WHERE IS THE GOD?

"We have here been my most day and night, while they continually see us. Where is thy God?" Ps. 12:1.

Through day and night my tears have been my meat, and anguish and grief there is a drought incessant. The spirit is broken, the heart with anguish riven, almost forgets there will be rest in Heaven.

Dear loved ones sleeping--sympathy, oh, where? Almost forgets there will be rest in Heaven. The flowing streamlet, and the murmuring rill, still to the Lord. Though oft uncalled for, I would bear each stroke; and learn to bear God's visitation still. For succor will I flee. And as Christ died "to put away sin," which is to oppose our faith. And if it be found that the authors have failed to harmonize the other parts of their work with these admissions, it is a dilemma of the most persistent efforts to oppose the idea of the resurrection, kingdom of God, resurrection, kingdom, millennium, etc., by I. C. Wellcome and Clarkson Good.

The above is the voluminous title of a book of 460 pages, published by the authors (Yarmouth and Tops- ham, Me.). It is divided into twenty-one chapters; the first nine of which treat of the creation, the fall, and the means of recovery; the last twelve, of the new birth, redemption of the earth, the judgment, the kingdom of God, resurrection, millennium, etc. I make this division because this review will relate mostly to the subjects of the first nine chapters; the remaining chapters containing little that could be of special interest to the readers of the Review. The subject of the resurrection, kingdom, millennium, etc., having been so frequently written upon by others who expected to find a work of more than ordinary research and clearness of design and execution. But I must say, in SMALL 0.1, Pitals; selections, in Ratios.

"The Plan of Redemption by our Lord Jesus Christ; care-
Dr. Clarke says: "righteous man, but certainly righteousness and unrighteousness cannot—cloth not strike or condemn him." Wes-lni8

transgression or sin is unrighteous, and most Rom. 7: 1A; and they "who walk after the Spirit" and who rejects the law of the Father virtually of God. They who are not in harmony with the law contains the very principles that the gospel enforces, testify of matters foreign to itself. Therefore the law ness to principles not contained in that law; it cannot...

It must be: Then the righteousness which is conferred the text says

transgressor, that coming to him only through Christ, that leading the believer to fulfill the righteousness of the law; and that in the last day the secrets of man will be judged by it. Blessed is the man who follows the Sermon in his perfect obedience, and is brought through faith in Christ in harmony with this law, that he may be free from condemnation when brought into Judgment, for it remains a truth that...

"The Merk Shall Inhabit the Earth," Ware says it has been brought a thing incredible, that a material earth should stand in the abode of the glorified Church! Is there not essentially sinful in materialism? Has it not existed in the closest alliance, not only with epochal purity, but with Divinity itself? In materialism why it should be, that men should come to us, we must be brought in harmony with the law. This is further shown in the carnal mind is not subject to the law, because "the law is spiritual," Rom. 7: 14; and they who "walk after the Spirit" are not subject to the law of sin, and of unrighteousness. "The righteousness of God is revealed in the law, but the carnal mind is set against the law of God that it has. And the meeting...

We can do no better than to quote to them Rom. 8: 7: "The enmity to God, and opposition to his law, ceases. It must be: We can do no better than to quote to them Rom. 8: 7: "The enmity to God, and opposition to his law, ceases."

Therefore the law was "given for the benefit of the world," and, "to show the complete harmony between the law and the gospel. Says Paul, "The law was ordained unto life."

But can it appear consistent to say that Jesus Christ, God's beloved Son, would abolish a law of such a nature? Would it be consistent with the Father's relations to God? would break down a code which reveals man's fallen, sinful, lost condition, and condense in... No. The Scriptures teach that he magnified the law and made it honorable; that he came to fulfill the law. Why, has it not existed in the closest alliance, not only with epochal purity, but with Divinity itself? In materialism why it should be, that men should come to us, we must be brought in harmony with the law.

Verse 10, 11. This shown, again, the perfect harmony between the law and the gospel. On this harmony alone we find that the law witnesses to the righteousness conferred in the gospel; thus, the law having condemned the sinner, the gospel greats for the sinner, the law greats the righteousness of God toward the sinner; and then the law witnesses to the work; that is, it approves the character so formed. Thus the gospel enables the believer so to walk that the righteousness of the law is fulfilled in him; and the gospel, in the last day, is opposed to the law. And finally, men shall be judged by the law according to the gospel. Rom. 2: 12, 16.

