

# THE ADVENT REVIEW

## And Herald of the Sabbath.

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

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### The Review and Herald

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#### SELF-SURRENDER.

LORD, one deep trouble of my soul,  
From which I pray to be set free,  
Is that I cannot self control  
And give up all the world for thee.

My weak, corrupt, deceptive heart,  
Whenever early lusts I flee,  
Like Ananias, yields a part,  
But will not give up all for thee.

Sapphira like, false thoughts arise  
When, penitent, I bend the knee,  
To hold the world before mine eyes,  
And say, I gave it all for thee.

Well do I know how small the worth  
Of all the gains that here may be;  
But still my fond heart clings to earth,  
And will not give up all for thee.

Lord, make me victor in the strife!  
Thou who hast given so much for me,  
Teach me this parable of life,  
That I have NAUGHT to give for thee.  
—WM. O. STODDARD, in *Independent*.

#### Things Miscalled Amusements.

NO QUESTION is exciting more interest in the moral and religious world at the present time than that of amusements. Under this name many things of the most questionable nature are making encroachments even upon the church, bewitching the young, and too often bewildering the aged. The following remarks place this matter in a very just light, by making a proper distinction between amusements and excitements. We recommend it to all. Read carefully, and then rigidly examine everything coming as an amusement—if it is an excitement, scrupulously avoid it, as a step on the way to ruin. J. H. W.

The popular amusements of the day are grievously misnamed. They should be called *excitements*. The Anglo-Saxons and the Celts, the races that give character to our American civilization and religion, know little of amusement in its proper sense. It does not content them. The dance, the evening party, the card table, the theater and opera, the race course, the billiard saloon and the ten-pin alley, are either in their very nature, or by their almost invariable associations, excitements of the most unwholesome, inordinate, and pernicious sort. Such a party as that given by a prominent New England Representative in Washington last winter, when after the usual gayeties and feasting and drinking had extended to one o'clock in the morning, we are told "the German" was commenced, and kept up till near daybreak, and the whole was finished by a champagne breakfast—could this be rightly called amusement? By no means. It was a piece of real business of the hardest and most trying nature, cruel to body and to soul, as severe a draft upon the nerve-force as a forced march or a total rout and pell-mell retreat of an army. Nay, we believe the downright butchery of a battlefield is less barbarous and more truly amusing than the orgies of such a first class all-night party at the Metropolis. The theater is also the scene of wearying, demoralizing, embruting excitement, more enfeebling and corrupting than a miasm. The fierce passions, the gorgeous lewdness, the unmitigated sensuality of spectacle and costume and situation and plot of the staple performances of the drama—what refreshment is there in all this, what refreshment indeed on the very crater of hell, inhaling the sulphurous fumes of the pit? Men do not go to those

places for the innocent and wholesome thing properly called amusement; they go for excitement. They go not to be entertained, but to be inflamed.

So in games, which of themselves are innocent and pure, as billiards and nine pins (we cannot include cards, as the element of chance enters too largely into the game). Americans are not content until, by connecting the excitements of betting, loss and gain of money, and above all, drinks, with the play, they have fairly shut it out of the list of amusements, and made it a snare to character and possessions, a swift path to dissipation and ruin.

Amusement, relaxation, innocent gayety, hilarity, sportiveness, is a gospel duty. There is a time to laugh. But it is one of the gravest mistakes of our age and country, that it knows so little of amusements, and has gone almost exclusively into dissipation in their stead. With that, the true Christian plainly has nothing to do, but to discountenance, and if the way is hedged up against reformation, to withdraw from it utterly. Dissipation is not among things indifferent. Gay parties lasting till past midnight, in which everybody is overdressed, or under-dressed, in which dances handed down from those of the children of Israel around the Golden Calf, are the main attractions; theaters, operas, and races, these are not things indifferent, these are not amusements, but gross abuses, by which, in the false guise of amusement, body and soul, are damaged, spirituality rendered impossible, and our eternal well-being put in jeopardy. Toward all these, a Christian has but one simple duty: Touch not, taste not, handle not. Come out from among them and be ye separate, saith the Lord, and touch not the unclean thing.—*American Presbyterian*.

#### Preaching Made Easy.

THIS is an age of improvement. Everything that a man wants in any line he can have ready made, cheap and quick. Who needs anything worse than a dull, cold, stupid minister needs a good sermon ready made? Not one. So a company is started and sermons are now ground out by the hundred for so much apiece. Says the *Christian Union*:—

"Sermon-manufacture in England appears to be on the increase. A writer in the *St. Paul's* magazine says that there are now a dozen persons engaged in the trade. They furnish a half-guinea article when great flights of eloquence are desiderated, but the ordinary supply is on much lower terms, averaging 1s. 3d. to 1s. 6d. a sermon, postage paid. Two sermons a week at this rate would amount to £5 4s. a year. In other words, an annual sum of twenty-six dollars in gold would secure to a country parson all needful sermons, without any wear or tear of brain."

Probably we ought not to find fault with this, as the hearers will get much better sermons than they otherwise would. But, another step is now much needed in this good work, that is, ready-made conversions. These are very much in demand, and would meet a great and growing want of the church. D. M. CANRIGHT.

#### Genuine Liberality.

I FIND in the report of the American Missionary Society for missions and schools, among the freedmen, held at Lawrence, Mass., dated Nov. 9, 1870, the following item which I append:—

"Sec. Whipple read a letter from a gentleman, inclosing a check for \$5,000, and mentioned the case of another gentleman who had left for the Association the sum of \$20,000, in his will, but had decided to become his own executor and to furnish the amount at once. \$6,000 of the money has been already received."

Such gifts as these, from the wealthy, show real liberality and sincerity. Cannot S. D. Adventists take a lesson from this?

Such gifts, from the rich, mean business, work, something effected. I speak unselfishly. I pay my own expenses, consequently, have no ax of my own to grind; but I would really like to see some of our rich S. D. Adventists show that they believe the third angel's message; it would be so refreshing to see, once in a while, such donations as the above. It would be like a cool wind upon the desert, or like a glimpse of Paradise.

To see all our donations come in sums from one to ten and twenty dollars, and occasionally a little higher amount, is sad; but I am sorry to think that most, even of these, are from poor men. Sincerely, in view of the day when the rich will throw their silver and their gold into the streets, I would, with respect, ask the rich men, Do you believe, or do you doubt?

JOS. CLARKE.

#### Convinced, but not Converted.

THE above words were written on the margin of a REVIEW which, with other of our publications, had been loaned a young lady friend and neighbor. The state of her mind was more fully revealed by conversation afterward. She had felt that she had given up all for Jesus; but when this Sabbath truth was presented to her, and had been honestly and candidly investigated, a new cross lay before her—a heavy cross: the scorn of the world, separation from friends to a great extent, increased difficulty perhaps in the struggle for daily bread and raiment. There it lies with its inscription, "And whosoever doth not bear his cross and come after me cannot be my disciple." "If ye love Me, keep my commandments." Will she lift it? The question is one between God and her own soul, whether she will, with David, make haste and delay not to keep all of God's commandments, or turn again to the traditions of men and the observance of a day which to her has already lost its sacredness. We cannot decide for her. "All has been done for me that can be done. What remains I must do myself," she has said with reference to the decision, and she understands her own case and the fearful responsibilities involved.

What is this conversion which she so honestly admitted she lacked? What is conversion but a turning away from old courses and carrying out our convictions in our lives? Of what profit is the theory of the truth if not carried into practice? What will it avail us to believe if we do not act? Do not "the devils also believe and tremble"? How shall we escape their fate if we acknowledge truth, but fail from any cause to obey? "But how can I lift this cross situated as I am? Surely in my case God will accept the will for the deed," say some. Is this conversion? Can there be conversion without obedience? "Except ye be converted and become as little children ye shall not enter into the kingdom of Heaven." God accepts no compromises. He will have the whole, and it is but our reasonable service. Saul tried to compromise, and how was his service received? Shall we fare better? Can we in view of eternal life, refuse to give up what we are called upon to yield here, and with open eyes straightway accept death as our portion? Or can we be so blinded by this world's interests as to believe them to be of greater importance than eternity?

There are many cases like this where conviction comes home to hearts when the truth is heard, though few so honestly acknowledge it, and fewer still have the courage to obey. And not with regard to the main truths of our faith alone, but in our daily experience we who have already accepted these, and profess to be trying to live them out, meet with convictions. Are we converted?

If we are living up to all the light we have, we must needs have a daily conversion as we are daily convicted. And while we see the danger in the case of others, let us realize the perils of our own situation, if when, by the spirit of prophecy, the faithfulness of friends, or the workings of the Holy Spirit in our own hearts, we are convicted of any error in our lives, we refuse to yield to the conviction, and persevere in a course which will surely lead us away from God. Light will come to us no faster than we will walk in it. If we refuse to follow our present clear convictions of duty, we may be sure that no new light will come to us; and the way that leads round the cross ends not in peace.

Let us try to yield to every God-given conviction of duty, be grateful for any means by which our sins may be shown us while we have space for repentance, however humiliating it may be to our carnal natures, seeking for true conversion and submission to God's will, and he will surely lead us from victory to victory till the last sin shall have been overcome and we shall be pure from every stain of sin, washed and made white in the blood of the Lamb.

E. H. WHITNEY.

Malone, N. Y.

#### "Wickedness in High Places."

THE following significant item in going the rounds, appeared in one of the papers of this city on the same day that the "Fall of Babylon" was to be presented, and served well to illustrate that stubborn fact:—

"POLITICAL PRAYING.—From the *Keokuk Constitution*: As the disgraceful scene which occurred at the late radical State Convention at Des Moines, at which a Methodist minister named Wilson, opened the ball with a political prayer, is the subject of much comment by the press, we republish the following account of the affair given by the reporter for the *State Press*, the correctness of which, we believe, is not denied. The political preacher said:

"O God, send us a radical majority of 40,000 in Iowa," when an earnest delegate shouted out, "Yes, Lord, double it;" whereupon Wilson repeated, "Yea, Lord, let it be 80,000," upon which the convention broke out with applause and cheers, a pious old radical office-holder remarking, "Now let the democrats try their God a whack." At the end of the prayer there were prolonged and tumultuous cheering and laughing.

"The *Gate City*, in referring to the blasphemous proceeding, approved of Wilson's conduct, but thought the cheering ought to have been omitted. To our mind, that's a strange kind of logic. It's like condemning sin and praising the devil."

R. M. KILGORE.

Leon, Iowa.

#### Befriending Young People.

WHEN John Wesley saw a young man in danger of falling into the snare of evil associates, he did not watch him sharply at a distance, and speak of his shortcomings to others, predicting that he was "on the high road to ruin." He invited him to his table, and by a gentle, affable manner, sought to give him good subjects for thought, or hints for conduct. Advice thus hospitably enforced was very impressive. He would draw out a young man in conversation, and learn what studies he was most proficient in, which were most essential to his success, and then assist him to acquire the mastery over them. Another most valuable way of aiding a young man whom social danger threatened was to make him acquainted with well-disposed, religious young men, who would lead him into good paths. He watched over their future career with a father's interest and tenderness, and in a very simple manner accomplished a vast amount of good, besides preventing a world of evil.—*Sel.*



## Bible Hygiene.

THE definition of hygiene, as given by Webster, is, "That department of medical science which treats of the preservation of health; a system of principles or rules designed for the promotion of health."

The Bible was given for the well-being of man in this life, as well as a rule by which he may attain to immortal life. And the first grand, hygienic rule given was that which defines man's diet. To Adam, God said, "Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat." Gen. 1:29. "Of every tree of the garden," our first parents were to freely eat, excepting one. Gen. 2:16, 17.

Adam's meat does not appear to have been the flesh of animals, such as beef, pork, mutton, chicken, turkey, goose, duck, and the like. His bill of fare was made up of the wonderful variety of delicious things which grew out of the ground. These were his meat. And we have been surprised with the fact that the very highest authorities give the word *meat* in the Old and New Testaments the signification it has in this first hygienic rule given to Adam. "Meat in the English Bible," says the American Tract Society's Dictionary of the Bible, "usually signifies food." And the statement of William Smith, Classical Examiner of the University of London, in his dictionary of the Bible, is still stronger. On the word *meat*, he says: "It does not appear that the word *meat* is used in any one instance in the authorized version of either the Old or the New Testament in the sense which it now almost exclusively bears of animal food."

Animal food, then, did not constitute any part of the bill of fare of the holy pair in Eden. It was not the design of God in creation that the life of any living creature should be taken. Death, in man or beast, or wherever it might occur, came in consequence of sin. And this whole mammoth custom of taking the life of God's creatures to sustain human life, wherever it may be practiced beneath the sun, is simply the fruit of transgression. And after the fall, and the expulsion from Eden, so far as the Sacred Record is concerned, there is no permission given to use flesh of any kind for food till after the flood. Then the use of flesh as food became a matter of necessity.

The waters of the flood were upon the earth, and Noah was in the ark with closed doors, one year and ten days. Compare Gen. 7:11, 12, and 8:14. By this time, we may safely conclude, the patriarch's stock of provisions was low. And the desolated earth could afford none until it could be produced from the seed preserved in the ark. In this state of things God said to Noah, "Every moving thing that liveth shall be meat for you, even as the green herb have I given you all things." Gen. 9:3. Up to this time, during a period of 1656 years, more than one-fourth of the time since creation, man's diet was the "green herb," or that which grew out of the ground. But now, in the absence of such food, he is permitted to subsist, very largely at least, upon flesh, until the earth should bring forth again the proper food for man.

