

# 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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#### "WAITING FOR THE ADOPTION." (Rom. 8:23.)

Waiting amid the shadows  
For the blushing of the dawn,  
Waiting amid the darkness  
For the sunlight of the morn:  
Waiting, because the appointed age  
Has not told out its years,—  
Waiting, because a groaning earth  
Has not wept all its tears.

Toil-worn and very weary,—  
For the waiting time is long,—  
Leaning upon the promise,—  
For the promiser is strong;  
Waiting, because some straying sheep  
Are on the mountains still,  
They must be sought, and found, and saved;  
It is the Father's will.

Waiting, 'mid cruel taunting  
From many a scornful foe,—  
Chilled by the bitter night winds  
The lamp of faith burns low:  
Waiting, because a patient God  
Is pitiful and kind,—  
The seeking Shepherd may not leave  
One halting lamb behind.

Waiting, 'mid angry billows,  
For the breaking of the light,—  
Heart-sick, and sad, and fretful,  
With toiling all the night!  
Waiting, because the Master stands  
To watch the rising tide,  
And He would have us cast the net  
Upon the other side.

Waiting, while skies still blacken  
With storm-clouds hanging low,  
Eyes fail with looking upward  
To find the emerald bow.  
Waiting, because the Master's eye  
Is on the ripening grain,  
Th' impatient sickle must be stayed,  
Waiting the "latter rain."

Waiting with hands still busy,  
Chiding the tears that fall,  
Stopping sometimes to listen,  
If haply He should call.  
Waiting because the mighty stream,  
Flows on with ceaseless tide,  
There's room within the palace halls,  
The open door stands wide.

Beguiling waiting hours,  
With rapturous thought of home.  
Breathing a yearning whisper,  
"When will the Master come?"

\* \* \* \* \*  
Hark! get thee to the mountains,  
There is sound of distant song,  
The Bridgroom King is coming,  
For His bride has waited long!  
*British Herald.*

#### The Two Proclamations.

"But in the last days it shall come to pass, that the mountain of the house of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it. And many nations shall come, and say, Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for the law shall go forth of Zion, and the word of the Lord from Jerusalem. And he shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up a sword against nation, neither shall they learn war any more. But they shall sit every man under his vine and under his fig tree; and none shall make them afraid: for the mouth of the Lord of hosts hath spoken it. For all people will walk every one in the name of his god, and we will walk in the name of the Lord our God forever and ever." Micah 4:1-5.

I believe it is generally admitted among Adventists, that these words indicate a movement on the part of professors of Christianity, which they doubtless will accept as the dawn of the approaching millennium, when, to use their own language, the knowledge of God shall fill the whole earth, and Christianity be no longer the exception, but the rule.

It is a fact that this fable of the world's conversion has become a popular doctrine in the churches of the day, and that they confidently expect its fulfillment, and are looking for the evidences of its approach. Equally evident is the fact that there must be a movement on the part of the people harmonizing with the prophecy, and that it must take place in the last days.

Now, while we think the evidences are conclusive that the last days have dawned upon us, it should not require any argument to the observing mind to prove that the popular churches are thoroughly indoctrinated into this subject. If any one should have doubts, I might ask, What means this almost constant reference to the subject of the millennium in pulpit prayer, and religious periodicals.

Some time since, a minister, at the close of his services, threw a number of missionary papers promiscuously over the congregation, saying, These are the instruments by which we design to convert the world. Another said, in addressing a Sunday-school, The Sunday-school is the engine of God for the world's conversion.

That one idea is kept constantly before the people till they are looking around to see how this great object is to be accomplished. And who can say that they are not prepared to accept any movement in that direction, which they think gives a reasonable prospect of success?

Being as candid on this subject as on other points of their faith, and thinking the time had come and God was moving in that direction, why should not the movement, when the nations make the call, be marked with zeal and energy, and evidences which would satisfy those engaged in it that it was the work of God? And as the revival system is that on which they generally rely after the ground is prepared for the conversion of individuals, why not reasonably expect a general movement having in view a more enlarged and extended revival influence to inaugurate and complete this great movement?

And, further, as they contemplate such a general, universal work of evangelization, need we be surprised to see the different churches united for the special purpose of promoting the revival influence among the masses, and yet retaining their identity as separate denominations? Indeed, they are so nearly in harmony already, that the sacrifice would be small.

But do not the fourth and fifth verses, in representing them as sitting under their own vine and fig-tree, and saying that all "people will walk every one in the name of his God, and we will walk in the name of the Lord our God forever and ever," present to our minds the fact of their existence in separate denominational capacities, every one walking in the name of his God? Is it not also evident from verse 2, that there is a national harmony in making the proclamation to bring the people together to the mountain of the Lord, to the house of the God of Jacob?

These together convey to my mind the idea that, in a general movement for the advancement of the great work, they will unite, but yet retain their individuality by maintaining their separate church organizations, sitting under their own vine and fig-tree.

Now there is a movement being inaugurated in the West, which, to my mind, appears to be the advance-guard in this great work. It was introduced by a revivalist from the East, of great popular merit. The immediate results of his labors in five cities in Kansas are footed up at about 3000, which I presume, from some personal knowledge of the facts in the case, are not an overestimate. He labors altogether outside of denominational limits; and wherever he goes, he first secures a harmony of all leading denominations. Then all commence the work together, and a stranger would not know but they were all members of the same church. All things being thus made ready, the meeting commences, and is, from the start, a revival, usually taking, first the children, then the adults, till the converts are numbered by the hundreds. This is the case in almost every place he goes.

His meetings are free from the wild excitement of modern revivals, the best of order is maintained throughout, and but two

leading features of doctrine are presented to the people: The first and most prominent one is, the sufferings of Christ, which are presented in a variety of happy illustrations to more forcibly impress the mind with the great fact: The second is the doctrine that we go to Heaven when we die. Around these popular points of orthodox faith, all can rally.

And the work, when he leaves, is but begun; for ministers come from all parts of the State to see the wonderful man, and learn the secret of his great success, some coming a distance of three hundred miles. Now, they have returned to their respective fields, thoroughly impressed with the idea of success in a like united effort, and reports are coming in from different points, showing similar results. Were such a movement anything like universal, it would not take long to accomplish wonders in that direction.

But what are the results which follow these revivals? Were I qualified to judge in the case, I should pronounce them apparently at least in advance of what we might expect from modern revivals. That they have created a moral influence apparently for the better, does not admit of a doubt. The popular current of minds at this place for the present is turned to the church. Festivals, picnics, and sociables, have taken the place of their former amusements, as being in harmony with the development of Christian character. Young Men's Christian Associations are brought into life, where both old and young assemble daily for prayer. Yet with all their manifestations of zeal, I find it almost useless to suggest the doctrine of the advent night, or that the Sabbath is other than the first day of the week. They have no disposition to look at these things. They appear satisfied that it makes but little difference what church they belong to, or what doctrines they believe, if they are honest and have the Spirit.

But should we expect a work which is not approved of God would come so near being like the work of God that there would be any danger of deception? See Matt. 24:24: "For there shall arise false christs, and false prophets, and shall show great signs and wonders; inasmuch that, if it were possible, they shall deceive the very elect." There would be no danger of deception, if there was no similarity between their work and the true work of God.

But how are we to decide between them? Many ways suggest themselves as forcible; But I will only give one. Has God committed to us as a people the three messages of Rev. 14? We, as a people, so understand. Has he commissioned us to bear them to the world? So we believe, and so we teach. The three messages bring to view the hour of his Judgment, the fall of Babylon, and the time of trouble such as never was. They bear no such tidings as the universal triumph of the gospel, but the opposite. If the first is a true proclamation, the second is evidently a false one. If God is the author of the first, he cannot be of the second. If God has pointed us to the fact that there is a time of trouble just before us, an opposite proclamation, pointing to the world's conversion at the same time must be false, and constitute the peace-and-safety cry of the last days.

But, says one, they enjoy it, and give evidences of conversion and of Christian character. Should we not, then, join with them in their meetings of worship? They claim to be the children of God as well as we, and say they love God, and are trying to get to Heaven. I understand that God does not measure Christian character by outward appearances or profession, but has committed to us an infallible testimony on this point, by which we are to form our conclusions: To the law and testimony; if they speak not according to this word, it is because there is no light in them. Isa. 8:20.

But, says another, the power of God appears to be with them. I reply, However

honest men may be, if they are engaged in a work of a character which God has pointed out as evil, that is, advocating error after light is given, we cannot admit that the blessings of God are resting upon them; and although they may appear to be warmed up in their meeting, and think that God is with them, it would be far better evidence of their love to God if they kept his commandments. It is true they have an experience which they think is evidence of their acceptance with God and a qualification for Heaven. But it is in their cases almost an impossible barrier in the way of Bible investigation or the plain declarations of the Scriptures. An experience which confirms a false hope is one of the worst of misfortunes, and almost invariably places its subjects beyond the reach of truth.

Again, in verses 6, 7, we learn that while this work is going on the remnant are halting and are afflicted, and cast off by the popular movement, brought into life by the call of the many nations. The remnant, see Rev. 12:17, are in fact cast off and considered of no esteem in the religious world today, because they keep the commandments of God and the faith of Jesus. And for the same reason the dragon makes war with them. The remnant of the woman's seed must exist in the very last days; for it is the last end of the church. The remnant, then, has to pass through the severe conflicts brought to view in Dan. 12:1, 2, and Rev. 13:13-17, and are instructed in relation thereto by the warning voice of the third angel. Hence they feel the burden of sounding the trumpet of alarm to their fellow-men to prepare for the great day of God Almighty which is soon to fall upon the earth. This brings out and develops the peace-and-safety cry which is also to be given in the last days, both in harmony in point of time. But we understand that while he directs his wrath at the remnant, in falsehood, ridicule, and persecution, he uses his experienced generalship in inaugurating a great counter movement.

The angel has already proclaimed the fall of Babylon. Now it is ready for the dragon to call it into service. He throws in a little wise counsel in relation to their confusion, recommends a charitable honesty that will cover all sectarian differences, and a conscience that accommodates itself to all the varied circumstances of life, casts his dark shadow over the law of God and brings it into poor repute, and exalts the one idea of salvation by faith.

Thus the work is prepared to move forward. It is in harmony with the public mind. It is in every respect a popular movement with the churches of the day. Now, no marvel if he should give the evidence of feeling and of wonderful conversions and witness of the Spirit, and swell loud their cry of "Peace and Safety" and of the world's conversion, to counteract the warning of danger from the third angel.

All things being thus made ready, would it be anything strange to see such a movement carry almost everything before it as it harmonizes so nicely with the public mind? Counterfeits have ever been the most potent weapons that Satan has wielded against the church. 1. Paganism, 2. Catholicism, and 3. Backslidden Protestantism, are brought into requisition; and just how far all these powers will conspire together for the last great and terrible conflict will be better understood in the future.

But this appears plain from many Scriptures that the time of trouble is just before us. The message of warning is going forth. Rev. 14:9, 11. The siren song of peace and safety, the cry of a good time coming, is heard. The world is said to be getting ready for its grand jubilee.

Dear reader, these respective proclamations will accomplish their work. The great and final conflict is rapidly gathering like angry clouds before a storm which will soon burst upon the world. And though, to all human appearance, it will sweep all things before it, a few will stand its search-

ing test, will develop the patience of the saints and learn to live by faith and not by sight, nor by feeling. And these will soon be triumphant victors and have an abundant entrance administered to them into the heavenly city. J. H. COOK.  
Fl. Scott, Kansas.

#### The Monuments.

JUDE exhorts us to "earnestly contend for the faith once delivered to the saints." It is for the "old paths" that we inquire. Since it is through faith that we are saved, and "without faith it is impossible to please God," how important is the question, "What must we believe?"

A belief in man-made theories which are opposed to God's truth, can never please God, however ardent the believer may be; nor does the performance of rites and ceremonies, should they cost us much, recommend us in any degree to God, if he has not required it. It is a belief of the truth, and the works that consequently follow the belief, that please God. As all points of the compass are embraced in the four cardinal points, east, west, north and south, so the truths of revealed religion are all embraced in four great truths, which I shall call cardinal points of faith. To each of these points God has erected what I shall call a monument to keep it from being lost.

1. We must believe that the *Author of the Universe is God*. "He that cometh to God must believe that he is." Said the angel with the everlasting gospel, "Fear God . . . and worship him that made heaven, and earth, and the sea, and the fountains of water." By a little thought you will see that many truths cluster about this first great truth. If God be the Author of the universe, then he is the author of our existence; and if he be the author of our being, it is our duty to honor, love, and obey him.

Now behold the monument erected to this truth. "And hallow my Sabbaths, and they shall be a sign between me and you, that ye may know that I am the Lord your God." Ezek. 20:20. "I gave them my Sabbaths, to be a sign between me and them, that they might know that I am the Lord that sanctify them." Verse 12.

"It is a sign between me and the children of Israel forever; for in six days the Lord made heaven and earth, and on the seventh day he rested and was refreshed." Ex. 31:17.

By keeping the Sabbath, men show that they believe in the true God, the Creator of all things. Had this institution always been observed by all mankind, a knowledge of the living and true God would never have been lost by any. There never would have been erected an idol, but this truth would have been believed by all: *The Author of all things is God*.

2. We must believe that *Jesus Christ, the Son of God, died for us*. "And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up; that whosoever believeth in him should not perish, but have eternal life." Jno. 3:14, 15. We have all been poisoned by sin, and only by laying our sins by faith upon that sacrifice can we be cleansed. "Who his own self bare our sins in his own body on the tree."

How many truths cluster about this! If Christ died to redeem us, then we were lost. By believing this we acknowledge ourselves sinners. It follows as a consequent truth that if Christ died for us, then we may be saved.

Now let us see the monument erected at this cardinal point.

"For I have received of the Lord that which also I delivered unto you, that the Lord Jesus the same night in which he was betrayed took bread; and when he had given thanks, he brake it, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, 'This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come.'" 1 Cor. 11:25, 26.

Here, then, we have a fitting ordinance, which, like a monument, keeps this great truth from being hidden: that *Jesus Christ died for us*.

3. We must believe that *Christ was raised from the dead*.

"If thou shalt confess with thy mouth the Lord Jesus, and believe in thy heart that God raised him from the dead, thou shalt be saved." Rom. 10:9.

By reading the 15th chapter of the first Corinthian letter, it will be seen how important Paul considered it to be, that we believe that Christ was raised from the dead.

The fact that Christ now lives, and that he will raise to life all his sleeping saints at the last day, and many other important facts of faith, cluster around this great truth that Christ was raised from the dead.

Now let us see the monument at this point.

"Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." Rom. 6:3, 4.

"Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead." Col. 2:12.

"If ye then be risen with Christ, seek those things which are above." Col. 3:1.

As Christ was buried, and rose again so we, when dead to sin, are buried in the watery grave, and rise to walk the new life. Thus we give a public assent to the gospel, confessing ourselves to be sinners, and our faith in him who died for us, and showing forth his burial and resurrection.

