be so real and bitter a grief to me. But, passionately fond of music, and keenly alive to the beautiful and graceful, I had always had a strong desire to learn to dance. At seventeen, one sees everything through a rose-colored medium, and the proposed dancing-school seemed the realization of my brightest dreams.

It was to be composed largely of a very pleasant "set"—nothing objectionable on that score. Yet I had some misgivings in carrying the question to my father. Though the most loving and indulgent of fathers, he was a little "stiff," I thought, about some things of that sort. "I would rather that you had no inclination to go," he said, in answer to my inquiry; but since you ask me, I must say that I do object decidedly. I don't want you to be a worldly Christian, Mattie, and I think this is one step in that direction. Dancing will bring you more into society that I consider very undesirable—fashionable, irreligious society. I think you will find it detrimental to your spiritual life, more so than most other amusements. I do not believe prayer will be to you easy and natural, after an evening spent in dancing and gay society. Then I think your influence on your young friends will be a less decidedly Christian influence, if you dance, than if you do not."

How well I remember now his earnest tone and manner as he said these words! There was much more that I do not remember as vividly; but I was unconvinced. I had heard all this before, and of course brought forward my arguments on the other side. "I could get hold of my young companions better if I entered into their pleasures; my Christian life

need not suffer by it, and it should not. I thought myself old enough to decide such a question for myself," and there was more of asperity in my words and tones than I had ever used toward my father. It grieves me to recall it now.

The words which ended our conversation were, "I think, my dear, that in proportion to the straightforwardness and earnestness of your piety, temptations of this sort will diminish." That arrow reached its mark. Was my piety earnest and straightforward? Was Christian growth and Christian duty my aim in life? Was not mine a half-way, worldly type of piety?

But I shook off these stern questionings, and returned to brooding over my unhappiness—my father's unkindness. All day long I was tormented with these thoughts. I know I was irritable and unlovely toward every one. Father was away all day, and mother was sick. After dinner I went into her room. The nurse said she needed perfect quiet; so I had not troubled her with my troubles, but she had heard of it from father in the morning.

"You must carry it in prayer," she said, as I was leaving her.

"What?" I said, impatiently.

"Whatever troubles you," she said, with a saddened look, that showed she felt my unpleasantness. "Carry it in prayer." Could I? Oh! how humiliated I felt. Angry with my father, angry with my mother, rebellious against God who had appointed me this trial, could I pray?

Thank God! For just such humiliation and weakness was prayer given. Long and severe was the conflict, but God gave me the victory. The question which had so engrossed me, whether or not I was right in my judgment, was of no account now. Duty was clear—to yield to my father's wishes in this matter, cheerfully and unhesitatingly—and with giving up that, I felt that I gave up everything. I know not whether I was a Christian before, and this was only a re-consecration, or whether this was my first conversion; but I know that never before was my surrender so entire and hearty. The trial was no longer a trial. The burden was rolled away. My soul was at perfect peace.

When my father returned at night he looked at me anxiously. I think my face must have revealed my experience, and his loving greeting revealed his deep sympathy and thankfulness. I well remember how my soul was lifted up and strengthened by his prayer that evening. I knew not whether he received at that time a fresh baptism of the Spirit, or whether I joined in the prayers as never before; but it seemed to me that from that time they were full of unwonted fervor. He prayed so earnestly, so beseechingly, for an outpouring of the Spirit in the midst of us. Other prayers were no doubt going up, and very soon the blessing, so longed for, came. Many nearest and dearest to me were gathered in.

Oh! how I rejoiced in my decision that winter. All along, the dancing-school seemed at war with the prayer-meeting. Those who went to one did not attend the other. Some of my friends, hopeful Christians, attended the dancing-school. Among them I remember one whose religious life from that hour began to wane, till finally it died out altogether. Others I think suffered from it; none were benefited. I was convinced then, I have ever remained convinced, that my father's judgment, guided, I doubt not, by most earnest prayer, was right.—*Congregationalist.*

Rough Work.

It is rough work that polishes. Look at the pebbles on the shore. Far inland, where some arm of the sea thrusts itself deep into a salt loch, and lies girdled by the mountains, sheltered from the storm that agitates the deep, the pebbles on the beach are rough, not beautiful—angular, not rounded. It is where the long, white lines of breakers roar, and the rattling shingle is rolled about the strand, that its pebbles are rounded and polished.

As in nature, as in art, so in grace; it is rough treatment that gives souls, as well as stones, their luster. The more the diamond is cut, the brighter it sparkles; and in what seems hard dealing, there God has no end in view but to perfect his people.—*Sel.*

SCIENTIFIC observers tell us that at one portion of the day the Bunker Hill Monument inclines to the east, at another, it leans to the south, at another, to the west; so powerful is the effect which the sun exerts on this massive column of stone. If one portion of matter thus affects another so far removed from it, what must be the effect which the Sun of Righteousness exerts on the heart that opens wide its portals to admit the gracious presence?

The Review and Herald.

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

BATTLE CREEK, MICH., FIFTH-DAY, JULY 22, 1875.

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

EDITORS.

Christian Union.

This term is a hobby with many at the present time. It is the pass-word to the very inner temple of self-styled orthodoxy. Men will talk of "a sweet union of loving hearts," when there is not a principle of true union with them. We think this is well calculated to fulfill prophecy, by securing union of action on certain popular points where there is no union in principle. Mr. Hammond, in his "union revival meetings," takes pains to let it be understood that he can work with "all who believe in Jesus;" with Catholics as well as Protestants. This was repeatedly said in Stockton. Now, consistent Protestants cannot unite with Catholics. If they can, why are they Protestants? And was not the work of Luther worse than useless? And this is what you will find wherever this cry of "union" is raised; the spirit of true reform is lacking; there is a sacrifice of truth for an empty name.

A recent letter from Italy contains the following remarks on Catholicism:—

"The thought is constantly recurring that ages of degradation under papal and priestly rule have destroyed the capacity of men and women for apprehending the first elements of Christian teaching as set forth in the New Testament. Mr. Spurgeon has freely said that he has lost all faith in the possibility of a Romish priest in Italy being truly converted to Christ, without an actual miracle; and that, because the system under which the priests have been trained has burned out of their nature every moral element upon which truth can operate. This, on his part, is no mere hyperbole, or 'flourish of rhetoric,' but a deep conviction. In this connection we cannot forget the old proverb, 'Like priest, like people.' The priestly system of espionage is, even now, as far-reaching and effective as ever; and yet, it has been aptly said that 'we could easily raise up Baptist churches all over Italy, and draw hundreds to them, to be baptized at a dollar a head.' Missionaries from heathen lands, passing through Italy to America, and stopping here and there for the sake of chances to see things for themselves, have frankly said that they would prefer heathendom, any part of it, as a field of work; although, indeed, so broad a statement might be qualified, as it was here a few days since by Mr. Ashmore, of China, who said that whosoever a community of Chinese had yielded to the sway of the Romish priesthood, they exhibited a field of labor as hopeless as any in Italy."

China is well known to be a hard field for missionary labor, but to make the Chinese as hard to convert as the Catholic Italians, they must be brought under Catholic influence! This is the judgment of a missionary who had beheld both fields.

Catholicism never changes its policy. It may change its action for the sake of policy, but it is the same now that it was in the days of Luther. When Protestants bow down to the name of "union" so as to unite with Catholics, or try to, it is because they have lost every true element of the Reformation.

But they cannot unite with Catholics for the reason that Catholics will not unite with them. And this shows that the Catholics are more consistent than they. Catholics know very well that there is an "irrepressible conflict" between the two; and an impassable gulf, which must remain as long as Catholics are Catholics and Protestants are Protestants. When names are preferred to things; when shadows are counted more real than substances; and when principles are sunk out of sight for mere feeling and momentary triumphs, then there is union, but it is on the same basis of that which was effected between Pilate and Herod.

Jesus came "to bear witness of the truth," and to unite hearts in the truth, but to separate between mere professors and them who love and obey the truth. If we have the truth it is our duty to maintain it. This cry of "charity" and of "loss of influence," is a mere delusion, raised to frighten timid ones whose hearts are not established in the faith. Charity "rejoices not in iniquity, but rejoices in the truth." We have no right to any influence which we cannot use to the glory of God and to the advancement of his cause. Let us "hold fast the form of sound words," for the truth is not ours to com-

promise or to trifle with. It is a matter of life and death; a matter to be tested by the Judgment of God. In all ages they who have adhered to the truth without swerving have lost their influence with the worldly and time-serving, but they have glorified God and received his approval. Let us take them for our example, rather than yield to a popular clamor for compromises which cannot profit.

J. H. W.

The Undying Worm.

WE are invited to explain Isa. 66: 24: "For their worm shall not die, neither shall their fire be quenched; and they shall be an abhorring unto all flesh."

It is supposed, by many, that the above proves that the wicked will have eternal, conscious suffering as their portion. By reading the first portion of the verse quoted above, we shall see that this prediction is made respecting the bodies of the wicked, and that it is not said that some immortal entity shall ever exist in the fire. "They shall go forth and look upon the carcasses of the men that have transgressed against me; for their worm shall not die." &c.

"Carcasses" does not mean living persons, but dead bodies. The fact that a fire in which a carcass, or dead body, is placed "is not quenched," is positive evidence that that body will be entirely consumed. So we read of the wicked in Matt. 3: 12: "He will burn up the chaff with unquenchable fire." An *unquenchable fire* is not one that is eternally burning, but one that consumes and utterly destroys what it preys upon.