And, certainly, judging from the Sacred Record, that was a time of remarkable good health. During the long period of 1656 years of vegetarian life, no mention is made of the sickness and death of children, of feebleness in youth, or at middle age, or of fevers, dyspepsia, gout, or consumption. All lived, in the full enjoyment of health, nearly one thousand years, until the weary springs of life stood still. Obituary notices of that time do not mention local diseases, which in our day are caused by the breaking down of certain organs of the system, while others remain strong, resulting in lingering sufferings, and agony in death. No, they mention the great length of human life, and its cessation, as follows:—

"And all the days that Adam lived were nine hundred and thirty years, and he died."

"And all the days of Seth were nine hundred and twelve years, and he died."

"And all the days of Enos were nine hundred and five years, and he died."

"And all the days of Cainan were nine hundred and ten years, and he died."

"And all the days of Mahalaleel were eight hundred ninety and five years, and he died."

"And all the days of Jared were nine hundred sixty and two years, and he died."

"And all the days of Methuselah were nine hundred sixty and nine years, and he died."

"And all the days of Lamech were seven hundred seventy and seven years, and he died."

We notice, as the second hygienic principle in God's ample provision for the happy existence of man, his glorious surroundings. "And out of the ground made the Lord God to grow every tree that is pleasant to the sight." If after the three-fold curse on account of sin—first, that which followed the sin of Adam; second, that which followed the first murder; and, third, the terrible curse of the flood, which left a large portion of the earth's surface in its present broken and barren condition—if after six thousand years of the blighting, dwindling, and deforming influence of the curse, there remains real beauty in the trees, vines, shrubs, and flowers, far more beautiful than the finest work of art, what must have been the grandeur, beauty, and glory, of the trees, the bowers, and the flowers, of Paradise, fresh from the hand of Infinite Wisdom, before the transgression!

And the Son of God, in addressing the "innumerable multitude" pointed them to the delicate lily, and declared that "Solomon in all his glory was not arrayed like one of these." The superiority of the works of nature, or of art, was not a matter of debate with the Son of God. A single lily in his day, from the soil which had long felt the blight and mildew of the curse, possessed more glory than Solomon in all his royal array. If this be a fact relative to a single lily of the field, or reposing upon the bosom of the lake, four thousand years from the original glory of Eden, what must have been the delights of our first parents as they stood in Eden before sin had paralyzed their senses, or the curse had touched a single leaf?

Man's employment, as seen in the original design, is also worthy of notice. "And the Lord God took the man, and put him into the garden of Eden to dress it and to keep it." Gen. 2:15. Man was designed for activity in the open light of the sun, and the free air of heaven. These to him constitute the principle joys of existence. The subsequent curse upon Adam was not in that he should labor; but that his labor should be attended with difficulties. Gen. 3:17-19. Neither was the curse upon Eve that she should bear children; but in increased numbers and sorrows.

The natural habits of the people for the first generations after the fall were evidently conducive to longevity and health. There is no mention of houses before the flood. Before and long after that event, many of the people at least dwelt in tents. Artificial habits, in closed doors, hiding away from the light of the sun, and the richness of pure air, have well-nigh ruined the race. None should suffer such wretched treatment, only those worthy of death, or the next thing to it, and are doomed to close confinement in prisons. We admire that simple wisdom which saith, "Truly, the light is sweet, and a pleasant thing it is for the eyes to behold the sun." Eccl. 11:7.

Proper exercise in the open air, in the light of the sun, ranks among God's highest and richest blessings to man. This gives form and strength to the physical frame, and, all other habits being equal, is the sure safeguard against disease and premature decay. This, being man's natural sphere, gives buoyancy and strength to thought, and the mind finds its natural balance, free from the extremes resulting from artificial life.

It is true that artificial and, in almost everything, wrong habits of life have so far perverted and enfeebled our natures that we are ill-prepared to enter at once upon the natural habits of the worthy patriarchs. We cannot go back at once. And it is vain to talk of regaining all that has been lost in size, strength, health, and length of days. Something might be gained. But for this we earnestly plead, that the spirit of reform in habits of life shall get hold of the minds of sensible men and women, and that the rapid downward tendency may be checked.

This downward tendency to feebleness and premature decay in American women, is too evident to admit of a doubt. And in no one thing is this so clearly traceable as in artificial habits in closed doors. The native women in our country are as strong as the men. And why? Simply because their habits are so nearly like those of the men, without coiled houses. This is also

true in a large degree of European women who labor, side by side with their husbands, in the field, in the light of the sun, in the open air.

Every room and every sleeping apartment, in every house, should be ventilated every day and every night in the year. The degree must be governed by the temperature of the atmosphere without, and the ability of the inmates to endure. And every man, and every woman, and every child, should also enjoy as much of God's good sunshine as the circumstances will possibly admit. Press to the light, friends, press out into the air, and let them into your houses, and let these grand medicines, wisely mixed by our gracious God, make you strong, healthy, and happy.

—Health Reformer.

From the Sabbath Recorder.  
Freemasonry.

Report of a Committee appointed for the purpose by the Seventh-day Baptist Church of De Ruyter, N. Y.

YOUR Committee appointed to inquire into the nature and workings of the institution of Freemasonry, and to report what position, in their opinion, the church ought to take in reference to its fellowship of the order, would respectfully submit the following as their report:—

The institution of Freemasonry appears to be a system of religious rites and ceremonies, claiming to be of divine origin, and founded on the principles revealed in the Bible. In support of this view, we quote from some of their standard works. Salem Town, in his book entitled "Speculative Freemasonry," says, "The principles of Speculative Freemasonry have the same co-eternal and unshaken foundation, contain and inculcate the same truths, in substance, and propose the same ultimate end, as the doctrines of Christianity." (See page 13 of said work.) Another author, Charles Scott, A. M., Grand Master of the Grand Lodge of the State of Mississippi, in his work entitled "Analogy of ancient Craft Masonry," says: "Freemasonry is founded on the truths contained in the Holy Scriptures, and its design is to teach those doctrines which essentially relate to the temporal and eternal destinies of our race." (See pages 13 and 14.) Again, on page 63, he says: "Masonry is founded on faith in God, hope of immortality, and charity to all mankind; and it is by the practice of these virtues, that the Mason expects to find access to Him who is the subject of faith, the object of hope, and the eternal foundation of charity. In corroboration of this sentiment, we often find inscribed upon tomb-stones erected in memory of deceased members of the order, without reference to their religious character, words like the following: 'Holiness to the Lord'—'Faith, Hope, Charity.'"

The ceremonies and sentiments of the Masonic burial-service convey the impression that the deceased, by virtue of his Masonic character and relations, has been transferred from the "Lodge below to the Grand Lodge above." We also learn from the Masonic Manual, pages 31 and 32, that the Lodges were anciently dedicated to King Solomon; but that, on the plains of Jerusalem, they entered into solemn compact, and agreed that henceforth all Lodges should be dedicated to St. John the Baptist, and St. John the Evangelist, who, it is claimed, were patron saints of the order. Hence the observance of "St. John's day." At the consecration of Lodges, they sing, "Hail, Masonry divine," &c. The rites and ceremonies, as contained in their ritual, are largely interspersed with Scripture readings, and the reading or saying of prayers—equal in sanctimonious mummery to the religious services of the Roman Catholic church.

Now, if Freemasonry is what it claims to be, there is scarcely a need of any other system of religion. If the practice of Masonic virtues will secure the same end proposed to be secured by Christianity, what does it matter which system we embrace—salvation being the end of both? But to your Committee there seems to be a very wide difference in the two systems. The hope of Masonry is founded on the practice of the Masonic virtues; while the hope of Christianity is founded on the atonement and mediation of Christ. Masonic Lodges are composed of those of all religions, and those of no religion. Masonry embraces in its fraternity the deist, the infidel, the Universalist, and the irreligious of almost every shade. And yet they hope to be saved by the practice of Masonic virtues, and fi-

nally take their places in "the Grand Lodge above." Hence it is that seldom, if ever, is an adhering Mason converted to Christianity. This can be nothing else than a delusion of the devil! And yet professed Christians are giving it countenance and encouragement!

2. We notice that Freemasonry and Christianity are decidedly antagonistic in their character. Freemasons tell us that Masonry is at least the hand-maid of Christianity. If this be so, why is it that so many of them are in love with the hand-maid, and at the same time so much dislike the mother? And how is it that they love Bible truth when incorporated into the system of Freemasonry, and do not love those truths in the system of revelation where they belong? Let those who advocate that Masonry is founded on Christianity, reconcile this thing. Again, if Freemasonry is, as is claimed, a system of religion, is it not a rival system to that of Christianity, and hence anti-Christian? Said the great Author of Christianity, "He that is not with me, is against me; and he that gathereth not with me, scattereth abroad." Said the great apostle to the Gentiles, "Though we, or an angel from Heaven, preach any other gospel to you than that which we have preached to you, let him be accursed."

But let us notice other points of antagonism. Christianity is a public institution, holding forth its blessings, instructions, and obligations, to the entire race of man. Jesus bids his disciples, "Go ye into all the world and preach the gospel to every creature." For this purpose are churches organized—to carry out the great commission—to make known to all men the mysteries of his gospel—to be the light of the world—a city set on a hill; and Jesus commands his disciples to let their "light shine before men," and "not put it under a bushel," or "under a bed," or in a secret chamber. On the other hand, Freemasonry is founded on the most profound secrecy, in everything pertaining to what are called the mysteries of the order. Every individual member is under the death penalty to observe this secrecy. To this end is he made to swear, in the presence of Almighty God, that he will "always hail, ever conceal, and never reveal, any art or arts, part or parts, point or points, of the secret arts and mysteries of ancient Freemasonry, which he has received, is about to receive, or may be hereafter instructed into; that he will not write, print, stamp, stain, hew, cut, carve, indent, paint, or engrave it, on anything movable or immovable, under the whole canopy of heaven, whereby or whereon the least letter, figure, character, mark, stain, shadow, or resemblance of the same may become legible, or intelligible, to himself or to any other person in the known world, whereby the secrets of Masonry may be unlawfully obtained through his unworthiness." Then comes the penalty in its most terrific form: "To all which I do most solemnly and sincerely promise and swear, without the least equivocation, mental reservation, or self-evasion of mind in me whatever, binding myself under no less penalty than to have my throat cut across, and my tongue torn out by the roots, and my body buried in the rough sands of the sea at low water mark, where the tide ebbs and flows twice in twenty-four hours. So help me God, and keep me steadfast in the due performance of the same." Language cannot be put together so as to form a more binding obligation to secrecy.

Now look at Christianity and its sacred obligations. All the disciples, from the highest to the lowest, ministers and lay members, male and female, are to do all in their power to make all men see what is the fellowship of this great mystery of redeeming love. Nothing pertaining to this system is allowed to be concealed, not a particle of its light to be put under a bushel, not a precept to be hid, while the poor adherent of Masonry is not permitted to utter one syllable, or letter, or mark, in any shape whatever, whereby any of the so-called secrets of the order shall be made known under the penalty as above stated. What a contrast! On one hand, the followers of Christ are busily engaged in making known the mysteries of redemption. On the other hand, the members of "Ancient Craft Masonry" are employing their time, talents, and property, to conceal their arts and mysteries in the dark abodes of the lodge room. The Masonic husband receives what is termed sublime and useful knowledge, which he must not impart to his wife even. He passes through ceremon-



nies which he must not disclose to her on pain of death. Suppose a Christian church were to form such a league, make its members bind themselves under such penalties, that they will ever conceal, and never reveal, the principles of their religion outside the church. But why would not this course be as justifiable in a church as in a Masonic lodge, if both embrace the same principles? Salem Town tells us that the same system of faith, and the same practical duties taught by revelation are contained in, and are required by, the Masonic institution. Yet they swear that this same system of faith and the same practical duties they will ever conceal and never reveal. Here is perfect antagonism.

The great Teacher hath said, "Light is come into the world, and men love darkness rather than light, because their deeds are evil. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved. But he that doeth the truth cometh to the light, that his deeds may be made manifest that they are wrought in God." He also said, "Thou shalt not forswear thyself," &c. But the institution of Freemasonry requires its subjects to bind themselves, by solemn oath, to keep, they know not what, but anything that shall be committed to them as such, in Masonic style, under no less penalty than to suffer death in the most inhuman and barbarous manner. Well did the venerable John Quincy Adams say, in his "Letters on Freemasonry," that "the entered apprentices' oath, obligation, and annexed penalty is in itself vicious, and such as ought never to be administered by man to man. It is an oath of which a common cannibal ought to be ashamed."

Further evidence of antagonism between Masonry and Christianity appears in the fact that one half of the human family, or more, are shut out of Masonic Lodges, and are not permitted to participate in the wisdom, and knowledge, and "sublime teachings" there inculcated. The entire female portion of the human race are excluded, to begin with. Then those of doubtful sex; all minors, or "those of non-age;" all "old men in dotage," however worthy; those who are physically deformed, or are "not upright in body," are also excluded. Where, then, is the charity about which Masonic books and professions are so loud spoken? It all simmers down to exclusiveness, and ends in selfishness. Every Master Mason is made to swear, that he will "never be at the initiating of a woman," and "that he will never violate the chastity of a brother Mason's wife, mother, sister, or daughter, knowing them to be such." So far Masonry is reformatory. But suppose he don't "know them to be such"—what then? And why should not the so-called sublime institution bind him to regard with Christian purity all others as well? Dark spots are these, and not in harmony with the religion of Christ. Christianity makes no distinctions. "There is neither male nor female, but ye are all one in Christ Jesus." The poor, the lame, the halt, the maimed, and the blind, are all eligible to the benefits of Christianity.