Let us turn again to the testimony of the book. On page 60, speaking of the law of ten commandments, the text says...

It was the code which in its germ was given to Adam, and, in an elementary sense may be called the Adamic covenant for the government of the Adamic race while multiplying, replenishing, and subduing the earth. Had the rules of this covenant been observed by the human race, and no other covenant would have been required. The fathers of Israel being a representative people, this covenant is given to them for the benefit of the world, to give the knowledge of man's relations to God," Rom.

This is very important testimony in regard to the law being given to Adam, and its being the original rule of moral obligation. Also, if it had been kept, no other covenant would have been required, as there would have been no sin; and of course the law was of that nature that it would have justified the obedient and insured them life—precisely what we now obtain in or by the gospel. And herein is again shows the complete harmony between the law and the gospel. The law was established. Prov. 24: 1-3.

The true spirit of Methodism is not to prevent sin • ; it does not... But if it condemns sin and proves its existence, then it does not do a reformation of the heart. It is a material

For a while nobody speaks. Then somebody gets up and let himself out in true Methodist style. Tears ran down his cheeks, and his voice was lifted up and filled the whole room, and thrilled the hearts of all present. Although he used much bad grammar, there was a great deal of sense in what he said. And at such a time I have seen people cry, and little children wake up and look about and wonder what was happening. They had never heard of such a thing in a meeting before. And the meeting was dismissed and they all go home. I really believe that the prayer meetings of churches are often the most waste periods of the week, and that the people do not know what special thing he should say, but relating his own experience and pouring out his little gospel in an earnest and simple manner. It was the best meeting... And it was owing to nothing in...

It is a material

But what, then, shall be thought of those who deny and disregard the claims of the law, and yet claim to be free from sin? We can do no better than to quote to them Rom. 3: 1-2: "The carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be." From this it is very easy to see what position we shall occupy when the carnal mind is taken away. Then the law is no more a constraint, and we can walk in the light of the gospel.

While it is acknowledged that the sinner is entirely dependent on the Lord Jesus Christ for restoration to righteousness, attention is called to the words of Rom. 3: 21; and this was my main object in introducing the text in the last page 55: "But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets." The righteousness of God would have been manifested by the law had the law never been transgressed; no remedy was provided against the violation of the law. Although the law will not confer righteousness on the transgressor, that coming to him only through Christ, the text says "this righteousness is witnessed by the law. And the question arises, Is the witness competent? It must be. Then the righteousness which the law witnesses to, the righteousness of the law is fulfilled in him; and the gospel, in the last day, is opposed to the law. And finally, men shall be judged by the law according to the gospel. Rom. 2: 12, 16.

The righteousness of God without the law is manifested, being witnessed by the law and the prophets. The right-...
and sang two or three stanzas. The company were singing a piece for the amusement of the company. She was an excellent trifling piece, the wicked would have triumphed. On anxious. This was the moment in which her parents were overwhelmed. Before she closed, they were in tears. Many of them dated their first religious impressions and from whence they may, you will do your duty, until you return to your duty, as you will, by the grace of God, if a follower of Jesus Christ. The devil cannot destroy you, for Christ has said none can pluck his people out of his Father's hand. The devil is like the hunted dog. He cannot destroy you, but he can destroy your peace. This is the devil. He is unhappy. They have forsaken their Shepherd, and he will permit the devil to distress them for the purpose of showing them the folly — bringing them back to duty. Many years have passed, and the word of the church, the know the truth of what I say; and you will find it true if you are unfalshiful.

One Yest Greg Shop.