As to the meaning of this term *unquenchable fire*, I will quote Jer. 17: 27: "But if ye will not hearken unto me to hallow the Sabbath day, and not to bear a burden, even entering in at the gates of Jerusalem on the Sabbath day; then will I kindle a fire in the gates thereof, and it shall devour the palaces of Jerusalem, and it shall not be quenched." Read the following criticism on the above: "From this text we certainly can learn the meaning that was attached to the expression, '*unquenchable fire*,' by the Hebrew people. This fire was not to be quenched, therefore it was unquenchable. But it was to be kindled in the gates of Jerusalem, and devour the palaces thereof. It was, therefore, literal, natural fire. But how could a fire of this kind, thus kindled, be supposed to be a fire that would burn eternally? They certainly would not so understand it. No more should we. Moreover, this threatening of the Lord by Jeremiah was fulfilled. 2 Chron. 36: 19: 'And they burnt the house of God, and brake down the wall of Jerusalem, and burnt all the palaces thereof with fire, and destroyed all the goodly vessels thereof.' Verse 21: 'To fulfill the word of the Lord by the mouth of Jeremiah.' Thus Jerusalem was burned according to Jeremiah's prediction that it should be consumed in unquenchable fire. But how long did that fire burn? Only till it had reduced to ashes the gates and palaces on which it preyed. Unquenchable fire is therefore simply a fire that is not quenched or does not cease, till it has entirely consumed that which causes or supports it. Then it dies out itself, because there is nothing more to burn. The expression does not mean a fire that must absolutely eternally burn, and that consequently all that is cast therein to feed the flame must forever be preserved by having the portion consumed immediately renewed.

"To the wicked the threatened fire is unquenchable because it will not be quenched, or caused to cease, till it has entirely devoured them. Ps. 37: 20: 'But the wicked shall perish, and the enemies of the Lord shall be as the fat of lambs; they shall consume; into smoke shall they consume away.' Mal. 4: 3: 'And ye shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I shall do this, saith the Lord of hosts.'—*Nature and Destiny of Man*, pp. 280, 281.

But there is another expression in our text which it may be well to notice. Isaiah speaks of an undying worm, in connection with the unquenchable fire. Again we quote from "*Nature and Destiny of Man*:" "This is undoubtedly the language from which the expression in Mark is borrowed; but a moment's examination of it will show that the worm is not remorse of a guilty conscience, but that, like the fire it is something external to, and distinct from, the objects upon which it preys; and moreover that those upon whom it feeds are not the living, but the dead; it is the 'carcasses' of the men that have transgressed against the Lord. In Isaiah 14: 11, and 51: 8, the prophet again speaks of the worm as an agent of destruction, but it is always in connection with death. It is thus ev-

ident that the terms employed by our Lord in describing the doom of the wicked, would convey to the minds of his hearers the very opposite of the idea of eternal life in misery."—page 282.

To illustrate, we will quote Isaiah 51: 7, 8: "Hearken unto me, ye that know righteousness, the people in whose heart is my law; fear ye not the reproach of men, neither be ye afraid of their revilings. For the moth shall eat them up like a garment, and the worm shall eat them like wool; but my righteousness shall be forever, and my salvation from generation to generation."

J. N. L.

The Camp-Meetings.

SISTER WHITE writes to the *Signs of the Times* as follows concerning the Camp-meetings that have been held the present season in the West:

We arrived upon the camp-ground at Newton, Iowa, June 4. The meeting had been in session one day. Our meetings were excellent from the commencement to the close. The people listened with respectful attention, and we can but hope that the seed of truth sown in the many discourses given will find a lodgment in some hearts, and bear fruit to the glory of God.

Sabbath was a marked day on account of the special manifestation of the Spirit of God. After addressing the people for one hour and a half we invited those who felt that they were sinners, and those who were backslidden from God, to come forward to the front seats. About fifty responded to the invitation given. Some came forward in whom we had felt an especial interest for years. They had been backward in taking their position wholly on the Lord's side because of the suggestions of the enemy in keeping before them the course of some who professed the faith, but in their works denied it. Satan's temptations to them were, if they should profess to be followers of Christ and pursue the course these unconsecrated ones had, they would be in a worse condition than they then were.

We are sorry to admit that there are those who profess the truth, who are not sanctified by the truth, and such give to the world a bad example, and bring the religion of Christ and the precious truth into disrepute. The demands of the word of God are only met when we love God with all the heart and our neighbor as ourselves.

We entreated those who had been disgusted with the course of those who professed Christ but did not follow him, to come out on the Lord's side themselves, and show to the half-hearted and to the world a better way, that making the tree good is the only sure way of securing good fruit. The heart must be renewed before the life can be correct. A profession of Christ without internal rectitude is no better than a whited sepulcher, beautiful without but within full of corruption.

We felt deeply grateful to God to see so many young men coming forward for the first time, and thus showing that they, from this good day, will forsake a life of sin, and choose a life of righteousness, walking in the footsteps of Jesus. Several came forward who had long professed the Christian life, but who were convinced at this meeting that they were transgressing the law of God, in trampling upon the Sabbath of the fourth commandment.

The Spirit of the Lord seemed to indite the prayers offered, and when opportunity was given for those to speak who desired to do so, nearly all expressed their feelings. What a scene was this! What an encouragement to the laborers in the vineyard of the Lord! Jesus said: "I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance." Should there not be more joy among those who rejoice in a Saviour's love upon the earth?

Sunday the Lord assisted his servants in speaking to the people. The crowd was attentive and respectful, and we sincerely hope that their understanding may be enlightened to see the claims of truth, and that they may have a heart to obey.

Monday morning the work commenced just where it closed on Sabbath evening. Again we invited those who wished to seek God, and those who were backslidden, to come forward. More responded to this call than on Sabbath. This exercise was more interesting, if possible, than the first, the special blessing of God attending the meeting. We left the ground very weary, but cheerful in God, knowing that Jesus had indeed come up to the feast, and had graced our meeting with his presence.

We complied with the earnest invitation of

our brethren in Ladora and vicinity to call upon them, and speak to the people Wednesday night. We had great need of rest, but how could we have a heart to refuse these entreaties? We felt that it was unfavorable for us, and then also that we could not have the privilege, as do many of our fellow-laborers, of visiting. After the exercises of the meeting are over, there comes the writing of important reports and testimonies, which deprive us almost entirely of the privilege of conversation with our brethren and sisters.

After a long and interesting evening meeting, we rode five miles to the depot; and then, after midnight, lay down for a couple of hours of rest upon quilts and blankets, brought from his home by the brother who took us to the depot, and which we spread upon the depot floor. Thus with scarcely any rest, we were obliged to travel most of the next day till we arrived, weary and worn, at the

ILLINOIS CAMP-MEETING.

Here, as in Iowa, the prayer and conference meetings were of special interest. On Sabbath afternoon, several mentioned the benefits which they had received from the health reform. Dr. Pottinger gave a very interesting testimony as follows:—

"My brethren may have thought they were meeting with only half a brother, when they saw me using tobacco. The truth found me in the gutter. I was addicted to two fatal habits, drinking and tobacco-using. I have left off the former, and gained a complete victory over it, and so far as refraining from the use of tobacco is concerned, I could refrain from its use. But I have feared the result upon my system, as I am somewhat disposed to paralytic affections, and physicians have assured me that entire abstinence from tobacco would cost me my life. But I am preparing to make a trial of the matter. I am waiting till my system shall rally a little from the reaction caused by leaving off tipping, then I shall take hold in earnest to rid myself of tobacco."

There were quite a number of our French brethren present, and this added much to the interest of the meeting. These French brethren and sisters are gaining an experience; and if they remain humble and true to their faith, God will use them as instruments in bringing others to the knowledge of the truth. There are a number whose lives are indeed a living epistle, known and read of all men. They show the transforming power of the truth upon their daily life.

It was under very discouraging circumstances that Eld. Bourdeau presented the truth to them. The opposition from prejudiced minds was very bitter. But some honest souls were interested, and when brought up to face the mirror, to compare their lives with the law of God, they were deeply convicted of sin. One brother who is now rejoicing in the truth, and can say with Paul, "I was alive without the law once; but when the commandment came, sin revived and I died," when he came to view his life in the light of the holy law, saw his sins to be so exceedingly sinful, that he thought they were too great to be forgiven. He was in great agony of mind. He called together his neighbors and friends, and confessed to them the sins and wrongs of his life, and entreated their forgiveness. He tried to right every wrong. This wonderful work of the power of God in convicting the sinner, was a thing so new to his friends and neighbors that they thought he was out of his mind, and feared that he would die. Several physicians were consulted, and medicine was prescribed freely. But drugs, which would be useless to cure the diseased body, were utterly powerless to cure the sin-sick soul. While suffering the most intense remorse of conscience for his sins, the Lord did not leave him to perish. The light of health reform was forced upon his mind, and he refused to take the drugs prescribed, for he was strongly convinced that they were poison, and ruinous to his constitution.

Eld. Bourdeau and his wife felt the deepest anxiety as to the result of this case. Some charged Eld. B. with making this man crazy. Eld. B.'s life was in danger, and he and his wife wept and prayed many hours while others slept. They prayed that God would work in such a manner as to honor the cause of truth and glorify his name. The French brother came out all right. He had that repentance which needeth not to be repented of. He was indeed a new man, converted and thoroughly transformed. He had "put off the old man with his deeds;" and "put on the new man, which is renewed in knowledge after the image of Him that created him."

At this meeting we were attentively cared for

by brother and sister Hobbs. These self-sacrificing souls showed especial hospitality on this occasion. May the Lord bless them and their dear children for this labor of love. On Wednesday Bro. Hobbs took us nine miles to Somonauk, where we took the cars for Lena, Wis. Here we were met by brother and sister Bates and Bro. Brown, who took us by private conveyance to the Monroe Camp-ground.

Psalm 26.

THE sentiments expressed in this short psalm contain evidence that the writer was in close communion with God. He closely connects cause and effect, showing that a life of integrity gives confidence in the Lord, and that obedience secures his blessing.