Again, Christianity teaches us to "call no man master, for one is your Master," &c. But Masonry inculcates the opposite sentiment, and adopts the appellation of Master, "Grand Master," "Most Worshipful Master," "Sovereign Master," "Most Puissant Grand Master," "Thrice Illustrious Grand Master," &c.; all of which savors strongly of man worship, which is forbidden. Many other points of antagonism might be shown, but the above is sufficient for the present.

Secondly, we are to consider its workings. If we have arrived at a correct knowledge of the nature of the institution, which the foregoing exhibits, its workings and fruits must be apparent. "Men do not gather figs from thistles," nor "grapes from thorns." Nor does a fountain that is bitter send forth sweet waters. Observation, research, and philosophy, force us to the conclusion, that all secret societies stand in the way of the world's progress. A bad institution ought not to be secret, because secrecy is favorable to the abuse of power, and to the perpetration of crime. A good institution need not be secret, because truth challenges the severest scrutiny, and all valuable knowledge is for the world, and hence has no need of curtains of concealment. Evil works instinctively incline to darkness; hence secrecy is always a ground of suspicion. Even a good cause—temperance, for instance—invalidates its claim to the confidence of honest men the very moment it gets into a secret chamber, and at-

tempts to fight in ambush. How much greater would be the triumphs of temperance, if all of its friends would run up their colors without disguise, and march to the contest in open day! But the mania for secret societies, how extensive and fearful it has become! Were it confined to "men of the world," the evils resulting therefrom would be far less. But, alas! Doctors of Divinity lead the way, and lesser lights follow in their wake. Of course multitudes of the laity feel justified in following in the footsteps of those who claim to be religious teachers. Thus it would seem that Christ and Belial are practically united. But such cannot be the case; for Christ and Belial have no concord. Neither has "righteousness any fellowship with unrighteousness." But believers may become unequally yoked together with unbelievers. But the command of the Lord, by the mouth of the apostle, is, "Wherefore, come out from among them, and be ye separate, saith the Lord, and I will receive you." Christians should remember, that they are a peculiar people, and must occupy a high plane of moral purity, or be shorn of their strength.

Again, distraction and difficulty in churches, are among the fruits resulting from this unholy alliance. When a certain portion of the membership become allied by ties of fraternal affection to those not connected with the church, what becomes of that love by which we are to know that we have passed from death unto life? And, how it impairs confidence among brethren for a portion of them to form a league with men outside the church, and many times with irreligious men and enter into compact with an organization for carrying out some unknown project in secret, thus requiring a division of interest, of time, of talents, and means, and all this when the entire energies, means, and talents, are required to carry forward Christian and church enterprises.

In view of these facts, it is unquestionably the duty of the Masonic church member to withdraw from the Masonic alliance, and have "no fellowship with the unfruitful works of darkness, but rather reprove them." It is, therefore, the opinion of your Committee, that the church should not in any wise become responsible for the perpetuity of so great an evil, by having association with it, or by giving countenance thereto, in any manner whatever. But we recommend that the church cheerfully accept and abide the sentiment of the General Conference, as expressed from time to time, on that question (see History of the General Conference, pages 286, 287, 288, and 289; also minutes of that body published since), and declare open hostility to the practice of evil, however popular, and carry on the warfare against the powers of darkness, however specious the form in which the enemy makes his appearance, whether as an angel of light, or unmasked, exhibiting all his native ugliness. The church cannot take neutral ground on this question and long remain the church of Christ. The prince of demons could not invent a system more at variance with Christianity than is Freemasonry in all its essential features.

B. G. STILLMAN,  
Chairman of Committee.  
DeRuyter, May 28, 1871.

#### Religious Instruction at Home.

A RECENT writer offers the following suggestion to parents:—

"We must not forget the importance of striving to cultivate a frank confidence and sympathy in the relations of home. It has seemed to me, in many cases to which I have given some study, that the great privileges and opportunities which parents enjoy, are often destroyed by their allowing great walls of spiritual distance and alienation to rise between themselves and their children. It is sad to see the children of a family growing up into manhood and womanhood, and we often see them, having as little acknowledged communion of religious life with their parents as if they were a parcel of bears' cubs; never hearing from father or mother a simple, earnest avowal of religious faith, much less the simplest words of worship; trained by their parents' reserve to keep in their own bosoms whatever religious emotion the Spirit of God may have quickened there; and finding the first sympathy and mutual confession which will fan the faint sparks of worship and consecration on their hearts' altars into a blazing flame—finding this, for the first time, after they have gone from their childhood's home. While I appreciate the power of a religious

atmosphere and of religious observances in Christian nurture, it seems to me that this habitual religious confidence is the most efficient and indispensable. Gain the perfect trust and affection of your child, in the early years when it looks to you with such religious awe as you look to God, and, when the quiet home is its only temple, opens its heart to yours in the deepest religious confession, and keeps it open through the changing years, and you can accomplish everything with that child for nurture and blessing. No Aladdin's wonderful lamp, no magician's potent wand, could be more sovereign in controlling the spirits of the vast deep, and in working miracles of beauty and majesty, than can the simple power of your hold upon the child's love and confidence become, in controlling its most turbulent passions and building up in its soul the loveliness and grandeur of Christly character."—*Sel.*

#### Effects of Spiritualism.

READING Dr. Gridley's description, in a late REVIEW, of how spirits treated an old man of sixty years, in Massachusetts, reminded me of an old lady about the same age, that I met recently.

Noticing a peculiar expression of her eye, I hastened to call her attention to my book which I was selling, when she replied, "No, I thank you," then closing her eyes very tightly, after first removing her pipe, "you call again some time. I am tormented to death just now with evil spirits, I can't live much longer either, in this way; I can't sleep nights with their dreadful howlings. They are the spirits of Indians, and you know what unearthly noises they make; they are howling all about the house nights, and have been for several weeks." Opening her eyes again, she inquired, "You understand what I mean, don't you? You've heard of spiritualism?" I replied I had heard it spoken about, and that I was afraid of such evil spirits. She answered, "This is its worst feature. I knew this was coming; good spirits revealed it to me before it happened, and they promised me I should not be tormented again after I get through with this spell."

I inquired, Can you trust them? "Of course I can," she said with considerable spirit, and tightening her eyes again, she continued her remarks in such a loud, screechy tone, that I tremblingly wished myself out of the house. "You come again," she repeated, "and I'll tell you your whole history; I ain't permitted to do it while these evil spirits are around."

I felt very glad of this and was preparing to leave, when she urged me to listen to the bright side of spiritualism, and the beautiful music she had listened to from her dead husband, playing upon a harp at the same time, and the great discoveries that had been revealed to her in the science of astronomy, &c., &c. When she opened her tightly shut eyes, she discovered, too, that I had hold of the knob of the door ready to leave as soon as politeness would permit. How thankful I felt, when darkness enshrouded the earth, that I could lie down and sleep, and not be tormented like this poor woman with the spirits of devils.

In the twenty-sixth chapter of Leviticus, God promised Israel that if they walked in his statutes, and kept his commandments, they should lie down and none should make them afraid; but if they despised his statutes, and broke his covenant, he would appoint terror over them and send faintness into their hearts, so that the sound of a shaken leaf should chase them. I am told, by a near neighbor to this lady, that her husband died about two years ago, willing all his property to a young girl in this place, and the property cannot be disposed of to aid his poor wife in her nearly destitute condition, and her neighbors are becoming tired of helping her, and have reported her case to the town. Her husband died a spiritualist.

Another circumstance horrible to relate, came under my observation while visiting in Warren, Ill., about two months since, resulting in the death of the individual, with whom I was acquainted.

He had been an infidel for years, until the death of his second wife occurred. A spiritualist near him having communications professing to come through her spirit, he was led on, step after step, through the same source, till he was persuaded to marry a young girl, a communication purporting to come from his wife's spirit, saying that she was the one chosen by her to fill her

place. He sold his valuable farm after their marriage and moved to the far West, where, in less than one year, she received still another revelation, from the same spirit, that she must unite herself to another man, who was Christ, and she was christess; and after repeating over a ceremony of her own, they claimed themselves married.

Turning her husband out of doors, he was told to go back to Illinois and form a colony of free lovers, &c. He came back with less than one dollar to pay his expenses, a generous public aiding him till he reached his mother's house. His efforts proving futile in forming the above colony, he was directed by the spirits to abstain entirely from food; that he needed all these trials through which he had passed, to fit him for greater usefulness; that he was chosen to occupy a brilliant position, to teach great and important truths to mankind.

After a fast of fifteen days he was directed to be baptized. Not a minister in the place could be persuaded to do this, and he was taken into the country, where a Methodist deacon, out of sympathy, consented, thinking he would afterward take nourishment.

After the twentieth day he was unable to leave his bed, when my brother-in-law notified the town authorities; a nurse was provided, and when he was forced to take nourishment, he became very angry with his relatives, not permitting them to enter his room. And thus he died the twenty-fifth day of his fast, a mere skeleton.

Previous to his death he stated that he would go into a trance, and wished to be kept six days. Four days proving that the trance was a permanent one, an appropriate sermon was preached by a Baptist elder selected for the occasion, when he was borne to the silent grave, a victim of modern spiritualism.

The brother that went to recover his property, found that the wife and her lover had left for parts unknown, taking with them all disposable property.

This circumstance occasioned great excitement; hundreds came to view the trance corpse. "Not a spiritualist," I was told by his mother, "showed his head." They were waiting, I presume, to commune with his departed spirit.

Oh! what a delusion; and has not the foundation of this belief been held forth by the Orthodox churches for centuries?

Quite recently four young children were deprived of their dear mother. When twilight approached, and they missed her gentle caresses, one younger girl inquired, "why they laid mamma in the cold ground," when the reply came from the next older, "Mamma is not in the ground, she has gone to yon beautiful Heaven;" when a still younger repeated, pointing with his little finger, "Mamma way up in e ky." Innocent childhood is thus taught to repeat errors of heathen origin, thus fostering spiritualism. And these errors are echoed from the spirits of demons, purporting to be the spirits of loved ones. And ere long popular theology will seek a quiet repose beneath its green branches, the tree of its own planting.

As Bro. Cornell remarked, "we should not be presumptuous, lest we be left to sink under the power that is to 'deceive if possible the very elect.'" Nothing can save us from its snares, unless we are clothed with the whole armor of truth. The humble may find shelter here, and thus be hid in the secret of his pavilion.

I want to be found among the humble followers of Jesus.

MRS. M. C. TRUESDALE.

Monroe, June 18, 1871.

#### A Spendid Capital.

REV. HUGH STOWEL BROWN says that there are three things that a young man wants to begin the world with; sound health, sound sense, and a sound character. He adds: "I do not pity you because you have no money; you must go and make it. Do n't say you cannot. If you say this, then away with you to the union workhouse; you are not the man to fight the battle of life. I do n't pity you because you have no friends to patronize you. Patronage! be your own patron! Friendless as you seem, you have three very powerful friends—your health, your intelligence, and your character; and as long as you keep on good terms with these, you are all right—you may—you must—succeed."

I SEE that spirituality of mind is the main qualification for the minister.



## The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, AUG. 15, 1871.

ELD. JAMES WHITE,  
URIAH SMITH,

EDITOR.  
ASSISTANT.

### Information Wanted.

EDITOR REVIEW: I want to know who "Sel." is, I see a good many pieces signed Sel. Please inform through the REVIEW, and oblige S. P. K.

ANSWER:—From the inquiries frequently made on this subject we have thought it might be spelled with a double l (Sell), but it is generally understood to be an abbreviation of the word selected. To this point we wish to speak.

Objections have sometimes been offered against putting selections in the REVIEW. It being the only paper advocating the truths of the third angel's message, and comparatively small in size, it is urged that it should be entirely made up of original articles specially relating to our faith. This suggestion seems good, but a statement of the situation may help some.

Bro. Smith has been some time in the East; Bro. White has attended the Western Camp-meetings; and the faithful sisters who had charge of the editor's room, who acted as editors or assistant editors of the REVIEW, Reformer, Instructor, as well as proof readers, &c., had far more on their hands than they could attend to. When I commenced labor in the editor's room, I found the table literally loaded with papers, mostly manuscripts. These must be in some manner disposed of to get even writing room on the table. A small part was assigned a place for present use; another somewhat larger part was laid aside for future examination; but the greater part was thrown into the waste box. This has given me the opportunity of taking the range of the writings of our people, such as is seldom offered, and I find that a large part of the manuscripts sent into the Office is made up of rhyme (very little poetry) and moral and religious essays; and of this mass the smaller part can go in the REVIEW. We yield to the injunction so often advertised, "Get the best!" and if we must use religious essays, which have no reference to the present truth, we esteem it a duty to take the best we can find, whether original or selected. Our best writers and most earnest thinkers have little time for essaying. Important questions are always occupying their minds and pens. And aside from our doctrinal writings we have few, if any, among us who can produce religious articles equal to those of T. L. Cuyler, and others from whom we take selections.