Some have thought that a day should be kept as a memorial of the resurrection of Christ; but how much more fitting is the appointed ordinance of God to show forth this great fact.

4. We must believe that the teachings of Christ are Divine, and for us to follow.

The example and teaching of Christ are one to us, as he practiced what he taught. "Then spake Jesus again unto them, saying, I am the light of the world; he that followeth me shall not walk in darkness, but shall have the light of life." John. 8:12.

"A new commandment I give unto you, that ye love one another: as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another." John 13:34, 35. Now what ordinance have we, in which we show (1) our humility and special love for each other, and (2) that we are disciples (that is learners) of Christ, and believe his example is for us to follow?

We turn to John. 13th chapter and read, "So after he had washed their feet, and had taken his garments, and was set down again, he said unto them, Know ye what I have done to you? Ye call me Master and Lord; and ye say well; for so I am. If I, then, your Lord and Master, have washed your feet, ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you." Here, then, we have in the ordinance of feet washing a monument declaring, not only the excellency of the teaching of Christ in producing humility and cementing love in believers, but also our belief that the teachings of Christ are to be circumspcctly followed.

Here we see four monuments, each declaring a great truth which we must believe. During the dark ages, the commandments of God and every ordinance of the Christian church, were changed. In the place of the Sabbath was put the first day of the week. In the place of broken bread were put wafers, the mind being impressed with the thought that they were in reality Jesus. In the place of baptism was put sprinkling; and in the place of feet-washing, among brethren, the pope, as Christ's vicar on earth, washed the feet of priests.

As the Reformation has progressed, one new truth after another has been developed till now we see such beauty and harmony in the Christian system, that every honest thinking man must confess its excellence.

Brethren, let us thank God for the truth and take courage, and with renewed zeal "contend earnestly for the faith once delivered to the saints."

B. F. MERRITT.

Robinson, Ill., July 1, 1872.

TRUSTING GOD.—There is one thing that Christians do not do as often as they ought, and that is, trust God for the little things in life. We do not go to him as we would to an earthly friend, and tell him all about what we want. We feel too much that we must tell him about our religion and let the rest go. Is it not the little things that make up the sum of our lives? Is it not the little things that trouble and perplex us? The little things laid upon our load (already so very heavy), laid on our

weary shoulders one at a time, seemingly very little things, yet they make a fearful weight. We cannot carry them alone, and he is so willing to help us. Why not ask him? He himself says that even the hairs of our heads are all numbered.

#### Man's Stocks and God's Earthquakes.

God's truth was a "troubler of Israel."

Wherever its messenger proclaimed it, there went up the cry, as about Paul and Silas: "These men do exceedingly trouble our city." And the mission of God's truth has always been to "turn the world upside down" because it is wrong side up. It comes to make the crooked places straight and the rough places plain, and, of course, crookedness and roughness rebel against it. It scatters no honey-balls of flattery, crying, "Peace, peace, when there is no peace, saith my God to the wicked," but rather it cries to Pride, "Bow the knee," to Self-Righteousness, "Ye must be born again." Truth, like the Master, always "stirreth up the people." Hence we find, as we should expect, that Pride and Self-Righteousness cut clubs, and kindle fires, and build stocks, and forge chains to check and crush this troublesome truth of God. "If it were of the world, the world would love its own; but as it is not of the world, the world hateth it." Any gospel of which its disciples can say, "I like my religion because it lets me do as I am a mind to," is not the religion of Him who brought to sin "not peace, but a sword."

History in all its strata is full of the fossilized and rusty weapons formed against the truth which have not prospered. In the very first stratum, we find the club of Cain, which was raised against the faithful disciple of God's truth, "because his own works were evil and his brothers righteous." But that club, formed against God's truth, only scarred the forehead of him who raised it, so deeply that centuries have not one whit healed the scar. A little higher we find the rusty spears and chariots of the Egyptians lying with the white bones of the warriors as tiles of the sea-floor. They were formed against the truth of God to defy the command, "Let my people go;" and when their bearers found God's people flanked by mountains, confronted by the sea, and followed by their armed hosts, they thought God's truth was surely thrust into the inner prison, and its feet made fast in the stocks, but, like an earthquake, came the rush of many waters, and "the horse and his rider were drowned in the depth of the sea." Their weapons only hastened God's people "forward" toward Canaan, and then were wrenched from them by the waves of God's wrath.

As God's truth "was upon Jeremiah," that he might declare it with his words, so the Spirit of God "was upon Samson" just as directly, that he might show forth that truth by his deeds. Men tried to fetter it with withes, and he broke them with laughter; with cords, and he snapped them with scorn; with the brazen gates of Gaza, and the gates were borne away upon his shoulders. Haman built a lofty gallows, cruelly perfect, to hang this truth, and found God's power could make the man, who thought to handle the rope, dangle upon it.

God had said to Jeremiah: "I have put my words into thy mouth." Men said, "We will put you and your message into fetters and silence;" but God's power made the prison-walls a reflector to send forth his light to the ends of the world, and in that light every tear of the weeping prophet shines like the stars forever and ever.

The scribes and Pharisees had seen Jesus laid in the tomb, but they remembered, even better than his disciples, that he had said he would rise again, and they wished to seal the stone and set a guard about the tomb, and the governor said: "Make it as sure as ye can." There was a big stone at the door; they added the seal and stationed the guard, but when they have made it "as sure as they can," and have, as it were, cast the truth as it is in Jesus into the inner prison, and made its feet fast in the stocks, suddenly there is a great earthquake, and the sealed stone door is opened, and the bands of death are loosed, and the cry goes forth: "He is risen."

Peter was taken as the representative of God's truth, and they wished to make its fetters strong. There were "two chains," and "two soldiers," and "the iron gate," and thus the truth was "made fast in the stocks," but the angel of God touched the chains, and they fell harmless, like the serpent from the arm of Paul; and the iron

gate heard a heavenly voice cry, "Lift up your heads, O ye gates, and my King of truth shall come forth," and it opened unto them of its own accord.

Paul and Silas came "troubling the city" with salvation, and they were seized by the order of the mob. The jailer was charged to "keep them safely," who, having received such a charge, thrust them into the inner prison, and made their feet fast in the stocks.

At midnight, they prayed and sang praises to God. We thought it grand, in the Peace Jubilee, when the cannon chimed in with the music by a contrivance of man; but when Paul and Silas sang, God chimed in with the earthquake, and shook the singing prisoners out of their stocks, and the locks in the heavy doors were turned back, and the jailer was shaken also from the prison-house of carnal security; so that God's earthquake more than undid the work of man's stocks.

They exiled John to rocky, dreary Patmos, in order to exile the truth of God that he represented, and thought they had thrust it into an inner prison, where its voice should no more be heard; but God transfigured the rocks into jasper and pearl, and brought the rocky isle "quite to the verge of Heaven," and made the voice of John like the sound of many waters to cry to his persecutors and all the earth; "The kingdoms of this world shall become the kingdoms of our Lord and of his Christ."

Jewish pride and Roman hate dragged Paul into that deep, dark dungeon of the Mamertine Prison. Far below the earth, Paul was heavily fettered, and nothing relieved the bareness of the wall save his chain: no light entered his prison save from a narrow opening above him. Pride and hate have thrust God's truth into the inner dungeon, and made it fast with chains. They have only driven a cartridge into a gun, and that truth comes forth with more power than ever from "the prisoner of the Lord." All the world hear him cry from the dungeon depths: "Thanks be unto God that giveth us the victory; not to my enemies, but to me is the crown." From the bottom of a well stars can be seen even by day that could not be seen by one standing on the earth. So Paul was lowered into the depths of the dungeon that he might look into the heights of heaven and see things that "cannot be uttered." The foot of tyranny pressed the spring into the earth, but the reaction lifted it into "heavenly places in Christ Jesus."

And when the church was yet struggling in its weakness, there went forth the decree of the Roman Empire that this new gospel should be burned, killed, exterminated, and buried forever. The edict was stamped with the Roman seal, sent to every Roman province, backed up with spears and chains and flames and tortures, in order that they may "make it as sure as they can;" but every time the hand of persecution was laid upon them, it brought them to their knees, and each fall renewed them, like the giant of old, so that they rose stronger from every conflict.

The British cannon-balls that fell thick and fast into the soft palmetto-wood of Fort Moultrie only sank into the wood and strengthened the fort for new attacks. The cannon-ball that flew, winged with hate, among the thirsting soldiers of the Crimea, only opened a spring in the hillside where it struck. So the attacks of persecution in the early church only strengthened the faith of God's people, and gave them purer draughts of the water of life.—W. F. Crafts.

EVERY DAY RELIGION.—We must come back to our point, which is, not to urge all of you to give yourselves up to mission work, but to serve God more and more in connection with your daily calling. I have heard that a woman who has a mission makes a poor wife and a bad mother; this is very possible, and at the same time very lamentable; but the mission I would urge is not of this sort. Dirty rooms, slatternly gowns, and children with unwashed faces, are swift witnesses against the sincerity of those who keep others' vineyards and neglect their own. I have no faith in that woman who talks of grace and glory abroad, and uses no soap and water at home. Let the buttons be on the shirts, let the children's socks be mended, let the house be as neat as a new pin, and the home be happy as home can be. Serve God by doing common actions in a heavenly spirit, and then, if your daily calling on y leaves and cracks and crevices of time, fill these up with holy services.—Spurgeon.



## The Old Cradle.

THE historic and old-time cradle is dead, and buried in the rubbish of the garret. A baby of five months, filled with modern notions, would spurn to be rocked in the awkward and rustic thing. The baby spits the "Alexandra feeding bottle" out of its mouth, and protests against the old-fashioned cradle, giving emphasis to its utterances by throwing down a rattle that cost seven dollars, and kicking off a shoe imported at fabulous expense, and upsetting the "baby-basket" with all its treasures of ivory hair-brushes and "Meen Fun." Not with voice, but by violence of gesture and kicks and squirms it says: "What! you going to put me in that old cradle? Where is the nurse? My patience! What does mother mean? Get me a 'patented self-rocker!'" The parents yield. In comes the new-fangled crib. The machine is wound up, the baby put in, the crib set in motion, and mother goes off to make a first-rate speech at the "Woman's Rights Convention!" *Conundrum*: Why is a maternal elocutionist of this sort like a mother of old time, who trained four sons for the holy ministry, and through them was the means of reforming and saving a thousand souls, and through that thousand of saving ten thousand more? You answer: "No resemblance at all!" You are right. Guessed the conundrum the first time. Go up to the head of the class!

Now, the "patented self-rockers," no doubt, have their proper use; but go up with me into the garret of your old homestead, and exhume the cradle that you, a good while ago, slept in. The rockers are somewhat rough, as though a farmer's plane had fashioned them, and the sides just high enough for a child to learn to walk by. What a homely thing, take it all in all! You say: Stop your depreciation! We were all rocked in that. For about fifteen years that cradle was going much of the time. When the older child was taken out, a smaller child was put in. The crackle of the rockers is pleasant yet in my ears. There I took my first lessons in music as mother sang to me. Have heard what you would call far better singing since then, but none that so thoroughly touched me. She never got five hundred dollars per night for singing three songs at the Academy, with two or three *encores* grudgingly thrown in; but without pay she sometimes sang all night, and came out whenever encored, though she had only two little ears for an audience. It was a low, subdued tone that sings to me yet across thirty-five years.

You see the edge of that rocker, worn quite deep? That is where her foot was placed while she sat with her knitting or sewing, on summer afternoons, while the bees hummed at the door, and the shout of the boy at the oxen was heard afield. From the way the rocker is worn, I think that sometimes the foot must have been very tired, and the ankle very sore; but I do not think she stopped for that. When such a cradle as that got agoing, it kept on for years.

Scarlet-fever came in the door, and we all had it; and oh! how the cradle did go! We contended as to who should lie in it, for sickness, you know, makes babies of us all. But after awhile we surrendered it to Charlie. He was too old to lie in it, but he seemed so very, very sick; and with him in the cradle it was "Rock!" "Rock!" "Rock!" But one day, just as long ago as you can remember, the cradle stopped. When a child is asleep there is no need of rocking. Charlie was asleep. He was sound asleep. Nothing would wake him. He needed taking up. Mother was too weak to do it. The neighbors came in to do that, and put a flower, fresh out of the garden-dew, between the two still hands. The fever had gone out of the cheek, and left it white, very white: the rose exchanged for the lily. There was one less to contend for the cradle. It soon started again, and with a voice not quite so firm as before, but more tender, the old song came back: "Bye! bye! bye!" which meant more to you than "*Il Trovatore*," rendered by opera troupe in the presence of an American audience, all leaning forward and nodding, to show how well they understood Italian.

There was a wooden canopy at the head of the old cradle, that somehow got loose and was taken off. But your infantile mind was most impressed with the face which much of the time hovered over you. Other women sometimes looked in at the child, and said: "That child's hair will be red!" or, "What a peculiar chin!" or, "Do you

think that child will live to grow up?" and, although you were not old enough to understand their talk, by instinct you knew it was something disagreeable, and began to cry till the dear, sweet, familiar face again hovered and the rainbow arched the sky. Oh! we never get away from the benediction of such a face! It looks at us through storm and night. It smiles all to pieces the world's frown. After thirty-five years of rough tumbling on the world's couch, it puts us in the cradle again, and hushes us as with the very lullaby of Heaven.

Let the old cradle rest in the garret! It has earned its quiet. The hands that shook up its pillow have quit work. The foot that kept the rocker in motion is through with its journey. The face that hovered has been veiled from mortal sight. Cradle of blessed memories! Cradle that soothed so many little griefs! Cradle that kindled so many hopes! Cradle that rested so many fatigues! Sleep now thyself, after so many years of putting others to sleep!

One of the great wants of the age is the right kind of a cradle and the right kind of a foot to rock it. We are opposed to the usurpation of "patented self-rockers." When I hear a boy calling his grandfather *old daddy*, and see the youngster whacking his mother across the face because she will not let him have ice cream and lemonade in the same stomach, and at some refusal holding his breath till he gets black in the face, so that to save the child from fits the mother is compelled to give him another dumping, and he afterward goes out into the world stubborn, willful, selfish, and intractable; I say that boy was brought up in a "patented self-rocker." The old-time mother would have put him down in the old-fashioned cradle, and sung to him,

"Hush, my dear, lie still and slumber,  
Holy angels guard thy bed!"

and if that did not take the spunk out of him, would have laid him in an inverted position across her lap, with his face downward, and with a rousing spank made him more susceptible to the music.

When a mother, who ought to be most interested in training her children for usefulness and Heaven, gives her chief time to fixing up her back hair, and is worried to death because the curls she bought are not of the same shade as the sparsely-settled locks of her own raising; and culturing the dromedarian heap of dry-goods on her back, till, as she comes into church, a good old elder bursts into laughter behind his pocket-handkerchief, making the merriment sound as much like a sneeze as possible; her waking moments employed with discussions about polonaise, and vert-degris velvets, and *ecru percale*, and fringed guipure, and puffs, and sashes, and rose-de-chene silks, and scalloped flounces; her happiness in being admired at balls, and parties, and receptions—you may know that she has thrown off the care of her children, that they are looking after themselves, that they are being brought up by machinery instead of loving hands—in a word, that there is in her home a "*patented self-rocker*!"