"Judge me, O Lord." Why? "For I have walked in mine integrity; I have trusted also in the Lord." Result: "Therefore I shall not slide." "Examine me, O Lord, and prove me; try my reins and my heart." What gave David confidence to pray thus? The answer is found in his own words: "For thy lovingkindness is before mine eyes; and I have walked in thy truth." To walk in the truth, is to live agreeably to God's revealed will. "And Enoch walked with God; and he was not; for God took him." Gen. 5:24. Three hundred years' walk with his Maker inspired great confidence in his heart; "for before his translation he had this testimony, that he pleased God."

Obedience to the truth, as it is made known unto us through revelation, is the only ground on which we can consistently base confidence in the promised blessings of Heaven. It was on the ground that Caleb had "another spirit," and that he "followed" the Lord "fully," that the promise was made: "Him will I bring into the land whereto he went; and his seed shall possess it."

As the apostle Paul drew near the close of his eventful life of toil and suffering for his Master, his hope brightened into the strongest possible assurance of "a crown of righteousness" at the coming of the Redeemer, because he "had fought a good fight, finished his course, and kept the faith."

David, in looking forward to the final gathering of all the ungodly, the unredeemed, and lost of earth, to receive their retributive reward for a life of sin and rebellion, with sweet confidence in the atoning power of the Saviour's meritorious blood, prays: "Gather not my soul with sinners, nor my life with bloody men."

What inspired confidence in his heart to ask for this the greatest possible favor? It was the fact that he had tried to bring his life in conformity to the will of God. He did not fold his hands and sit down for grace alone to save him. He had learned that he had a part to act in his own salvation; for thus the Scriptures uniformly teach.

"Lord," said he, "I have loved the habitation of thy house, and the place where thine honor dwelleth. I will walk in mine integrity. My foot standeth in an even place. In the congregations will I bless the Lord."

How blessed the attitude of the soul wrapt up in such heavenly love for the house of God, and the place where his honor dwelleth. He is borne away in the richest communion with his Saviour, his faith grasping the glories of the better world so soon to break upon the vision of the redeemed. Standing upon the platform of salvation, he stands in an "even place." Dear brethren, let us stand upon the commandments of God, and the faith of Jesus, and we, too, stand in "an even place." Our steps need not slide. Let our hands be washed in innocency, then may we be able to say, "So will I compass thine altar, O Lord."

A. S. HUTCHINS.

Jumping Christians.

THE above is the heading of an article published some months since in the *World's Crisis*, in which the writer deplored the tendency of some to "jumping" over such texts of Scripture as did not agree with their peculiar views. We thought at the time that the remarks were directly to the point, and have since been often reminded of them while reading other articles from the same source, which seemed to ignore certain plain declarations of Scripture. The soon coming of the Lord and a preparation to meet him are considered important doctrines to bring before the world, and some of those very symbols which point to the coming of Christ reveal also the preparatory work necessary to meet the records of the Judgment.

Nearly all are agreed in applying the Judgment message of Rev. 14:6, 7, to the closing work of God for sinful man, and also in applying the an-

nouncement that "Babylon is fallen" to formal Christianity; but the next symbol in the line which brings to view a remedy for this fallen condition, and is therefore a preparatory work to meet the Lord, is "jumped" over as unworthy of notice. Our Saviour has said that "the Scripture cannot be broken" (John 10:35), which if true makes the fulfillment of the third angel's message just as necessary as the fulfillment of the two preceding ones before the advent of our Lord, as the word testifies that it is the *third*, and that it follows the other two, and discloses a people who develop patience—an essential feature in the work of preparation. 2 Pet. 1:5-10. But the "hope of the church" is preached, and confidently looked for, without considering the message which just precedes that event.

There seems to be but one serious objection, however, to acknowledging the third angel's message. It reveals the obligation to observe the commandments of God, as well as the necessity of having the faith of Jesus, and therefore shows the perpetuity of those commandments as spoken by God from Sinai. Jesus speaks of some who hate the light, and will not come to it, lest their *deeds* should be reproved. If our daily life is in harmony with God's commands, why seek to subvert them?

But it is confidently asserted that Jesus died to abolish God's law and to establish his own, and therefore we are under Christ's law. If Christ's dying for a law abolishes it, then he did not die for his own law; for Paul recognized in A. D. 58 Christ's law as binding. Gal. 6:2. He also says (Heb. 9:22), "Without shedding of blood is no remission." Now, if Christ died not for his own but God's law, then by whose blood do we receive remission of sins under the new law?

Taking the above view, we are shut up to the conclusion that all under the so-called new law are irretrievably lost, because no blood has been offered for its transgression, while all who lived under the "old law" must be saved, as nothing remains by which sin can be imputed to them; for "sin is not imputed when there is no law." Rom. 5:13. When will men adopt the sentiment of Paul that "all Scripture is given by inspiration of God, and is profitable . . . for instruction in righteousness," and thus cease "jumping" over scriptures that plainly point out our duty, though in opposition to our carnal desires? J. O. CORLISS.

Peace.

How sweet are the blessings of peace! Whether it be in the home circle, in the neighborhood, in the body ecclesiastical, or the body politic, the blessings of peace are many and very great.

On the contrary, how many are the miseries of war, and how multiplied its evils, from the neighborhood wrangle and dispute, up to the drawn battle of armies whose tumult is heard from afar!

But to have peace in society, in the family, neighborhood, or State, there must be mutual forbearance; provocations and offenses will come, and must be met by the spirit of war or the spirit of peace; and as they are met, so will be the event. To have permanent peace, you must make up your mind to have it at the cost of many sacrifices of personal pride and feelings; and recollect that only extreme cases of wrong will justify war. Principle cannot be sacrificed; but it is only once in a hundred generations that such a case occurs; and no doubt that all wars, disputes, and quarrels, would be best disposed of by arbitration.

Make it a rule not to speak an unpleasant word to any one, however much you may be annoyed by foolish quarrelsome people; no matter if you are wronged and abused, it will not help your case to become angry and say things in an excited tone; no, it will only set your cause so much the more in the dark. Keep cool; look at the matter from the stand-point of your accuser. Make his case your own. Take his part just for awhile, as an experiment, and see how it will modify matters.

"As ye would that others should do unto you;" do not forget this beautiful law. If you feel the storm of passion arising within you, then do not speak until it is over. An angry man is only an insane man.

Bear affronts and insults just as Christ did his. When spit upon, he only wiped his kingly brow. Thus he retained the stamp of nobility, and thus you must retain it. When insulted by impudence, he allowed the old purple robe to remain, and the thorny crown to lie upon his brow, until his enemies themselves removed them. Thus he would that you should be insensible (apparently) to insult and scorn, and that you should fervently pray to God for the pardon of enemies.

Say you that you cannot endure abuse to such an extent? Say you that it is the last feather that breaks the camel's back? Did Christ say so? Did he have some point which he could not pass? Did he say that he could not pass over certain insults of the mob? Nay; he let them commit the worst possible acts of hostility, until he hung a mangled corpse upon the wooden cross of a felon. Disgrace, infamy, contempt, torture, did their worst; and he did not assert his right, but bore it all calmly, sweetly, to give his followers a good, lasting example. What do you say? Will you follow his example? JOS. CLARKE.

A Definite Work.

THE third angel's message of Rev. 14:9-12, contains a solemn warning, the giving of which is a specific work. Those who reject it are to drink of the "wine of the wrath of God." Rev. 14:10. The seven last plagues contain this wrath; "for in them is filled up the wrath of God." Rev. 15:1. The first plague is poured out upon the very men who have the "mark of the beast, and that worship his image," sins which the third angel warns them against. From the declaration of this angel, we see that it is of the utmost importance that we understand what the beast is, and what constitutes his mark and his worship, that we may avoid them, and thus escape the wine of the wrath of God.

It is, then, a matter of solemn moment that we inquire what the mark of the beast is, against which there is uttered so terrific a warning. The objection may arise in the minds of some that we cannot tell what the mark of the beast is; that there are various opinions respecting it; and that we cannot settle with assurance and certainty upon anything in relation to it. But would God put forth such a solemn declaration, attaching as a penalty the wine of his wrath without any mixture of mercy, to be inflicted on all who worship the "beast and his image," and then leave us to guess what these things mean? Would not such a position charge God with folly and the height of injustice? Would it not be more reasonable to conclude that the *clear truth* exists on this point, and that it is not only the privilege but the duty of all who profess to be God's children to learn and obey it, and thus escape the storm of his wrath which is soon to burst with all the fury of a sin-avenging God upon the heads of all who do not heed the message of the third angel.

God does not punish the wicked without their knowing, or having a full opportunity to know, for what cause the punishment is inflicted. Now if it is the truth that this warning is for those to whom the message is given, and if we are not to be left in darkness in respect to what the "worship of the beast and the reception of his mark" represents, is it not logical to conclude, with the full assurance of the justice and reasonableness of all God's requirements and threatenings, that we can understand what the mark of the beast is?

The message containing this warning is the last to be given before the revelation of the Lord from Heaven, and as all Adventists agree that we have reached the last days, and the two preceding messages have been given in the past; and as facts compel us to admit that the third and last message is now being proclaimed, we are forced to the conclusion that the time has come when it is not only our privilege, but our duty, to understand what the mark of the beast is. No matter if your learned minister can give you no light on this subject. He may possibly be of that class of shepherds described by the prophet Isaiah: "Shepherds that cannot understand." But the angel declared to Daniel concerning these last days, "The wise shall understand." Chap. 12:10.

And now, dear reader, if you have become interested in this subject, and desire to know what the terrible sins are against which the last message of mercy utters so solemn a warning, for a full discussion of this subject we would cite you to such works as these: "Mark of the Beast and Seal of the Living God," "The Three Angels' Messages," &c., published at the REVIEW AND HERALD Office, Battle Creek, Mich.