We do not believe it is wrong to insert selections in the REVIEW. We want devotional and practical articles, as well as doctrinal, and sometimes we find excellent articles of this kind among our selections. We want also a variety.

We make no complaint against our correspondents, but urge them rather to persevere. We cannot publish all we receive, but would rather have a large variety from which to select, though it involves some labor, than to be shut up to the necessity of taking whatever comes to hand for want of variety. Many, no doubt, have been benefited by studying and writing out the result of their investigations, though it was never published. But we cannot recommend our brethren and sisters to make much outlay of time, in these days of haste, in writing poetry! There are a few whose efforts in that line we are glad to receive; but as a general thing we think it a waste of time. Poor poetry goes into the waste box with a more vigorous fling than anything else.

What we need, most of all to make a good paper, is more devotion breathed into and through our original articles. Many a manuscript, quite well written, but in the true pharisaic style, without a breath of spiritual emotion in it all, as hollow as a school-boy's declamation, goes into the waste box; while the almost illegible scrawl of him or her who knows not how to finish their sentences well, nor to follow any rules of grammar is gladly used, if it breathes a spirit of true devotion, and gives evidence that its writer has a deep, living experience in the things of God's Spirit, or is earnestly inquiring the way to Zion. J. H. W.

BE always frank and true; spurn every sort of affectation and disguise. Have the courage to confess your ignorance. Confide your faults and foibles to but few.

### Is Everything Right?

WE see that the editors of the *Crucible* are quite excited over our recent exposures of some of the boastful assumptions of spiritualists. It will be remembered that we quoted from their own writings to sustain our charges that spiritualism is "evil, and only evil," that it tends to vice by upholding and encouraging sin. Our only severity was that of truth. But the editors are terribly stirred up. They try to be witty, and succeed in saying many bitter things, and utter some "undeveloped truth," (according to Davis' theory.) Davis says that to blame a person for anything he does is evidence of an undeveloped mind; and according to that, the editors of the *Crucible* have room to progress considerably yet. I have always urged that they never fully believed their own theory that "whatever is, is right," and now they are proving that I was right. They teach that opposites are equally true, and that virtue and vice are both useful; but they cannot act in harmony with such a belief, especially when an Adventist crosses their track. I was going to write above—they teach that virtue and vice are equally useful—but I could not, as they exalt vice above virtue. Dr. Child in a book recommended by the editor of the *Crucible*, says:—

"Ere long man will come to see that all sin is for his spiritual good. Holiness lays up treasures on earth. Sin destroys earthly treasures, and causes them to be laid up in Heaven." *Christ and the People*, pp. 32, 33. In another book, "Better views of Living," p. 128, the same author says:—

"The divine use of the ten commandments is in their violation, not in their observance."

We are not at all surprised that spiritualists feel abused and slandered when their writings are quoted! But we are astonished that they cannot or will not see that the wrong is in their own teachings, and not in the persons who quote them and expose their immoral tendency. J. H. W.

### Relations of Sabbath-Keeping with Sunday-Keeping Denominations.

THE following excellent remarks we copy from the *Sabbath Recorder* of Aug. 3, being part of an essay read before the S. D. B. Eastern Association, by Eld. James Summerbell. That our natural tendency is to extremes either side of the truth, none can deny. We are apt either to lack in courtesy or to compromise the truth, and while courtesy is commanded in the Scriptures, it becomes something else and deserves a harsher appellation when we please men to the extent of dishonoring God's law. That law is a sacred trust committed to us in the midst of widespread worldliness in religion, and if we prove recreant to this trust, God will choose others in our place, and others will take our crowns. May the Lord strengthen us to the work assigned us in these last days. J. H. W.

Seeing they are so many, and so wealthy, and so learned and devoted, what a pity it is they are on no better terms with God's law, and that they do not seem to understand that "this is the love of God that we do his commandments." That we should love them, and they us, is an ostensible duty. Denominational boundaries cannot limit the divine command to "love one another." This paramount requirement neglected, renders the most perfect obedience to all the rest as "sounding brass or a tinkling cymbal." In our Christian experience, we are so nearly alike that only a line divides us and keeps us apart; but it as effectually divides us as though it were the circle of the earth's broad orbit. That line, so decisive in its character, is God's holy law, by which is the knowledge of sin. On the hither and thither sides of it stand confronting each other, loyalty and disloyalty. The nearness of these opposing forces but makes their impending conflict the more certain and imminent. There is no discharge in this warfare. The long, arduous contest must continue, till it is forever settled whether man can have the power to alter or abrogate the law of God. This is the question between us; and only God, by his chosen instrumentalities, will settle it. Treaties, compromises, and temporizing, are good for nothing.

To many, not comprehending the magnitude of the issue before us, as involving the authority and majesty of God, this appears overdrawn. There is, in the denominations around us, so much that is really commendable in other things, that they would overlook this, or at least extenuate it. They seem to forget the rich youth who eagerly ran to Christ, and having, as he supposed, done all that man could, asked for another good thing to do. Jesus loved him, but sent him sorrowing away, because he lacked one

thing. It was a very fine point, but our Saviour made it. "Obedience is better than sacrifice, and to hearken than the fat of rams." They who can do so much, can, if they will, do this.

Many of the denominations, in their church institutions and privileges, are very attractive. Numbers, wealth, and zeal in their work, make them so. They look with unfeigned wonder at our exclusiveness in restricting the privileges of the communion to those "who keep the commandments of God and the faith of Jesus," and generously set us an example, by making their table free. But why should they not? If we do as we profess, what law of God do we break? What command do we set aside? If we accept their invitation, is it not all the same as though we invited them to our table, and said to them, "You disregard the law of God, and we think you wrong, and would not venture to do it ourselves; but after all it is no matter; you are all right." When once we reach this point, the transition is easy; yea, it is a logical consequence. If they are all right, then, just as far as we differ from them we are wrong, and we should at once unite with them. A compromising, trimming, half-and-half policy, is always sure to miss what it is fishing for, and gains the contempt of all honorable men.

### Christ's Power to Take his Life Again.

"THEREFORE doth my Father love me because I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father."

These are the words of Christ as recorded in John 10:17, 18. They are often quoted to prove that the dead are conscious, and have power, in that state, to put into operation the various faculties of body and mind; for how, it is asked, could Christ take his life again after he had laid it down, if he was not conscious, and was not capable of exercising his powers the same as before? And so, assuming that Christ was conscious in death, an argument is drawn therefrom to prove the consciousness of all the dead.

At first sight this seems very plausible; and the passage has appeared to not a few a difficult one to explain. In seeking for its correct meaning, two questions present themselves for solution: What is the import of the expressions, to lay down life, and to take it again? and as used by our Saviour, to what point in his life did these expressions apply? He had power to lay down his life. What is to be understood by his laying down his life? And when he had laid it down, what was his condition? Is the laying down of life, anything less than putting it off? Is it not to be divested of it entirely? When Christ had laid down his life, was not his life entirely put off? To say, as some do, that only the human body of Christ died, while the real Saviour, the divine part, survived, leaves us with only a human sacrifice. No, Christ provided in his own person a divine offering; and when he had laid down his life, what was his condition? It was certainly one without life. But how do we determine when and where there is life? We determine it by its manifestations, consciousness, volition, action. Wherever we see these, we say at once that there is life; and wherever life is wanting, these cannot be manifested. Did Christ manifest these when in death? Then it would inevitably follow that he had not laid down his life, for these are the things by which it is shown that life exists. But he did lay down his life, or give himself a ransom for many, and was brought into that condition which must result, in which there is an absence of all consciousness, volition, and action.

How then, it will be asked, did he have power to take his life again? This brings us to the second question; namely, To what time did this expression apply? Did it apply to the time when Christ was dead? Did he say, I have power to lay down my life, and after I have laid it down, then I have power to take it again? Did he not say, I have [now] power to lay down my life, and to take it again? Did not the power inhere in him as he then stood speaking to the people, and not as he would be when dead? This we apprehend to be the meaning of his words.

But how could he have power to take his life again, before he had laid it down? If he had not the power then, he could not have it at any time afterward; or, in other words, he must have possessed it then, as much as at any subsequent time. If he had it not then, but was to have it after he had died, he doubtless would have framed his language to convey such an idea;

thus, I have power to lay down my life, and after I have laid it down, I shall have power, or power will be given me, to take it again. Instead of this, he puts it all in the present tense: I have power now, both to lay it down and take it again. But the secret of this power is given us in the last sentence of the verse: "This commandment have I received of my Father." He could lay down his life, and the Father had given him assurance that if he did so, he would bring him again from the dead. This power was given him of his Father, and rested in the assurance of his word. So when Christ died, he commended his spirit into the hands of his Father; and when the proper time came, the Father, according to his foreordained purpose, brought him again from the dead. Heb. 13:20; also Acts 2:24; 3:15; 4:10, &c.

The text under consideration therefore furnishes no proof that Christ was conscious in death, and hence destroys all the argument based on such a supposition for the consciousness of any others. U. S.

### What Language Did our Lord Use?

ALTHOUGH the Old Testament was written in Hebrew with the exception of portions of Ezra, Jeremiah, and Daniel, which were written in Chaldaic, and although the New Testament was written in Greek, the language spoken by our Lord to the people of his time was neither Hebrew nor Greek. The Hebrew language ceased to be the language of the common people in the Jewish nation during the seventy years' captivity in Babylon. There they adopted the language of the Chaldeans, their conquerors, giving it of course a Hebraic cast. The Chaldaic or Aramaic language which indeed was much like the Hebrew, being thus adopted was as a matter of course retained during the five hundred years that elapsed before the Son of God began his work among men. In this time, however, the language underwent changes, and became so far different from the original Chaldaic that it is called the Syro-chaldaic language. This was perhaps as nearly like the Chaldaic as the English language of to-day is like that spoken by our ancestors five hundred years since. The Syriac was used in our Lord's time by the people of quite an extensive region. The Jews of that time spoke a language compounded of Chaldaic and Syriac. This was the language of our Lord's discourses. We might reasonably infer this from the fact that it was the language of the common people. But we know it to be the case because the very expressions used by him are in many cases preserved.

It is true that this language is termed in the New Testament the Hebrew tongue. But this is not because that it is the original, pure Hebrew, but because it was the language of the Hebrew people of that time, and because it resembled that tongue. It was in this modern kind of Hebrew that our Lord's inscription was written upon his cross; and it was in this that Paul addressed the people from the castle stairs. Luke 23:38; Acts 22:2.

The evangelists, though writing in Greek, frequently desire to preserve the exact expressions used by our Lord. So they introduce the very words of that language in which our Lord spoke, and then they interpret them. Thus he says to the daughter of the ruler of the synagogue, "Talitha cumi," which signifies, "Damsel, arise." Mark 5:41. This explains why the evangelists occasionally give our Lord's exact words and then interpret them.

### ANATHEMA MARAN-ATHA.

We have in these words in 1 Cor. 16:22 an instance of the use of the Syro-chaldaic language by the New Testament writers. Maran-atha is a term of that language signifying, "The Lord cometh." It seems to have been introduced by Paul, though writing in Greek, for the purpose of emphasis. Anathema is Greek, signifying accursed. The sentence, therefore, amounts to this: "If any man love not our Lord Jesus Christ let him be accursed at the coming of the Lord."

### WHO WAS CEPHAS?

"When James, Cephas, and John, who seemed to be pillars, perceived the grace that was given unto me," etc. Gal. 2:9.

"Now this I say, that every one of you saith, I am of Paul; and I of Apollos; and I of Cephas; and I of Christ." 1 Cor. 1:12.

This is a name given by our Lord himself to Simon. It is a word signifying in the language then used by the Hebrew people, a stone. It is therefore exactly equivalent to his more common Greek surname Peter. John 1:42.

### WHAT DOES SIMON BAR-JONA SIGNIFY?

This is the designation of Peter used by our Lord in responding to his noble confession of faith recorded in Matt. 16:16, 17. Bar is a Syriac word signifying son. The expression is therefore in meaning simply this: Simon son of Jonas. J. N. A.

TRUE eloquence consists in saying all that is necessary, and nothing but what is necessary.



## Ye and We.

BECAUSE our Saviour said, "When ye shall see these things," it is claimed that the disciples then present were to see the predicted signs, and consequently that all was fulfilled in their day. But the signs did not appear in their days; consequently the ye is addressed to those living at the present time, when they have been seen.

Speaking of the second advent, and the resurrection of the just, Paul says, "We which are alive and remain unto the coming of the Lord," the simple meaning of which is those Christians that shall be alive at that time.

But to excuse themselves for not believing that the advent is near, now since the signs of it have appeared, it is claimed that the apostles and primitive church expected it in their day. Why? Because Paul says, "We which are alive," etc. The objector will not see that Paul cautioned the church of that day not to believe that it would come in their day, because the apostasy and the man of sin must come first. They cannot understand that the apostles were the prophets, and that some of their writings are to have their fulfillment long after their generation should have passed away.

To be consistent with themselves, they must hold that Isaiah who prophesied seven hundred years before Christ, had a personal participation in the things which he describes thus: "When we shall see him," "We hid as it were our faces from him," "He was despised, and we esteemed him not." But Isaiah did not live to take a personal part in rejecting and crucifying the Christ. These predictions were fulfilled by the Jews when Christ appeared. Even so, the words of Paul are about to be fulfilled: "We which are alive and remain to the coming of the Lord," etc. R. F. COTTRELL.