So far as possible, let all women dress beautifully: so God dresses the meadows and the mountains. . . . God has hung round the neck of his world strings of diamonds, and braided the black locks of the storm with bright ribbons of rainbow. Especially before and right after breakfast, ere they expect to be seen of the world, let them look neat and attractive for the family's sake. One of the most hideous sights is a slovenly woman at the breakfast-table. Let woman adorn herself. Let her speak on platforms so far as she may have time and ability to do so. But let not mothers imagine that there is any new way of successfully training children, or of escaping the old-time self-denial and continuous painstaking.

Let this be the commencement of the lawsuit:

OLD CRADLE

versus

PATENTED SELF-ROCKER.

Attorneys for plaintiff, all the cherished Memories of the past.

Attorneys for the defendant, all the Humbugs of the present.

For jury, the good sense of all Christendom.

Crier! open the court and let the jury be empanelled.—T. DE WITT TALMAGE, *in Methodist*.

It is a mortifying reflection for any man to consider what he has done, compared with what he might have done.

THE VALUE OF "TRIALS."—The dark days of perplexity and trial, when we are environed by care and adversity, are the days when the true character is brought out and the real strength of the soul fully developed. No man knows what he may accomplish until his endurance has been proved by the ordeal of adversity. Were there nothing to try his stamina, he would never become aware of his ability. People may deplore the vexations of life as much as they please, yet when serious reflection is employed upon the subject they will be forced to admit that trial is as necessary to the acquirement of full mental strength as severe training is to the development of the physical frame. As a general rule, people are apt to underrate their powers of endurance; and were it not that hardships were sent upon them, and the path of life made rough occasionally, they would degenerate into imbeciles.

## THE BORDER LAND.

These lines were sent by a lady to a friend who wrote frequently to know where she had been for several months, that she had not written to her. She had been to the gates of the grave, in a long and severe illness.

I HAVE been to a land, a Border Land,  
Where there was but a strange, dim light;  
Where shadows and dreams, in a spectral band,  
Seemed real to the aching sight.  
I scarce bethought me how there I came,  
Or if thence I should pass again;  
Its morning and night were marked by the flight  
Of coming, of woe and pain.

But I saw from this land, this Border Land,  
With its mountain ridges hoar,  
That they looked across to a wondrous strand,—  
A bright and unearthly shore.  
Then I turned me to Him, "*the Crucified*,"  
In most humble faith and prayer,  
Who had ransomed with blood my sinful soul,  
For I thought He would call me there.

Yet nay, for awhile in the Border Land,  
He bade me in patience stay,  
And gather rich fruits, with a trembling hand,  
Whilst He chased its glooms away;  
He had led me amid those shadows dim,  
And showed that bright world so near,  
To teach me that earnest trust in Him  
Is "*the one thing needful*" here.

And so from the land, the Border Land,  
I have turned me to earth once more;  
But earth and its works were such trifles, scanned  
By the light of that radiant shore.  
And oh! should they ever possess me again  
Too deeply, in heart and hand,  
I must think how empty they seem'd and vain,  
From the heights of the Border Land.

The Border Land had depths and vales,  
Where sorrow for sin was known;  
Where small seemed great, as weighed in scales,  
Held by God's hand alone.  
'Twas a land where earthly pride was naught,  
Where the poor were brought to mind,  
With their scanty bed, their fireless cot,  
And their dread, so hard to find.

But little I heard in the Border Land,  
Of all that passed below;  
The once loud voices of human life  
To the deafen'd ear were low.  
I was deaf to the clang of its trumpet call,  
And alike to its gibe or its sneer;  
Its riches were dust, and the loss of all  
Would then scarce have cost a tear.

I met with a Friend in this Border Land.  
Whose teachings can come with power  
To the blinded eye and the deafen'd ear,  
In affliction's loneliest hour.  
"Times of refreshing" to the soul,  
In languor, oft He brings,  
Prepares it then to meditate  
On high and glorious things.

Oh! Holy Ghost! too often grieved  
In health and earthly haste,  
I bless those slow and silent hours  
Which seemed to run to waste.  
I would not but have passed those "*depths*,"  
And such communion known,  
As can be held in the Border Land  
With Thee, and Thee alone.

I have been to a land, a Border Land!  
May oblivion never roll  
O'er the mighty lessons which there and then  
Have been graven on my soul!  
I have trodden a path I did not know,  
Safe in my Saviour's hand:  
I can trust Him for all the future, now  
I have been to the Border Land.

—L. N. R.

## The Second Coming of Christ.

THAT our Lord's sojourn here, as a man of sorrows and acquainted with grief, is not the only time he is to manifest himself to the people of earth is evident from many passages of Scripture, prominent among which is Heb. 9:28. "So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation."

His first advent to the earth was with the burden of the sins of all that would accept him as the Messiah. His second is without that burden. It brings salvation to his people. He comes in glory, rejoicing that he is about to reward those for whom he has suffered so much. His breast is filled with that love that prompted him to make the sacrifice he did for a fallen race. That

love is reciprocated by his people, who exclaim out of the fullness of their hearts, "Lo, this is our God; we have waited for him, and he will save us." Isa. 25:9.

Those "*that look for him*" are those that receive salvation at his hands. This implies that by some means the people of God will be expecting their Lord's return. He said, "If I go away, I will come again, and receive you unto myself; that where I am, there ye may be also." It was also said, "This same Jesus, which was taken up from you into Heaven, shall so come in like manner as ye have seen him go into Heaven."

But the special directions which place the earnest Christian in the watching, waiting position, are given by our Saviour in answer to the question, "What shall be the sign of thy coming, and of the end of the world?" Matt. 24:3. After giving the required signs, he says, "When ye shall see all these things, know that it is near, even at the door." Verse. 33.

The trusting ones see that the signs are fulfilled, and they are watching, anxiously longing, for their Lord's return. The wicked are among the scoffers, constituting one of the signs of the last days. "Where is the promise of his coming?" is sounded from the pulpits of those that have "a form of godliness, but deny the power thereof," to turn them from their sins. "When they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape." 1 Thess. 5:3.

As we cannot realize the great sacrifice made for us in our Saviour's leaving the glory of Heaven, taking upon himself our nature, and suffering, the just for the unjust, so we cannot realize the awful grandeur of his coming in glory. With joy and yet with trembling, does the child of God look for the *King of kings and Lord of lords*; joy, at the thought of beholding him in whom all our hopes center, trembling, lest we have not clean hands and a pure heart, and therefore cannot stand before his spotless purity.

Solemnity rests upon the people of God. How long shall we watch and wait? "Cast not away therefore your confidence; . . . for yet a little while, and he that shall come will come, and will not tarry."

ALBERT WEEKS.

## Shall we Draw Back?

AFTER having walked in the narrow path many years, shall we cease the journey? Shall we halt by the way because of the trials and perplexities of this life? Shall the cares of this life weigh us down, and gloom and sadness continually shade our brow? No! there is hope for us. Lonely pilgrim, look. Although the path is straight and narrow, it will not be long. We are nearing the end. Do you not see the beautiful gates of the heavenly city, with their many pearls? An angel is in waiting to welcome you there. Back it swings on its glittering hinges, and you hear the welcome, "Come, ye blessed of my Father."

Does not the glory of that place already shine upon you, and your countenance light up with holy joy? In contemplation, can you not already see the golden streets and hear the song of praise, "Worthy is the Lamb?"

Lingering feet, make haste! Joyfully, quickly, march on your way. Although rough and thorny it may be, how can you loiter? Does not your heart feel lighter while you take step after step? Cannot your tongue also chant in concert, "Worthy is the Lamb; for he died to redeem us from this world of care?"

Have you so long borne burdens that in your march you are growing weary and faint by the way? Oh! put forth every energy in your power to keep up. Eat of the bread of life, drink of the water of life, and you shall be revived. Work heroically, struggle manfully. There is no promise to those that faint by the way. Such can never gain an entrance, and share in the reward of the faithful.

Lift up your heads. Look up and rejoice. Soon, yes, very soon, we, if faithful, shall shout, Glory, glory, on those long-sought banks of deliverance.

ANGELIA J. EDMUNDS.

Johnstown, Mich.

NATURE has left every man a capacity of being agreeable, though not of shining in company; and there are a hundred men sufficiently qualified for both, who, by a very few faults, that they might correct in half an hour, are not so much as tolerable.

## The Review and Herald.

"Sanctify them through Thy truth; Thy word is truth."

BATTLE CREEK, MICH., THIRD-DAY, JULY 16, 1872.

ELD. JAMES WHITE,  
" J. N. ANDREWS,  
" J. H. WAGGONER,  
URIAH SMITH, . . . EDITORS.  
RESIDENT EDITOR.

### The Gospel Preached in all the World.

WITHIN the last century, and more emphatically within the last fifty years, a wonderful work has been done in the direction of circulating the word of God among all the nations of the earth. The following statements show what has been accomplished by the British and American Bible Societies.

This is naturally held by many as an evidence that all the world is soon to be brought under the power of the gospel. But if it were so, the increase of converts to Christ should keep pace with the dissemination of the word of God.

On the contrary it is a lamentable fact that even in nominally Christian lands, the population is increasing in a far greater ratio than the professors of religion; while with those who do make a profession, the standard of holiness has been greatly lowered, and evidences of true, vital piety, are sadly wanting.

Nevertheless this activity in spreading before the nations the word of God, the infallible record of his truth, is a prominent and note-worthy sign of the times; for it can be nothing less than the chief agency by which the gospel is to be disseminated, which our Lord said should be preached in all the world for a witness to all nations just before the end should come.

Read what the Bible Societies have been doing:—

"According to their latest Annual Reports, the British and Foreign Bible Society have printed and are circulating the word of God in 200 different languages and dialects, viz.: in Europe, 66; in Asia, 79; in Africa, 24; in the Pacific Islands, 19; in America, 12. During the past year it issued from its warehouse in London 2,144,601 copies, and from its depositories abroad 1,758,466, making a total of 3,903,067.

"The American Bible Society issues the Scriptures in 27 additional languages and dialects. During the past year it sent out from its house in New York 921,289, and from its foreign depositories 179,482, or a total of 1,100,871.

"The whole number of copies of the Scriptures issued by both these Societies during the year was 5,003,938, and the total since their organization is 90,979,836. Other societies in Europe have issued 12,064,956, making thus from all 103,044,792 volumes of the word of God that have been put in circulation by Bible Societies.

"It has been estimated that at the period of the Revolutionary War there were only about four million printed copies of the Bible in existence. The wonderful change in less than a century is a striking indication that the whole world is soon to be brought under the power of divine truth."

If it was anywhere declared in the word of God, that the gospel was designed to convert all the world, we too might look upon this as an indication that that time was approaching. But when it is declared that the object of the gospel among the Gentiles is only "to take out of them a people for his name," Acts 15:14, and that it is to be preached simply as a witness to all nations, Matt. 24:14, and then the end will come, we can only look upon this movement as evidence that that end is now at the very doors.

### The School.

THERE is a gradual increase in the number of scholars in the school. It opened with twelve regular scholars; it now has twenty-five; and the Grammar Class numbers between forty and fifty. We look for quite an increase by the commencement of the fall term in September.

Bro. Vuilleumier gives promise of very satisfactory progress in learning our language. The only words intelligible to an Englishman, which he could speak on his arrival, were, "Brother White;" but in our last Wednesday evening prayer-meeting, he bore his testimony, short, but to the point, in English. Who will not say that this is a good record for only two weeks of schooling?

### Hints to Writers, No. 4.

AMBIGUITY. Be careful to avoid all ambiguous words, that is, words which have two or more significations, when any doubt can possibly

arise as to which signification is intended. Thus, persons discussing the Sabbath question frequently say, "Had the Sabbath ever been observed, mankind would never have fallen into idolatry."

The word, *ever*, in this sentence is ambiguous; for this word means (1) "at any time, at any period of time," and (2) "at all times, always, continually, forever." If we give it the first signification, it implies that the Sabbath never has been observed; but if the second is the meaning we wish to convey, it would be better to use another word; thus, "Had the Sabbath *always* been observed, mankind would never have fallen into idolatry." This signifies that the Sabbath was once observed, but that the practice was not continued. So written, there is no possibility of mistaking its meaning.

This is sufficient to illustrate the principle—a principle which applies to many other words, and to different kinds of construction, which it is not necessary here to enumerate. It shows that we should carefully weigh every word we are about to pen, and consider whether it is just the word we want to use, and whether we are using it in just the right place; and we should choose such words, if appropriate ones of the kind can be found, which have no other meaning but that which we wish to convey.

INFINITIVES. Remember that *to* is the sign of the infinitive. After the verb, try, the word, and, is very often, and very improperly, substituted for *to*. Thus, a brother writing respecting a tent-meeting now in progress, says, "We shall try and urge the people to obey." Others say, "I will try and be faithful." And how often we hear prayers conclude, "And we will try and give thee all the praise."

The use of the word, and, in such sentences destroys the infinitive which the writer or speaker intends to use, and makes the second verb a principal verb like the first. Take the sentence, "I will try and be faithful." Here "be" is joined by the connective, and, to the verb try, and is carried back to the same subject. Expressed in full the sentence would read, "I will try and I will be faithful." The person thus asserts two things, first, that he will try, and secondly, that he will be faithful; but in this case what he is going to try, he does not inform us.

The sign of the infinitive, *to*, should be used in all such sentences; thus, "We shall try *to* urge the people to obey," "I will try *to* be faithful." "And we will try *to* give thee all the praise." The infinitive then becomes the object of the principal verb, and expresses the action we intend to do.

### Our New Annexation.

THE United States is gaining a new foothold of influence in the Pacific, as will appear from the following statements. The inhabitants of one of the Samoan group of islands, have made over the island to the United States. The name of the island is Upolu, covering an area of sixty square miles, and containing a population of 25,000 souls. The people have been Christianized for many years, and many Americans and Englishmen are resident among them. The United States sloop of war, Narragansett, took possession of the island; and an officer of the Narragansett thus relates how the annexation was brought about:—

"For the past ten years a war has been raging between the son and heir of the former king of the group and his uncle, who, during his father's life, was chief of one of the lesser islands. The struggle was one for supremacy, and the young king was driven, step by step, to the eastern portion of the island, where he maintained his position for a long time. A truce was at last agreed to, and during its continuance, some time in April last, the President of the Polynesian Land Company arrived from San Francisco. Taking advantage of the condition of things, he called a meeting of the chiefs of both parties, and represented to them that if the strife went on, in a short time the native race would be destroyed. The chiefs unanimously agreed that the conclusion was a highly probable one, and were willing to listen to any suggestions which would bring about an honorable peace. It was finally agreed to hand over the island to the United States, and in accordance with this resolution a treaty was drawn up, one clause of which reads as follows:—

"We do acknowledge the absolute authority of the United States of America with regard to all matters whatsoever, and bind ourselves to adopt the common laws of America."