It is evident that the proclamation of the message of the third angel is being attended with the special blessing of the Lord. This is no small evidence in favor of the correctness of our position, yet it would be extremely unsafe for us to rest on this evidence alone, without being able to give from the Bible the reasons of our faith.

Those that heed the warning which is now being given to the world against the worship of the beast and his image, and the reception of his mark, will soon realize a mighty deliverance. They will be sheltered from the seven last plagues, in which is filled up the wrath of

God, and will sing the song of Moses and the Lamb on Mount Zion. In view of an eternal life of glory in the kingdom of God, saved from sin and all its consequences, I beseech you, dear fellow-mortals, to heed the warning voice of the last message of mercy to fallen man. Despise it not. Its last notes will soon die away, and then will

"Stern justice lift the avenging sword
To slay the mockers of God's word."

Oh! then improve the present; for yet a little while and the sweet voice of mercy will be heard no more. Fear not the reproach or revilings of men, but be willing, if necessary, to suffer persecution. Be wise, and sacrifice all for the glory that shall be revealed, and do it now. Let the signs of the times admonish you to make no delay. The days are evil; therefore, redeem the time.

CHARLES P. WHITFORD.

Berkshire, Vt.

The Armies of the Old World.

HOW THE EUROPEAN POWERS IN TIME OF PEACE ARE PREPARED FOR WAR.

"WHILE the necessity for peace is upon all lips, and the benefits of international amity are forcibly contrasted by the European press with all the bale, the plague, the evils, that follow in the train of war, yet, at the same time, the governments continue to arm, and with feverish haste are endeavoring to swell their armies to the most formidable war footing. All branches of military administration are equally stimulated; armaments are perfected as well as assembled to an enormous extent; ways of communication are extended and ramified; new methods of conscription or obligatory service are digested so as to draw forth the utmost available effective strength of the country, while over all these measures, that speak so clearly of war, there is thrown so slight a veil that no one should fail to see the ultimate result."—N. Y. Tribune.

The above is a truthful picture of the present condition of the world. All parties are lustily crying, "Peace, peace," and at the same time just as eagerly preparing for war. This exactly fills the prophetic description of the last days. 1 Thess. 5:1-3: "But of the times and seasons, brethren, ye have no need that I write unto you. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety; then sudden destruction cometh upon them." It is stated that the nations will be in a condition of anger and preparation for war when the Lord comes. Rev. 11:18; Joel 3:9-16. D. M. CANRIGHT.

The Religious Element in Summer Diversions.

AMERICAN society is evidently going through important transformations in its summer experience, and not only pleasure and business, but morality and religion are to feel the influence. It is to be decided whether the prevailing disposition of favored families is to be toward quiet rural life, or toward gay watering-places—toward a permanent summer home, or toward a round of exciting travel and voyaging. Thus far it seems to us that the most sensible people desire to vary city agitation by country repose, and that every year the number increases of those who are in search of modest, healthful, and attractive, rural cottages. The connection of religion with the summer exodus is assuming remarkable proportions, and in conspicuous cases large communities gather during the hot months around a religious center, as at Martha's Vineyard, Mass., and at our own Sea Cliff. This latter place is, in its way, unique, and promises to show the union of a handsome village with an annual camp-meeting. The settlement is upon a commanding bluff near Glen Cove, at the entrance of Hempstead Bay, with pleasant drives in various directions, and but two miles from the summer homes of William C. Bryant and Parke Godwin. We understand that twenty-five new cottages have been built there since last season—some of them at a cost of \$25,000 each. There is a large tabernacle, with a lofty dome, for public worship, and the summer arrangements promise, among other attractions, a great musical jubilee from August 17 to 31, with Dr. Tourjee and Carl Zerrahn as leaders. Monday opened a series of biblical entertainments of a peculiar kind, at which music is to be mingled with the exposition of Bible words, and instruction and pleasure are to go hand in hand. How elements so difficult to harmonize as prayer meetings and summer amusements are to be combined we do not undertake to say, but the disciples of Wesley have a mighty way of their own of settling social problems, and they will settle this happily, we doubt not.—N. Y. Evening Post, of July 7.

I WOULD LIKE TO WORK FOR JESUS.

I WOULD like to work for Jesus if I only knew the way,
 s the musing of my heart by night as well as day;
 Then my mind's eye scans the vineyard; there are many things I see
 That may be done for Jesus by as weak a one as me.
 If I can't go in the harvest field with a reaper in my hand,
 I can go among the gleaners, the meek and lowly band;
 I can follow up the harvesters as they carry in the sheaves,
 I can gather up the gleanings that the weary reaper leaves.
 But why turn me to distant fields? I have a work at home,
 That can't be done by others, but by myself alone.
 A work that's small, unnoticed, the world may never see,
 But I must do it faithfully if I would perfect be.
 I must cleanse my heart from every sin by heeding God's commands;
 Must leave no room for lurking foe to bind me with his bands,
 Make straight paths for my footsteps, lest some lame be turned away
 From the path that leads to Heaven and the bright eternal day.
 I must with all men follow peace, God says it in his word,
 And holiness, for lacking which no man shall see the Lord;
 Look earnestly, lest I should fall of my Heavenly Father's grace,
 Lest some root of bitterness spring up and love should be displaced;
 Must judge not, must condemn not; for a judge's power is great,
 Must forgive all men their trespasses, and must not being hate;
 If I would not be a hypocrite, ere I would pluck the mote
 From erring brother's tender eye, must cast my own beam out.
 O Heavenly Father, help all thy precepts to obey,
 To walk in Jesus' footsteps in the strait and narrow way.
 I fain would do thy righteous will, would meek and lowly be,
 Like my divine Redeemer till I gain the victory,
 O'er every sinful thought and word, o'er every evil deed,
 O'er all the hateful passions that infest my heart like weeds,
 Till love supreme reigns in my heart toward God and fellow-men,
 And I am safe in Heaven where I ne'er shall sin again.

Progress of the Cause.

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

Michigan.

SABBATH and first-day, July 3 and 4, I was with the church at Leroy. We celebrated the ordinances with them, and had freedom in our meetings. The evening of the 7th, I held meetings in Locke, in the school-house near Bro. Avery's. The house was well filled. I spoke on Bible sanctification, and felt the Lord was with us. Here of late the Free Methodists have made many converts. The 10th and 11th, was at Antrim. Here is a young, growing church of loving brethren. One arose, and for the first time manifested a determination to serve God. Three were added to the church. We felt it good to be there.
 J. BYINGTON.

Columbiaville, Mich.

I CLOSED my meetings in Green, Mecosta Co., Mich., Tuesday, June 29, by baptizing nine in the Muskegon River. Twenty-one persons have handed in their names and have covenanted to keep all the commandments of God. A leader has been appointed to keep up meetings. Some that I expected would keep the Sabbath when I made my report did not; others have come out decided since my return. The interest was good from the beginning to the close with those who continued to hear; and nearly all who heard through are now, I believe, keeping the Lord's Sabbath.
 J. B. FRISBIE.
 July 5, 1875.

Iowa.

OUR monthly meeting has just closed. Brn. Mitchel and Wing preached the word in Spirit and power. Six were buried with their Lord in baptism. Others, we believe, see the importance of obeying God and keeping his commandments. We shall pray earnestly that they may make a right decision. We desire the prayers of God's people, that he may be glorified in this place.
 S. M. HOLLY.
 State Center, July 4, 1875.

Gratiot Co., Mich.

SINCE our last report we have been holding meetings in North Shade, Gratiot Co. Twelve have decided to obey the truth and have established Sabbath meetings.
 JOHN SISLEY,
 R. T. SISLEY.

July 11, 1875.

Seward, Neb.

TENT-MEETINGS continue at Seward. The weather has been unfavorable, but it is now more favorable, and there is an increasing interest. We hope and pray for good results, and ask the prayers of those interested in the work.
 CHAS. L. BOYD,
 G. V. KILGORE.

Northern Iowa.

WE pitched the tent in this place June 28, and up to this date, July 5, have held seven meetings with good interest, considering the great amount of rain which has fallen recently. The people are friendly and seem anxious to hear. We desire an interest in the prayers of God's people. Our address will be Hardin, Clayton Co., Iowa.
 C. A. WASHBURN,
 F. A. BARLOW.

North-Eastern Illinois.

WE came to this place the 3rd inst. Commenced meetings evening after the Sabbath. We found the people greatly opposed to anything connected with the second advent cause. This opposition has been brought about mainly by time-setting Adventists and reckless speeches made by un consecrated preachers on the subject of man's nature and future punishment. What a wretched work this class of persons have done and are doing! Blight and mildew, death and destruction, follow in their wake. We had other serious hindrances to contend with, such as prolonged rains, opposition meetings, and determined effort to keep the people away.

But notwithstanding all these influences we have reason to be of good courage; for the Lord has been working for us; to his name be all the praise. At our first meeting we had about thirty hearers, and many of those came into our tent in a manner which showed unmistakably that they would rather others would not know where they were going, a great deal after the style of Nicodemus, who "came to Jesus by night." Now the people come in boldly, and without fear. Our congregations have steadily increased to between three and four hundred. Eleven discourses have already been given. We have endeavored to place ourselves in a right light before the people, and prejudice has given way and the people now manifest a willingness to hear.

What the result will be, we cannot tell, but we have strong confidence that a few at least will be brought out to obey the "commandments of God, and the faith of Jesus." By the time this report is in print, we will be in the midst of the investigation of the Sabbath question. We feel our own weakness and insufficiency to accomplish anything in this great work without the help of God; therefore, we earnestly ask the prayers of the people of God, that we may have wisdom to do this work acceptably in his sight. Bro. Price of Gilman, Ill., is with me. This is the county-seat of Iroquois County. Court has been in session now six weeks. The influence of our meetings here has extended all over the county.
 R. F. ANDREWS.
 Watseka, Ill., July 14, 1875.

