

The Advent Review

AND HERALD OF THE SABBATH.

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

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THE MEETING-PLACE,
[Republished by request.]

"The ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads." Isa. 35:10.

WHERE the faded flower shall freshen—
Freshen never more to fade;
Where the shaded sky shall brighten—
Brighten never more to shade;
Where the sun-blaze never scorches,
Where the star-beams cease to chill;
Where no tempest stirs the echoes
Of the wood, or wave, or hill;
Where the morn shall wake in gladness,
And the noon of joy prolong;
Where the daylight dies in fragrance,
'Mid the burst of holy song,
Brother, we shall meet and rest
'Mid the holy and the blest.

Where no shadow shall bewilder;
Where life's vain parade is o'er;
Where the sleep of sin is broken,
And the dreamer dreams no more;
Where no bond is ever severed,
Partings, clasplings, sob and moan,
Midnight waking, twilight weeping,
Heavy noontide—all are done;
Where the child has found its mother,
Where the mother finds the child;
Where dear families are gathered
That were scattered on the wild—
Brother, we shall meet and rest
'Mid the holy and the blest.

Where a blasted world shall brighten,
Underneath a bluer sphere,
And a softer, gentler sunshine
Shed its healing splendor here;
Where earth's barren vales shall blossom,
Putting on their robe of green,
And a purer, fairer Eden
Be where only wastes have been;
Where a King, in kingly glory
Such as earth has never known,
Shall assume the righteous scepter,
Claim and wear the holy crown—
Brother, we shall meet and rest
'Mid the holy and the blest.

—Bonar.

General Articles.

THE LAW OF GOD.—NO. 13.

BY ELD. J. H. WAGGONER.

CLOSELY and necessarily connected with the subjects of justification and judgment is that of

THE JUSTICE OF GOD.

Though it has been considered to some extent we cannot forbear a further brief consideration of it in this connection.

Paul says that Jesus Christ was set forth for the remission of sin, that God might be just, and the justifier of him that believeth in Jesus.

1. The apostles had opened this argument with the declaration that the doers of the law shall be justified. This shows the nature of the law; that it contains the elements necessary to justify a moral agent, and it is therefore moral, complete, and perfect, in every respect.

2. He says that men shall be judged by the law, in the great day, the day subsequent to the "day of salvation," the day when God will judge the secrets of men by Jesus Christ. Paul before declared before the wise men of Athens that God "hath appointed a day in the which he will judge the world in righteousness by that Man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead." Acts 17:31. And when he judges the world by his Son, who is now an advocate, he will judge them by the law.

3. He affirmed that they who keep the righteousness of the law are accepted with God, whether Jew or Gentile, while they who break the law dishonor God. Rom. 2:23-27.

4. He said that if the oracles of God which were committed to the Jews were made of no effect, God could not judge the world. Of course not, since sin is the transgression of the law, and the law is the measure of righteousness, and the rule of justification. Without it, sin could not be imputed; no one could be condemned or found guilty. How reasonable it is that men must be judged by the law, and that God could not judge the world if he suffered his law to fail.

5. He has expressly stated that all the world are presented guilty before God by the witness of the law, for all have sinned, and that the knowledge of sin is by the law.

6. Having found the whole world guilty by the light of the law, he shows that they can only be released from condemnation, and have "the righteousness of God" conferred upon them, by faith in Christ. But this righteousness is also witnessed by the law, because the law is perfect and holy, and requires righteousness of all men.

7. He shows that we are freed from condemnation and from sin "that the righteousness of the law might be fulfilled in us who walk not after the flesh, but after the Spirit."

Now we inquire, What would be the effect on the government of God if he should abolish such a law as his; and this in the face of a wicked rebellion waged against it? Certainly such a course on his part would give no evidence to the world that he was a just God. Justice on the part of a governor and a judge requires that he maintain the law, especially if the law itself is just. The judge who does not vindicate the law when it is transgressed is an unjust judge. The governor who will destroy a just law, or suffer it to be trampled upon without an effort to rescue it from violation, is an unjust governor. The advocate who will justify his client in the violation of a just law is the enemy of justice and of government.

Atonement, as Andrew Fuller well said, "has respect to justice, and justice to the law, or the revealed will of the sovereign, which has been violated; and the very design of the atonement is to repair the honor of the law." This is true of the atonement of Christ, for it was his work to "magnify the law, and make it honorable," to rescue it from the reproach which rebellion had cast upon it.