"This agreement was signed by the two kings and one hundred and twenty chiefs, and the British and American consuls attached their

signatures and seals. At the same time the Narragansett, Commander Meade, was in the harbor of Pango-Pango, island of Tutuila, the five chiefs of which had just formed a league for mutual protection and benefit. With these chiefs Commander Meade consummated a treaty which will prove of the utmost importance to the American government. As a matter of curiosity, we give an outline of this treaty, which, we may premise, was the entire work of the native chiefs, who are generally supposed to be little higher in the social scale than cannibals.

"After arranging for the safety and protection of all foreigners, wrecked or settling upon the island, it provides for the appointment of pilots, the charges of the port, salvage, &c. In regard to the observance of the Sabbath, it expressly declares that no work shall be done on shore, nor shall any natives be employed on board vessels on Sunday, under a penalty of ten dollars, except under circumstances of absolute necessity, such as aid in the case of a wreck of a vessel, or the coaling of the steamship to proceed on time on her voyage. On the temperance question, the chiefs of the island are sound. The treaty provides that there shall be no trading in spirituous or intoxicating liquors under penalty of one hundred dollars, and all such liquors found on shore, and kept for sale or barter in any way, shall be seized and destroyed. If any native be found intoxicated, the individual who has furnished the drink which has caused the intoxication, is to pay a fine of ten dollars, and if any foreigner be intoxicated and riotous, he shall pay a fine of ten dollars. Prostitution is prohibited under heavy penalties; all fines for whatever offenses having to be paid in specie or worked out upon the roads."

The Detroit Post speaks as follows concerning the entire group:—

"The entire Samoan group contains an area of nearly three thousand square miles, thickly populated. The United States will annex them all, probably. The climate is tropical, delightfully cooled by the trade winds. The correspondent says the soil is wonderfully fertile. The very rocks seem to bring forth vegetation; the eye cannot discover anything not covered with the beautiful tropical verdure. The valleys abound with nutmegs, ginger, curri; the sands, with pineapples; the hills, with spices; the table-lands, with bread-fruit and guava. These islands are directly in the track of the American, New Zealand, and Australian steamers, and our new possession will soon become the center of a great commerce, where all the productions of the South Pacific islands will center, and flow into American commerce. The coaling depot of the steamers is to be immediately located at Samoa city, in the harbor of Pango-Pango, and our Government has already taken possession of the splendid land-locked bay for a naval station."

### The School.

THOUGH I have suffered my "multitude of business" to prevent my speaking of the school in Battle Creek, I feel a very deep interest in its progress and success. And I hope that strenuous and persistent efforts will be put forth to make it a success. Difficulties and discouragements will no doubt arise; but do they not meet us in every undertaking? What good work would ever be accomplished if we stopped at the appearance of difficulties? When we consider the rise, progress, and present position of the cause of *present truth* we should be far from shrinking from duty because discouragements surround us. Whatever is duty may be done, because the word of the Lord is pledged to sustain it.

A rare chance is now offered, especially to the young, to secure just that kind of mental and moral training that will fit them for usefulness. Every person needs that discipline of mind which is only obtained in a good school, or at least very rarely anywhere else. And while many regret their lack of school privileges and want of education, who ever heard any one lament that he went to school, or that his time was spent in acquiring knowledge? It is true that education may become a snare to some, but there is not a benefit that Heaven confers on man but may be perverted, and turned into a curse if abused.

There are many who lead useful and comparatively successful lives, who have had very little, if any, schooling. But all such regret, all their lives, that they have not an education. They realize, if others do not, that their usefulness might be far greater; that they might more easily accomplish much more, were they educated.

"Examine yourselves." Do not be influenced by worldly ambition; but earnestly seek a fitness for usefulness in the service of God, and he will bless your efforts. God bless our school, is my prayer. J. H. W.

STRANGERS IN CHURCH.—Many years ago, a youth went into one of our fashionable

churches. He sat down in a pew; but was soon rudely ejected by the right owner. He has never entered a church since that day. His pride was sorely wounded; and he dated his hatred of religion and of the Sabbath to that act of unthinking and unchristian rudeness.

### Conversion. No. 2.

THERE is no greater evidence that the heart is not renewed by the grace of God than the affinity that is manifested between it and the world—a continual leaning to the follies and fashions of this life. Lot's wife is referred to by the Saviour as representing some that will make a fatal mistake in the service of God, and is set forth as a warning to all. The trouble in her case was that her heart remained in Sodom when she went out. Her affections entwined around her family and interests in the doomed city, and involuntarily she turned round, contrary to the instruction of the angel, and immediately became a monument of God's displeasure. Had she taken her heart with her, and had her eye been singly fixed upon the city of refuge before her, she might have been saved.

I fear there are many even in the present truth in the same condition that she was. They have started out from this world—have taken a few steps toward the kingdom of God, but their hearts are in the world, they have professed to leave. There is a continual hankering for fashions, follies, and old habits left.

We say to such, There is but one remedy; take your hearts with you and fix your eye upon the mark of the high calling of God in Christ Jesus. We shall be unable to change our affections in our own strength; and it may cost agonizing cries unto God, and anguish of spirit, "but strive to enter in at the straight gate; for many I say unto you will seek to enter in and shall not be able." There must be an advance made in having the affections weaned from this world.

The fruit of our life will show the condition of the heart. If it has never been broken, but simply consented to conform to right, because of a pressure of circumstances, like a bent bow it will long for a conformity to this world; but if the heart is broken it will then be weaned from this world. "Whosoever shall fall upon that stone shall be broken; but on whomsoever it shall fall, it will grind him to powder."

S. N. HASKELL.

### "Sound Speech."

THE following is an extract from an article published in the *Christian Standard*, Cincinnati, of March 2, 1872, from a correspondent, concerning the *Christian Quarterly*. This extract contains a concise, pointed, and truthful rebuke of the tendency to heathen philosophy of the theology of the present day. There is enough plain truth in these few sentences to expose the fallacy of the whole Platonic system, and open the eyes of misguided theologians, if they would heed them. But to some, popular error is much preferable to unpopular truth, and the Bible is made to bow before tradition even though it be of heathen origin. Yet it seems as if such an article as this must open some eyes, and lead some to the truth if they will but reflect upon it. How plain and beautiful is Bible truth compared with popular superstitions! May the Lord speed the right. J. H. W.

"The able writer on Conscience sets out with what I consider a radically false proposition, thus stated by him (p. 2): 'Death was designed to be but the disengagement of these faculties from an earthly imprisonment, that they might seek their elysium with God, who gave the spirit; while that which is merely animal obeys its affinities, and returns to the dust from which it was taken, thus acknowledging its origin.' This sentence is false, according to the Bible, according to sound philosophy, and, in point of fact, in general and in every particular, every proposition contained there, explicitly or implicitly, is false; and so long as the fundamental errors contained in this extract are made the basis of our theological thinking, no Biblical theology can be looked for; and I am, therefore, surprised that none of the notices of this number of the *Quarterly* that have appeared—at least none that I have seen—has taken exception to this position. But, to be particular, it is false: 1. 'That death was intended.' Death was no part of the Creator's plan with man—man was not to die at all—sin brought in death. Deny this position, and there is no truth in the Bible. 2. The body is no imprisonment of either soul, spirit, or of 'these faculties.' The body is as much a constituent part, a necessary ingredient of man, as the spirit, one depending on the other for working out its destiny. 3. Neither man *in toto*, nor any part of him, is animal, the human body being no more an improvement of the gorilla body, than the human spirit is the development of the gorilla instinct. 'Our author has substituted *Platonism*, with a vengeance, for the Bible; and, however ably he handles his subject, what he gives us is poison—poison for religion, poison for science, poison for truth.'



## Circuses and Camp-meetings.

THE other day, while on my way to this place I passed through Richmond, Vermont, where we design holding our forth-coming camp meeting, and where a large circus and caravan was being held. People of every age and every caste, were rushing in from every direction. The roads were crowded. We met sixty teams in going two miles on a country road. With a few exceptions those we met were full of hilarity and glee, and showed vanity and extravagance in dress.

The question arose in my mind, Why are so many people coming together? and the answer returned to this question was: Some go to see the animals; but the majority go to enjoy vain pleasures, growing out of foolish talk and actions. The following words of Christ came forcibly to my mind: "Woe unto you that laugh now; for ye shall mourn and weep." "Blessed are ye that weep now; for ye shall laugh." Luke 6:25, 21.

Better be weeping over our sins than to be laughing over sin and folly, yet we may and should rejoice in the Lord, in view of his goodness and of the prospect that is before the righteous. The pleasures of sin are but for a season, and in sorrow and woe. They grow out of the perverted use of our faculties, and are therefore imperfect, and leave a void behind. But the pleasures of righteousness grow out of a proper use of all our powers, especially of those higher faculties that unite us to man, to God, and to Heaven. They are therefore of a higher type than the pleasures of sin, and will continue while the ages of eternity roll.

Though it may be lawful under certain circumstances to go and see animals, yet but few Christians can go to a combined caravan and circus without committing sin by coming under a vain and foolish spirit. Therefore, though I once went to a caravan, yet I have never felt free to go to a circus, lest my example should lead weak brethren to sin. I do not think the Man of Calvary, the "Man of sorrows," who was often seen weeping would be seen at a circus if he were on earth, unless it were to reprove sin; and where Jesus would not be found, I cannot go.

Again, were Christ to appear at once to the thousands who assemble at shows, how many would be found ready to exclaim: "Lo, this is our God; we have waited for him, and he will save us: . . . we will be glad and rejoice in his salvation." Isa. 25:9. I do not claim there are no honest souls or even Christians who attend these gatherings. But such Christians as attend them from a want of knowledge and experience, do it with a sense that all is not right, and they feel worse when the excitement is over than they did before they went. This was illustrated by an aged man we met on his way to the circus. Said he to us, "You are going in the wrong direction." I replied, I think not. He rejoined, "You are right, you are wise, and we are all fools." We took especial pains to advertise another show of a different nature to be held at Richmond soon.

But there are some good lessons to be learned even from circuses. There is wisdom used in the management of those gatherings. First, they advertise thoroughly and very often exaggerate. We should always be thorough in advertising our camp-meeting, and should not leave this work with those who have no special interest in our views. The camp-meeting committee should see to it that our hand-bills be put up in at least twenty-five post-offices and at fifty or one hundred points away from post-offices, besides being published in two or three county papers. Brethren, let us be thorough in this thing. We have truths of infinite magnitude and importance, and cannot exaggerate in advertising them. And this work should be done at once, for the camp-meeting will soon be upon us. Let us spare no pains to make it attractive. Let not the men of this world be wiser in this respect than the children of light. Let dress and demeanor be a reproof to the pride and folly of the age. Let us be as ready to use our means in the worship of God and to advance his cause as worldlings are to use theirs in worldly pleasure. And as we do all we can on our part, God grant that we may have a good camp-meeting. D. T. BOURDEAU.

Lincoln, Vt., June 25, 1872.

## To the Churches in the New England Conference.

THE time of our camp-meeting is drawing near. We hope it will be the most profitable meeting ever held in New England, and this can be if we consecrate ourselves to God, and seek him after his order.

1. Let arrangement be made so we can freely and unreservedly devote this entire time to seeking God.

2. If we have confessions to make to our friends and neighbors, let us make them before we start for the meeting, that no sin may follow us there.

3. Pay all your vows to the Lord, whether they be pledges on Systematic Benevolence, or free will offerings to any other enterprises connected with this work; if not before the meeting, come prepared to do it at the meeting, if it is at a sacrifice. Remember that God invites us to prove him and see if he will not pour out a blessing until there is not room enough to re-

ceive it, by these very things. See Mal. 3:10.

4. Come with your hearts broken, that Christ may heal and you be prepared to enter with full sympathy into every enterprise connected with this work that may be set forth by God's servants, and thus practically stay up their hands.

Time is short, and what is done must be done quickly. If we let the present golden moments pass unimproved, our prospect for overcoming will not be as good as before. There is no failure in the work. If there is any failure it will be with us, and this need not be. God has called us into his vineyard to labor, and if we move forward in his work, serve him with a full purpose of heart, never lay the armor down until the victory is won, we shall reap an everlasting reward. S. N. HASKELL.

## Bring Hither the Ephod. 1 Sam. 23:9.

THE ephod was a sacred vestment upon which was suspended the breastplate of judgment, composed of twelve jewels, upon which were engraved the names of the twelve tribes of Israel; and in difficult cases, inquiries were made of God (see Numbers 27:21), and answers were made, by means of a preternatural illumination upon the breastplate. Such is the opinion of Josephus and other Jewish writers.

Doeg, the Edomite, had slain a company of priests; one, escaping, fled to David with an ephod in his hand. Verse 9. Saul, who gave Doeg his commission to slay the priests, was in pursuit of David, who was in Keilah, which city he had just delivered from a foreign foe. Nevertheless, David mistrusted the citizens of Keilah. He calls for Abiathar the priest, by whom he will inquire of God, saying, "Bring hither the ephod."

Under the present dispensation, we have no breastplate of judgment as it was in the Mosaic age; but have we nothing in its stead? The Urim and Thummin were a type: is there no antitype?

David was in a difficult position among the traitorous citizens of Keilah; the breastplate of judgment gave forth its decision, and David and his faithful followers were delivered from the hand of Saul, by the means of the ephod of Abiathar, a man of God. Was David ashamed of his deliverer? Was he ashamed of the ephod?

Has the breastplate of judgment passed away, and has no antitype followed? Let us examine the pages of the New Testament, and let us decide upon this matter.

Simeon and Anna, by divine discernment, fully and unequivocally indorsed the child Jesus. John the Baptist did the same; Peter decides the fate of Ananias and Sapphira, and John and Paul receive special revelations from God. All these proofs of divinity accompany the advent of Christianity into the world; indeed, miracles and miraculous proofs attest every step of the apostles as they proclaim the truth; in seasons of difficulty and danger, they receive divine aid and direction, and enemies are intimidated or won, and the disciples are encouraged.

At a later day, wonderful manifestations of divine power accompany the work of God; and the biographies of Whitefield and Wesley, the experience of the reformers of the sixteenth century, and martyrs of the dark ages, and numerous and well-attested facts of every age, go to prove that God has never changed, but is still near to deliver his people.

But now, in 1872, popular professors tell us that we need no such light. The fact that miracles have been done, is enough. We need no miracles now. The blind and deaf can go to the asylum. The insane also need no aid; for they can be confined in jails and cells. The sick need no Great Physician, for there are such multitudes of doctors, and oceans of patent medicines, and tons of opium and calomel. And we need no Peters; for if we had them, what would become of all the thousands of Ananiases and Sapphiras? No, the age of miracles has passed away; and the age which can invent sewing machines and steam engines, revolvers and iron-clads, is too wise to need special revelations. It is true the book of Revelation was given in the new dispensation; but it is not essential to understand it; the seven thunders were not made known, nor written out; therefore we may as well smother down what is written out, and criminate those who do pretend to understand them.