Nebraska.

JULY 3 and 4, met with the church at Stromsburg, it being the time of their monthly meeting. On first-day, five were baptized, and four united with the church. There are now twenty-one in full membership, and about the same number keeping the Sabbath besides these. But few of these persons ever heard the third angel's message till last fall.

"Present truth" has been doing a cleansing work in this company. Some who have been keeping the Sabbath for many years think the health reform cannot be adopted here in the far West; but this church has found that such articles as pork, tobacco, &c., can be laid aside, and that this change is a decided reform. The principles of health reform teach people to eat and drink, at proper times, those things which God has placed within our

reach which are the most conducive to health.

One gray-headed Methodist brother was received into the church, who from his younger days had been using tobacco to keep his food on his stomach, but who found when keeping the commandments of God it was no longer needed. Others who are keeping the Sabbath, and whose sympathies are with us on other points, did not ask admittance, saying it was not right that a "clean company should be polluted with a filthy person." May God help them to get the victory.
 CHAS. L. BOYD.

Vermont.

SINCE my last report I have spent one Sabbath at East Richford, and preached two funeral sermons in this section. The church here have a nice and commodious house of worship. Our meeting with them was a season of encouragement, and though their numbers are reduced by death and removals, we hope the remaining members may so humbly walk with God, and obediently serve him, that others may be added to the church.

Have spent two Sabbaths and first-days at Berkshire. The last time I was there, baptized one, who embraced the Sabbath and the religion of the Bible at the time of our meetings there last fall.

With the return of the next Sabbath, another sister who had carefully weighed the evidences for the holy rest-day of the Lord, commenced to honor him by hallowing it, her husband also uniting with her. Their interest was awakened by reading the *Voice of Truth*, with tracts, &c., furnished them through the Tract and Missionary workers. The providences of God are calling loudly for more workers in this fast-widening branch of the great and final work for the world.

By request of the Methodists in the village where I live, I preached to them two Sundays. The last day I spoke from 2 Cor. 5:20, and on sanctification. I presented to them the fact that to be reconciled to God requires submission and obedience to his law which man disobeyed in the beginning, causing his fall and introducing sin into the world; and that Bible sanctification is the fruit of obedience to God's revealed will. I also attended meetings several Sabbaths with the brethren in this town.

Just before leaving home for Jamaica I obtained several subscribers for the *Voice of Truth*, scattered quite a number of tracts, and left one man and his wife reading with interest, who had commenced the observance of the Sabbath.
 A. S. HUTCHINS.

Oakland, Cal.

It is agreed, so far as I can learn, on the part of all who attended, that the quarterly meeting just held in Oakland, is the best we have had in this State under the new constitution. The attendance from other districts was not as large as we had hoped. As will be seen in the report on another page, but three of our nine directors were present. Those of our brethren who did attend the meeting took hold "with a will" to do the business necessary to be done. The Lord blessed in a great measure, thus lifting us above any apparent cause of discouragement.

As there was not a full board of directors present, our business was all done in open session of the meeting. We observed one marked feature of these business meetings, that they were well attended, and that deep interest was manifested in them, by both brethren and sisters. This is as it should be, for they are all T. & M. members. We trust this spirit will prevail more and more among this people, that the business connected with the cause and work of advancing the truth in all its departments is just as essential in its place as preaching the truth, or our social meetings.

During the meeting there were five discourses given by myself. We never enjoyed greater liberty than at the present time, and we could say of a truth in our effort to instruct and encourage others, "The Lord is our helper."

The quarterly meeting occasion was also one of interest and gain to the Oakland church, in that there was an addition of eight members to the church; two by letter, and six by vote of the church. One of these six was the wife of our Bro. Shaw. They have lately moved to this place from Missouri, and she has taken her stand with us during these meetings.

The district quarterly meeting for this District (No 7), was held in connection with the State quarterly meeting, and was a

decided success, as will be seen elsewhere in report of the same. A call was made for \$100.00 to replenish the T. & M. funds of this district. Pledges were then made without much effort to the amount of \$133.50, over half of which is paid already, the rest to be paid by the time of the camp-meeting.

The outlook of the cause becomes more encouraging upon this Coast every week. Our trust is in God. He lives and reigns. He will give success to his truth in due time. By him shall the cause arise from its small beginning to greatness, strength, and power. Be of good courage, brethren and fellow-laborers in the great missionary work. Victory will be ours.

I cannot close this report without saying that I am pleased with the progress that is being made in the mode of doing T. & M. work. Nearly all our districts enter upon the new quarter with their book accounts with the *Signs* and *REVIEW* Offices all square. A good work is also being done in this State on the *Signs* list. Let not your efforts be slackened in obtaining subscribers to the paper.

It is proper that we should state that we would undoubtedly have had a more full board of directors had it not been that our meeting was in the hurry of harvest. Some wrote stating the facts beforehand, still saying that they would come if we said they "must." God bless you, brethren and sisters, and fellow-workers. Toil on in your respective duties, and meet us at the camp-meeting, for our next quarterly meeting will be held at that time in connection with our regular yearly session of the T. & M. Society. May God grant that the camp-meeting may be indeed the best we have ever yet seen upon this Coast. Pray earnestly that it may be so, and begin now to prepare with hearts and hands for it.—J. N. L., in *Signs of the Times*.

Progress Among the French in Illinois.

I HAVE now spent nearly four weeks among the French in Kankakee and Iroquois Counties. During this time I have labored at three points for our French brethren, and for the American brethren who attended our meeting; and have labored some at two points for unbelievers. Thus far, our French brethren have suspended their local meetings and made a general rally each Sabbath wherever I have spoken, in order to have the benefit of all the meetings.

The Sabbath after our good opening meeting at St. Anne, we all met at Beaver, where there are a few French brethren, and where Bro. R. F. Andrews gave a course of lectures last winter. I spoke in both languages on the restoring work for these times, dwelling especially on the Christian ordinances and on the subject of spiritual gifts. The remarks on these subjects were well received.

I spent the greater part of the week following in laboring among the France French near Kankakee. I found that their numbers had more than doubled during my absence, and that those who had received the truth had received it with a mind to work, and had labored not only for their French acquaintances in their vicinity, but also for their friends in France, to whom they had sent some of our tracts, and with whom they had opened a correspondence. Most of these French brethren came from Le Banc de La Roche, France. The inhabitants of this place and vicinity enjoyed for years the faithful labors of Oberlin, whose interesting life has doubtless been read by many of our readers. Two of our young brethren will return to France in a few months. We hope they may be prepared to properly represent the cause they have espoused.

While laboring among these French brethren, an interesting case came up as follows: I went to L'Erable, a French town, with a few of our brethren, to call on a Frenchman who had heard me only once at Kankakee under the tent; yet some of our brethren had visited this man to do what they could to instruct him on present truth. We spent nearly half a day with him and his family, and he decided to keep the Sabbath. He told us that the night before we called on him he was so exercised in regard to the truth that he could not sleep, but spent several hours in walking out of doors in the deepest solicitude while the other members of his family were sleeping. He was very thankful for assistance, and said we had come at the right time to help him. This man also came from Le Banc de la Roche.

The next Sabbath I spoke in French and English in Kankakee city, and had

the best meeting we had ever had in the State. The Spirit of God greatly aided in preaching, and a good work was done in the social meeting. Several of the French spoke for the first time. All national distinctions were swept away by the melting influences of the Holy Spirit, and many tears of joy and gratitude were shed. We felt deeply the importance of keeping up a light in Kankakee city. As the hall we had formerly occupied was under repairs, the Congregationalists kindly granted us the use of their meeting-house, which is situated about four rods from the spot of ground on which our tent stood last year. We tendered thanks to the Congregationalists through three of the city papers.

But the most encouraging feature we have to present is the success of yesterday (Sabbath) at St. Anne. We were refused the use of the Baptist church, so held our meeting in a private house, which was filled to overflowing, twenty or more having to sit under two small shade trees in front of the house. About fifty Sabbath-keepers were present. Over thirty of these were French. I again spoke in both languages, dwelling mainly on the preparation for baptism. At the close of this meeting a procession of eleven double teams heavily loaded, chiefly with believers, went to Kankakee River, near Auroma, a distance of six miles, and sixteen French converts were buried with Christ by baptism. Doubtless others will be baptized soon.

I have not forgotten our Belgian brethren in Wisconsin, and will cheerfully labor for them and others at other points in Wisconsin as soon as the way is opened. I generally labor where the people are anxious to be helped. I find many openings in the great West.

D. T. BOURDEAU.

St. Anne, Ill., July 11, 1875.

T. & M. Society of N. Y. & Pa.

The following is the report of our last quarterly meeting of the Tract Society:—

The third quarterly meeting of the N. Y. and Pa. T. & M. Society was held at Frankfort, Herkimer Co., N. Y., June 12, 13, 1875. Meeting opened as usual, and minutes of the last meeting were read and accepted. The secretary then read the following report of labor for the quarter:—

No. of families visited, 351; No. of letters written, 94; No. of new subscribers for REVIEW, 15; *Instructor*, 65; *Reformer*, 96; *Voice*, 172; *Signs*, 21. Periodicals distributed, REVIEWS, 1285; *Instructors*, 172; *Reformers*, 266. No. pages of pamphlets and tracts distributed, 138,407.

Moneys received during quarter:—

On membership,	\$22.00
“ donations,	269.44
“ book sales,	38.04
“ widow and orphan fund,	15.50

Total, \$344.98

It was voted that Herkimer Co., N. Y., be included in Dist. No. 7.