God could have rescued man from condemnation by simply abolishing the law which condemned him. But this, of course, would have been in disregard of justice, for the law was all the time perfect, just, and holy. The law is right, and man is wrong. There is a conflict between them. The law in strict justice demands the life of the sinner; for the wages of sin is death. How, then, can man be rescued from death, and God's government be preserved, and his throne be free from reproach? But one way is possible. His dear Son, the mighty and the holy One, suffers death—the penalty of the law—to vindicate its claims, to show the strength of its obligations, and the impossibility of setting it aside to save any one from death. Through him we obtain pardon, and are restored to our allegiance to his Father. God accepts his sacrifice as a vindication of his own authority. Justice is honored, the law is maintained, and God may now be just and the justifier of all who accept Jesus as their sacrifice to the broken law. And this argument is closed with the most emphatic denial of the abolition of the law, and affirmation of its perpetuity: "Do we, then, make void the law through faith? God forbid; yea, we establish the law."

We rejoice that the law is not made void, because it is good. And not only this, but we rejoice that God will maintain and vindicate his justice. We rejoice that his justice is infinite, and that he will never suffer it to be dishonored. For in this we have an assurance of the stability of his word. If God would suffer a holy law to be trampled

down, and never rescue it from reproach; if he would abolish a perfect, spiritual law to serve the cause of guilty, death-deserving rebels, we could have no assurance of the stability of his government, we could place no dependence on any principle, however sacred. "He is the Rock, his work is perfect, for all his ways are judgment; a God of truth and without iniquity, just and right is he." Deut. 32:4.

The Day of His Wrath.

ONE of the advantages vouchsafed unto us by the gospel of grace is the tender mercies of a loving Saviour, and the offer of pardon and full salvation to all who will accept through Christ. It is the part of basest ingratitude to resist the heavenly entreaties, exhortations, invitations, and promises so lovingly, freely and mercifully held out to perishing, helpless man. We sometimes think that those who reject so great good, offered to them on so liberal conditions, do not fully comprehend or take in the magnitude of the atonement. Did they realize it in all its proportions, it would seem that no rational mind would give sleep to the eyelids until the soul's safety was secured.

In this brief article, let us add beauty to the gospel picture, if possible, by presenting some of the considerations which will fill our minds and engage our thoughts when the "day of His wrath" shall appear. To enter more clearly into the thoughts under consideration we recommend the careful reading of the 6th chapter of Revelation. So terrible will be that day spoken of by the Revelator that the physical world shall be convulsed, the sun turned to blackness, the moon to blood, the stars fall from their orbits, the mountains be wrenching from their primal setting, the islands lashed, and the very heavens rolled together as a scroll. Men will be stricken with great fear, and in their terror will run to the mountains and caves, and will cry unto the rocks, saying, "Fall on us, and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb; for the great day of his wrath is come; and who shall be able to stand!" And what the wrath of the Lamb, the meek and lowly Jesus, can be in that day we do not know, unless it is to visit on those who have slighted his mercies and spurned his offers—the merited and justly deserved punishment.

But is it possible to take into the mind, and for the imagination to forecast, the terribleness of that day as it shall flash over the world in the twinkling of an eye? It will come at just such a time as men will least expect it; when the world's great workshops shall be peopled with men, women, and children. No universal blast of death will have first swept across the earth, and depopulated it of its inhabitants. Living men and women and children will be all over the world when the day comes, as full of strength, health, vigor, activity, thought, forethought, as at any period since God first "breathed into man's nostrils the breath of life."

It will come when men are blind to its coming, each in his own blindness, asleep—each in his own dream. The astronomer will be calculating his eclipses for years to come—the physician will be studying his arts, to add length of days to man's body—the philosopher, with his "philosophy falsely so called," will be improving and enlightening his species—the politician will be planning beautiful schemes for man's welfare in ages onward—the man of riches will be saying to his soul, "Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry"—the "man that will be rich" will be toiling and laboring after his "filthy lucre," rising up early and sitting up late—the man that "liveth in pleasure" will be sending for "the harp and the viol, the tabret, and pipe, and wine," to be in his "feast," regarding "not the work of the Lord, neither considering the operation of his hands"—blind preachers will be speaking their smooth things and prophesying their deceipts, each in his own delusion, but all of them blind men's eyes to the day. The king,