David had need of the ephod; but he had no such police as we have now, who secretly band with criminals, or riot with female convict debauchees; who assist in black-mailing virtuous men; who, when business runs low, get up cases to practice upon.

No need of the ephod; no, when honesty is banished from high places, and satesmen go from the Senate to the gambling saloon, or the brothel; when lawyers are Catalines, and judges are Jeffreys. No need of the ephod, when pulpits overflow with nasty tobacco spittoons, and vestries are redolent with the fumes of tobacco; and when the pews are only sofas, and the house of God a vast display of broadcloth and silks, and milliners' goods!

No need of the ephod, when adultery and theft are the order of the day, and virtue and honesty the exception! when witchcraft is legalized, and the Sabbath outlawed! when shams and hypocrisy are so common that they are "legitimate." Now that the thunders of the ap-

proaching advent shake the earth, we need no ephod, nor anything like its antitype! oh, no! no! no!

JOS. CLARKE.

## We Have Reason for Great Confidence.

RETURNING from our good camp-meeting this spring, our little company desired to pass through the city of Galesburg. None of us were acquainted with the road. When some thirty or thirty-five miles from the city we began to inquire for the direct road. There were many roads of equal plainness, and it was very easy for us to mistake the right one. We availed ourselves of the best means we could, to determine the right way, and trustingly pursued our journey. As we advanced, the road began to appear plainer. Other roads came into it. We began to notice many tokens assuring us that we were right. We were traveling a thorough-fare, and the posters and writings on the fences, &c., showed that we were nearing a city, and it was Galesburg. But as we advanced, the evidences that we were right increased. We began to hear the shrill whistle of engines, and the rumbling of cars, and the black smoke could be seen rising in the distance. Could any one make us believe we were wrong now? No; we felt assured that we were right.

So when we first saw rays of light on present truth, we did not feel assured. We saw, as it were, "Men as trees walking." We could then have been easily misdirected. But as we have advanced, the way of truth has become plainer. New truths harmonizing with, and making clearer, the first ones we saw, have appeared to us, till we now see such a connected chain of beautiful, harmonious truth, we feel assured. And when we look abroad and see how the material world, the sun, moon, and stars, atmosphere elements, old ocean and groaning earth, together with the race of man, all attest the faithful word, we have strong reasons for great confidence. B. F. MERRITT.

## Appeal to the Members of the N. Y. and Pa. Conference.

DEAR BRETHREN AND SISTERS: In view of our deplorable condition as brought to view in Testimony No. 21, we feel the need of consecrating ourselves more fully to the Lord and his service, and we earnestly entreat you, and especially the ministers in the Conference, to unite with us in seeking God, so that we may come up to our camp-meeting and Conference prepared to take hold of the work of the Lord with repentance for our past failures, and a determination to serve him more faithfully.

It is a lamentable fact that we, as a Conference, have been backsliding in the Health and Dress Reforms, and that now there are but few real health reformers among us. The light has been given us, and we are accountable for the manner in which we improve it; and now, although we have grieved the Spirit of the Lord from us repeatedly in this matter, shall we not humble ourselves before God and begin again to act upon the light given us, and thereby avert his frown so that he will return to us and lift the reproach from off the cause? Let us, from principle, begin the work of reform at home, then when we come to camp-meeting we shall see uniformity in dress, and a healthy diet. To wear the reform dress, and live on proper diet at the camp-meeting, while we violate the principles at home, will not stand the test of the Judgment.

In the matter of Systematic Benevolence, also, there is a manifest lack on our part in coming up to the plan which we have professed to adopt. In some of our churches there has been so little regard for order, that even the s. b. blank books have not been procured, quarterly reports have not been made, and the moneys raised have been handed out without regard to the Conference regulations in these matters. And we very much fear that none of our churches have come up in amount to the required plan.

With a membership in the Conference of over five hundred, our s. b. is but \$2,500 or \$2,600 a year, an average of about \$5.00 per member, while in the New England Conference, for instance, where, to say the least, the ability to do does not exceed ours, the s. b. amounts to \$10.00 per member. Let us at once take hold of these matters in earnest, and as far as possible, have them set in order before the coming Conference.

Let every church that has not already done so, at once re-arrange its s. b. figures, and be ready with its pledge for the coming year. Let us make a diligent effort on our part to act up to the light God has given us on these points, and see if we cannot secure his blessing upon us as a Conference and have his prospering hand with us. The suggestion of the Camp-meeting Committee, in regard to promptness in being on the ground at the commencement of the meeting, and remaining till its close is one that should be heeded. It is certainly very discouraging to those who labor with us, and detracts very much from the interest and profit of the meeting to have brethren coming in one, two, or three days after it has commenced, or leaving the ground before its close while then there are important matters to be considered which should interest all.

In view of the fact that there is to be a meeting of the Tract and Missionary Society in addition to the usual Conference business, it has

been thought best to have the meeting commence this year, one day earlier than usual. We trust that the brethren will remember that the meeting commences, Tuesday, Aug. 6, and continues through Monday of the following week, and will make the necessary sacrifice on their part in order that they may be on the ground the entire time.

Those wishing tents should send their orders so that they will reach Bro. Lindsay as early as Monday, July 29.

We heartily concur in the invitation of the Camp-meeting Committee to Bro. and sister White, and would also invite Brn. Butler and Haskell to attend if consistent.

P. Z. KINNE, } N. Y.  
E. B. GASKILL, } Conf.  
HARMON LINDSAY, } Com.

## The Plague of Hail.

IN Rev. 16:21, there is a prophecy of the most awful woe which will ever visit the ungodly of this doomed world—it is the seventh and last vial of Heaven's unmixt wrath. The Record says, "And there fell upon men (mark the language; it is upon men, not the ground) A GREAT HAIL out of heaven, every stone about the WEIGHT OF A TALENT!" Various computations have been made of the weight of a talent, all locating it somewhere in the vicinity of a hundred pounds. It is not the purpose of these paragraphs to determine the exact weight of a talent, for be it what it may, the image is a frightful one to contemplate. Imagine a time when there is a commingling of "voices and thunders and lightnings," and a "mighty earthquake," so great as to sink islands and level the everlasting hills, and then, as if to add woe indescribable to woe unbearable, "a great hail" from heaven's arsenal is precipitated on "men," every stone the weight of a talent! Well does the inspired penman add, "The plague thereof was EXCEEDING GREAT."

Some faint idea of the effect of such a scene may be inferred from the following sketch of a hail storm on the Bosphorus, by our countryman, the late Commodore Porter, in his "Letters from Constantinople and its Environs," vol. i, p. 44. He says:—

"We had got perhaps a mile and a half on our way, when a cloud, rising in the west, gave indications of approaching rain. In a few minutes we discovered something falling from the heavens with a heavy splash, and with a whitish appearance. I could not conceive what it was, but observing some gulls near, I supposed it to be them darting for fish; but soon after discovered that they were large balls of ice falling. Immediately we heard a sound like rumbling thunder, or ten thousand carriages rolling furiously over the pavement. The whole Bosphorus was in a foam, as though heaven's artillery had been charged upon us and our frail machine. Our fate seemed inevitable; our umbrellas were raised to protect us; the lumps of ice stripped them into ribbons. We fortunately had a bullock's hide in the boat, under which we crawled, and saved ourselves from further injury. One man of the three oarsmen had his hand literally smashed; another much injured in the shoulder; Mr. H. received a blow in the leg; my right hand was somewhat disabled, and all more or less injured.

"It was the most awful and terrific scene I ever witnessed, and God forbid that I ever should be exposed to another! Balls of ice as large as my two fists fell into the boat, and some of them fell with such violence as certainly to have broken an arm or leg had they struck us in those parts. One of them struck the blade of an oar and split it. The scene lasted perhaps five minutes; but it was five minutes of the most awful feelings I ever experienced. When it passed over, we found the surrounding hills covered with masses of ice; I cannot call it hail; the trees stripped of their leaves and limbs; and everything looking desolate. The scene was awful, beyond all description!

"I have witnessed repeated earthquakes; the lightning has played, as it were, about my head; the wind roared, and the waves at one moment have thrown me to the sky, and the next have sunk me into a deep abyss. I have been in action, and have seen death and destruction around me in every shape of horror; but I never before had the feeling of awe which seized me on this occasion, and still haunts, and I fear forever will haunt, me. My porter, the boldest of my family, who had ventured an instant from the door, had been knocked down by a hail-stone, and had they not dragged him in by the heels, would have been battered to death. Two boatmen were killed in the upper part of the village, and I have heard of broken bones in abundance. Imagine to yourself the heavens suddenly frozen over, and as suddenly broken to pieces in irregular masses of from half a pound to a pound weight, and precipitated to the earth."

Reader, if such were the desolating effects of a hail storm of ice, which discharged stones of the size of a man's fist, weighing at most a pound or so, who can depict the consequences of that coming storm in which "EVERY STONE" shall be of the weight of a talent? As sure as God's word is truth, he is thus soon to punish a guilty world. May it be ours, according to the promise, to have "sure dwellings" and "quiet resting places" in that terrific hour. Isa. 32:18, 19.

G. W. ARADON.

## THE WARFARE.

How oft the weary child of God  
Is brought through places dark as night,  
And made to feel the chastening rod,  
And mourn o'er sin's dark, withering blight.

How oft doth sorrow pierce his heart,  
And paleness gather on his brow,  
And torturing pain inflict its smart,  
Till he in anguish bendeth low.

How oft he meets the world's cold scorn,  
And feels the sting of selfish pride;  
In sadness, braves the raging storm,  
Of persecution's angry tide.

Oppressed with grief, and doubts, and fears,  
Conflicts without, and foes within,  
Lonely he treads this vale of tears,  
A pilgrim in a world of sin.

But oh! why paint this gloomy scene,  
Upon the canvas of his life,  
There are true joys that intervene,  
And hopes that reach beyond earth's strife.

As oft he feels the soft winds blow  
The spicy gale from Eden's shore,  
And gladly follows on, to know  
The way to life and bliss, the more.

There is a blessed land of rest,  
Where sin and sorrow never come.  
'Tis there, he will be truly blest;  
'Tis there he'll find his long-sought home.

For this he'll work, and watch, and pray;  
And nobly strive while here below,  
And wait the coming of that day,  
Which brings release from every woe.

MARY E. GUILFORD.

Castalia, Ohio.

## Progress of the Cause.

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

## The Wisconsin Camp-Meeting.

OUR excellent meeting at Lodi, Wis., has just closed, this being the last one of the Western Camp-meetings for this season. We reached the ground Thursday noon, from Minnesota, and found the meeting in progress, and Bro. Matteson preaching. The brethren had selected rather a pleasant place for it, some eighty rods from the village of Lodi, a small stream some distance in front of it and a pond of water behind it, with a sufficient grove around it for devotional purposes. It was not so large a meeting as I had expected, by considerable, there being only thirteen tents up, besides the large sixty-foot tent. Probably there were not far from three hundred brethren in attendance. There were hardly as many present as at Minnesota, though the Conference is much larger. I was rather surprised at this.

There was a great disappointment that Bro. and sister White were not present, which threatened, at first, to interfere with the good of the meeting.

The preaching was solemn and searching in its nature, and designed to set before the mind the character of the time in which we are living and the kind of people we must be to stand in the Judgment. At first, there seemed to be a disposition on the part of some to make the occasion a pleasant one, merely, a season of present enjoyment, to have a good opportunity to sing, and visit, and pass away the time, with no real searching of heart. But as the meeting progressed there was a great improvement, and this spirit gave place to a serious spirit of inquiry with nearly all, as to their real condition before God. Confessions were made, and brokenness of heart manifested. The preaching evidently affected hearts deeply.

Sabbath afternoon, the usual opportunity was given for individuals to manifest a desire for a deeper work of grace in the heart, and for conversion, by coming forward for prayers. There must have been upwards of two hundred who immediately availed themselves of this opportunity. It was a very solemn time, and God's blessing seemed to come down greatly upon his servants and people as prayer was offered up. The people then repaired to their tents to carry the work further, and although the work was measurably interfered with by a furious storm of wind and rain, lasting a short time, yet these meetings continued till near the close of the Sabbath, and were characterized by confessions to one another, which did much to heal differences which had long existed in some churches and among some individuals.

On Sunday, there were from one thousand to twelve hundred persons present, who were orderly and gave good attention. Bro. Littlejohn spoke in the forenoon on the Sabbath question, and the people listened with interest. Some confessed the truth and said they should keep the Sabbath. In the afternoon, the rain nearly broke up the meeting.

On Monday morning, a Tract and Missionary Society was organized for the State, and seven were baptized. Then the meeting broke up.

The sessions of the Conference, held from time to time, were harmonious, and the financial standing of the Conference is good. \$300.00 were voted to the General Conference Fund, and more still was left to carry on tent operations the coming season, after paying up all dues standing against the Conference. All seemed much encouraged, and leading brethren ex-

pressed themselves strongly that it was the best camp-meeting ever held in Wisconsin. In many places where trials have existed in the past they are growing out of them, and courage is taking the place of despondency. Truly, God is good to his people. The work is onward. We trust the right spirit will pervade the people, and the work move forward gloriously. To the Lord be all the praise. GEO. I. BUTLER.

Chicago, Ill., July 3, 1872.

## The Minnesota Camp-Meeting.

I WOULD like to say a few words in regard to this meeting. I believe it is the best one we have enjoyed in this State. There was a feeling of great disappointment, by not seeing our beloved Bro. and sister White, but the Lord is good, and blessed us as we tried to draw near to him.

The testimonies of the ministers were pointed, and were evidently received with a determination to improve upon them. There seems to be a settling into the work by nearly all in Minnesota. If the ministers set a good example, the flock will follow. I feel that there are brighter times before us.

I think we need to be encouraged. Come brethren, let's come up to the help of the Lord against the mighty. Let us come up on all our pledges to the cause of God. Come up on our s. b. Very many are behind on what they have pledged, and many are not paying on the full amount of their property. Come, then, brethren, come up. Let us be faithful. Let us not rob God, but render to the Lord the things that are his. Come, the Lord stands waiting to bless you. May the Lord bless us all in my prayer. H. F. PHELPS.

## Canada and Vermont.

ABOUT two months have elapsed since I have reported in the REVIEW. During this time I have tried to do what I could for the furtherance of the cause of truth. I feel more than ever before to appreciate the meaning of the words of Christ, "Without me ye can do nothing," and of the words of Paul, "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."

The first week in May I spent in visiting the French in Canada. Have reason to hope that some good will result from the labors which were bestowed there then. May 11 and 12, held meetings with the new friends of the cause in West Bolton, Vt. Brn. Hutchins and Bean were present. Our meetings were interesting to all present. On Sunday, gave a discourse on church order and organization. Seventeen united together in church fellowship (others have joined the church since then, and more are expected to join soon), the church officers were appointed, and at the close of the meeting eight souls were buried with Christ in baptism.