Most of the time of the meeting was occupied with religious exercises for the benefit of those who had lately embraced the truth. An item of interest was the fact that the work here was begun through the efforts of the Tract Society, several having embraced the truth by reading our publications.

B. L. WHITNEY, Pres.

E. H. WHITNEY, Sec.

Frankfort, N. Y., July 7, 1875.

Second Annual Report of Minn. T. & M. Society.

THIS meeting was held in connection with the camp-meeting at Eagle Lake. First session, June 27, 1875, at 9 o'clock, A. M. Minutes of last meeting read and approved.

Moved, That the President appoint a Committee on Nomination of officers for the ensuing year.

This Committee were Brn. McAlpine, Olive, and Call. On Resolutions, A. H. Vankirk, H. F. Phelps, and John Fulton.

Adjourned to call of Chair.

SECOND SESSION.

Convened June 29, at 5 o'clock, A. M. Opened with prayer and singing.

Report of T. & M. labor is as follows: No. of families visited, 742; No. of letters written, 242.

Rec'd for membership,	\$ 66.00
By donation,	101.80
From book sales,	21.56

Total, \$189.36

No. of new subscribers for REVIEW, 50; *Instructor*, 37; *Reformer*, 171; *Advent Tidende*, 3; *Svensk Herald*, 3. Distribution of reading matter: REVIEWS, 337; *Instructors*,

108; *Reformers*, 181; tracts and pamphlets, pages, 145,977.

Treasurer's report read and accepted.

On hand at commencement	
of the year,	\$100.00
Rec'd during the year,	343.49
Total,	\$443.49.
Paid out,	\$308.05
Balance on hand,	135.44

Total, \$443.49.

O. W. PIERCE, Treas.

Voted, To allow traveling expenses to State Secretary to and from any general quarterly meeting.

The Nominating Committee reported the following named persons, who were elected to their respective offices: For President, H. Grant, Medford, Minn.; Vice President, W. I. Gibson, Rochester, Minn.; Treasurer, O. W. Pierce, Stewartville, Minn.; Secretary, A. H. Vankirk, Concord, Minn. Directors: Dist. No. 1, Josiah Warren, Medford, Minn.; No. 2, Calvin Kelsey, Wells, Minn.; No. 3, J. L. House, Hutchinson, Minn.; No. 4, I. Z. Lamb, Pleasant Grove, Minn.; No. 5, J. Olive, Prescott, Wis.; No. 6, Daniel Call, Sibley, Iowa; No. 7, John Emerson, Grove Lake, Minn.; No. 8, H. Rasmussen, Hartland, Minn.; No. 9, Chas. Magnuson, Chisago, Minn.

Resolutions reported as follows:—

Wishing to express our gratitude to God, in that he has blessed the inefficient efforts that have already been put forth by the T. & M. department, in bringing many souls to see the present truth, and to acknowledge the supremacy of his law, and,

Whereas, His word plainly teaches that this truth must extend to all nations of earth; and

Whereas, The harvest is great and the laborers are few,

Therefore, We, the members of the Minn. T. & M. Society, unanimously concur in the exertions of this department, to warn the world of its impending judgments, and that we will give our united efforts to make this a successful means thereto.

Resolved, That we deplore the seeming negligence in regard to reporting labor performed, and that we will try to be more prompt therein in the future. H. GRANT, Pres.

A. H. VANKIRK, Sec.

Maine.

THE third quarterly meeting of the Maine T. & M. Society was held with the church at Hartland, June 12, 1875, according to appointment.

Opened in usual manner. President in the chair. Report of the last meeting read and accepted. Report of the present quarter (which contains only a report from districts 1 and 3) as follows:—

No. of members, 142; reports returned, 28; families visited, 32; letters written, 24; money received on membership, book sales, and donations, \$34.96; new subscribers for REVIEW, 2; *Instructor*, 1; *Reformer*, 2; names sent for trial volume, 21; distribution of reading matter, REVIEWS, 73; *Instructors*, 23; *Reformers*, 22; tracts and pamphlets distributed, pages, 13,119; value, \$12.09; libraries furnished, 2, with 3,132 pages, value \$8.31.

Treasurer's report was as follows:—

Money in treasury	
June 11, 1874,	\$17.82
Rec'd during quarter,	34.96

Total, \$52.78

Due Office on acct., \$85.59

Appropriate remarks were made by the President and others on the workings of the Society and the importance of a more united effort in the missionary work.

Adjourned sine die.

J. B. GOODRICH, Pres.

AMOS HOLT, Sec.

Adventists.

[The following is an article published last May in the *Evangelist*, of Upsala, in Sweden. The *Evangelist* is an organ of the Baptists in that country. We translate it for the REVIEW. J. S.]

“This is the name of a religious party in America who have much to say about the second coming of Christ, the millennium, &c. Adventists teach plainly that Jesus will come again, that he will set up his kingdom on the earth, and that he will be a king on David's throne, and of his kingdom there shall be no end. So far as these points are concerned, Adventists have neither said anything new or wrong in that they point to the coming of Christ and the triumph of the gospel in the earth; but the manner in which they consider the ‘millennium,’ partakes too much of fanaticism, and is altogether too weak and fool-

ish to be made to harmonize with the Scriptures, or to savor of sound sense.

“The manner in which Adventists treat the principal prophecies and converse about them is the highest presumption, and one can easily notice that they follow the common error of all fanatics, in placing their dreams and imaginations as a standard for the truth.

“But Adventism is a confused mixture of monstrous doctrines. Early and late it makes a noise about the Sabbath question, and claims that the Sabbath should be kept on Saturday. We here begin to notice how little Christianity Adventism takes upon itself. It belongs to Christianity to keep rest-day on Sunday, that day when Christ arose. Adventists would go back to Judaism: Adventism goes backward, instead of forward. The Christian church rests itself—in its Sunday-keeping—upon apostolic example, which is not sufficient authority for the Adventists. Their declaration of the Sabbath question serves as a leading step in their departure from the Bible and Christianity to the most daring infidelity and materialism.

“Adventists openly deny the immortality of the soul, claim that the state between death and the resurrection is one of sleep and unconsciousness, that everlasting punishment is not without end, and that the wicked will be entirely burnt up; that is, their existence sooner or later will have an end. This audacious unbelief and error they cover under the garb of piety and holiness. But if we remove the sheep's clothing, so shall we directly acknowledge that they are in league with the father of liars, who was a bold and daring deceiver. They make out that man is as a beast. Adventists compare the mind to matter, and consider our spirit the same as the breath of our body. It is plain that such ideas must lead to the familiar expression: ‘Let us eat and drink; for to-morrow we die!’ But this deism and Bible contradiction is very welcome to the Adventists. They consider it pleasant to sleep in the grave, slumber unconsciously until the resurrection, and when this takes place then to suffer a little while, and afterwards never more exist.

“It has been just so with the wicked and the scoffers in all ages. Adventists have fairly hit the nail on the head. Such a religion has a preference for sin and vice, feeds upon spiritual death, and makes humanity a sepulcher.

“Some of these questions have been met in our paper in former years. Those articles should especially be republished by the missionary society of Stockholm.

“Among the American Christians and congregations the Adventists have sought to carry on their work for many years. Their organ is at Battle Creek, Michigan. It is called the ADVENT REVIEW, which is issued weekly. We have but little knowledge of the extent of its circulation among the American people. At the same time we have had occasion to learn something of the manner in which Adventism seeks to nestle itself, and spread its influence among emigrant people, such as the Germans, Danes, Norwegians, and Swedes. It ravages among all professions. We have seen articles against the Adventists in the Swedish Lutheran paper, *Augustina*, in the Swedish Methodist paper, *Sindebudet*, in the Swedish Baptist, *Zions Vakt*. The Adventist organ in Swedish, is called *Svensk Advent Herald*; in Danish, *Advent Tidende*. Both the last papers have the same matter which is only a translation from the REVIEW.

“It remains now to show why we offer to speak of Adventists as they peculiarly carry on their work in America. The reasons are the following:—

“In August 14, 1874, we received an account from a brother in North Helsingland, who said that many brethren from the neighboring districts had gone to America and there had embraced Adventism, who now often send back letters and publications containing the views of Adventists to their relatives here; and it has not been in vain. The church had become concerned on account of these Adventist publications, and a prominent member of the church had written a letter to America, which was even published in the *Herald*. When we received this letter we wrote immediately to the leader of the district-meeting, at Sundsvall, which meeting was held in September, and we directed them to take up the question about the Adventists, and endeavor to take measures which were necessary in the case. But our letter was not even noticed by the congregated brethren, for the reason that it would make capital for the Adventists, and give

publicity to an unknown cause which might result in painful consequences.

“On the 5th of Jan., 1875, we received an account from a brother in Westmanland, who complains of his doubts concerning the Sabbath, and imagines that possibly the pope, who has so many times made the commandments of God of no account by his ordinances, had had something to do in bringing about the change of the rest-day, from the last to the first day of the week.

“In one church in Upland some of the old church members have, through reading of the *Herald*, begun to embrace and respect the views of the Adventists.

“Many have gone to America and returned, who during their stay in that country embraced Adventism, and on their return sought to spread it among their relatives and former friends.

“Letters and publications, the *Herald* says, have already been sent over to Sweden by thousands. They are sent gratis when the proprietor finds out the address of a person who is willing to read. In this way multitudes of papers are sent from America to Sweden in order to gain followers.

“A fellow-laborer in the *Svensk Advent Herald*, Dr. Charles Lee, and one Carl Linquist, are designing to visit Sweden the coming summer, and here seek by personal influence to advance Adventism. Dr. Lee was born in Husby, in Upland, Aug. 4, 1840, and joined the Ostuna Baptist church, April 7, 1861. He afterwards went to America, where he practiced medicine for a while, and at last embraced Adventism. He is said to be a gifted man.