Senator Wilson declared in public that we have now five hundred thousand drunkards in the country; and Mr. Murray, with a terrible earnestness, declares: "I believe, in the name of every one witness, I can exaggerate when I say that the country is rapidly becoming one vast grog-shop, to which half a million of its youth are introduced, and over whose threshold sixty thousand are annually carted to a drunkard's grave." With these facts before us, it is easy to see that a desperate and fearful struggle is at hand. Will the Christianity of this age, the moral conscience of the country, meet and defeat this tidal wave of holiness? We shall see. Thus far, heedless of law, careless of death or the Judgment, bidding defiance to all restraint, and all appeal, crime drunkenness and murder stalk right on, bold and impudent, mocking all hope of reform or better days. These are not the ages of darkness, nor are we writing in the dark. We are living in the time in which the responsive and future solicitation, destroy your happiness for life, and your usefulness, too, unless you make up your mind firmly and determinedly that, for the future, let the opposition be what it may and from where it may, you will do your duty, and go on and do it; and that you will not conform to the world, and refrain in every instance from conforming to its vain, deceitful, and insidious wiles, habits, fashions, and amusements. Remember these things forever. Some years ago, I read an anecdote, in substance as follows: A young woman of fine and fashionable parentage, who had forsaken her parents overthrown. She was firm, decided, and unyielding. At length they hit upon a scheme which they thought must be successful. She was an excellent single woman, who had been so cared for. Then the shepherd puts a dog in the dog's mouth and sets him after the stray sheep. The dog pursues, and runs the sheep to destruction. You cannot destroy the saved soul, but cannot blest or destroy. So when you depart from God, when you neglect duty and thus forsake the fold of Christ and go astray, he may let the devil pursue you, and worry and distress you, till you return to your duty, as you will, by the grace of God, if a follower of Jesus Christ. The devil cannot destroy you, for Christ has said none can pluck his people out of his Father's hand. The devil is like the hunted dog. He cannot destroy you, but he can destroy your peace. This is the devil. He is unhappy. They have forsaken their Shepherd, and he will permit the devil to distress them for the purpose of showing them the folly — bringing them back to duty. Many years have passed, and the word of the church, the know the truth of what I say; and you will find it true if you are unfalshiful.

The Cross of Christ.

The cross of Christ is the sweetest burden that ever I bore; it is such a burden as wings are to a bird, or as sails to a ship to carry me forward to my destined home.

Those who by faith see the invisible God and the fair city, make no account of present losses and crosses. Some of the greatest glories of the Christian Church have been the result of our following the Lamb; it is the highway of glory; but when you see him in his own country at home, you will think you never saw him before.

More than Christian I neither wish, nor pray, nor expect for you. I am sure he possesses that and love him, and whose charming prattle had so frequently fallen upon his ears, but whose beaming countenances he had never beheld. He then exclaimed, "Oh! why have I seen those things before inquiring for the man by whose skill I have been enabled to behold them? Show me the physician!" and when he was pointed out to him, he embraced him with tears of gratitude and joy. So when we reach Heaven, and with unveiled eyes look upon its glory, we shall say, "Here is the man to whom I have looked with so much hope and expectation."

We shall say, "Where is Christ?—to him to whom I am indebted for what Heaven is; show me him, that with all my soul I may adore and praise him through endless ages."
The Review and Herald.

The New Volume.

We once more change the figures which mark the volume of the Review. The number thirty-six is re- minded us how long this paper has been in the field as the defender of the true Advent movement, the advocate of a harmonious explanation of the Bible, and a herald of the truth. With the exception of the Advent Herald of Boston, it is the oldest Advent periodical now in existence. We feel bound to bear witness that as the paper grows in years, it may also grow in power and usefulness.

The new volume is before us. It is like each new day or new year in every one’s life. Its record is yet to make the record of the coming volume such as shall accomplish the greatest possible amount of good.

So our minds are called out to the future. “Forgetting those things which are behind,” we reach “forth unto those things which are before.” Through the blessing of God something has been accomplished in the past. Thankful for this, let us look and labor for greater things to come.

Thoughts on the Book of Daniel.

(Continued from Review Vol. xxxvi, No. 26.)

CHAPTER VII.

Verse 1. In the third year of the reign of king Belshazzar a vision appeared unto me, even unto me Daniel, after that which appeared unto me at the first. One prominent characteristic of the sacred writings, and which should forever shield them from the charge of being works of fiction, is the frankness and freedom with which the writers state all the circumstances connected with that which they record. This verse states the time when the vision recorded in this chapter was given. The first year of Belshazzar is set down at c. 555. His third year, in which this vision was given, would consequently be 553. If Daniel, as is supposed, was about twenty years old when this vision was given, it would place the first year of Nebuchadnezzar, c. 606, he was at this time about seventy-three years of age. The vision he speaks of as the one “which appeared unto him at the first,” is doubtless the vision of the seventh chapter, which he had in the first year of Belshazzar.