and the noble, and the magistrate, and the farmer, and the tradesman, and the laborer—the mean man, and the mighty man, the married and the unmarried, the people and the priest, the servant and his master, the maid and her mistress, the buyer and the seller, the lender and the borrower, the taker of usury and the giver of usury to him,—shall all be weaving their webs of distant years and distant things, turning time into eternity, thinking and speaking of time's world as never-ending, at the very instant when the day of His wrath shall send the thoughtless and mercy-rejecting, and God-hating, and Christ-spurning, and rebellious, and heaven-defying multitudes on their knees imploring the mountains and the rocks to fall on them. And what a prayer of self-accusation, of self-reproach, and of despair, it will be!

But who can fathom the human heart save the Almighty? When the five cities of the plains were about to meet their doom, it is said of their inhabitants that they offered violence to the very angels who came as monitors of the impending doom. Whether the world shall be better or worse at that day than it is now is a question worthy of the profoundest thoughts of the ablest thinkers of the age. At all events, it will be bad enough. Doubtless there will be thousands and tens of thousands of living men, eating and drinking, buying and selling, planting and building—fluttering like the butterflies in a summer's day about the perishing flowers of a perishing world—steeping all their senses in the earthly business of the passing hour—making everything a business, whether pleasure, daily avocation, or necessary labor. The farmer will be at his market, the planter with his trees, the builder at his house, the tradesman in his shop, the student at his books, the reveler at his feast, the gambler at his cards, the rake at his revels, the usurer at his gold, the nobleman at his pomp, the king at his court, the soldier in his camp, the laborer at his toil, the idler at his folly, the drunkard at his drink, the glutton at his meat! Each at his sin, each in his day-dream, each in his soul's poison!

The Lord bears it no longer. His mouth has sent forth the word of all-desolating vengeance. The vengeance storm obeys, and gathers and thickens, and rolls on, and hangs over. One moment's pause—the preachers are preaching—peradventure the sinners may repent. One moment's pause—hark! the pause is terrible—hark! "A shout, the voice of the archangel, and the trump of God!" And the world will roll in flames of living fires, while over the crash of burning worlds, the shrieks of startled and unprepared millions, a voice shall be heard—a voice louder than mighty thunders, louder than the lashing of ocean waves, more awful than dissolving elements: "TIME IS NO MORE!"

Oh! what a day of separation—instant and awful—will that day indeed be! Two of a household shall be in one bed, brothers, it may be, that have grown up together, eating of the same meat, and drinking of the same cup—two women of one village, sisters in neighborly love and kindness, shall be grinding corn in one mill, each for her little ones—two men of the same house of worship, dwelling together as brethren in unity, and making their daily labor good and pleasant by sharing it together, shall be working in one field;—and "one shall be taken," "caught up to meet the Lord in the air," and "the other shall be left." Oh! then will the cry of those who are left, bitter and all-consuming, be, "Rocks and mountains, fall on us!" Our punishment is just, but our disappointment is more than we can endure; hide us; for the glory of the Lamb is but burning wrath to our guilty souls. Oh! the bitter lashings of these awakened consciences so often stifled and crushed, who shall be able to stand? O my soul, believe it not! But oh! be not deceived, the soul that spurned, rejected, and despised the bloody sweat of the Lamb of God in the garden of Gethsemane upon that eventful night when he cried, "If it be possible, let this cup pass from me;" or sneered at the sinless One as from the cross he cries, "Eli, Eli, lama sabachthani," will

not be able to stand before the glories of our risen Lord—the King of glory.

But we forbear carrying this thought any farther. God be merciful to us sinners! May Heaven bless these few words to every unconverted reader. We are yet on mercy's side of the grave. The day of His wrath is yet in the future, the invitations of the gospel are yet ours to accept. O Lamb of God, help us, help these poor hearts of ours to come to thee, and that right early, while it is yet to-day!—*Golden Censer.*

Increasing Light.

(Continued.)

We think we have conclusively proved that the Judgment message of Rev. 14:6-8, was due to the world in 1844, and has been given; that the rejection of that message has caused the moral fall of the religious world, as described by Paul in 2 Tim. 3:1-10, and also by the second angel of Rev. 14:8; and that the third angel follows them, with a message of warning against the worship of the beast and his image. It now becomes a matter of solemn moment to inquire what the worship and mark of the beast are, against which there is uttered so terrific a warning. No warning more terrible is found in the Bible. The sin against which it is uttered must therefore be a most heinous and Heaven-daring one, and will the world never know what this sin is? Impossible! God does not so deal with his creatures. He does not punish the wicked without their knowing, or having a full opportunity to know, for what cause the punishment is inflicted. Hence we argue that all may know, if they choose, what constitutes the worship of the beast and the reception of his mark.