## Division.

THE Bible teaches that it is wrong to cause divisions that are contrary to sound doctrine. Rom. 16:17, etc. Pride, selfishness, and envy, are generally the basis of such divisions; and woe unto those who promote them. They are guilty of opposing God and his truth, and offending those who love God and follow the truth.

Union is pleasing to God if based on truth; but God hates that union which is founded on error, and formed in opposition to, and at the sacrifice of, the truth.

It would be very desirable for all to unite on right. This would meet the mind of God, good men, and angels. But it is better to separate from wrong by standing for the right, than to have all unite on error. Hence it is that the Prince of peace could say, "Think not that I am come to send peace on earth; I came not to send peace, but a sword. For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law. And a man's foes shall be they of his own household. He that loveth father or mother more than me is not worthy of me; and he that loveth son or daughter more than me is not worthy of me. And he that taketh not his cross, and followeth after me, is not worthy of me." Matt. 10:34-38.

The Saviour wanted to unite all on his teachings; but he knew that the carnal heart would not receive them, and that the masses would oppose the truth and its adherents, and this would bring division. But in this case who are responsible for the division? Those who stand for the right and advance in the light of God's truth, desiring to have all go with them? or those who fall back on dignity, oppose the truth, and persecute those who vindicate it, and cry division?

We are sometimes accused of breaking up churches, forming another sect, and thus adding to the divisions already existing, by preaching the coming of the Lord and a preparation to meet him. But we do not wish to divide up churches and form a sect. We want all churches to unite on the great truths of Christ's second coming. If they should do this, their differences would melt away like wax in the sun.

The Advent doctrine came to the churches about thirty years ago to unite them and remove all their errors and unpleasant divisions; but as bodies they would not be healed. But this glorious doctrine did unite in sentiment and the sweetest bonds of Christian love those who received it, and what it did for this company it might have accomplished for all professed Christians.

The doctrine of Christ's coming is not a denominational doctrine. It is world-wide in its application. Christ is coming to all, and all should prepare to meet him. As we preach this doctrine in different places, we generally call on preachers as soon as we can, treating them as brethren, and inviting them to unite with us in the great work of reform. We prefer to be agreed; and in most of places one church might suffice to accommodate all. But if it was not sufficient, we might all unite as brethren, and enlarge the most convenient house or build a new one, and worship together, and devote all other houses of worship to other purposes. But generally speaking this cannot be done. The truth is opposed, creeds, churches, and other gods are worshiped, and those who take hold of

the truth are thrust with side and shoulder, and made to feel the power of oppression; and to enjoy liberty of conscience, they are under the painful necessity of placing themselves outside of the pale of the church where they can walk in the light that shines on their pathway. And now we ask, Upon whom rests the blame of division?

How far would Christ, the early Christians, and the reformers have gone in the work of reform if they had halted at the cry of division? Let it first be shown that we cause division contrary to sound doctrine, and then we will acknowledge that we are engaged in an evil work. D. T. BOURDEAU.

## "I and my Father Are One."

THE translation given by the American Bible Union describes those who stand on the Mount Zion with the Lamb as "having his name, and the name of his Father written on their foreheads." If this is a correct rendering, it harmonizes well with the fact that those who embrace the last message honor both the Father and the Son by keeping "the commandments of God and the faith of Jesus." All should honor the Son, even as they honor the Father. "He that honoreth not the Son honoreth not the Father which hath sent him." And it is equally true that he that honoreth not the Father honoreth not the Son. The Jews do not honor the Father while they refuse to believe on the Son; neither do Christians honor the Son while they refuse to keep the Father's commandments. It is vain to talk of honoring the work of redemption, by taking away the memorial of creation. In creation and redemption the Son and the Father are one. R. F. COTTRELL.

## The Iowa Tent.

WE have this day taken down our tent, after a stay of five weeks. We have never enjoyed so fine weather during an entire meeting as here. Not one meeting has been broken up by rain. Most of the time the attendance has been good. The last week, however, it was small, till the last two days. Probably not less than a thousand people in all have heard us, more or less. Coming from all parts of the country, it has created an interest in every direction, to hear. Five villages within twelve miles of here are open for us, and we now intend to lecture in them as fast as we can. We consider them all good openings. Money is exceedingly scarce, so that we have sold but few books, and obtained but few subscribers for the REVIEW. Financially this is a poor section of the State for people to move to. Those who are well located north of here might better stay there.

About thirty are now keeping the Sabbath here as the result of the meetings. So far as we can judge, most of these are substantial men and women who will be likely to hold on and honor the cause. As is usual, besides these, there is a large number who are nearly convinced and are friendly. We expect to gather in some of these yet, and shall probably lose some who have now started. We have obtained a good place for meetings, and one of us shall be here more or less to keep up the interest. We have never met with more determined opposition anywhere than here. All the ministers of the place have attended largely and taken advantage of the liberty which we usually give of asking questions and making remarks at the close of the meetings. They raised objections, argued their points, &c. By this means they succeeded to some extent in confusing the minds of the people; but more particularly in destroying the impression and solemnity of our discourses. We are satisfied that it is not wisdom to allow such things every night. The best way we think would be to appoint one evening in the week for the purpose of answering questions, objections, &c. Especially it is bad to have the impression obtained in the community that we are simply a contentious, debating class of people. Such a feeling never leads solid people to action. People may be convinced of the truth of our position, and even defend our side, yet unless a solemn sense of responsibility to God can be made to rest upon them they will never act. We are of the impression that we can improve in this matter.

Eld. Cornell, disciple minister, came, and we discussed with him four days on the Sabbath and Law. We pressed him in every manner to maintain some proposition with regard to Sunday; but he would not do it. His position and arguments on the law are simply what we meet everywhere. He advanced nothing new, but manifested great caution in taking any position of his own whatever. We are sure that God helped us in defending his truth. The great mass of the people, except some radical members of his own church, unanimously agree that he utterly failed to meet our arguments. As soon as the debate closed, the opposition party staid away from our meetings mostly. Then all manner of slanders were most freely circulated against us, especial capital was made out of the visions, Systematic Benevolence, health reform, &c. In short, not a stone has been left unturned to oppose the truth. This has satisfied us of another thing; viz., that it is neither wisdom nor duty to hold a discussion in the midst of a course of lectures. We have tried this several times, and

the same result always follows. It largely kills the interest of our meetings, from this reason: People think now we have heard both sides, and have heard all there is to it, and hence unless they are fully decided to obey the truth, they feel little interest to come afterwards; and farther, those who are opposed will not come to hear any farther after the debate is over. It makes no matter how thorough a victory you may gain, the result is the same with those who are not fully decided to obey; and again, before the people have heard our arguments in favor of the truth, an objector can bewilder them much easier than afterward. And farther still, when people are nearly convinced and are halting at the cross, if they can find even the slightest evidence in favor of their old position, or can even make themselves believe they are confused, and do not exactly know what truth is, they will settle down in their old practices, and very likely never obey the truth. We are satisfied that this is the case with some in this community.

When we go into a town to preach the truth the community has heard all of their lives upon the other side. It is but justice that we should give our side for a few weeks, in order to have any show of equality. The ministers of the place have regular congregations, and houses in which to preach. If they wish to defend their side, let them do it there. Or, let them preach a sermon or two in our tent, and then we will reply. We believe this is a fair and proper course to take. After we have gotten our views fairly before the people, then at the close of the course of lectures, if they wish to debate the question, we are willing to do it. We think we shall take this position in the future. After long and prayerfully considering the matter we have moved our tent five miles to Decatur City, intending to stay only two weeks. This will leave us time to hold another thorough course of lectures. There are about a dozen Sabbath-keepers there now, and many others are nearly convinced. We hope to gather in enough more to form a little church. D. M. CANRIGHT.

Leon, Iowa, Aug. 8, 1871.

## From the Vermont Tent.

THE good work is still progressing at West Bolton and vicinity. About twenty have taken their stand on the truth. Several of these had not made a profession before. Some were backsliders. At the close of our second meeting last Sabbath, it was interesting and affecting to see sinners with tears and choked utterance express their desire of being Christians. This closes the mouths of those who say that all our preaching amounts to is to lead men to formally keep the Sabbath.

A voluntary effort is being made by the friends here to raise a fund to help defray tent expenses. About thirty dollars have already been raised. A few have subscribed for our periodicals and more will soon. Preachers are silent, but it is rumored that they will have their side represented after we leave. Yesterday (Sunday) we showed the people that such a course would be against their own interest, to say the least; that if we were engaged in tearing down the churches on error, as some represented that it was the imperative duty of the preachers to show it up with a good spirit, and we would treat them with respect and Christian courtesy; that what was worth discussing while we were in the place and could speak for ourselves. We told them that their only chance to occupy our tent would be the coming week. We wait to see what the results will be.

One half of those who have embraced the Sabbath are from the township of Jericho, so that this effort connects well with our brief effort at Jericho Corners last fall.

D. T. BOURDEAU.

A. S. HUTCHINS.

West Bolton, Vt., Aug. 7, 1871.

## Report From Bro. Byington.

SABBATH, June 3, I met with the church in Convis, and spoke on the important work of overcoming, and the great promise to such, that they should sit down with Christ on his throne. Rev. 3:21. There was a deep interest in the meeting. The 24th and 25th, I attended quarterly meeting at Alaidon. The church here are maintaining their regular Sabbath meetings, Sabbath-school, and Bible-class; and are punctual in Systematic Benevolence. We had with them the ordinances. They feel the need of greater consecration.

July 1 and 2, at Hillsdale. Our meetings were interesting. Some from without were with us on first-day. We had the ordinances which some thought was the best meeting they had had for years. The 29th and 30th I attended the quarterly meeting in Pottsville. This was the first time I have met with them in their new meeting-house. Bro. Lamson assisted in the labor of the meeting. This church has very much increased in strength in two years past. There are two elders elected here designed to be ordained at their next quarterly meeting, to be held the last Sabbath in October. Previous to this they have only had monthly meetings on the Sabbath; they now have adopted quarterly meetings to hold two days. By request, Aug.

5 and 6, I was with the church in Bunkerhill. Four who have recently embraced the truth were baptized. May they watch and pray, and the Lord keep them from falling. Our meetings here were interesting; all seemed encouraged. J. BYINGTON.

## Wisconsin Tent.

WE are now in the fifth week of our labor in Wautoma, and notwithstanding the ministers have done their best to hinder the work by turning away the ears of the people from the truth, and have succeeded to some extent, about twenty-five, as near as we can ascertain, are now keeping the Sabbath as the result of our labor; and we are expecting quite a number more soon. We will remain here at least two weeks longer, and then move to Plainfield, about eighteen miles north-west of this, into the thickest settled township in Waushara County, to hold one more meeting this season, which will open up all the interest we can take care of for months to come. We have now had several pressing invitations to preach within five or ten miles from here. I think the prospect is good for quite a large work in this county.

Pray for us, that the Lord may give us wisdom according to our necessity.

I. SANBORN.

D. DOWNER.

## Blind Unbelief.

THE evidences of the inspiration of the Scriptures were never so strong as at the present time. Prophecies fulfilled and fulfilling demonstrate the truth of divine revelation as never before; so that the believer may have the utmost assurance possible on which to rest amid the perils of these last days. But it is remarkable that right here, amid the signs and wonders so clearly foretold of the last days, infidelity is making more rapid strides, than at any previous time; and we can see in this the full meaning of that significant question of our Saviour, "Nevertheless when the Son of Man cometh, shall he find faith on the earth?" It is no wonder that the vials of God's wrath are reserved for this generation; and that it will be more tolerable for Sodom and Gomorrah in the day of Judgment.

R. F. COTTRELL.

## Our Afflictions.

THE prophet is directed to say, "Many are the afflictions of the righteous; but the Lord delivereth him out of them all." And again we read, "Who forgiveth all thy iniquities, who healeth all thy diseases." But many of us are pining and dying, both spiritually and physically, and all for the want of more faith in God; faith in our blessed Redeemer's gospel which is "the power of God unto salvation, to every one that believeth." We are also admonished, "Is any among you afflicted? let him pray," also, "The just shall live by [his] faith." Do we believe it? God hears prayer.

If we would more cheerfully and faithfully obey the voice of our God, and serve him acceptably, then it would be better with us. See the blessings and curses pronounced upon ancient Israel. See also Isaiah 58:13: "Then shall thy health spring forth speedily." I firmly believe that much of our affliction as a people is owing to our want of correct living, and that our sins separate between us and our God, as the Lord has said their afflictions shall be multiplied that hasten after a strange God.

JESSE DORCAS.

## The Splendid Preacher.

RICHARD BAXTER preached as feeling that the truths of God were too great and glorious in themselves to be covered up with the little trappings of human adornments. He would as soon have thought of hanging the rainbow with tinsel. His eloquence consisted of rounded sentences. He never preached a sermon to display his scholastic learning or his power of logic; but Christ. If fine and elegant sermons are tolerated at all, it is in the press only, when they are to be read as discussions of a subject and read either as an intellectual exercise or as a discipline of conscience. In the pulpit splendid sermons are splendid sins. They dazzle, and amuse, and astonish like brilliant fire-works, but they throw daylight on no subject. They draw attention to the preacher instead of the subject. The splendid preacher, like the pyrotechnist, calculates on a dark night among his attendants; and amid the commotion of the pulpit his skill and art are admired and applauded, but Christ is not glorified. If angels weep and devils mock, it is at the door of a splendid preacher.—Dr. Jenkyns.