Verse 2. And I saw in a vision; and it came to pass, when I saw, that I was at Shushan in the palace, which is in the province of Elam; and I saw in a vision, and I was by the river Ulai. As verse 1 states the time when, this verse gives the place where, the vision was given. Shushan, as we learn from Pridaux, was the metropolis of the province of Elam, and was placed near the head of the Persian Gulf. Elam went up with the Medes, so besieged Baby- lonia, and was fixed the seat of his empire, and made the goats conquered. This was called the goat of Gog, and the city of Megiddo, or Megiddon, was the usual burying-place of the Median kings; and in reference to this origin, Alexander called his son by that name.

Verse 3. And I saw in a vision; and it came to pass, when I saw, that I was at Shushan in the palace, which is in the province of Elam; and I saw in a vision, and I was by the river Ulai. As verse 1 states the time when, this verse gives the place where, the vision was given. Shushan, as we learn from Pridaux, was the metropolis of the province of Elam, and was placed near the head of the Persian Gulf. Elam went up with the Medes, so besieged Baby- lonia, and was fixed the seat of his empire, and made the goats conquered. This was called the goat of Gog, and the city of Megiddo, or Megiddon, was the usual burying-place of the Median kings; and in reference to this origin, Alexander called his son by that name.

Verse 4. And I saw in a vision; and it came to pass, when I saw, that I was at Shushan in the palace, which is in the province of Elam; and I saw in a vision, and I was by the river Ulai. As verse 1 states the time when, this verse gives the place where, the vision was given. Shushan, as we learn from Pridaux, was the metropolis of the province of Elam, and was placed near the head of the Persian Gulf. Elam went up with the Medes, so besieged Baby- lonia, and was fixed the seat of his empire, and made the goats conquered. This was called the goat of Gog, and the city of Megiddo, or Megiddon, was the usual burying-place of the Median kings; and in reference to this origin, Alexander called his son by that name.

Verse 5. And as I was considering, behold, an he-goat came from the west on the face of the whole earth, and touched not the ground; and the goat had a notable horn standing before him, and another horn, and three more upon the same horn, out of the same horn; and this horn was high; but one overcame him, and, standing over him, set him low upon the ground, and carried him away eastward from under the east: and the same horn waxed great, and was stronger than all the horns that were before it; and it set the heads against the horn of the goats, and bruised them. And the he-goat had a notable horn standing before him, and another horn, and three more upon the same horn, out of the same horn; and this horn was high; but one overcame him, and, standing over him, set him low upon the ground, and carried him away eastward from under the east: and the same horn waxed great, and was stronger than all the horns that were before it; and it set the heads against the horn of the goats, and bruised them.

Verse 6. And he came to the ram, and he touched his face: and the ram gave heed neither to him; but the goat waxed very great, until he was exceeding strong: and the ram stood only upon one foot; and the goat cast him down upon the ground, and overset him: and he spurned him out of his presence. And he came to the ram, and he touched his face: and the ram gave heed neither to him; but the goat waxed very great, until he was exceeding strong: and the ram stood only upon one foot; and the goat cast him down upon the ground, and overset him: and he spurned him out of his presence.

Verse 7. And the ram cast him down upon the ground, and overset him: and he spurned him out of his presence. And he came to the ram, and he touched his face: and the ram gave heed neither to him; but the goat waxed very great, until he was exceeding strong: and the ram stood only upon one foot; and the goat cast him down upon the ground, and overset him: and he spurned him out of his presence.

Verse 8. And the ram cast him down upon the ground, and overset him: and he spurned him out of his presence. And he came to the ram, and he touched his face: and the ram gave heed neither to him; but the goat waxed very great, until he was exceeding strong: and the ram stood only upon one foot; and the goat cast him down upon the ground, and overset him: and he spurned him out of his presence.