The beast whose mark men are here warned against receiving is the one brought to view in Rev. 13:1-10, also in Dan. 7:25. That the reader may see that Daniel and John are speaking of the same power, we will notice six points of identity, as follows:—

1. The little horn was a blasphemous power.
2. The little horn made war against the saints and prevailed against them. Dan. 7:21.
3. The little horn had a mouth speaking great things. Dan. 9:8-20.
4. The little horn arose on the overthrow of the pagan form of the Roman empire.
5. Power was given to the little horn to continue for "a time times and the dividing of time," or 1260 years. Dan. 7:25.
6. At the end of that definite period the dominion of the little horn was to be taken away. Dan. 7:26.

Bonaparte fulfilled both prophecies in 1798, by capturing the pope. These points prove identity. For when we have in prophecy two symbols, as in this instance, representing powers that come upon the stage of action at the same time, occupy the same territory, maintain the same character, do the same work, exist the same length of time, and meet the same fate, those symbols represent the same identical power. Now all the particulars above specified do apply alike to the little horn of Dan. 7 and the leopard beast of Rev. 13, showing that these two symbols represent the same power. Hence, we understand that Papal Rome is the power brought to view. For a more full and extended view of this subject, we refer the reader to "Thoughts on Revelation," published by the Seventh-Day Adventist Publishing Association, Battle Creek, Mich.

Daniel says, chap. 7:25, that the power symbolized by the little horn shall think to change times and laws. The papal church fulfilled this specification. As proof, we offer the following testimony from the catechism called, the "Catholic Christian Instructed," chap. 23:—

"Ques. What are the days which the church commands to be kept holy?

"Ans. 1. The Sunday, or our Lord's day, which we observe by apostolic tradition, instead of the Sabbath." Then follows the appointment of ten other feast days besides the feast of all saints.

"Q. What warrant have you for keeping the Sunday preferable to the ancient Sabbath which was the Saturday?

"A. We have for it the authority of the Catholic Church and apostolic tradition.

"Q. Does the Scripture anywhere command the Sunday to be kept for the Sabbath?

"A. The Scripture commands us to hear the church. . . . But neither [Paul, Luke or John] tells us that the first day of the week was to be henceforward the day of worship and the Christian Sabbath; so that truly the best authority we have for this is the testimony and ordinance of the church. And, therefore, those who pretend to be so religious of the Sunday, whilst they take no notice of other festivals ordained by the same church authority, show that they act by humor, and not by reason and religion; since Sundays and holy days all stand upon the same foundation; viz., the ordinance of the church.

"Q. What was the reason that the weekly Sabbath was changed from the Saturday to the Sunday?

"A. Because our Lord fully accomplished the work of our redemption by rising from the dead on a Sunday and by sending down the Holy Ghost on a Sunday. As therefore the work of redemption was a greater work than that of creation, the primitive church thought the day on which this work was completely finished was more worthy their religious observation than that in which God rested from the creation, and should be properly called the Lord's day.

"Q. But has the church power to make any alterations in the commandments of God?

"A. The commandments of God, as far as they contain his eternal law, are unalterable and indispensable, but as to whatever was only ceremonial, that ceases to oblige, since the Mosaic law was abrogated by Christ's death. Hence, as far as the commandment obliges us to set aside some part of our time for the worship and service of our Creator, it is an unalterable and unchangeable precept of the eternal law, with which the church cannot dispense, but forasmuch as it prescribes the seventh day in particular for this purpose it is no more than a ceremonial precept of the old law, which obligeth not Christians, and therefore instead of the seventh day and other festivals appointed by the old law the church has prescribed the Sunday and holy days to be set apart for God's worship, and these we are now obliged to keep in consequence of God's commandment instead of the ancient Sabbath."

From the "Abridgement of Christian Doctrine," we give the following question and answer:—

"Ques. How prove you that the church hath power to command feasts and holy days?