“When we consider that the baptism of the Adventists is by immersion, and that they baptize only such as confess their faith, they are the more dangerous for our churches; because they in this accidental similarity with us will seek a point of relationship with us. The danger would not be so great, only they look up in time, without respect to the persons, those who embrace fanaticism, and they do not let the right prevail.

“We close by quoting an extract from the *Herald*, for Sept., 1874, which lies before us: ‘To the question, Of what use is it to preach the sleep of the dead, the destruction of the wicked, &c.? the answer is: Because the opposite of these truths is, the soul's immortality, the consciousness of the dead, and the everlasting torment of the wicked; which is really a repetition of the first lie of Satan. See Gen. 3:1-5.’

“It is said that the devil transforms himself into an angel of light; but in the case quoted he appears to have neglected to put on the mask.

“For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them.’ Acts 20:28, 29.”

We understand from the above article how the Adventists of America are regarded by the Baptist organ of Sweden. We are glad to have them speak out and let it be known to the world how the character of this people stands abroad. We are also glad of the information that is here given, that the people in different localities in Sweden have moral courage enough not to be subservient to tradition and the commandments of men.

There are two ways in which we see the power of the enemy will be arrayed against the spread of present truth in that country, 1. The leading denominations there are bound to oppose it. 2. In their journals they are ready to publish articles of the truth of which they know nothing. For example: The *Evangelist* carries the idea that Adventists have a preference for sin, consider man as a beast, and accept fanaticism. Now we hope to live to see the day when the Swedes of good old Sweden will know better than this. We hope to see the day when they shall have found out that a Seventh-day Adventist hates sin in any form; that this people are found to be those who are sighing and crying for the abominations committed in the land, and that they enter into no confederacy with the father of lies; but rather that the loving of their neighbors as themselves is the highest ambition of their lives.

JAMES SAWYER.

PALMYRA, “the place of palm trees,” is supposed to be the “Tadmor of the wilderness” which Solomon built. Here, among other remains, are those of a magnificent sun temple; though none of them will compare in grandeur, beauty and exquisite workmanship, nor in antiquity, with those of Baalbec.

The Review and Herald.

Battle Creek, Mich., Fifth-day, July 22, 1875.

The Camp-Meetings.

MICHIGAN,	August 10-17, 1875.
VERMONT,	" 19-24, "
NEW ENGLAND,	" 26-31, "
MAINE,	Sept. 2-7, "
NEW YORK,	" 9-14, "
OHIO,	Sept. 30-Oct. 5, "
INDIANA,	Oct. 7-12, "
KANSAS,	" 14-19, "

The Indiana Camp-meeting is postponed to October 7-12.

The Vermont Camp-meeting can be changed to August 26-31, and the New England meeting can come in Aug. 19-24, if the brethren of the two Conferences desire the change.

The Michigan Camp-meeting at Battle Creek is put one week later than last year on account of harvest being at least one week later.

A very large attendance is expected at the Battle Creek Camp-meeting. We hope to see each church in Michigan, and also every little company of believers, represented on our capacious camp-ground with tents, one or more. There were ninety-one tents last year. Let there be at least one hundred this year.

GEN. CONF. COM.

The California Printing House.

THE California printing house, when all complete, fully supplied with presses, engine, and material for printing and binding, will cost about \$30,000. Our brethren on the Pacific Coast will cheerfully complete a fine building the size of one of our printing buildings in this city. This with the lot will cost \$15,000. It will require about \$15,000 more to properly furnish this building as it should be with machinery, material, &c. We design to raise \$10,000 of this amount in sums of \$100 each, and \$5,000 in smaller sums. Only about \$5,000 of the \$15,000 has been collected. We expect to lay out \$10,000 immediately, and depend upon collection at the camp-meetings. Do not disappoint us, brethren. Be in season. Get your free-will offerings ready.

JAMES WHITE.

Good Meetings.

We have enjoyed but few better Sabbaths at Battle Creek than the last. The word of the Lord seemed very precious while speaking to the people in the morning, and at the close of the exercise we were very happy in waiting upon deacon Young and wife, who received at our hand Christian baptism.

Bro. Young had served the Presbyterian church as deacon fifty-four years, and now although several years above fourscore, he and his wife go down into the water, and come up out of the water, with the willing, happy cheerfulness of youthful converts. The quiet and solemn calmness of the scene at the water gave dignity to the occasion. It was remarked by a Presbyterian sister, who witnessed the baptism that the Spirit of the Lord seemed to pervade the whole place, and cover the entire congregation. Mrs. White spoke in the afternoon, and, also at the Health Institute Grove, at 3 P. M., the day following.

Just before the baptism, a telegram was put into our hand announcing the death of the daughter of Eld. Kenyon of Monterey, and that the funeral would be first-day A. M. We at once resolved to be present, and were happy to meet Eld. Smith and Prof. Brownsberger at the house of mourning and at the place of worship. Remarks were made before a crowded house by Eld. Smith and others, and everything pertaining to that funeral seemed appropriate to the burial of a youthful Christian who had fallen asleep in the brightest hope of immortality at the soon coming of the Lifegiver.

We gave a practical discourse in the afternoon, and after the public service enjoyed a successful examination of unpleasant matters before the members of the church, which had grown out of bad management of the leadership question. Many were encouraged at the prospect of a better state of things. In the evening we held a similar meeting with the church at Allegan, with the same results. This meeting held past midnight. After a few hours' sleep at the good home of Bro. Baker, breakfast, and a season of prayer, such as we seldom enjoy, we took the train for Battle Creek.

Here we meet cheerful faces, good reports of progress of affairs, and among other items of interest from our sons at the Signs Office, in Oakland, Cal., the statement that the new building

will be ready before the presses, engine, and other material, can be transported from New York by rail. We go immediately to the Atlantic to see a car loaded for the Pacific.

JAMES WHITE.

To the Minn. T. & M. Society.

ALL the brethren and sisters who acted as canvassers in the Minnesota T. & M. Society in obtaining names on trial for the *Voice and Reformer* the past winter and spring are earnestly requested to reconass the field at once, and if you find those that receive the *Voice or Reformer* that are not interested, or do not take their paper from the post-office, or are not worthy persons, please collect all such names and their post-office addresses and send them to A. H. Vankirk, Concord, Minn., and their paper will be stopped. Now let each director in the several districts take hold of this work immediately, and see that their canvassers work understandingly.

HARRISON GRANT, Pres. Minn. T. & M. S. July 12, 1875.

Review of Baird's Two Sermons.

THE above is the title of a new work from the pen of Bro. Waggoner, containing sixty-four pages, price 10c.

The two sermons were delivered by Rev. R. J. Baird of Armada, the then pastor of the Congregational church of that place. He has now, however, accepted a call from Portland, Mich., and removed to that locality.

"The Two Sermons" were but a bundle of sophisms, and are in this little work most completely exposed. It would be well if all our people could furnish themselves with the pamphlet, as there are some valuable criticisms on the Hebrew text of the fourth commandment and also Gen. 2:2, 3. I do not know of a published work that discloses so plainly the weakness in argument of those who oppose the Sabbath of the Lord. It would be of less value, were it not for the fact that the sermons of Baird, besides being delivered orally, were put in print, and are being circulated freely wherever Congregationalism has obtained a foothold. The sermons were reviewed close upon their delivery in the tent at Armada, to the satisfaction of many by Eld. E. B. Lane. Had they not been published, their influence would have been fully met. But being scattered everywhere, we say to all, Get the "Review" for general distribution.

D. H. LAMSON.

Labor.

I AM now in readiness to labor in any rural district where the providence of God may open the way. Those isolated brethren who desire preaching can address me at Waterloo, Black Hawk Co., Iowa.

O. M. OLDS.

July 14, 1875.

Notice.

As the camp-meeting for Mo. and Kan. has been postponed till October, the Conference is also postponed till the same time. The next general quarterly meeting of the T. & M. Society will be held in connection with the camp-meeting. It is desired that all the Tract Society workers make out full reports of their labors in obtaining subscribers for periodicals, circulating tracts, &c; and that all the directors send their reports, giving the result of labor bestowed and the number of members, so we may know what has been accomplished the past year.

J. H. ROGERS, Pres.

Appointments.

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

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

Change of Appointment.

My appointment at Colon is changed from July 31st to July 24th. I will attend the T. & M. quarterly meeting for Dist. No. 2, at Eaton Rapids, Mich., July 31 and August 1.

J. BYINGTON.

S. D. A. P. Association.

THE Seventh-day Adventist Publishing Association will hold its sixteenth annual session on the camp-ground at Battle Creek, August 10th, 1875, at 9 o'clock A. M., for the election of officers, and for the transaction of any other business that may come before the meeting.

JAMES WHITE, HARMON LINDSAY, FREDDIE HOUSE, E. B. GASKILL, URIAH SMITH, S. N. HASKELL, JAMES SAWYER, Trustees.

The Michigan Camp-Meeting.

THIS meeting will be held on the old ground, near Battle Creek. All tents should be put up as soon as Monday, as the meeting is to commence Tuesday morning. Ample provision will be made for this meeting. Those who have no tents will be provided for in the large tents. Bring your bedding, and sheets with which to partition off your sections.

COMMITTEE.

The Michigan Conference.

THE Michigan Conference will hold its next annual session in connection with the camp-meeting at Battle Creek, August 11, 1875. Delegates should be on the ground the first day of the meeting. Let the church officers make their reports in season; also let the s. b. treasurers make an effort to meet their pledges. We hope the friends of the cause will make an especial effort to attend this meeting prepared to work for the Lord.

E. H. ROOT, } Mich. Conf. M. S. MERRIAM, } Com.

The Educational Society.