The 18th, held meetings at the house of Bro. Loveland, in Johnson. Two preaching meetings in the daytime, followed by cheering testimonies from the brethren and sisters; and a business meeting in the evening. Systematic Benevolence was arranged for the present year, and the church was brought into working order relative to the Tract and Missionary Society. One thing I will mention here: While our aged Bro. and sister Loveland have borne heavy burdens in connection with the cause from its rise, in their worn condition their burdens are not eased in having to prepare and set a large table for those who attend meetings in their house each Sabbath. A word to the wise is sufficient.

The following week, wife and I visited several families in Jericho, Huntington, and Starksborough, and the next Sabbath and Sunday, held meetings with the brethren and sisters in Bristol. Organized a Tract and Missionary Society, arranged their s. b., and after the meeting, Sunday, at 5 p. m., we drove ten miles to the Sweet's school-house, where I gave a discourse the same evening to a large and attentive audience.

The first Sabbath in June, I attended the first quarterly Tract and Missionary meeting for the first district, held in Bordoville, Vt. The discourse given in the morning by Bro. D. T. Bourdeau, who had just returned from Kentucky, was received as meat in due season. He dwelt on the importance of being active in the service of God. In the afternoon, we spoke on the importance of working while the day lasts, "for the night is coming when no man can work." In the evening, we had a business meeting for the Society. Some interesting reports were made by the members of the Society. One lay member reported getting ten new subscribers for the *Reformer*; another, getting five subscribers for the *REVIEW*, three for the *Reformer*, and two for the *Instructor*, &c. As soon as we hear from all the districts in the State, we shall prepare a report for the *REVIEW*.

The following week, I held several special meetings with the church at home, which proved a success beyond our expectation. To God be all the praise. The next Sabbath, as it was arranged to have Brn. Bean, Hutchins, and D. T. Bourdeau, attend the first quarterly Tract and Missionary meeting for the second district, held with the church at Irasburgh, Vt., I met with the church at home, spoke with usual freedom from Matt. 6:14, 15, and the hearty confes-

sions which were made, and the cheering testimonies given by the brethren and sisters, in response to the truth spoken, evinced that the Lord was in our midst by his Spirit on that day.

On Friday, June 15, we drove thirty-four miles to Wolcott. Sabbath, held two preaching meetings with the church, followed by a good conference meeting, and the evening following held a business meeting. As the members of the Tract and Missionary Society in that (the third) district had had only a few weeks to work in since their organization, they had not accomplished much in carrying out the object of the Society.

On Wednesday, the 19th, at 4 p. m., my brother and I started with the tent from Bordoville, accompanied by Bro. M. N. Cross, and came to this place, a distance of sixty-five miles, and pitched the tent before the Sabbath. We know not what there is before us in regard to our labors here. Brethren, pray for us.

A. C. BOURDEAU.

Lincoln, Vt., June 30, 1872.

## The California Tent.

THE following from the pen of Bro. Cornell, published in the Yolo (Cal.) Democrat of June 29, 1872, will explain itself, and show in a measure how the tent-meeting in Woodland is progressing.

## VINDICATION.

It has been our purpose not to notice the slanderous insinuations of any, and so far as the candid public of Woodland is concerned we might well pass them all by; but an article in the *California Christian Advocate* of Thursday, June 27, over the initials of the Methodist clergyman of Woodland, demands a passing notice.

The writer describes our scripture expositions as "loud mouthed style," "exceedingly disgusting to a refined taste," having "its ordinary results on the weak minded!" Now, the three to five hundred of our regular hearers will understand what this clergyman thinks of both their intelligence and their refinement.

We have now given thirty-seven discourses, and one hundred dollars' worth of religious books and tracts have been taken from our stand and are being read, and \$97 have been voluntarily contributed toward our expenses. A Bible Class and Sabbath School have been started with over one hundred attendants, and it is remarked by some of the oldest and most candid citizens that there is now more Bible reading than was ever before known in this town. Scores of old-fashioned Christians are bidding us a most hearty God-speed. Several who never made any profession of religion are now inquiring the way, and we have been blessed in praying for them in their own houses and seeing their tearful interest to know and do the right. And yet this professed Christian minister can say of our meetings, "There is an entire lack of the spirit of true devotion and Christian love," and that our first meetings were introduced without prayer. Scores of witnesses will testify that every meeting has been duly opened by prayer and singing, from the first.

Hoping for grace and patience to endure, we shall try to be faithful while we continue here—several weeks—at the earnest solicitation of many citizens. M. E. CORNELL.

Woodland, June 28, 1872.

## A Good Meeting.

WE have just had the best camp-meeting that we have ever had. Although we were much disappointed in not meeting Bro. and sister White at the meeting, yet we know that the Lord was there, and that he greatly blessed his people.

There seemed to be a real settling down into the good work; and I think all returned to their homes with new zeal, to be faithful in the future, to carry out in their daily lives the pointed truths that they heard at the camp-meeting. By the grace of God to help, I will be more zealous and faithful in the work of the Lord. I. SANBORN.

## The Vermont Tent.

WE pitched our tent in this place, Friday, June 21, while the thermometer stood 102° in the shade. We were quite worn, having traveled much in looking for a suitable place for our camp-meeting, and in searching for a place to hold tent-meetings.

We held our first meetings in the tent, Sunday, June 23. The attendance was fair, there being between three and four hundred persons present. Our congregations through the week are not large, as the village is small, and farmers are behind in their work, the season having been wet and cold. But we have some candid hearers who seem to highly appreciate the truth.

We did not come to this place because we viewed it as the most promising field for the present, but because it connected best with our closing effort last fall, and with our forth-coming camp-meeting. Again, the tent was pitched here fifteen years ago, when only six or seven lectures were given in the place, without lead-

ing any to embrace our views; and some of our brethren were very anxious to have a more thorough effort made at this time. We hope that some will embrace the truth, and that our brethren and sisters in Bristol and New Haven will have a watchcare over them. Whatever may be the result of our effort, we design to be thorough. Prejudice is giving way, and we are gaining the confidence of the people.

By request, we delivered a funeral sermon in the Union meeting-house in this place, last Thursday, which left a favorable impression. We meet with the brethren at Bristol, and with those at Huntington and Starksborough, on the Sabbath, and the Lord meets with us. Several in Huntington and Starksborough should move forward in baptism soon, preparatory to effecting an organization. God has greatly blessed these friends. May we not expect that they will respond to his goodness by doing duty when they have a favorable opportunity?

We have presented the second-advent doctrine quite fully, and design giving three discourses on the Sabbath question next Sunday. As we are favored with a tent master, and can more than manage the work here, we have commenced to give a course of lectures at South Starksborough (also called Jerusalem), situated five miles from this place, and four miles from where we closed our effort last fall. If the interest in South Starksborough will warrant, we shall hold tent-meetings in that place over two Sundays, on our way to the camp-meeting.

A. C. BOURDEAU,

D. T. BOURDEAU.

Lincoln, Vt., July 1, 1872.

## Switzerland.

THINGS are moving nicely again at this place. A few of the brethren have had such an experience as is written of in 2 Cor. 7:10. Last Sabbath, we celebrated the Lord's supper, which was a good and blessed season to us all.

In Loole, the work is still progressing. The brethren in that place are young in the truth, although there are those among them who had a Christian experience before they embraced the truth. I try to benefit them, especially by visiting and teaching them more fully. And, thanks be to God, two more have determined to keep all his commandments and the faith of Jesus. They joined the others for the first time, last Sabbath. There are still others who are convinced of the truth, and I hope they will obey it. May all have sufficient grace to strive so as to obtain the incorruptible crown.

Yours humbly,

J. ERTZENBERGER.

Chaux de fonds, June 18, 1872.

## The Wisconsin State Conference.

THE second annual Conference of the Seventh-day Adventists of Wisconsin, was held at Lodi, Columbia Co., Wisconsin, in connection with the camp-meeting June 26 to July 1, 1872.

Conference convened June 27, at 5 o'clock p. m. Eld. Isaac Sanborn, President, in the chair. Prayer by Eld. John Matteson.

Credentials of delegates were called for, presented, and examined.

A delegation of 25, representing 18 churches came forward. Two churches were represented by letter.

Voted, That Elds. George I. Butler and W. H. Littlejohn, and all members present of good standing in our churches, be invited to take part in the deliberations of this Conference.

Minutes of last Conference were called for, read and approved.

Voted, That the following churches be received into the Conference:

The Chicago church, Neenah church, Liberty Pole church, and Kickapoo Center church. Adjourned to call of Chair.

## SECOND SESSION.

June 30, 8 o'clock a. m. Prayer by Eld. John Matteson.

Voted, that Bro. G. C. Clark be received into the Conference as a delegate from the church at Victory.

On motion, the Chair appointed the following committees:

AUDITING COMMITTEE:—O. H. Pratt, H. W. Decker, George Tenny, Walter Case, E. R. Gillett, Eli Osburn.

NOMINATING COMMITTEE:—O. H. Pratt, H. W. Decker, John Atkinson.

COMMITTEE ON RESOLUTIONS:—George I. Butler, John Matteson, P. S. Thurston.

On motion, N. M. Jordon and O. H. Pratt were appointed by the Conference as a Camp-meeting Committee.

Voted, That those wishing to take out license to preach should make application to the Conference Committee.

Adjourned to call of Chair.

## THIRD SESSION.

June 30, 4 o'clock p. m. Prayer by Elder Sanborn.

Report of Nominating Committee called for, read, and accepted. The vote resulted in the election of nominees as follows: President, Isaac Sanborn, Johnstown Centre, Rock Co.,



Wisconsin; Secretary, E. R. Gillett, Albany, Green Co.; Treasurer, Wm. Kerr, Monroe, Green Co.; Executive Committee: P. S. Thurston, Oasis, Waushara Co.; H. W. Decker, Avon, Rock Co.

*Voted*, To adopt the report of the Auditing Committee.

On motion, credentials were granted to Elds. I. Sanborn, John Matteson, and David Downer.

*Voted*, That licenses be granted to Brn. P. Cady, Walter Case, Stephen E. Sutherland, John Nelson, Peter Lorenzon, John Atkinson, N. M. Jordon, Abram Kisner, H. W. Decker, O. H. Pratt, W. B. Parmer, Rufus Baker, C. W. Olds, E. M. Crandall, J. C. Nelson, O. A. Olson, and P. S. Thurston.

*Voted*, That we recommend that a Tract and Missionary Society be formed within the limits of the Conference.

Adjourned to call of Chair.

#### FOURTH SESSION.

July 1, 8 o'clock A. M. Prayer by Eld. Butler.

*Voted*, That we raise a camp-meeting fund to pay present and past indebtedness. One hundred dollars was subscribed for this object, fifty dollars of which was paid in cash.

Committee on Resolutions reported the following, which were unanimously adopted:

1. *Resolved*, That we appreciate very highly the economy and energy manifested in the present management of the Publishing Association and the Health Institute, and that we recommend these institutions to our brethren in the Conference as worthy of their most liberal support.

2. *Resolved*, That we are very thankful to the General Conference for the help which we have received during this Conference and camp-meeting through the faithful labors of Brn. Butler and Littlejohn.

3. *Resolved*, That we pay to the General Conference Fund three hundred dollars.

4. *Resolved*, That the proceedings of this Conference be furnished the REVIEW AND HERALD for publication.

*Voted*, To donate one hundred dollars (\$100.) to the Chicago church.

Adjourned to call of Chair.

#### FIFTH SESSION.

July 1, 10 o'clock A. M. Prayer by Eld. Downer.

The Treasurer made the following report which was accepted by the Conference.

Cash on hand July 1, 1871,	\$194.82
Received during the year,	1498.16
Total,	\$1692.98
Cash paid out during the year,	1421.87
Cash on hand,	\$271.11
Church reports called for and adopted.	
No. of churches at the beginning of year,	20
No. at present,	24
No. of members at beginning of year,	526
No. at present,	619
No. paying Systematic Benevolence,	406
Amount of " "	
for last year,	\$2113.86.
Amount of " "	
for present year,	\$2377.20

Adjourned to call of Chair.

ISAAC SANBORN, Pres.

E. R. GILLETT, Sec.

#### Indian Lake, N. Y.

HAVE just closed my labors in this place for the present. The result is quite as satisfactory as the prospect would warrant. Our meeting last Sabbath was a season of deep and solemn interest, and excellent testimonies were borne. We had about our usual congregation, and sixteen arose to acknowledge themselves satisfied that the seventh day is the Sabbath and should be observed, most of whom have expressed their decision to keep it.

Sold some books. Three have subscribed for the REVIEW, and two for the Reformer. Considerable interest is taken in the health reform by some already, and idols are being laid aside.

S. B. WHITNEY.

July 1, 1872.

A SISTER from Indiana writes: My companion living in careless rebellion against God's holy commandments, heeded not the many bitter tears I shed that he might forsake the ways of unrighteousness and turn to God who would pardon, till since I have been taking the REVIEW, only one year and three months. He has overcome many besetments, and manifests a desire to go with us to our heavenly home. Also another family near here have commenced to keep the Sabbath, and have subscribed for the REVIEW. I have also experienced a change of heart since I commenced reading this paper.

#### Tract and Missionary Department.

##### Tract Work in Boston, Mass.

I AVAIL myself of the privilege granted to the members of the Tract and Missionary Society, in the REVIEW of June 4, and for the encouragement of those who feel an interest in the different Tract Societies, would state, that

we here in Boston, feel an increasing interest in the Tract Society. Those who have been inactive in the past, have come forward, and taken hold of the work in real earnest. Last night was our monthly missionary meeting. During the month, each member keeps a record of missionary labors, and the last Sunday of each month their reports are read. It was truly encouraging to see the reports come in, showing an increase of several hundred pages of tracts distributed, and a number of new names added to the list of subscribers for the REVIEW, Reformer, and the Instructor. We feel a general desire to take part in this work, and help sound the alarm that is to gather out a people who shall go in to the marriage supper of the lamb.

Within the past few weeks, two more precious souls met with us on the Sabbath, fully determined with the grace of God assisting them, to obey every precept of the decalogue. We hope to be remembered in the prayers of God's people.

M. WOOD.

Boston, July 1, 1872.

#### Tract and Missionary Society of Wisconsin.

MET for the organization of a Tract and Missionary Society.

Bro. Littlejohn was elected chairman, Bro. John Matteson, Secretary. Bro. Littlejohn made remarks about the object, usefulness, and arrangement, of such society. Bro. Butler also made remarks.

Society organized with 103 members.

Paid in, \$42.00.

The Constitution, such as is used in other localities, was read and adopted.

*Voted*, That we have a Nominating Committee of three. Brn. I. Sanborn, P. S. Thurston, and John Matteson, were duly elected as said committee.

Nominating Committee reported the following officers, who were thereupon elected:

President, P. S. Thurston, Oasis, Waushara Co.; Wisconsin; Vice President, O. H. Pratt, Monroe, Green Co.; Secretary, N. M. Jordon, Lodi, Columbia Co.; Treasurer, Wm. Kerr, Monroe, Green Co.