PRAYER is an exercise which has the property of incorporating itself with every other, not only not impeding it but advancing it. There is no crevice so small at which devotion may not slip in.

THE creature would never lament the dispensations of the Creator if he understood them, therefore, the measure of your grief is also the measure of your ignorance.



**"THE LOVE OF CHRIST WHICH PASSETH KNOWLEDGE."**

I bore with thee long, weary days and nights,  
Through many pangs of heart, through many tears;  
I bore with thee thy hardness, coldness, slights,  
For three-and-thirty years.

Who else had dared for thee what I have dared?  
I plunged the depth most deep from bliss above;  
I not my flesh nor yet my spirit spared;  
Give thou me love for love.

For thee I thirsted in the daily drouth,  
For thee I trembled in the nightly frost;  
Much sweeter thou than honey to my mouth;  
Why wilt thou still be lost?

I bore thee on my shoulders and rejoiced;  
Men only marked upon my shoulders borne  
The branding cross; and shouted, hungry-voiced,  
Or wagged their heads in scorn.

Thee did nails grave upon my hands, thy name  
Did thorns for frontlets stamp between mine eyes,  
I, Holy One, put on thy guilt and shame;  
I, God, Priest, Sacrifice.

A thief upon my right hand and my left;  
Six hours alone, athirst, in misery:  
At length in death one smote my heart, and cleft  
A hiding place for thee.

Nailed to the racking cross, than bed of down  
More dear, whereon to stretch myself and sleep:  
So did I win a kingdom—share my crown;  
A harvest—come and reap.

—Sel.

**Progress of the Cause.**

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

**Report from Bro. Matteson.**

AFTER the camp-meeting in Wisconsin, I resumed my labors in Neenah, and continued there a little more than three weeks. On the fourth, the Scandinavians were gathered, and three Lutheran ministers addressed them. Being called upon, I also addressed them briefly on the subject of true liberty. Equal rights and freedom of conscience are principles that need very much to be advocated among that people. The clergy from the old country are strong here, and they try hard to carry out their old hierarchy to the uttermost—to keep the poor people in ignorance and superstition.

I received an invitation to come to the Lutheran church next evening to be examined on my heretical views. There I met three ministers, one a professor from one of their seminaries. I had liberty to occupy as much time as the three together, but a regular discussion they would not undertake.

They chose the subject of the immortality of the soul, remarking that my views on that subject were the most dangerous part of our faith. Their expectation seemed to be that they could easily suppress that, to them, so unpleasant agitation, which had been caused in the community, by showing to the people that I was entirely wrong. I had never preached a sermon on this subject as yet. Nevertheless, by the help of the Lord, they were so discomfited that it became manifest to all the people with a few exceptions. And some of their own adherents said they were ashamed of their ministers' being so ignorant. This battle lasted till 12 o'clock, and still some of the people wanted us to continue on another subject. I had two evenings to speak after this, and then the professor returned and lectured on the same subject. This I reviewed to a large and interested audience. Then one of these ministers came and lectured on the Sabbath question. He said that was not a matter of so much importance; that Sunday-keeping was not in the Bible as an institution, and people could do about that as they liked, only so they abstained from the coarser labor on that day. It was a pious custom introduced by the holy fathers. He was there only to defend his own flock. They were mostly strong in the faith of their fathers, but if any of them had become weak minded and had scruples of conscience over Saturday, they might better keep it. He recommended to the people to read my books. After this they did not care to try any more. They helped very much to arouse the interest to hear the truth.

The last evening some over twenty arose to acknowledge the perpetuity of the Sabbath of the Lord, and half of that number have commenced keeping it. It is very difficult to get these people to express their opinion publicly; they are so cautious. We have commenced the organization of a church with eight members. Many who love the Lord and his truth are in strong sympathy with us, and we have hopes that they will come along. But it is so difficult to keep the Sabbath in the city. Some are going and others contemplate moving out

into the country where they are more at liberty. As a good proof of their interest in the cause, the friends donated to me about \$25.00.

Sabbath and Sunday, July 29 and 30, we had some good meetings with the church at Oakland; six more united with the church; eight willing souls were buried with Christ in baptism, one of whom was my dear mother, now seventy-one years of age. Thus young and old unite in Christ. How blessed when we all shall rejoice in immortal youth.

JOHN MATTESON.

Elston Road 21, Chicago, Ill.

**Report of Labors.**

SINCE removing from Bordoville to this place (we arrived March 7), I have spent every Sabbath but one with the church here; have preached to them eighteen of the twenty-one intervening Sabbaths, and have spoken to the church and friends from without ten times upon points of present truth upon first-day. Have also spent one Sabbath with the church at Andover, and at the school-house near Bro. Pierce's, spoke to a crowded house at 5 P. M. on first-day; have preached twice, at 5 P. M. first-day, in the Methodist church at Bondville, three miles from our house, and once in the Baptist church at South Londonderry.

Realizing that the truth, wherever presented, will save or condemn, as it is obeyed or rejected, I pray God to so water the seed sown that some may bear fruit unto eternal life.

There is on the part of some an interest to hear. Some confess that we have the truth upon the Sabbath; but whether any will obey, time must decide.

I have labored with my hands to perfect some necessary arrangements incident to our removal from Northern Vermont to this place. I am, with my companion, since our severe illness last autumn, enjoying more than usual health, for which we feel truly grateful.

We desire to be remembered in the prayers of the remnant, that we may understand, and be able to do, our Father's will.

N. ORCUTT.

Jamaica, Vt., July, 1871.

**Tent Meetings at West Bolton, Vt.**

THE work here is still progressing. At least ten have taken a stand on the Sabbath, and we hope that as many more will embrace the truth ere the effort closes. The invitations to make calls in families are so numerous that it is difficult to respond to them all. Bro. Hutchins, help for the past two weeks has been appreciated. We introduced sample numbers of our periodicals yesterday. Our books are taken quite freely for a small place like this.

We have just been favored with a brief visit from sister Mary Chapman of Petaluma, Cal., which has called up pleasant recollections of our labors and dear friends in that distant land.

D. T. BOURDEAU.

Richmond, Vt., July 24, 1871.

**From Sister L. Gotfredsen.**

[Translated for REVIEW by Eld. J. Matteson.]

THERE are a few souls here in New Denmark who are trying to keep the commandments of God and the faith of Jesus. We feel encouraged and thankful for the grace and truth of God, and desire to strive for eternal life.

We desire and need some labor here, but cannot get it now. The will of the Lord be done. He knows best where and when to direct the few laborers in this great harvest. If only his cause may be advanced and precious souls saved, then we will praise the Lord for such heavenly blessings, whether they are bestowed in our locality or elsewhere.

How dear the REVIEW is to me, and how I long to hear a few words once in a while from our Danish brethren, and how encouraging such words have been to me from time to time. I am filled with joy and gratitude to the Lord for his wonderful goodness to me, a most unworthy creature. My greatest desire is in all things to submit to his holy requirements, that I may help constitute the reward which the dear Redeemer shall win through his wonderful sufferings and death. He pours his love into my soul; and seeing that I myself am so weak and unprofitable, I have great reason to love all and to bear with the imperfections and mistakes of others. My

hope is in the Lord whose paternal care has been over me, and whose strong hand has so kindly guided me through dangers and perils till this present time. I believe that he will also guide me to the end.

I beg of you all, dear brethren and sisters, that you will not be discouraged nor overcome by the enemy in temptations, but seek help from the Lord. Trust in God and wait for the fulfillment of the many glorious promises which we find in his word. Let not the death of Jesus for sinners be a small matter to you. Let not your election be a thing of naught. Think what heavenly glory God has prepared for them that love him. Yet how difficult to get our whole desire and affections placed upon that heavenly crown. How few comparatively are saved at last. How many begin in the Spirit, but little by little become lukewarm, and finally finish in the flesh.

We were as strangers and pilgrims in a strange land, yet the Lord sought after us and called us to his fold. Dear brethren and sisters, let us think of the many of our own countrymen who live about us. Let us sacrifice, and do what we can to promote their spiritual and temporal well-being. Think not, Am I my brother's keeper? Think not like the man with one talent, Others have greater gifts than I have; let them do the work. Oh, how wrong this is! They will certainly be our accusers in the day of Judgment, if we have neglected to do our duty in the fear of the Lord. Let us watch, and pray, and work till the Master appear.

I am very thankful to our American brethren for the interest they have manifested and the sacrifices they have made to bring the precious light of the last message of mercy among us as a people. I value these heavenly truths very much, and am sorry that we can do no more to help advance the cause. The remarks from Bro. White and the General Conference last spring, in our behalf, were very unexpected to me, and drew from me tears of joy and thankfulness to the Lord. We are a slow and tiresome class of people to work for, yet my earnest prayer to God is for the prosperity of his cause not only among us, but among all nations, and kindreds, and tongues, until God's people shall be one. Then shall we see the King in his beauty, and go home with Jesus to dwell evermore in his kingdom. Then shall we meet to worship in the city of our solemnities, the glorious Zion of God. Here is the heart and hand of your unworthy sister to meet you in that promised land.

LAURENTINE GOTFREDSEN.

Denmark, Wis.

**From Sister Butler.**

DEAR BRETHREN AND SISTERS: Seven years have rolled by since we bade adieu to loved ones in Ohio and emigrated to Missouri, where I now live alone in the truth, save my children who keep the Sabbath with me. We have gathered around us an intelligent and interesting company of friends, with no prejudice manifested. Our prayer is, that there may be a glorious ingathering of souls when the truth is presented here by some of God's chosen servants. Oh! how careful we lonely ones should be to walk discreetly and humbly before those who know not the importance of this glorious truth. I want to win souls to Christ by a godly life; but my natural besetments are so developed that it is a daily warfare to get the victory. But I can truly say that the Lord is helping me to live out this blessed truth. I want to overcome and be prepared to stand with the Lamb on Mount Zion. Oh! glorious thought for the remnant! Will I be there? Will you who read this be there? Let us remember that a great boon awaits the faithful, and it will take a great effort to be such. We must watch and pray, ever bearing in mind the faithful admonitions of Jesus. Our camp-meeting is passed. How disappointed I feel in not being there, that I too might have felt the benefit of meeting with the dear people of God once more. But my hope was blasted. Ah! will it be thus at the final gathering of the saints? I hope not. But in the midst of privations here, I have many things for which to feel thankful. One is, that some unknown friend sends us our much-loved paper. You who do this confer a great blessing on unworthy me. How it cheers my lonely path and encourages me to press on. I hope to meet you in Heaven. It not only benefits us, but we give them out to all that will read. When I bow before God for help, I have to say, O

Lord, bless those who send us the paper.

I greatly desire to have the truth presented to this dear people, but there is no house sufficient to hold meetings in, they being too small. If the tent could be brought here, I believe much good might be done. Those who come will find a welcome home with T. J. Butler, while presenting these solemn truths. We live in the north-east corner of Grundy Co., five miles south-west of Wintersville. Halftock, Mercer Co., is our P. O.

Will you all pray for us that we may yet be an unbroken family in Heaven?

LUVINA BUTLER.

**From Bro. Cottrell.**

AT our quarterly meeting which was held on the 29th and 30th of July, Sabbath-keepers from Licking, Clark, and Highland Counties were in attendance. The Lord was present, and helped in speaking the word. Our social meetings were interesting. On Sunday forenoon we tried to speak to a crowded house, from the words "If a man die shall he live again?" Job 14: 14. This discourse was by the request of the mother of sister Maggie Haughey, who fell asleep in May last. The Lord is good. Two united with the church at this meeting.

WM. COTTRELL.

Bowersville, Ohio, Aug. 4.

**From Bro. Lewis.**

HAVING been favored the year past with the gratuitous reading of the REVIEW AND HERALD, by a much esteemed brother, a firm believer and active laborer, with his earnest, active companion, for the extension of present truth, I have become so attached to it that I anticipate living deprived of it as a calamity. My wife says we can't well do without it; better cut short something else, and secure that. I therefore inclose one dollar for the REVIEW six months, trusting in the Lord that if we live, he will provide means for me to prolong the subscription. The brother and wife who furnished the REVIEW to us commenced keeping the Sabbath of the Lord a year and a half since, under circumstances that called forth the utmost confidence in the truth they were embracing, and an unflinching determination to obey it. At that time I commenced reading the Bible and other books to see if these things were so. This brother, having the means, furnished me books from your Office which I examined with their references. The result was, my wife and I commenced to keep the Sabbath of the Lord on the first of July, about a year since. Our number has increased to eight or nine; we have, we trust, profitable meetings every seventh day. We feel to bless the Lord for the light he has shown us, and by his aid we intend to shun the mark of the beast, and keep the faith of Jesus.

Yours,

B. S. LEWIS.

Sullivan Co., N. H.

**From Sister Hicks.**

DEAR BRETHREN AND SISTERS: I want to say a few words to you once more. I have been reading our good paper, which privilege has been denied me for several months until lately, and I have been strengthened and encouraged to strive with greater diligence to make sure work for the kingdom. How half-hearted I have been in this cause! How little have I realized the importance of an entire consecration to God! I feel I have not done half I might have done, but have neglected opportunities that will never present themselves again. May my Father in Heaven help me in the future to do and be more like the divine pattern he has given us.