THE Seventh-day Adventist Educational Society will hold its First Annual Meeting on the camp ground at Battle Creek, Mich., Thursday, Aug. 12, 1875, at 9 o'clock A. M., for the purpose of electing a Board of Trustees for the ensuing year, and transacting any other business that may come before the meeting.

JAMES WHITE, U. SMITH, E. B. GASKILL, H. LINDSAY, BENN AUTEN, S. N. HASKELL, J. H. KELLOGG, Trustees.

General Conference.

THE Fourteenth Annual Meeting of the General Conference of Seventh-day Adventists will be held at Battle Creek, Mich., first-day, Aug. 15, 1875, at 9 o'clock A. M., for the purpose of considering such matters pertaining to the general prosperity of the cause as may properly come before this body.

JAMES WHITE, } Gen. Conf. GEO. I. BUTLER, } Com. S. N. HASKELL, }

State Conference Reports.

THESE will all be wanted in full at our General Conference, appointed in this paper to be held at Battle Creek, Mich., Aug. 15, 1875. We urgently appeal to the secretaries of the several State Conferences to report promptly the standing of their respective Conferences, according to blanks furnished, giving the number of ministers, number of licentiates, whole number of churches, whole number of church members, whole amount of s. b. pledged, amount pledged to Gen. Conference, and amount on hand, with such other information as may serve to show the state of the cause in each Conference.

U. SMITH, Sec. Gen. Conf.

Maine Camp-Meeting.

No providence preventing, this meeting will be held Sept. 2-7, 1875, at Richmond, Sagadahoc Co., Maine, 1 1/2 miles from the depot, 1 1/2 from the steamboat wharf, on the main road up the Kennebec River leading to Gardiner, on land owned by Wm. Grant, in a pleasant oak grove. Bro. and sister White are cordially invited to attend. Half fare may be expected on the R. R. More hereafter.

COMMITTEE.

QUARTERLY meeting at Victory, Wis., first Sabbath in August. Brethren and sisters from neighboring churches are invited. Cannot Ern. Olsen, Atkinson, or Decker, meet with us?

F. C. CLARK.

MONTHLY meeting of the Jackson church at Tompkins, July 31, 1875.

E. P. GILES.

QUARTERLY meeting of the T. & M. Society of Dist. No. 3, Mich., in the tent at Bronson, Branch Co., August 1, 1875. Will the librarians please send their reports to J. Warren Wright, Battle Creek, without delay.

I. A. OLMSTEAD, Director.

QUARTERLY meeting at Greenup, Cumberland Co., Ill., July 31 and Aug. 1. Let the brethren at Martinsville, and other scattered brethren attend this meeting. A T. & M. meeting will be held in connection with it. Come, brethren, and let us seek God together. Preaching to commence on Sabbath evening.

C. H. BLISS.

THE quarterly meeting of the Poyssippi church will be at the Putnam School-house, July 25 and 26.

P. H. CADY, Elder.

SUTTON, Vt., Sabbath, July 31, 1875. Morgan, Vt., Sabbath and first-day, Aug. 7 and 8. At this meeting baptism will be administered if desired.

A. S. HUTCHINS.

THE next quarterly meeting of the T. & M. society of the churches in Dist. No. 5, Mich., will be held with the church at Ravenna, Sabbath and first-day, July 31, and Aug. 1, 1875. Will all the librarians see that their reports are

forwarded to the secretary, E. Higley, Coopersville, Ott. Co., in time for this meeting.

J. S. WICKS, Director.

QUARTERLY meeting of the S. D. A. church at Waterloo, Grant Co., Wis., July 31, to be held over first-day. A general invitation is extended. Can some minister attend?

JEHIEL GANIARD.

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.

QUARTERLY meeting at Rochester, Fulton Co., Indiana, Sabbath, July 31st, and August 1st. All are invited. Bro. Lane or Kenyon is expected.

JAMES HARVEY.

THE next quarterly meeting of the churches of Saginaw Co., Mich., will be held at St. Charles, the 24th and 25th of July; also, the T. & M. quarterly meeting for Dist. No. 8 will be held in connection. Will the librarians and scattered brethren send their reports in time for this meeting to H. S. Guilford, St. Charles, Mich.

JOHN MCGREGOR, Director.

A CHURCH of Seventh-day Adventists will be organized in Marshall, Mich., Sabbath, July 24, 1875. The Christian house of worship has been secured for the meetings. Brethren and sisters from surrounding churches are invited to attend.

U. SMITH.

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.

My P. O. address will be for a while, Fort Howard, Brown Co., Wis., Box 200.

O. A. OLSEN.

RECEIPTS

For Review and Herald.

Annexed to each receipt in the following list is the Volume and Number of the REVIEW & HERALD to which the money received pays—which should correspond with the numbers on the Pastors. If money for the paper is not in due time acknowledged, immediate notice of the omission should then be given.

- \$2.00 EACH. F Curtis 48-1, Mrs Wm Daniels 48-1, J W Cronkite 47-25, Lucinda Haskins 48-1, Chas Woodman 48-3, Charles Davis 48-1, Daniel Oviatt 48-1, D T Fero 48-3, D A Stockman 48-1, Russel Harrington 48-3, Abraham Coryell 48-7, S Salisbury 48-1, S N Lovett 48-1, H Bromley 48-1, Henry Brackin 47-24, S V Wright 48-1, Jacob M Ward 48-1, Dr J Grover 48-9, Elijah Williams 48-3, F J Payne 48-6, H M Kilgore 48-2, Mary J Casselman 48-3, Frank Crandall 47-24, Geo F Babcock 48-6, Mrs L A Hanson 47-25, W McClenathan 47-26, H C Loomis 48-1, M E Rust 48-3.
- \$1.00 EACH. Wm Martin 47-2, Joshua Osbourn 48-1, Chas L Boyd 47-3, Wm E Price 47-2, Thomas Davenport 47-8, N M Gray 47-1, Phebe R Mills 47-3, Ezra Brackett 47-1, S B Thomas 47-1, J D Bandy 47-1, C D Cooper 47-3, Anna Shafer 48-1, S B McLaughlin 47-1, Maria Slocum 47-1, M Slocum 47-3, O Davis 47-1, Mrs A P Bowen 47-2, Wm H Snook 48-21, S A Craig 47-1, Eliza Baker 47-2, R Winter 47-3, Franklin Wood 47-4, Edmund Town 48-1, Edwin Kincaid 48-1, E L Maxwell 47-8, Delia M Mudgett 47-3, Marian Clark 47-3, Minnie Howland 47-3, G L McKenzie 47-3, W Greenlee 47-9, A M Potter 47-1, Mrs Delia G Needham 48-2, Joseph J Miller 47-3, Mrs Ebenezer Carlisle 47-1, J H Cardy 47-3, Mrs A Woodworth 47-3, Mrs Wm Lewis 47-1, Thomas Crouch 47-1, Horace Merrill 47-1.
- MISCELLANEOUS. Mrs M G Chamberlain 50c 47-3, Mrs M F Tindall 25c 46-15, Mrs T B Parker \$1.10 47-4, W B Shockley 25c 46-16, Eliza Burbee 2.20 47-19, Mrs V A Brewer 50c 46-16, Mrs M Demill 20c 46-10, Eld Geo M Lamkin 50c 47-3, Mrs R R King 30c 46-16, Lovina Francisco 30c 46-16, Nancy S Hibbard 30c 46-16, Mariab Walsh 30c 46-16, C D Mann 75c 46-20, C D Chapman 1.10 48-3, G Heritage 10c 47-3, L M Showers 50c 46-15, David C Bridge 96c 47-26.

Books Sent by Mail.

- Eld H A StJohn \$2.00, H W Decker 4.92, Rev Z McNew 1.15, J N Fohrman 1.50, A E Estlack 25c, J Philo 40c, Edward Elmer 25c, I C Willmarth 3 63, T C Bishop 25c, A S Jones 60c, E Hallock 20c, Lucia Bush 61c, P Paterson 25c, M Slocum 25c, P F Howell 60c, J F Carr 1.00, B F Wilkinson 2.00, Edwin Kincaid 75c, Eliza Burbee 50c, L T Elphick 1.50, Andrew Wilbur 5.24, Mrs Mary H Mitchell 1.00, Wm Evans 50c, Jacob Ihle 25c, I Sanborn 75c, S E Surdam 26c, B Francis 20c, Lars Johanneson 1.25, Mrs Lizzie Gregg 1.00, L Madseny 60c, Mary J Swett 25c, Stephen D Salisbury 50c, F W O Fisher 1.25, Wm Hatten 2.50, J S Milton 50c, Cyrus D Chapman 10c, E Van Deusen 1.81, Edward E Taylor 10c.

Books Sent by Express.

- Chas L Boyd, Seward, Neb., \$3.40, A O Burrill, Muir, Iowa Co., Mich., 2.00, D H Lamson, Flint, Mich., 6.00, D H Lamson, Armada, Mich., 6.00, M T Olds, Ottawa, Putnam Co., Ohio, 8.20.

Michigan Conference Fund

- Church at Tascala, (s. b.) \$10.00, " " Genoa, " 23.50, " " Williams, " 12.00.

General Conference Fund.

- Indiana Conf. (per Isaac Zirkle), \$50.00, Iowa Conf., 500.00.

Danish Mission.

- Jennie Gotfredson (Donation), 50c.

Book Fund.

- A Friend \$1.00, J Crandall 5.00.

Mich. T. & M. Society.

- Dist. No. 11 (per Alex Capenter), \$6.00, " " 1 (" C S Veder), 21.65.

Pacific Mission.

- Edward Hallock \$25.00.

S. D. A. Educational Society.

- Amos Prescott (per A S Hutchins), \$10.00, J Crandall 3 50.

Cash Received on Account.

- Vt. T. & M. Society \$5.00.