Division of the Wisconsin State Conference into missionary districts.

1st district to be composed of the churches at Little Prairie, Johnstown Centre, Oakland, and Raymond; Director, M. J. Bartholf, White-water, Walworth Co.

2d District, Monroe, Avon, and Albany. Director, H. W. Decker, Avon, Rock Co.

3d District, Waterloo and Bloomington. Director, Winthrip Robinson, Grant Co.

4th District, Sand Prairie; Director, John Atkinson, Port Andrew, Richland Co.

5th District, Liberty Pole, Victory, and Kickapoo Center; Director, S. E. Sutherland, Reeds Town, Vernon Co.

6th District, Burns Valley and Mendota, Lacross Co., Wis.; Director, Milo Downer, Mendota, Lacross Co.

7th District, Fish Lake, Plainfield, and Wautoma; Director, P. S. Thurston, Oasis, Waushara Co.

8th District, Mackford and Marquette. Director, Rufus Baker, Markesan, Green Lake Co.

9th District, Hundred-Mile Grove and Dell Prairie; Director, N. M. Jordon, Lodi, Columbia Co.

10th District, Chicago; Director, G. T. Berg, 41 Elston Road, Chicago, Ill.

11th District, Poy Sippi, Danish church, Poy Sippi and Neenah; Director, Walter Chase, Poy Sippi.

Adjourned to meet at call of the President.

P. S. THURSTON, Pres.

N. M. JORDON, Sec.

#### Eternity.

SUPPOSE a person to count one in every second of time, day and night, without cessation, it would take him more than thirty-one thousand years to count a trillion. And a trillion can be easily represented by a line of figures one inch in length.

If it take so long to count the years in a line of figures one inch in length, how long will it take to count the years in a line one mile in length? ten miles? a hundred miles? a million of miles? And with the same degree of computation, how long will it take to count the years contained in an area of figures a million miles square?

And if it takes so long just simply to count those years, how long will it take to live them?

But the life of the righteous, beyond the confines of the grave, in that beautiful region of light which shall be prepared for them, where there will be no fading of summer flowers, nor falling of autumn leaves, and where the great destroyer can never enter to mar its glory with the footprints of decay, will reach unto the last year contained in this great multitude of figures. But that is not all. It is no nearer ending then than when it first commenced.

Now while we are walking upon the uncertain sands of life, our days of probation are gliding swiftly away. Each changing season and passing year, beautiful summer morning, and glorious sunset, leaves the number less before us that we shall behold here on the shores of mortality. As the sun in the morning riseth, lighting up the heavens and the earth, sending forth its rays of light on pleasant landscapes and

palatial mansions, dense and populous cities, wandering streams and crystal fountains, flowing rivers and lovely valleys, rising hills and lofty mountains, just so sure also are the moments of this transitory life, surely, silently, and swiftly departing. Let us then bow down before that omnipotent Being who guides the starry worlds in their courses, and worship him in Spirit and in truth, so that when the trumpet sounds and the long-expected resurrection morning appears, and the ransomed millions are gathered from the uttermost parts of the earth, we may be also ready, and enter that beautiful, glorious, and eternal, world of immortality.

T. C. HARRIS.

#### HEAVENLY GRACE.

I WOULD not sing in empty song  
The praises of the gay or fair,  
To dwell on these would be to wrong  
The heavenly graces far more rare.

No, I would touch another string,  
A purer, nobler, strain than this,  
Like those glad themes the angels sing  
On harps of gold in realms of bliss.

The story of good actions wrought,  
Not for the joy the doers feel,  
But sacrifices God has taught  
Should be endured for other's weal—

To those who thus resign their ease,  
That others happier may be,  
Christ says, "As ye have done to these,  
So have ye done it unto me."

H. A. FULLER.

Mansville, N. Y.

#### The Secret of the Christian Life.

AS I learn more and more of the Christian life, I see more and more plainly how simple it is. Trust in God and obedience to an indwelling Christ is its whole secret. "We must be empty vessels, that God may fill us with himself," and being so filled, "temples of the Holy Ghost." We must be careful to listen to the inward teaching, and obey its slightest whisper. The more carefully we attend, the more easily shall we hear the voice that says to us, "This is the way, walk ye in it," when we turn to the right hand and when we turn to the left." The life of faith is not a life of doubt and uncertainty. It is not a life of walking in darkness, but of walking in light.

If we commit ourselves to God in faith, he will do everything for us we need. His promises cover all our wants, all our desires, and they are just as truly and fully ours as if there were no other person on earth to receive them. How strange that we need to be urged to believe the word of God. We should consider ourselves insulted if our word was doubted, and especially if our own children doubted it, and yet even Christians, most of them, scarcely begin to believe that these exceeding great and precious promises are for them, and that by them they may become partakers of the divine nature, and escape the corruption that is in the world.

We are weak, but the Christ abiding in us is strong. He overcame for us on Calvary, and he will not leave us in doubt and perplexity if we will yield to his guidance. We need such an indwelling Saviour that our will may be in perfect harmony with his will, that our thoughts may be the promptings of the Holy Spirit, and that all our acts may be under the divine guidance.

Study the promises. See how great they are. Believe them in all their fullness, and be obedient to all the known will of God; so shall he increase you more and more.—Reaper.

#### No Billin'.

"WE need men of hot hearts to tell of the love of Jesus," was the appeal sent home by some Chinese converts, the other day. This is what the church needs—what the world needs—"men of hot hearts." "I would ye were hot," is the Master's cry. If we are to succeed, we must be on fire about it. Dr. Arnott, of Edinburgh, tells of his being at a railway station one day, and wearied of waiting for the train to move, he asked one of the men what the trouble was. "Is there a want of water?"

"Plenty of water, sir," was the prompt reply, "but it's no bilin'."

That's the trouble with the church to-day. There's abundance of machinery, the engine is all in order, the train is made up, the men are at their posts—"there's plenty of water, but it's no bilin'."

LOVE TO ONE'S NEIGHBOR.—"Thou shalt love thy neighbor as thyself." Rom. 13:9.

We are commanded to love our neighbor as ourselves; and whatever we would that men should do to us, we are required to do so to them: which glorious and divine laws the great Author of the Bible hath there more particularly explained, and filled up with such instances of justice, charity, and love, that nothing can be added to them. He requires us to put away all bitterness, wrath, anger, clamor, and evil-speaking: that we lie not one to another, nor take up a reproach against our neighbor; that we be gentle, and courteous, that we be kind to one another, tender-hearted, forgiving one another, even as God forgives us; that we walk with all lowliness and meekness, with long-suffering, forbearing

one another in love; that we owe no man anything but love; and, in a word, that we imitate the great Pattern of goodness, our Heavenly Father; and with a charity as extensive as the beams and influence of the sun do good against evil, bless them that curse us, forgive, pray for, and love our enemies, and overcome evil with good.

#### How to Make up a Quarrel.

WILLIAM LADD was the President of the American Peace Society, and he believed that the principles of peace carried out, would retain good will among neighbors as well as among nations. But there was a time when he had not fully considered this subject—had not thought much about it, as I dare say many people have not. He believed that if a man struck him a blow, it was fair and best to strike right back again without considering if there were not some better way of overcoming the offender; or if a man did him an injury, why, as people commonly say, he would give him as good as he sent.

He had a farm; and a poor man who lived on land adjoining his, neglected to keep up a fence which it was his business to keep in order, and in consequence his sheep got into William Ladd's wheat field and did much mischief. He told his man Sam to go to the neighbor and tell him he must mend the fence and keep the sheep out. But the sheep came in again, and William, who was a very orderly man himself, was provoked. "Sam," he said, "go to that fellow, and tell him if he don't keep his sheep out of my wheat field, I'll have them shot." Even this did not do; the sheep were in again.

"Sam," said William to his man, "take my gun, and shoot those sheep."

"I had rather not," said Sam.

"Rather not, Sam! Why, there are but three—it's no great job."

"No, sir; but the poor man has but three in the world, and I am not the person who likes to shoot a poor man's sheep."

"Then the poor man should take proper care of them. I gave him warning; why did n't he mend his fence?"

"Well, sir, I guess it was because you sent him a rough kind of a message; it made him mad, and so he would not do it."

After considering a few minutes, William Ladd told Sam to put the horse to the buggy.

"Shall I put in the gun?" Sam asked.

William's relation of what followed, we give in his own language. "No, said I. I saw Sam half smiled, but I said nothing. I got into my buggy and drove up to my neighbor Pulsifer. He lived a mile off and I had a good deal of time to think the matter over.

"When I drove up to the house, the man was chopping wood. There were but few sticks of wood, and the house was poor, and my heart softened. 'Neighbor,' I called out. Pulsifer looked sulky, and did not lift up his head. 'Come, come, neighbor,' said I, 'I have come with friendly feelings to you, and you must meet me half way.' He perceived I was in earnest, laid down his ax, and came to the wagon. 'Now, neighbor,' said I, 'we have both been in the wrong. You neglected your fence, and I got angry and sent you a provoking message. Now, let's both face about, and do right, and feel right. I'll forgive, and you shall forgive me. Now, let's shake hands.' He didn't quite feel like giving me his hand, but at last he let me take it.

"Now," said I, 'neighbor, drive your sheep down to my south pasture. They shall share with my sheep till next spring; you shall have all the yield, and next summer we'll start fair.'

"His hand was no longer dead in mine. He gave me a good friendly grasp. The tears came into his eyes, and he said, 'I guess you are a Christian, 'Squire, after all.'

"That little fracas with my neighbor about the sheep was," continued William Ladd, "my first step in devoting myself to the cause of Peace."

FALSE SHAME.—The false shame which fears to be detected in honest manual employment; which shrinks from exposing to the world a necessary and honorable economy; which blushes more deeply for a shabby attire than for a mean action; and which dreads the sneer of the world more than the upbraiding, of conscience—this false shame will prove the ruin of every one who suffers it to influence his thoughts and life.

No man can be elevated who does not love something higher or better than himself.

## The Review and Herald.

Battle Creek, Mich., Third-day, July 16, 1872.

### Eastern Camp-Meetings.

New York,	Aug. 6-12.
Vermont,	" 14-19.
Maine,	" 21-26.
New England,	Aug. 28 to Sept. 2.
Michigan,	Sept. 4-10.
Ohio,	" 12-17.
Indiana,	" 19-24.

GEN. CONF. COM.

We learn that the *Christian Statesman*, of Philadelphia, the paper devoted to securing the religious amendment of the Constitution of the United States, is to be issued weekly from the commencement of its next volume. It has heretofore been issued once in two weeks, and published as a personal enterprise. It is hereafter to be published by an Association which has already been organized for the purpose.

To the brethren, East, who are calling for Bro. and Sister White to attend their several camp-meetings, we would say that a letter just received from them reports them at Denver City, Colorado, on their way to California.

### Vermont Camp-Meeting.

We are authorized to say that those who go to the Vermont Camp-meeting, over the Vermont Central R. R., or any road controlled by it, will be provided with free return tickets. If notified in season, Bro. L. Bean, Bordoville, will procure tents for those who wish.

### The Religious Amendment.

It is well known that petitions for this amendment, numerous signed, were sent in to the last Congress. These were met by counter petitions, and the usual disposition was made of them by the Committee to whom they were referred; that is, the Committee reported adversely to any action on the subject, and asked to be relieved from further consideration of the matter. On this the *Christian Statesman* says:—

"At the close of the recent session of Congress, the usual disposition was made of petitions favoring the Religious Amendment to the Constitution. Senator Trumbull, from the Committee on the Judiciary, reported that petitions with many thousands of signatures had been referred to them, some asking and others remonstrating against such amendment, and asked to be relieved from further consideration of the subject. As usual, the papers echo this report of the Committee as a final settlement of the question, and an effectual quietus of the agitation in support of the measure. They know as little of the determination and hopefulness of the friends of the movement as of the logical strength of their position."

### To Correspondents.

S. A. SNYDER: The tuition in the school is from \$3 to \$6 per term, according to studies taken. Board from \$2 to \$2.50 per week. Any one can come, whether intending to enter the ministry or not. Our next annual meeting will be held Sept. 4-10, 1872, in this city or some place not far distant.

T. BROOKS: There has been no person here, answering your description.

D. H. LAMSON: We have never heard it asserted that any Jewish Rabbi acknowledged Sunday to be the true seventh day, and have no hesitation in pronouncing such a claim one of the reckless assertions of error. It is directly contradicted by the testimony of Isaac M. Wise, the most learned Rabbi in this country, as given in Bro. Canright's article on Lost Time, found in REVIEW, No 26, last volume.

Will Bro. J. N. Andrews please give us his P. O. address?

CORRECTION. In Bro. Byington's report in last REVIEW, first paragraph, for ventured, read returned.

### Appeal in Behalf of the Health Reformer.

The circulation of the *Reformer* is but a little over 6000. If it is what it claims to be, the circulation should reach 10,000 by next January. This is expecting considerable, but if every one will help a little it will be a very easy matter.

We are determined to get the *Reformer* before the reading public. To do this more fully it has been decided to offer the last four months of the present volume, commencing with September, as a trial trip, for the very small sum of twenty-five cents. This will bring it within the power of every one to send from one to ten copies to friends on trial. There is no one but can send at least one. We are satisfied that if your friends can have the perusal of the *Reformer* for four months, they will not part with it lightly, but will renew their subscription for next volume.

Every family should have a chance to help in this matter. That all may have an opportunity, we propose that the Tract Societies, throughout the States where they have been organized, take the matter in hand and work for a few weeks with a will. We would propose that an agent be appointed in each church to call on every Sabbath-keeping family in the church and solicit subscriptions for friends at twenty-five cents each. Also that another agent—

perhaps two or more in some places—be appointed to canvass among the people generally, for which special purpose there is a prospectus now ready at this Office, which will be furnished free on application. It is printed with first page of *Reformer* cover on one side, and prospectus on the other, to be used without sample copies of the *Reformer*.

Of course no premiums can be given, and the work will have to be done without remuneration.

PUBLISHERS HEALTH REFORMER.

### Investigation.

We should never endorse a position or practice until we can give a reason; nor one that shuns investigation.

When I see a person avoiding the exposition of his views and profession, I think he betrays a doubt of its correctness or his inability to defend it. Investigation is the key of progress. It is noble to confess and forsake error. In these times of easy religion, many are saying that it matters little what we believe if our hearts are only right. I would ask how the heart can be right when the head is all wrong? A. P. L.

West Winfield, N. Y.

### Notice.

AS THE report of the Iowa and Nebraska Conference does not give the Post-office address of the Secretary and Treasurer of the Conference, there may be mistakes made in sending money and reports to these individuals.

To avoid this, notice is hereby given that the Treasurer of the Iowa and Nebraska Conference for the present Conference year, is Minos Miller, Knoxville, Iowa; Secretary, L. McCoy, Sigourney, Iowa. H. NICOLA.