"Ans. By the very act of changing the Sabbath into Sunday, which Protestants allow of; and therefore they fondly contradict themselves by keeping Sunday strictly, and breaking most other feasts commanded by the same church."

Now we ask the candid reader, Does not this look like thinking to change the law of the Sabbath, or the obligation of the fourth commandment? Here, then, we have the mark of the beast, an institution put in the place of the original Sabbath of Jehovah, and brought forward by the Romish church itself as the badge and token of its power to change the law of the Most High. And he who, with this plain fact before him, deliberately yields to the claims of this antichristian power in opposition to the plain requirements of the fourth commandment of the Creator, thereby acknowledges the supremacy of the beast, worships him instead of the great Jehovah, and receives the mark of the beast instead of the seal of the living God.

Let me here remind the reader that Paul says, "Know ye not that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey?" Rom. 6:16. Then how plain it must appear to all candid minds that if we, with this testimony before us, still continue to keep the first day of the week, or Sunday, we are obeying the papal church, and not the Lord, and therefore are subjects of the wrath of God, forever. I. SANBORN.

Beast," published at the REVIEW Office, Battle Creek, Mich.

Reader, is it not a fact that in this government there is now a strong party arising, with the avowed object of securing an amendment to the Constitution, for the purpose of bringing about a Sunday-Sabbath reform? The organ of this party is the *Christian Statesman*, published at Philadelphia. As it is a fair exponent of the opinions and intentions of the leading spirits in the movement for the amendment, we give the following extract, which we think shows the real object of the party:—

"Two years ago, we printed the following telegram, dated at Washington, Dec. 4, and commented on it in the following terms, which we now emphatically repeat: 'The trains yesterday and to-day brought large accessions to the number of congressmen and visitors already here. And by to-morrow morning it is expected that nearly every senator and member will have arrived.' Thus the fact is heralded over the whole country that a large number of the members of the national Congress openly and wantonly indulge in common travel on the Sabbath. . . . And there are other reflections suggested by their conduct. *Not one of those men who thus violated the Sabbath is fit to hold any official position in a Christian nation.* . . . The interests of a nation can never be safe in the hands of Sabbath-breakers, and every one of these congressmen has done that for which, if our laws were right, he ought to be impeached and denounced.

"*The sin of these congressmen is a national sin*, because the nation has not said to them in the Constitution, the supreme rule for our public servants. We charge you to serve us in accordance with the higher law of God. These Sabbath-breaking railroads, moreover, are corporations created by the State and amenable to it. The State is responsible to God for the conduct of these creatures which it calls into being. It is bound therefore to restrain them from this as from other crimes, and any violation of the Sabbath by any corporation should work immediate forfeiture of its charter. And the Constitution of the United States, with which all State legislation is required to be in harmony, should be of such character as to prevent any State from tolerating such infractions of fundamental moral law.

"Give us in the national Constitution the simple acknowledgment of the law of God as the supreme law of the nation, and all the results indicated in this note will ultimately be secured. Let no one say that the movement does not contemplate sufficiently practical ends."—*Christian Statesman*, vol. 6, No. 15.

Thus the amendment party are preparing to make the image to the beast, or to pass a Sunday law which will clothe the churches of America with authority to compel people to rest on Sunday. When this shall be accomplished, the image of the beast will be formed; for the papacy was a church clothed with civil power, and those who obey will be worshipers of the beast and his image.

But while this is being done, God is sending forth the third angel's message; thereby bringing about a reform on the true Bible Sabbath, and warning the people everywhere against the worship of the beast and his image. He is also bringing out a people in every place where the warning goes, who keep all the commandments of God—and who, if faithful to the end, will stand at last with the Lamb on Mount Zion, having the Lamb's Father's name in their foreheads. Rev. 14:1. This name is found in the fourth commandment, which describes him as Creator of heaven and earth. Therefore, God says the Sabbath is a sign between him and the children of Israel, the people of God, forever. I. SANBORN.

(To be continued.)

The Christ Alphabet.

EVERY letter in our alphabet furnishes the initial of some title or titles given to Christ in the Sacred Scriptures. The following rhythmic arrangement to show this fact we find in an exchange:—

A is for Advocate; Alpha, Amen; All titles of Jesus the Saviour of men.

1 John 2:1; Rev. 1:8; 3:14.

B is for Bridegroom, for Bishop, for Bread; The soul that receives him with manna is fed.

Matt. 25:1; 1 Peter 2:25; John 6:35.