Verse 9. And the goat cast him down upon the ground, and overset him: and he spurned him out of his presence. And he came to the ram, and he touched his face: and the ram gave heed neither to him; but the goat waxed very great, until he was exceeding strong: and the ram stood only upon one foot; and the goat cast him down upon the ground, and overset him: and he spurned him out of his presence.

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Verse 14. And the goat cast him down upon the ground, and overset him: and he spurned him out of his presence. And he came to the ram, and he touched his face: and the ram gave heed neither to him; but the goat waxed very great, until he was exceeding strong: and the ram stood only upon one foot; and the goat cast him down upon the ground, and overset him: and he spurned him out of his presence.

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Random Thoughts.

N O T H I N G V A L U A B L E I N H A R V E S T B U T F R U I T.

This is sought in harvest, and if there is nothing to be found, there is nothing to repay the labor of the field. He has been too profuse, and has neglected this, and it is in this alone that is valuable to him. The fruit is gathered into the garner, and all else is cast away or set aside as simply useless or pernicious. What a solemn admonition to us. If we bear no fruit, or if we bear evil fruit, and from which God can gain no satisfaction, and re- ceives not the judgment, it is because we are not willing to take the pains to do good. In other words, the object of our worship is to do good, to prosper good, and to promote the welfare of mankind. If we are not willing to take the pains to do good, we may as well not be of the church at all. If we are not willing to take the pains to do good, we may as well not be of the church at all. If we are not willing to take the pains to do good, we may as well not be of the church at all. If we are not willing to take the pains to do good, we may as well not be of the church at all. If we are not willing to take the pains to do good, we may as well not be of the church at all.
Western Tour.

Second day, May 26, we took the fast train at Battle Creek, for Chicago. Our company for the west consisted of Mrs. W., Sister Hall, and Willie. Bro. Gage, of the Review Office, accompanied us as far as Chicago, on business. The fast trains on the Michigan Central, at this season of the year, move at the rate of about thirty-five miles an hour. Our better roads equal the Michigan Central. The rapid train moves so smoothly that one accustomed to riding on the cars seems to forget that the train moves at all. We left Battle Creek at 11 A.M., reached Chicago at 4 P.M., had six hours for business in the city, took a sleeping car at 10 P.M., for Rock Island, I11., and reached Washington, I11., next morning at half past ten. Soon we were at Bro. Wheeler's, where we spent six days very pleasantly. Mrs. W. had great freedom in writing for her second volume of The Spirit of Prophecy. She wrote more in this place of retirement in six days than in three weeks in the midst of cares and interruptions.

J. S. ANDREWS.

FIFTH-DAY evening the carriages that returned from the trains brought, with other passengers, our much-loved Mrs. W. H. Littlejohn of Allegan, Mich. The tone of his coming gave a spring of joy to all upon the ground who knew him. We were happy to make him a member of our tenant family, which at present consists of six.

Sixth-day, the weather is still fine. It is just cool enough to be healthy, and enter heartily into the work. Next week we hope to give the result of this camp-meeting, and the introduction of the next, in Illinois.

JAMES WHITE.

Tent Companies.

Sinners were called forward. Twenty or thirty came forward. Mrs. W. exhorted the people with power. The evening is delightful. The heavens are clear, and the moon lights up the entire encampment. The social meeting at half past nine was good. Two or three would rise at once, and then as soon as these would each say a few words, others would rise. At a quarter before eleven, Bro. Littlejohn took the stand and preached a powerful discourse, from Rev. 14:14. The brethren and sisters are settling into the work. The wawing are being confirmed, and the weak are becoming strong. There is a very general attendance of the people of the State. The entertainment has been with freedom to a large congregation. The work seemed deepening. By a rising vote hundreds committed to be more devoted to the service of God. Mrs. W. then called forward. Mrs. W. exhorted the people with power. It was a deeply interesting season. There was liberty and power in praying for sinners.

Sixth-day, the weather is still fine. It is just cool enough to be healthy, and enter heartily into the work. When God is called into the tent of the meeting, and the people are full of love, the work becomes oppressive, and after an hour of thrilling interest in many of the tents, we called the entire congregation to the large tent, and spoke to them relative to the interests of the cause, with great freedom. In the evening Bro. Carrell spoke to a crowd of eager listeners.