## News and Miscellany.

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

If it is true, as reported by telegraph, that a council of the Anglican Church has decided, in a case appealed to it, that the real presence of the body and blood of Christ in the bread and wine of the Eucharist is a fact, and not a Romish delusion, and that faithful members of the English Church must henceforth hold this doctrine, then there will, indeed, be an agitation in the Episcopal Church, probably more violent than any other of modern years; and, probably, some ripples of the commotion will extend to this country.

ARCHBISHOP PURCELL, in a recent speech, in Cincinnati, took strong ground on the labor question:

"He agreed with a recent writer who believed that trades unions were detrimental to the laboring man and every person concerned. With reference to the eight-hour movement, if eight hours were agreed upon to-day, six or four hours might be demanded to-morrow; for who should set a limit to such arrogance and dictation? If labor said to capital to-day it must have five dollars, to-morrow it might demand ten. No government could continue to exist under such a system. The next cry might be that to possess property was robbery, and a division be demanded. Thus every loafer and drunkard would require a new sub-division each Saturday night, until there should be nothing remaining to subdivide. A remedy for these evils was in a liberal education." Such sound words from the Archbishop ought to have weight with Catholic laborers.

By the use of machinery invented within the past twenty years, the farmer's boy can often do the work of ten men.

CORNERED.—Covetous people often seek to shelter themselves behind the widow's mite, and give a paltry sum to a contribution. The following incident has a moral for all such:

A gentleman called upon a wealthy friend for a contribution.

"Yes, I suppose I must give my mite," said the rich man.

"You mean the widow's mite, I suppose," replied the other.

"To be sure I do." The gentleman continued: I will be satisfied with half as much as she gave. How much are you worth?"

"Seventy thousand dollars," he answered.

"Give me a check, then, for thirty-five thousand dollars; that will be half as much as she gave—all she had."

It was a new idea to the wealthy merchant.

## Appointments.

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

### New England Camp-Meeting.

THE providence of God permitting, the New England Camp-meeting will be held near South Lancaster on the Worcester and Nashua R. R., commencing August 28 and continuing until Sept. 2. Reduction of fare on rail-roads is expected as formerly, particulars given hereafter. Have your baggage marked Camp-ground, as the cars will stop at the Camp-ground. Those coming from the west, on the Albany R. R., will connect with the Nashua train at Worcester Junction 10½ a. m. and 3½ p. m. Straw and provision will be furnished on the ground. Come so as to pitch your tents the day previous to the meeting.

Let all the friends of the cause attend this meeting and bring those whom you wish to get converted.

We expect Eld. Geo. I. Butler and others from the West. We earnestly solicit the presence of Bro. and sister White, not to bear the burden of the meeting; but to give counsel and advice as it is needed.

In behalf of the committee. H. B. STRATTON.

### New England Conference.

THE New England Conference will hold its next annual session in connection with the New England Camp-meeting, which is to be held in a grove near South Lancaster, Mass., commencing Aug. 28, and continuing until Sept. 2. Let all the churches and companies of brethren, where Systematic Benevo-

lence is organized, send their delegates to the Conference according to the following ratio: "Each church to the number of twenty members or under shall be entitled to one delegate, and one delegate for every additional fifteen members." Art. 7, Sec. 1, Constitution of New Eng. Conf.

Let all the friends of the cause make an especial effort to attend this meeting. Come up to this feast of the Lord the day previous prepared to spend the entire time in seeking God. Come, bringing your families and friends that you wish converted. Come, bringing your thank-offerings according to directions given in Deut. 16:16, Num. 18:28-32, and God will meet with us.

S. N. HASKELL, } New Eng.  
H. B. STRATTON, } Conf.  
A. W. SMITH, } Com.

### New York Camp-Meeting.

THIS meeting will be held on the old camp-ground at Kirkville, N. Y., Aug. 6-12, 1872.

Those coming from the northern part of the State can take the Syracuse Northern R. R. at Sandy Creek for Syracuse. Trains on the N. Y. Central R. R. going east, that stop at Kirkville, leave Syracuse at 7 a. m., 2:05 and 5 p. m. Trains going west stop at K. 10:15 a. m., 4:15 and 8:50 p. m.

Teams to convey passengers to the ground will meet all trains.

It is hoped that an earnest effort will be made by the brethren in all parts of the Conference that there may be a full attendance at this meeting.

Tents can be rented as usual. Let all who can, provide themselves with tents for their own accommodation and that of their friends. But none need hesitate to come, who are unable to provide tents, as arrangements will be made for such. Bring empty bed-ticks and plenty of bedding. Straw will be furnished on the ground. As heretofore, provisions will be furnished at reasonable rates. There will also be a good assortment of our publications on hand. Let it be remembered that the meeting is to commence at the time appointed and hold according to appointment.

Be prompt in attendance and come prepared to stay till the meeting closes. We would earnestly invite Bro. and sister White to be present if consistent for them to do so.

J. M. LINDSAY, } Camp-  
DANIEL BOWE, } meet-  
DELOS GREEN, } ing  
C. W. LINDSEY, } Com.  
S. I. ABBEY,  
B. L. WHITNEY,

### N. Y. and Pa. State Conference.

THE N. Y. and Pa. Conference will hold its next annual session in connection with the N. Y. Camp-meeting to be held at Kirkville, N. Y., Aug. 6-12, 1872. We hope all the churches will immediately take the steps necessary to represent themselves fully at this meeting. Churches wishing admission should present their requests, and send their delegates. Let all the reports required by the constitution of the Conference be prepared by ministers, licentiates, and delegates. And especially we urge that every church in the Conference be prepared with its pledges for the coming year, by at once re-arranging their s. n. Let all the churches represent themselves by delegates, if possible; if not, by letter. Delegates should be on the ground as early as Monday night.

P. Z. KINNE, } N. Y. and Pa.  
E. B. GASKILL, } Conference  
HARMON LINDSAY, } Committee.

### Vermont Camp-Meeting.

THE place for our meeting this year is at Richmond, Vt., near the village, about one mile from Richmond station, on the same ground that we occupied a year ago.

Brethren, come to this "feast of tabernacles" prepared to work for the Lord. Let us begin now to prepare our hearts to seek God. Our meeting will be held Aug. 14-19, according to appointment of General Conference Committee.

LEWIS BEAN, } Vermont  
H. N. AUSTIN, } Conference  
H. W. BARROWS, } Committee.

### Vermont State Conference.

THE Vermont State Conference will hold its next annual session at Richmond, Vt., in connection with the Vermont Camp-meeting, Aug. 14-19. We hope all will try to be on the ground at the commencement of the meeting and stay till it is closed. All the churches and unorganized companies within the limits of this Conference are invited to send delegates, and to report their standing as required by the constitution of the Conference. Systematic Benevolence should be paid up to July 1, 1872. Brethren and sisters, let us not do the work of the Lord negligently.

LEWIS BEAN, } Vermont  
H. N. AUSTIN, } Conference  
H. W. BARROWS, } Committee.

WE have, on due consideration, concluded to cut short our visit in Cazenovia and spend one week in Oceana Co. Meetings as Bro. Newman may appoint, Sabbath and first day, July 27, and 28. We will be at the quarterly meetings at Leighton, Allegan Co., Aug. 3, 4; at Hastings, Aug. 10, 11.

H. S. GURNEY,  
CHAS. JONES.

THE N. Y. and Pa. Tract and Missionary Society will hold its first annual meeting on the camp-ground at Kirkville, N. Y., Wednesday, Aug. 7, 1872.

All the Directors, and as many Librarians and members as can attend, should be present, as officers for the ensuing year are to be elected, and other important matters pertaining to the interests of the Society will be considered. Each Director should have a quarterly meeting in his district, and thus be prepared with a full report for this meeting.

J. M. LINDSAY, Pres. N. Y. and Pa. T. and M. Society.

NEXT Quarterly meeting of Dist. No. 2 of the N. Y. and Pa. Tract and Missionary Society at West Monroe, Oswego Co., N. Y. July 27-28, 1872. It is hoped that all the members in the different churches will be prompt in making out their reports, and be present at the meeting as far as possible.

Also Dist. No. 8 will hold its quarterly meeting at Kirkville, N. Y. Aug. 3, 4, 1872. Let all the members in this district be prompt in making reports and attendance.

Director, Dist. No. 2 and 8.

QUARTERLY meeting for the Church at Lancaster, Owen Co., Ind., Sabbath and first-day, August 3 and

4. We earnestly invite all the brethren and sisters and friends within reasonable distance to meet with us. N. CARAHOOFF.

Oswego, Sabbath,	July	20,
Monterey, Sunday,	5 o'clock p. m.	21,
Wright, Sabbath,	July	27,
Blendon, "	August	8.

J. BYINGTON.

GRANVILLE, Vt., July 27 and 28. Friends from other towns please meet with us. A. S. HUTCHINS.

QUARTERLY and Tract Society meeting of the 5th District of the Michigan Conference, at Pottsville, Mich., Sabbath and first-day, Aug. 3 and 4. Bro. Root is expected. J. F. CARMAN, Director.

QUARTERLY meeting for Orange, Vergennes, Greenville, and Bushnell, will be held in Bushnell, first Sabbath and Sunday in August. This meeting will be a grove-meeting. The Michigan Conference Committee will provide ministerial help. The Matherton brethren are invited to attend. WM. E. ALLCHIN.

QUARTERLY meeting of the Seventh-day Adventist church at Bowersville, Ohio, July 27, 28, 1872. Come, brethren and sisters, and let us unite our voices once more in worshipping the God of Heaven. Absent members are expected to report as usual. J. Q. A. HAUGHEY, Clerk.

MONTHLY meeting of the Seventh-day Adventists of Cattaraugus Co., N. Y., and vicinity, at Cottage, the third Sabbath and first-day in July. B. B. WARREN.

## Business Department.

Not slothful in Business. Rom. 12:11.

### Business Notes.

H Bingham, Our Faith and Hope No 2, not ready.

D. I. STEPHENS would like to take a young man, (Sabbath-keeper) 18 or 20 years of age, to learn the woodwork of wagon and carriage making. Address him for further particulars, at Winnebago, Ill.

### RECEIPTS.

For Review and Herald.

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

\$1.00 EACH. L A George 41-1, Lovisa Tyler 40-26, J P Jespersen 41-1, Charles Seaward 41-14, James Gange 41-1, D H Lamson 41-1, Hannah Parsons 41-14, Lucy Spear 41-14, Amos Prescott 41-1, Charles Bean 40-16, Helen Taber 41-7, James Wager 41-5, John Carter 41-1, G S Honeywell 41-1, W H Kennedy 38-17, Ida Downer 41-5, C T Jensen 41-5, M B Clark 41-6, C Webster 41-1, Stephen Petyses 41-14, S C Perry 41-1, Sarah Millard 41-5, J W Sawyer 41-1, R K McCune 41-1, R D Benham 41-1, T Demmon 41-1, J Mars 42-1.

\$1.50 EACH. Caroline Clough 41-1, J D Mathews 42-5, J R Cameron 42-5, Mrs J F Coville 42-1, George Bickle 41-1, James Price 42-1, C E Bushnell 42-5, Jacob Conrad 42-5, S Snyder 42-5, L Judson 42-1, Wm Edminster 42-1, J L Robinson 42-1, Sarah Manning 42-5, Henry Hall 42-5, Almon Shepard 42-5.

\$2.00 EACH. F D Green 41-22, D T Fero 42-12, Wm H Wild 42-1, H C Loomis 42-1, E Robinson 41-18, G W White 42-5, J H Glinley 42-1, Caroline Starr 42-1, Ira Tubbs 41-1, Lucy Thomas 42-5, Laura Chaffee 40-9, N T Holt 41-1, Isaac Dompheer 40-1, N W Emory 42-1, John Albee 41-1, A Westbury 41-9, Levi Wells 42-7, John Zigley 41-25, Mason Ganson 42-1, J M Bute 42-9, E M Clark 42-1, J C Tucker 42-1, B S Brooks 42-7, T F Emans 42-9, J A Gifford 38-1, Isaac Pinney 42-5, Cornelius Waldron 42-5, R H Stewart 42-5, P H Cady 41-18, G C Clark 41-1, Thomas Bickle 42-1, E Hallock 42-7, Alex Paton 42-1, M Thompson 42-9, A Hoenes 41-21, G W Sheldon 42-1, Isaac Brooks 42-1, F Anderson 42-1, J A Wright 42-1, T P Finch 42-14, Wm Webster 39-22, L D Newton 41-7, John Judson 42-1, Wm H White 42-1, J W Palmer 42-9, John Bean 42-1, R Rundall 42-1, D Burdick 47-24, A Snyder 42-1.

MISCELLANEOUS. B G Warren \$4.00 41-15, S J Smith 75c 41-5, H C Booker 60c 41-1, M Dugar 4.00 39-18, O Robinson 50c 40-14, A Thomas 3.25 40-7, E A Deveraux 4.25 42-1, D L Jaycox 8.00 42-21, D P Bisbee 1.07 40-1, E Scribner 3.00 41-14, J C Wright 75c 41-5.

### Books Sent by Mail.

W S Barnes \$1.00, A C Bourdeau 5.27, Chas E Jewel 20c, M Arnold 25c, R C Whitney 75c, Josiah Webber 1.25, Irvin Brink 50c, C A Nichols 25c, R T Trall 1.00, W E Landon 1.00, M D Wilson 25c, John M Downs 25c, Nancy Emans 50c, Lester Russel 25c, Mrs L Russel 25c, H S Guilford 3.25, L A George 25c, Wm A Towle 50c, Mary Myers 3.00, S H King 2.49, Nathan Osborn 2.49, David Chase 10c, Henry C Booker 1.40, Mattie A Bell 20c, Miss L Bliss 75c, Elvira A Sevy 25c, J C Smith 1.00, M Shepard 50c, H Evans 25c, D C Philipps 1.00, M Crumb 1.50, Mary L Brown 1.25, D L Jaycox 1.00, David P Bisbee 20c, J M Gallemore 50c, S P Walsworth 25c, J Cuthall 20c, O M Buzzell 25c, T Cornico 20c, R F Cottrell 50c, Wm C Gage 75c, W Wood Bute 1.50, N W Goodrich M D 40c, Keuben Worick 3.00, D T Fero 1.50, S E Stringer 25c, W W Riner 25c, C B Faulkner 40c, J P Jespersen 1.26.

### Books Sent by Express.

O H Pratt 25.00, P S Thurston 25.00, J W Marsh 5.00.

### Cash Received on Account.

J H Rogers \$3.00, A C Bourdeau 6.08, Mrs Pamela Alvord 2.00, N M Jordan 1.65, I Sanborn 75.50, G I Butler 89.00, R F Andrews 5.00, James Harvey 25.00, S B Whitney 4.00.

### General Conference Fund.

Wisconsin Conf. \$300.00, R C King 5.00.

### Michigan Conference Fund.

Church at Orange \$51.50, North Plain 14.05, St Charles 52.00, Newton 5.00, Oakland 25.00, Cedar Springs 15.00, Jackson 23.00.

## The Review and Herald.

### TERMS:

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