C is for Captain, for Chief Corner stone. And safe is the man that buildeth thereon.

Eph. 2:20; Heb. 2:10; 1 Peter 2:6.

D is for Day-Star, Deliverer, Door; Who enters this way shall have life evermore.

2 Peter 1:19; Rom. 11:26; John 10:9.

E is the Everlasting Father, who stands inviting his creatures with wide, open hands.

Isa. 9:6; 55:1.

F is for Faithful; and true is the name, For he who doth bear it is ever the same.

Rev. 19:2.

G is for Governor, God over all, Who offers salvation to great and to small.

Ps. 22:28; Rom. 9:5.

H is for Holy and Harmless High Priest, Who bids us by faith on his flesh and blood feast.

Heb. 7:26.

I is Immanuel, bringing God near; The Son whom we worship and serve without fear.

Isa. 7:14.

J is for Jesus, for Judge, and for Just; Happy are those who in him put their trust.

Matt. 1:21; James 5:9; Acts 8:14.

K is for King; and as such he shall reign, When death is destroyed, and his enemies slain.

1 Tim. 6:15; 1 Cor. 15:25.

L is for Lamb, for Lord, and for Lion, The meek Galilean, the Ruler of Zion.

John 1:29; 20:13; Rev. 5:5.

M is Messiah, the promised of old, By good men expected, by prophets foretold.

John 1:41.

N is for Nazarene; humble the name; But glory shall crown it, and scatter its shame.

Matt. 2:23.

O is for Omega, the End and the Last, For he shall endure when ages are past.

Rev. 22:13.

P is for Passover, Prophet, and Priest; May peace the world o'er and goodwill be increased.

1 Cor. 5:7; John 7:40; Heb. 8:1.

Q is for Quickening Spirit, we read, The Second Man Adam, the woman's pure seed.

1 Cor. 15:45.

R is our Refuge, our Rock of defense; Not sorrow nor Satan shall drive us from thence.

Jer. 16:19; 1 Cor. 10:4.

S is for Saviour, for Shepherd, for Shield. With the Sword of the Spirit the saint takes the field.

Titus 1:4; 1 Peter 2:25; Prov. 30:5.

T is for Teacher, whose lessons are Truth, Unto him let us cry as the guide of our youth.

John 3:2; 14:6.

U is that Unspeakable gift from above, The Father sent down in his infinite love.

2 Cor. 9:16.

V is the Vine, and its branches we are; If abiding in Him, much fruit shall we bear.

John 15:1.

W is for Wonderful, for Witness, for Word; The way to be saved, but from which we have erred.

Isa. 9:6; Rev. 3:14; 19:13.

X is our example in trial or pain; With him if we suffer, with Him we shall reign.

1 Peter 2:21.

Y is the Yoke that His followers wear; By his help we are able the burden to bear.

Matt. 11:29.

Z was his Zeal, and it wrapped Him around. May we put it on, and in goodness abound.

Isa. 59:17.

HOME.—"I long to see home," says the sailor, from the mast-head, when the ship rocks to and fro from the violence of the storm. "I must hurry home," says the mother, whose heart is on her baby in the cradle. "Don't stop me; I am going home," says the bright-eyed girl, skipping along the footpath. And, "Almost home," says the dying Christian; "I shall soon be home, and then no more sighing forever." "Almost home."

TREASURE.

"What I spent, that I had; what I kept, that I lost; what I gave, that I have."—*Old Epitaph.*

EVERY coin of earthly treasure
We have lavished upon earth,
For our simple worldly pleasure,
May be reckoned something worth;
For the spending was not losing,
Though the purchase were but small;
It has perished with the using;
We have had it—that is all!

All the gold we leave behind us
When we turn to dust again
(Though our avarice may blind us),
We have gathered quite in vain;
Since we neither can direct it,
By the winds of fortune tossed,
Nor in other worlds expect it;
What we hoarded—we have lost.

But each merciful oblation
(Seed of pity wisely sown),
Which we give in self-negation,
We may safely call our own.
Thus of treasure freely given,
For the future we may hoard;
For the angels keep in Heaven
What is lent unto the Lord.

My Old School-Master.

In a sketch of the Rev. Cyrus Comstock, by his first teacher, occurs a fine passage upon the value of the brief religious lessons contained in the old Webster's Spelling Book.