Marian, Iowa, June 14, 1870.

James White.

Hem.

That religion which has for its base line of operation, the fear of God, is only an eye service at the best. The less you have of it the better. But in getting clear of it, do not be so quick to run away. This will help you to be in the right path from the beginning, and add all regard for good men; for in doing this you will insult God.

Religion is well styled in the Bible a mystery; for while it is very simple and easy to him who possesses it, it is perfectly incomprehensible to the wicked man. He smiles at its developments in his little child, and wonders how it became so wise. But he frowns angrily when it rises up against his interests, and thinks the little child is one of the web of truth, purity, and love.

Never grudge what you have once promised or given to any, even to strangers, but give all to them as to the Lord. If you have done what you have undertaken, and carried it through, what need have you of others to help you? When God is called into the tent, even in the midst of an exciting meeting, with a crowd of people singing that they do not hear the others. But imagine yourself standing in the center of a circle of twenty-five persons, and from each a powerful, sweet song rising out upon the clear morning air, in the form of twenty-five different spiritual tunes. But all is harmony in each tent, while the outside ears only hear the sweet strains of sacred, sublime devotion.

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Marian, Iowa, June 14, 1870.

James White.
Report from Ohio.

I left home on Thursday, May 19, to commence labor in the Ohio Conference. My first meeting was at Clyde, on Sabbath and first-day. At this meeting I gave three discourses, had one good social meeting, and one business meeting. I had freedom in declaring the truth, and the influence throughout the whole meeting was good. The zealous and judicious labours of Bro. Guilford, this church is making some advance in the cause of truth. We very much enjoyed our refreshment, and rest with them.

On Saturday, May 25, visited and held meetings with them, and left the united ones more decided to struggle and labor to promote union and Christian fellowship in their midst.

May 29 to 31, visited and held meetings with them, and left the united ones more decided to struggle and labor to promote union and Christian fellowship in their midst.

Meetings in Michigan.

Our last report was relative to our series of meetings in Monterey, after which, May 22, we enjoyed an interesting meeting with the church in Alcalá in connection with the ordinances of the house.

May 23, 24, in company with Bro. Herman Kenyon, visited and held three meetings with four families of Sabbath-keepers, in Hastings. Baptized five, and added them to their number. With Bro. John Francisco's team, Bro. Kenyon took me to Bowne, and returned to hold a series of meetings in Hastings. Found the brethren in Bowne in a state of trial, and tending to disunion.

May 29 and 30, visited and held meetings with them, and left the united ones more decided to struggle and labor to promote union and Christian fellowship in their midst.

June 1, Bro. S. Kandall took us ten miles to Fair Plain. Here we found Bro. B. Sawyer laboring in Bro. White's vineyard, and among his fruit trees. It is encouraging to see the Lord's ground in a few weeks more will become most attractive; especially to lovers of good, choice, ripe fruit.

On the 5th, held two good meetings with the church and people in Orleans.

The Lord bless and save his people is our prayer.

Meeting at Lancaster, N. V.

The weather was rainy; and this probably prevented some, who would have attended the meeting. Still there were a goodly number present; especially there was a good representation from Lima, some of those who did not come until the second day of the meeting. Bro. Andrews was present, and, though worn and exhausted with labor, spoke the word with clearness and to edification and exhortation. Our social meeting at the conclusion of the meeting was better than all others I have been present at. The Lord help them.

The next day we again visited Townshend, and Triblio with them.

Report from California.

At the time of my last report, April 18, I was at Petauma, having just closed my labors with Bro. Bourdeau. Since that time, I have attended the Quarterly meetings at Petaluma, Green Valley, and Healdsburg, and in connection with Bro. Kellogg I have labored with the tent one month in this place.

The Quarterly meetings were well attended, and interesting, and in each of the places of meeting three members were united to the church by profession of faith. The most of those who have made a start have held the work under the Lord's blessing, and there has been a contrast between the relaxed way of many California professors of religion, and true Bible Christianity, that an earnest effort must be made to hold up before the people, by precept and example, the true Christian life in preference to the intellectual, formalistic's course. May true zeal inspire us all to take Christ and his holy apostles as patterns. May we emulate their lives in devotion to God, and not be of those who have a form of godliness while they deny the power thereof. It is essential to the development of an earnest Christian that he be a worker. Self-examination and secret prayer must be daily carried out; then the family prayer, and these having been engaged in, give us an experience tall when the Lord bless and save his people is our prayer.