I have been thinking of the sacrifices the tried servants in this cause have made; how they have given up home and home comforts for the truth, the society of their children, and all that we hold most dear, to give the last solemn message to this perishing world; how they have worn out their lives in preaching the truth all over the land; while I, who have also been looking for and thinking that I loved the appearing of Jesus, have done nothing. The Master has said, Go work in my vineyard. Shall we, who do not work, receive wages? No; we will be called unprofitable servants. Dear friends, let us all strive to be up and doing, while the day lasts, for the night cometh in which no man can work.

Yours, intending to be more faithful,

HARRIET HICKS.

Howard Co., Kansas.



From Bro. Adams.

I WISH to say to the readers of the REVIEW that, through God's mercy and long forbearance, we have been enabled to discover our weakness and folly in opposing his holy law by breaking his commandments and teaching others to do so, "worshiping and serving the creature instead of the Creator." Now we rejoice in God our Saviour who hath enabled us to overcome our opposition to him and his law, and to turn from idols to serve the living and true God, and wait for his Son from Heaven. Now we are trying to retain God in our knowledge by resting from worldly toil as he rested the seventh day from all his works. My mind has been unsettled at times, touching the Sabbath question, for eight or ten years, ever since I heard Eld. Waggoner in Tipton Co., Ind., who almost convinced me of my error, and persuaded me to keep the commandments, I like thousands of others, was not willing to cut loose from the world, give up all, and follow Jesus through tribulation and persecution. The change seemed too great. "The carnal mind is not subject to the law of God, neither indeed can be." So I resorted to the Sunday Sabbath for safety; and when it would fail, then to the no-Sabbath pleasure boat, which sails into, and out of, Sunday to suit the times. So I toiled on, beating my way up stream, halting at intervals when beckoned by friends who plead for the old paths and my good, until last fall when we attended the Kansas Camp-meeting where we saw and heard for ourselves those who plead in unison for the Lord's Sabbath. Returning home with a bundle of books I resolved to read and decide permanently for or against the Sabbath, selecting that day to investigate its claims on. I rejoice to say that after one or two days' faithful searching, I resolved to throw my doubts to the winds and keep the Lord's Sabbath; *man-despised*, but *God-honored* institution! Only a few weeks later my dear mother and sister living in Missouri, by reading and reflecting, decided to keep the Lord's Sabbath, and my other sister, living in Indiana, began to keep the Sabbath about the same time. These were sources of great consolation to me, to know that God had given me those near and dear to me, who were willing to "suffer affliction with the people of God rather than to enjoy the pleasures of sin for a season."

T. E. ADAMS.

From Sister Rowe.

It is one year and a half since I commenced to keep the commandments of God. I have never regretted the step I then took. There were but few who were not convinced of this truth in this neighborhood at the time I started to keep holy the law of God; why did they not heed the warning voice, and step out upon the platform of truth? Oh! how I can praise his great and good name for giving me a heart to believe his word and do his commandments. They are not grievous, but a delight to my weary soul. Yea, my heart is full of love to God. I can praise and adore him. I want to be faithful to the Lord, and ever be willing to do every known duty which devolves upon those that profess the name of Jesus.

I find much in the Testimonies that I take home to my heart. They have shown me what I am and what I must be in order to become a fit subject for the kingdom of our Lord and Master. Are there any who think it hard to give up the things of this world? Let us put away such thoughts; let us cut loose from the world, for we cannot serve God and mammon at the same time; let us think what Jesus has done for us, and how he helps us to bear the crosses, and then we shall be more willing to give up the pleasures of this world.

I desire to be more earnest in this good cause, and at last be received into the kingdom of God.

SARAH ROWE.

Clyde, Ohio, July 15, 1871.

From Sister Camp.

DEAR BRO. WHITE: I feel like saying a few words through our excellent paper for the encouragement of the Female Missionary Society, as I think it must be a satisfaction to them to know that their labor is not in vain in the Lord, and is duly appreciated by the scattered, lonely, afflicted ones; and that, while they are trying to comfort and encourage us, we do not forget to pray for them that God would water their souls as with the dew of heaven as they go forth on their mission of love.

I can hardly think of the merciful institution without weeping tears of gratitude to God and those dear brethren who instigated it, and all concerned in it. And while I regard the hour appointed for prayer, it seems the most like having a prayer-meeting of anything I have ever enjoyed aside from the privilege of meeting with them. I feel that God is well pleased with their labors of love for the poor scattered sheep that are surrounded by an unhallowed influence, that we may not be left behind when the good Lord makes up his jewels. Go on, my dear sisters in the Lord; I bid you a hearty God speed.

Yours, hoping with you to inherit the kingdom,  
I. G. CAMP.  
East Bethel, Vt., July 1, 1871.

From Bro. Case.

DEAR FRIENDS: It is now nearly two years since myself and companion embraced the truths of the third angel's message. We have met with many temptations and have passed through some severe trials and discouragements; but we feel thankful that the Lord has kept us; and that the truth has never been so dear to us as at the present time. To us "the Sabbath is a delight," and the belief that the dear Redeemer is soon coming to save his people cheers us on to strive harder in our warfare with our sins. That we may overcome them, and at last meet with the saints on Mount Zion, is my prayer.

WALTER CASE.  
Poygan, Wis., July 16.

#### MY TRUST.

I'll take no thought, my Father reigns on high.  
His watchful care I feel is over me.  
He knows my every need, he hears my cry,  
O, help me, Lord, and I will trust in thee.  
O, give me grace, that in the coming day  
I may but do thy will and sound thy praise.

I take no thought, so swift the years pass by;  
Time's opportunities will soon be fled,  
Oh! I would fain improve them as they fly.  
Living in Christ, to earth's allurement dead.  
The world with all its pleasures I resign,  
Only assure me, Lord, that I am thine.

I'll take no thought, my Father reigns on high.  
He even notes the sparrows when they fall;  
Of how much greater value then am I,  
For whom Christ died—yes, I will trust my all.  
Forgive the past, my Father, I implore;  
Make me thy willing child forevermore.

EMILY L. CANRIGHT.

Battle Creek, Mich.

#### Be in Earnest.

PAUL, whose career was so wonderful—whose life has proved a fund of exhaustless interest and instruction to the church and to the world, who was so signally marked as a favorite of Heaven—is a type of the men we most need. It is earnest men that we want in this world—not willful men who are earnest in gratifying a caprice, or their own wills, or in accomplishing their own selfish ends—but we want men who are always in earnest respecting the truth which they do possess, who are sincere in the sense in which St. Paul was sincere through his whole life; simply desiring to apprehend truth, and then laboring for it with the whole soul.

Such men, open to the influence of divine truth, may meet with some wonderful changes of opinion and action. But they are the only men who are entitled to have confidence that they will be led by the hand of God. We want earnest Christians, and we want earnest unbelievers also—men who will be always able to say truly that they "verily think" they are doing God service in the lives which they are leading. The trouble is, not that men like Saul of Tarsus persecute the church of Christ, but that indifference to truth prevails. Men are not longing for it; and when they think they have found it, devoting themselves to its service with all their heart, mind, soul, and strength. Indifference to truth and her interests broods like the spell of death over the minds of men. God in his providence carries home the truth of his gospel to the heart and conscience; but there is not the remotest idea of going on to the discharge of duty. Men draw it in with every breath they breathe. But as with the air, so with the truth. They learn its value only when God takes it from them. Amid all the conflict of opinion whose din and noise fill the earth, men eagerly seizing whatever makes for themselves, bolsters them up in their chosen position, thrusting from them all considerations which make against them, present the spectacle of men fighting for a victory, as if any victory will stand at the day of Judgment but that which truth shall win.

Men who are thinking most of everything

else but the truth of God, are not the men to whom he will, in any special manner, by any special act, make his truth known. Saul was ready, the moment the true light of Heaven broke in upon his soul, for any service. He was not the man to ask, "Lord, what wilt thou have me to do?" with a mental reservation to do that will, or not, according to his inclination or fancied interests. He would take the consequences of an answer to his prayer. He would aim to be equal to the responsibilities which it imposed. In like manner, only as any one, in full purpose of heart, turns his steps heavenward, to follow where God shall lead, will be a glorious announcement when, as of Saul, it shall be said of him, "Behold, he prayeth!"—*SeL*

#### Putting Immortality to Sleep.

If the physical man cannot think, and if an eternal personality does all the thinking, how can a little chloroform, administered to a wide-awake man, produce utter unconsciousness? Does it really put immortality to sleep?

Not long ago, Dr. Bowman, of South Carolina, wishing an operation on an eye, in order to escape the pain that he would otherwise be obliged to endure, concluded to take chloroform. The last he remembered was a sensation of sleepiness, and the next thing he knew he was waking up, inquiring, "Have n't they got ready yet?" Upon being told that it was "all over," the question at once flashed forcibly upon his mind, "What was the condition of my immortal soul during this operation, if I have such a personal thinker that lives in the body, and thinks independent of the material man?"

Can chloroform stop immortality from thinking? It certainly stops the real thinker from thinking, whether that is the man, or a personality within man. If the soul can think independent of the body, then no condition of the body can affect its thinking power. Immortality cannot be dependent upon mortality for intellect; then why should immortality stop thinking when mortality sleeps? We again ask, Can immortality be put to sleep by chloroform?—*The Restitution.*

#### "Just for Fun."

SO SAID a gay young lady who in company with pleasant friends was walking one summer day near the railway in a Canadian city. The train was coming. Nearer and nearer it thundered along its way toward the depot. The thoughtless girl proposed crossing the track in front of it "just for fun." With quick ejaculations of alarm her friends plead with her to desist from so dangerous an adventure, but paying no heed to their entreaties, in a mere spirit of frolic she sprang upon the track, her dress caught in the ponderous engine, and in another moment the fair and beloved form lay mangled and crushed and lifeless mass under the relentless iron wheels. These gay words were her last; she never spoke again.

We have seen the young man leave his country and home, all the hallowed associations of parents and sisters, whose affections twined about him, to seek employment in the crowded city. A good situation was secured him, his prospects were fair. But evil comrades came around, and, lured by their flatteries, he went with them to the haunts of vice. Its mad pleasures were described in smooth words. "I'll keep myself," he boastfully said; "I'll go once just for the fun of the thing." He passed on to the chambers that take hold on death and hell, and that night the angels mourned over one who, despite a pious mother's entreaties and warnings, began a downward career of ruin from which he has never recovered.

And so men and women are every day stepping into the path of destruction, "just for fun." Multitudes of people, young, gay, and proud, are doing evil, or putting themselves in harm's way, and not because they are so desperately wicked or vicious, but because they are careless of consequences, and heedless of their ways, not stopping to seriously consider the end of putting one's self in the track of temptation.

In the ears of such we cry with affection and alarm, "Take care!" The fun which begins in lightness and vanity ends in death and destruction. Beware of the dangerous path! Shun the approaches to it! There is a safe way; walk ye therein. It is a dreadful thing to perish through the indul-

gence of a little brief fun, when the gate of happiness and life unending stands open wide. O, will you to-day commence to think upon these things and be wise, for

"Time will end our story,  
But no time, if we live well,  
Will end our glory."

—D. T. Taylor.

THE Bible is a very large, wide forest, wherein stand many trees, of all kinds, from which we can gather many kinds of fruits. For in the Bible we have rich consolation, doctrine, instruction, exhortation, warning, promises, and threatenings. But in all this forest there is not a tree from which I have not shaken and broken off at least a pair of apples or pears.

God is not harsh, as we are to those who have injured us. We withdraw our hand and close our purse; but he is kind to the unthankful and the evil.

He sees thee in thy poverty and wretchedness, and knows thou hast nothing to pay, therefore he freely forgives and gives thee all.

#### Who Are the Great Preachers?

THE great preachers of the world have been those who were in direct sympathy with human life, and who had an end to gain with the men before them. But with culture and scholastic habits, men have interpreted the word of God, "Follow me, and I will make you a preacher of sermons." The end of preaching is not a good sermon, but a holy heart. Fine sermons have nearly ruined good preaching. If ministers cared more for their people, and less for their own sermons, they would be more useful. Preaching has almost ceased to be a living business between a man's heart and the wants of his congregation. Learning, rhetoric, eloquence, are good as collateral influences; but no man will win souls who does not feel the throbbing pulse of his whole congregation—who does not know their wants—who does not study their lives—who does not understand how to take the primary truths of Christianity, and apply them to the consciences of men in their daily business life. Such preachers, and only such, will be certainly efficacious; and such preaching is necessary to the filling of the churches. Were such preaching universal in our time, not only would our churches be filled to overflowing, but thousands would have to be built. For you may depend upon it, there is never a man who preaches intelligent truth, and preaches it with a living sympathy for men, that people do not flock to hear him.—*SeL*

#### Value of Good Books.

"I HAD from time to time passed a large distillery," says a colporteur in Shenandoah valley, "and at last concluded that as I was hunting up just such sinners, I would call, although somewhat afraid of the place and its occupants. As I entered the door, a man from the darkness inside shouted with an oath that I was a fool to come to the stillhouse with religious books. He tried to make light of me and my visit, and offered me something to drink, but I spoke to him seriously of his fearful business, and finally proposed if he would promise not to soil it, to lend him a book. I had selected for him volume fifteen of the bound series of tracts, containing an excellent tract on the vending and using of ardent spirits. He took it, and as the result—left the business."