Prof. Lewis writes:

Let it be pardoned, then, as an old man's prejudice, when I compare the school books of the present day with the spelling book of Noah Webster, and especially the first reading lessons, so perfectly meeting the child's mind, without any loss of their innate sublimity—so child-like, I may say, yet never childish—drawing up the young soul to their own height without any lowering to a puerile standard or to that flat nonsense presented in some modern specimens that might be cited, and aiming to lead the child to think for himself. Those first reading lessons of Webster's Spelling Book are never to be forgotten.

It was sixty-six years ago that I took my first reading lesson, but the scene comes up in all its freshness—the young class just standing upon the threshhold of that mysterious art, that first introduction to words seen as well as heard, to words as objective things, bringing with them something of a higher spirit, or as representatives of universal intelligence. I see them again, those slender forms, their voices are in my ears, the child's slow monotone as he points his finger along the line, pronouncing each monosyllable with equal emphasis, and now and then looking up to the grave face bending over him, solemnly intent upon the momentous work in which he is engaged: "No man may put off the law of God." That was the first line I ever read, and the second was like unto it: "My joy is in His law all the day. Oh! may I not go in the way of ill men. He who came to save us will wash us from all sin. I will be glad in his name."

It was the dawning of immortal truth. How much of precious meaning in these few words! How sublime they are! How self-revealing! We did understand it. Men who caricature and talk about parrot lessons and words without ideas may declaim as they will, we did understand it. The terms revealed themselves to us without the sham of object lessons or any puerile illustrations. That word law; it is probable that it had never before fallen upon my ears. I may perhaps have heard men talk of "going to law," but it conveyed no intelligence. Surely I had never before read it in a book, or looked it up in a dictionary; but as then used in that living connection, I did understand it. It fell upon the mind with light and power. No clearer idea of it have I since received.

I had heard of God. The great name was uttered in the recital of the oral infant catechism. It was connected with that mysterious question, Who made you? but this was a new revelation of Him. In the accompanying monosyllables, clearer than in many a sermon, the ideas of power, omnipotence, obligation and necessity, revealed themselves: "No man may put it off."

In the words that followed, "My joy is in His law all the day," there was a rational light as well as a joy. We truly yielded the approbation indicated. We rejoiced in the law after the inward man. We consented to the law that it was good, as human nature is compelled to do, even after it feels the awakened law of sin warring and ruling in its members.

"Oh, let me not go in the way of ill men." This third line brought up the idea, the embryo idea it may be, of the great divergency—the two roads, then beginning to part, but with their ends so immeasurably distant—the way of virtue and the way of vice, the upward toiling, and the smooth, downward path, to use the language of Hesiod's old picture, made so many centuries ago; or Solomon's way of

life and way of death; or the still more vivid representation of our Saviour, the broad and the narrow way, the way of righteousness and the way of ill men. We were thus early taught to pray for deliverance from the way of danger, or the one in which our feet might so easily incline to run.

"He who came to save us." It was not a mere sound. We did attach a precious meaning to that name; and along with it came the closely suggestive ideas of salvation, of cleansing, purity, and deliverance from sin. As I have said, it may have been in their embryo state; but they were all there present to the soul in some spiritual form, and with some degree of spiritual power, when we said, "I will be glad in his name." These impressions may have been feeble and faint, indeed, but they were more precious, even in their dawning, than all the practical instruction of our utilitarian school-books, with all their boasted freedom from dogmas, and all their contempt for mere rote instruction.—Prof. Taylor Lewis.

Some Things Learned from God's Family Record.—No. 3.

ABOUT GOD'S BEAUTIFUL HOME.

ISA. 57:15: "Thus saith the high and lofty One that inhabiteth eternity, whose name is Holy: I dwell in the high and holy place." Ps. 103:19: "The Lord has prepared his throne in the heavens."

It is where the river and tree of life are. Rev. 22:1, 2: "And he showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God, and of the Lamb. In the midst of the street of it, and on either side of the river, was there the tree of life, which bear twelve manner of fruits, and yieldeth her fruit every month."

The tree of life is in paradise. Rev. 2:7: "To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God." "Paradise, a Greek word signifying a park, or garden, with trees."—Bible Dict.

Paradise is in the third Heaven. 2 Cor. 12:2-4: "I knew a man in Christ above fourteen years ago, . . . such an one caught up to the third Heaven, . . . caught up into paradise."