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prepared to participate in the everlasting song of "Worthy is the Lamb." The test meeting here has been well attended, and a good interest manifested by those who have heard. Ministers have worked in private to keep their members away. Some are already convinced of the truth, and we trust, with God's blessing, a large part, at least, will be raised up in Bloomfield. Pray for us that God may still guide, and keep us in this mission. If our labor is put forth in his name, relying on his strength, it must succeed. Otherwise all will be in vain.

J. N. Luscomb.

Bloomfield, Cal., June 6, 1870.

Hearing the Law.

"If that turneth away his ear from hearing the law, even his prayer shall be an abomination." Prov. 28:9. In this scripture the importance of keeping God's commandments is clearly seen. If we do not, we shall be unaccepted in the Lord's sight. No one is acceptable, no matter how earnest we may be, unless we will keep his commandments, the words of Jesus as really apply to us: Ye hypocrites! well did Esaias prophesy of you, saying, This people draweth near me with their mouth, and honoreth me with their lips, but their heart is far from me. But in vain they do worship me, teaching for doctrine the commandments of God. Matt. 15:7-9.

Said Jesus, Blessed are the pure in heart. If there is approbation in our hearts to the perfect law of God, we may be assured that all is not right, and we should seek earnestly the renewings of God's Spirit that we may be right, yielding, cheerful obedience to our Master. We never can be content with a small company together, standing fast forever and ever, and are done in truth and uprightness. Ps. 19:9, 11:8. Then our prayers for help will be acceptable to him who will give grace to help in time of need. Yes, if we ever shall receive; for Jesus has declared to us that if we believe we receive the things we ask for, we shall have them. How ready we are to help our children in the path of obedience to our command; and will not He who gave his Son to us, give the Holy Spirit to them that ask, when they want it to enable them to love and delight to keep his holy law? We believe he will; for no good thing will be withholden from them that walk uprightly. Then may our prayers ascend from loyal hearts that will keep the commandments, having more regard for God's law and his law, than for all the traditions of men or approbation of friends. Our friends may be wrong; but God's law is the truth. Ps. 110:142. They may be in the dark, though they are talented and learned.

Mat. 11:25, 28. May we be found among those who have ears to hear, receiving with meekness, and obeying with delight, God's perfect law. Then will our prayers be accepted. What a joy it will be when the Lord says, "Write, Blessed are the dead that die in the Lord," to all who have loved and obeyed the commandments of God. But, alas! It is not yet. I have lately become convinced that it has not been forever withdrawn. I am henceforth determined, by the grace of God, to deny myself and follow Christ, let the cross be ever so great. Then will I have to bear the reproach of Christ and suffer salvation, if possible we wish a minister could come here this summer that is able to defend the truth. There is much prejudice existing here even against the Christian order in which I belong, and much more against Sabbath keepers; but I think there are some that would come to the truth if they could have it rightly explained to them.

From Sister Elmer.

DEAR BROTHERS AND SISTERS: I think I realize, in some degree, that we are living in a very solemn time, just before great changes in this world's history; and my prayer is, that while changes are being wrought with the nations of earth, I may have a part in seeing that day, when the ransomed of the Lord shall gather around the entrance to the tomb. How I long to see that day, "when the ransomed of the Lord shall return, and come to Zion, with songs and everlasting joy upon their heads." May it be our happy portion at last, to find an abundant entrance into the everlasting kingdom.

Tros. J. Coose.

Blue Earth Co., Minn.

Blissful Anticles.

DEAR SIR: I have read your last number, No. 27, with pleasure, and thank you for the extract from the letter of J. B. Christiansen, of Monument Co., Mich.