"The owner of the distillery railed against me as a troublesome fellow that interfered with other people's business. The man left the book with him, and he too read it, and a few weeks after came to me and told me that he had determined he would never distil another drop of liquor."

MANY a soul is lean, not because God has withheld the abundance of his blessings, but because these are not retained. A sandy soil may receive each year a tenfold manuring, but filtration and leaves nothing behind. The food we eat must be assimilated, and thus become a part of ourselves, else it will impart no strength. A cistern can never become full if the outflow equals or exceeds the inflow. We are in such close contact with the world, that the soul is often drawn away from its God despite the best opportunities for growth. Hence we have exhortations to separate ourselves from sinners, to come out from the world and be separate, to touch not, taste not, handle not, that which is unclean. It is evident that a holy people must be a peculiar people. He who would be transformed must not be conformed. One can never become charged with electricity while he stands upon the earth, but once he is insulated and in contact only with the battery surcharged with the fluid, the fire will come out of him touch him where you will. So spiritually, we should complete the circle with the throne and break it with the world, and forthwith we shall be "full of light," and "out of us will flow" both great and gracious influences.

I NEVER knew how it was, but I always seemed to have the most come in when I gave the most away.



## The Review and Herald.

Battle Creek, Mich., Third-day, Aug. 17, 1871.

### Eastern Camp-Meetings.

AFTER a careful consultation with brethren we decide to appoint Eastern Camp-meetings as follows:

|              |               |
|--------------|---------------|
| New England, | Aug. 24-29.   |
| Maine,       | " 31-Sept. 4. |
| Michigan,    | Sept. 13-19.  |

The time and places of the Indiana and Ohio Camp-meetings have not yet been reported to this Office. They can be held any time after the Michigan meeting when it will accommodate best.

JAMES WHITE.

### Michigan Camp-meeting.

THE Michigan State annual camp-meeting will be held at Charlotte on the ground occupied last year, Sept. 13-19.

It is decided that all tents should be erected on or before Wednesday the 13th, so that the religious services can commence in the evening of that day, and that no tent should be taken down until Tuesday, the 19th.

The ground will be in excellent order. Ample provisions will be made on the ground at reasonable rates for those who cannot bring provisions, and hay and grain for horses.

There will be one or more large tents on the ground in which to lodge strangers and scattered brethren. They should bring bedding, as straw only will be furnished to such.

Last year our tents numbered about fifty. The ground is enlarged so as to receive in the circle about one hundred tents. And we hope our people will be energetic in this matter, and turn out from all quarters so that we may have in the circle not less than one hundred good, respectable tents.

|                 |   |                         |
|-----------------|---|-------------------------|
| J. F. CARMAN,   | { | Camp-Meeting Committee. |
| E. H. ROOT,     |   |                         |
| I. A. OLMSTRAD, |   |                         |

### How to Get up a Tent.

Go to your merchant and have him order your ducking; 8 oz. will do, 10 oz. is better; 10 oz. will cost 30 cents per yard, 8 oz. 25 cents per yard.

If you want your tent 16 feet wide (I think all tents should be that wide on account of making up two rows of beds), cut your cloth 23 feet and 4 inches long; 8 breadths will make it 19 feet long, making your tent 16x19, which will take 64 yards of cloth; that is about what will come in a bolt. You cannot get part of a bolt.

In making, lap the cloth to the blue thread, sewing with a darning needle, and cotton ball twine, well waxed. Sew with a whip stitch on each side. After sewing your breadths together, make a tack two inches wide on each side a little from the end of the cloth so as to give room to sew on your sides. In this tack where each breadth comes together, work a button-hole to receive your ropes. For the ends and sides get the heaviest factory cloth. Fifty-six yards will be enough for a tent of this size. In cutting the ends, cut your cloth on a square miter; that is, measure down the side of your cloth the distance your cloth is wide; make a mark, and cut from that mark to the corner; then cut off the long point at right angles with the bevel you have just made as much as you wish to lap your cloth at the door, which should be about one foot. Measure from the point you have left, down the cloth twelve feet, and tear it off. Measure from the square end of this piece along the short edge for the next, and cut it off on the same slant of the first. Take the long point of the cloth and measure from the short side of the piece that you have just cut, and tear off even, and you have one-fourth of the ends. In sewing these together, lap as before. In sewing the ends to the canvas, find the center of the canvas, and place the long point at it, letting it run by as far as you want it to lap. For the sides, cut your strips four feet long, sew them as the others; then sew them to the ends of the canvas, make a wide hem on the bottom. Work button-holes to hold them down.

Tent poles and stakes will be furnished free on the ground.

J. F. CARMAN.

### Reduction of Fare.

PLEASE say in the REVIEW that the fare will be reduced one-half from Boston to Skowhegan, and from Bangor to Skowhegan, on camp-meeting week.

CHAR. STRATTON.

Cornville, Maine.

### Money Received for Ohio Tent.

GEORGE SMITH, \$10.00; A. Zellers, \$2.00; Elizabeth Sterling, \$2.40; Joseph Clarke, \$2.00; Joseph Binhow, \$0.50; Jennie Bowen, \$0.50; James Bowen, \$0.50.

THE P. O. address of T. M. Steward and R. F. Andrews, till further notice, will be Farm Ridge, La Salle Co., Ill.

### Ministers' and Deacons' Children.

THE children of ministers and deacons have a champion in Rev. Asa Bullard. Incredulous of the wholesale crimination of this class of juveniles, Mr.

Bullard has made full and pains-taking inquiries that seem fairly to explode a fallacious libel. He says: "In four hundred and forty-eight families of ministers and deacons, there were two thousand one hundred and one children, over fifteen years of age, of whom one thousand four hundred and fourteen were hopelessly pious, ninety-three were in the ministry or fitting for it, and only thirty-four dissipated! And all the remaining children, with very few exceptions, were respectable and useful citizens. Can results like these be obtained from the same number of families (taken impartially as these were) of any class or profession of parents, especially of those who are not professing Christians? How false and unjust, then, the proverb that 'ministers' and deacons' children are worse than other children!'"

## News and Miscellany.

"Can ye not discern the signs of the times?"

LONDON, Aug. 10.—Private information from a correspondent at Salzburg says the military organization in Russia is being pushed vigorously on the Prussian system of compulsory service, and rigorously carried out without exception. In consequence of the enormous extent of country, provincial depots are to be established. Officers are to examine the frontiers, and it is reported that the government is trying experiments to see how soon corps d'armee advancing can lay a line of railway for forwarding supplies. If such is the case, everything politically promises well for Austria's making an alliance with Germany, which is apprehensive between France and Russia. This is the chief question of discussion between the Emperors of Austria and Germany. They meet at Ischl to-morrow.

DUBLIN, Aug. 6.—In spite of the prohibition of the authorities, the friends of amnesty attempted to hold a meeting this afternoon in Phoenix Park. Mr. Smyth, member of Parliament; Mr. Sullivan, editor of the Nation; Mr. John Sullivan Byrne, of the Irishman, entered the park with a large crowd. Police Superintendent Haw, standing on Wellington monument, ordered Smyth and his followers to desist, when he was hurled to the bottom of the monument and seriously maltreated. A fearful riot ensued. The police charged upon the mob, and beat and kicked men, women, and children, indiscriminately. The fight lasted half an hour, when the police, having been reinforced, succeeded in dispersing the mob. Smyth, Sullivan, and a man named Nolan, were badly wounded. Over one hundred injured have been taken to hospitals. The authorities are firm in their determination to prevent any meeting, and the leaders of the attempt to-day will be prosecuted.

CHICAGO, Ill., Aug. 8.—A terrific tornado, moving from east to west, passed over Winneconne, Wis., last night. A boom on the Wolf River, five miles above Winneconne, containing 50,000,000 feet of logs, was broken up. The steamer Star was capsized and Capt. George Smith drowned. One of the raftsmen was also drowned. All raft-houses were blown over and completely demolished, and thousands of window-panes broken; thirty chimneys were blown down. Grain in the shock was scattered over the fields, and all the corn is flat. The lumber interest suffers a great loss. The Roman Catholic Church in Granville was destroyed by the storm.

THE extraordinary phenomena produced by Home, the American medium in London, are being made the subject of careful examination by Prof. Crooks, an eminent chemist; Dr. Huggins, an equally prominent astronomer; and Mr. Sergeant Cox, of the English bar. The results of their yet incomplete examination is recorded in the London Scientific Journal. The investigators are satisfied of the immense scientific importance of the subject. Prof. Crooks and Sergeant Cox both seem to be convinced of the existence of a nerve atmosphere, of various intensity, enveloping the human structure. Dr. Huggins has not yet been able to satisfy his mind, and wants to make further experiments.

ROMAN CATHOLIC NEWS.—The following is the Pope's allocution addressed a few days ago to the Sacred College:—

"We are, my very dear brothers, in the hands of Divine Providence. We have nothing to expect from human aid; for man has abandoned us. Why should we dissemble? It is better I should tell you. Kings and governments, forgetting their promises, leave us to our fate. They have addressed us in fine phrases. They sent us the warmest congratulations on the day of our jubilee; but they are far from taking a step in support of their messages. We can hope for no help from any quarter. King Victor Emmanuel will be here in a few days, and will be attended by the ministers of the Catholic states. We have done all that was in our power; but our efforts have failed. All is lost. You will tell me, perhaps, that we have still hope in France; but France can do nothing. She is going through a frightful crisis, which may be succeeded by others yet more dreadful. I repeat it, all is lost, and only a miracle can save us. Turn, then, to the Almighty, and seek this interposition from him."

The Catholic World says: "While the State has rights, she has them only in virtue and by permission of the superior authority, and that authority can only be expressed through the church—that is, through the organic law infallibly announced and unchangeably asserted, regardless of temporal consequences." And the Civita Cattolica supplements the doctrine of church rights by saying: "The Catholic church has a right to impose temporal punishments, even severe temporal punishments, on those who disobey her laws; that is, on heretics and schismatics. The church has always enforced this right when she could do so, though always within the limits of a wise mercy; and if, at times, she has been unable to enforce this right and cannot do so at present, this is at once a symptom and the effect of a very melancholy period which has passed or rather is passing."

## Appointments.

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

### New England Camp-Meeting.

This meeting will be held at Amherst, N. H., near

Amherst Station, Aug. 24-29. Those coming by way of Concord and Manchester will change cars at the Concord depot in Nashua; those by way of the Worcester and Nashua road will change at the Worcester and Nashua depot, Nashua, for the East Wilton road. Those coming over the Vermont Central and Cheshire R. R., will change cars at Groton Junction for Nashua. Call for camp-meeting tickets at Boston, Worcester, and Providence. Ample provision will be made for man and beast. The extra expense for those coming from R. I. over last year will not exceed one dollar and twenty-five cents, therefore let none stay at home for fear of extra expense. We earnestly hope for a general attendance at this meeting.

CAMP-MEETING COMMITTEE.

### New England Conference.

THE first annual session of the New England Conference of Seventh-day Adventists will be held at Amherst, N. H., in connection with the camp-meeting Aug. 24-29. Let all the churches see that their Systematic Benevolence is paid up to July 1, 1871. All the blanks they may receive should be properly filled out and be returned before the time of the camp-meeting, except the blank for delegate, which the delegate from each church should bring with him. Let all unorganized companies be represented at this meeting by a delegate, to report their standing.

|                 |   |                                  |
|-----------------|---|----------------------------------|
| S. N. HASKELL,  | { | N. England Conference Committee. |
| H. B. STRATTON, |   |                                  |
| A. W. SMITH,    |   |                                  |

### Maine Camp-Meeting.

PROVIDENCE permitting, the Maine Camp-meeting will be held in Skowhegan, one mile from Pishan's ferry, on the ground occupied last year. We hope to get reduced fare on the railroad. There will be ample provisions made for all; also accommodations for teams. Bro. and sister White are expected to attend. We hope to see a general gathering from all parts of the State. Our meeting will be held Aug. 31 to Sept. 4.

|                   |   |                               |
|-------------------|---|-------------------------------|
| GEO. W. BARKER,   | { | Maine Camp-Meeting Committee. |
| CHARLES STRATTON, |   |                               |
| JOSEPH FLANDERS,  |   |                               |

### Maine Conference.

THE Maine State Conference of Seventh-day Adventists will hold its next annual session in connection with the Maine Camp-meeting, to be held at Skowhegan, August 31-Sept. 4, 1871. It is requested that all our churches in the State be represented by delegate or letter giving a report of their standing, their losses and additions during the year, also the yearly amount of their Systematic Benevolence fund.

|                 |   |                             |
|-----------------|---|-----------------------------|
| GEO. W. BARKER, | { | Maine Conference Committee. |
| ASA B. ATWOOD,  |   |                             |
| ISAAC C. CHOAT, |   |                             |

THE next quarterly meeting for the Waukon and West Union churches, will be held at Waukon, Iowa, Sept. 2 and 3, 1871.

C. A. WASHBURN.

PROVIDENCE permitting, I will meet with the church at Hillsdale, Sabbath and first-day, Aug. 19, 20. Ransom Center, Aug. 22, 23. Salem Center, Aug. 26, 27. South Bend, Aug. 28. North Liberty, Sept. 2, 3. JOSEPH BATES.

## Business Department.

Not Slothful in Business. Rom. 12:11.

### 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 be sent with the money to the Pastors. If money for the paper is not in due time acknowledged, immediate notice of the omission should then be given.

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