I weep for joy that I have been made a partaker in the blessed hope, through the proclamation of the last hour, and that this hope is keeping me from uttering in despair, and from giving up. May all who walk by the light of the truth, and rejoice that the light of divine truth begin to blaze before the guilty world, the pathway grows brighter, and I feel an anxiety to be up and doing while the day lasts; for I see that the night is approaching when no man can work. If possible we wish a minister could come here this summer that is able to defend the truth. There is much prejudice existing here even against the Christian order in which I belong, and much more against Sabbath keepers; but I think there are some that would come to the truth if they could have it rightly explained to them.

Dr. Marrion sends us the foregoing extract from a letter from J. B. Christiansen, of Monument Co., Mich.: "I weep for joy that I have been made a partaker in the blessed hope, through the proclamation of the last hour, and that this hope is keeping me from uttering in despair, and from giving up. May all who walk by the light of the truth, and rejoice that the light of divine truth begin to blaze before the guilty world, the pathway grows brighter, and I feel an anxiety to be up and doing while the day lasts; for I see that the night is approaching when no man can work. If possible we wish a minister could come here this summer that is able to defend the truth. There is much prejudice existing here even against the Christian order in which I belong, and much more against Sabbath keepers; but I think there are some that would come to the truth if they could have it rightly explained to them.

We desire to have the mind that was in Christ, and that we all may be thus minded, willing to sacrifice all, even life, for the truth. This is the way apostles and martyrs went. I do not expect that we can be saved otherwise. My hope is cheerfully placed in God, who has strengthened me to crucify the flesh, with the lusts and affections thereof. I have had a voice from Heaven, saying unto him, "Write, Blessed are the dead that die in the Lord." Says Jesus, I am the resurrection and the life." This dispels the darkness that gathers around the path of truth. How I long to see that day, "when the ransomed of the Lord shall return, and come to Zion, with songs and everlasting joy upon their heads." May it be our happy portion at last, to find an abundant entrance into the everlasting kingdom.

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From Brother Cross.

Jews says, "If the world hate you, ye know that before the world hated me, and therefore you are not greater than his Lord." From these words it is evident that those who truly follow him, and have no fellowship with the unfruitful works of darkness, need not think it strange, nor marred, if the world should hate them. For he that speaks against the world, the world would love its own. If any are seeking after the honors, applause, and popularity, of the world, they must conform to its spirit, fashioned, and usages. The world and Satan have no objections to a form of godliness, a mere outside show. Such is the most ready and easy way to perdition. Much of the preaching in these latter days consists in glittering generalities, cold, dry logic, or, more frequently, lack of thought. No one is disturbed in his carnal security. But let one present himself to me, that it has not been forever withdrawn. I am henceforth determined, by the grace of God, to deny myself and follow Christ, let the cross be ever so great. Then will I have to bear the reproach of Christ and suffer salvation, if
Camp-Meeting Appointments.

Appointments.

Vermont Camp-Meeting.

Camps Meeting Appointments. General Camp-meetings of S. D. Adventists are to be held in the West as follows:

E bloom, Wisconsin, June 26, to July 3.

E.;sion, N. Y., Aug. 3 and 4. We hold the Conference in advance of the camp-meeting, which begins the creation of the fourth. Our object is to have the business of the Conference transacted before we enter upon the duties of the camp-meeting, that we may be wholly free to enter upon the business of seeking God. All the preachers and delegates should reach the ground by the evening of the second Sabbath and first-day. We are to begin our session at ten o'clock A. M. on the morning of the third. The business of the Conference, and those wishing to unite with it, are to be presented to the Conference during the meeting, and let us be faithful in the sacred work committed to our trust, A. C. HOBBS, for Camp-Meeting Camps.

State Conference for N. Y. and Pa.

The New York and Pennsylvania State Conference will hold its ninth annual meeting at the camp-ground at Owego, N. Y., Aug. 5th and 6th. We are to hold the Conference in advance of the camp-meeting, which begins the creation of the fourth. Our object is to have the business of the Conference transacted before we enter upon the duties of the camp-meeting, that we may be wholly free to enter upon the business of seeking God. All the preachers and delegates should reach the ground by the evening of the second Sabbath and first-day. We are to begin our session at ten o'clock A. M. on the morning of the third. The business of the Conference, and those wishing to unite with it, are to be presented to the Conference during the meeting, and let us be faithful in the sacred work committed to our trust, A. C. HOBBS, for Camp-Meeting Camps.

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