The formation of the first heaven is described in Gen. 1:6-8, and refers to the atmosphere, or air, that surrounds the earth to the depth of forty-five miles or more. The suns and planets occupy a space beyond that, which is also called heaven. This is probably the second heaven of Paul's reckoning, but the third Heaven is the dwelling place of God.

In this heavenly country is a beautifully situated mountain, and on this mount God's city is built. Heb. 12:22: "But ye are come unto Mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels."

This city is also called the New Jerusalem, and is to come down to this earth, when it is made new and God comes here to live. Rev. 3:12: "And I will write upon him [the overcomer], the name of my God, and the name of the city of my God, which is New Jerusalem, which cometh down out of Heaven from my God."

This is the city that Abraham looked for. Heb. 11:10: "For he looked for a city which hath foundations, whose builder and maker is God."

When John was on the isle of Patmos, the Lord showed him in vision how this city with foundations looked, as it was coming down out of heaven. Rev. 21:1, 2: "And I saw a new heaven and a new earth, for the first heaven and the first earth were passed away. . . . And I John saw the holy city, New Jerusalem, coming down from God out of Heaven, prepared as a bride adorned for her husband." What this adorning was we may learn hereafter.

M. M. Osgood.

That Is it Exactly.

In the concluding remarks of a sermon on "Christianity a National Law," delivered by the Rev. R. G. Green, in 1874, and published in the *Christian Statesman*, May 8, 1875, we find the following: "We may infer, that the great governmental problem with man never has been, and never will be—Religion or not?—but always—What religion? This, then, is the form of the question now before the American people."

Can a question of the magnitude of the one before us be stated in fewer words? Shall we have a pure Bible religion, or a mixed and adulterated one? Let every one carefully settle this question "before the decree bring forth, before the day pass as the chaff, before the fierce anger of the Lord come upon" us, and be ready for the event.

JESSE DORCAS.

Tipton, Iowa, May 29, 1875.

Israel and the Sabbath.

"ISRAEL shall keep the Sabbath, to observe the Sabbath throughout their generations, for a perpetual covenant. It is a sign between me and the children of Israel forever." Ex. 31:16, 17. We have here a beautiful figure. The Lord is the first party in the covenant, Israel the second, and the Sabbath a connecting link between them; and the Lord informed Moses that this relation should exist perpetually—forever.

The day thus honored is the seventh, as shown by verse 15; hence it becomes a question of moment to know how long a period of time is embraced by the terms perpetual and forever. The former signifies without end (Webster), and the latter, in its most limited sense, denotes duration as long as the person or thing exists to which it is applied. Therefore, as the Lord's existence will not be disputed, it only remains to be shown that Israel continues as really and as complete as it ever did, and the seventh-day Sabbath is placed upon a firm foundation.

This evidence can be easily given.

Paul says, "They are not all Israel which are of Israel;" and "they which are the children of the flesh, these are not the children of God." Rom. 9:6, 8. Who, then, are Israelites? Abraham was the father of ancient Israel, and the promise that he should be heir of the world was made to him through the righteousness of faith. Rom. 4:13. Again, Abraham believed God, and it was accounted unto him for righteousness. And Paul says, "Know ye therefore that they which are of faith, the same are the children of Abraham." Gal. 3:6, 7. Therefore, every true child of faith is an Israelite indeed. This relation is fitly illustrated by the words of Jeremiah and Paul. Israel is called "a green olive tree, fair and of goodly fruit," and "with the noise of a great tumult he hath kindled a fire upon it, and the branches of it are broken." Jer. 11:16. Paul comments on this passage, Rom. 11:17-20, showing that the natural branches, the Jews, were broken off, because of unbelief, and that the believing Gentiles were grafted in, and thereby became partakers of all the blessings of God's people and of the duties enjoined upon them, the observance of the seventh day not excepted.

No one can be a follower of Christ, and not be an Israelite. Gal. 3:29: "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." James, writing to Christians, A. D. 60, addresses them as the twelve tribes of Israel. James 1:1. And the holy city, the New Jerusalem, that has the names of the apostles upon its very foundations, showing it to be a Christian city, also has the names of the twelve tribes written upon its gates, indicating that admittance will be given to such only as belong to these tribes. Rev. 21:12-14. Then, according to Paul, John, James, and Jeremiah, to be a Christian is to become an Israelite, and the sign between God and an Israelite is the Sabbath.

The Lord help us to observe it.

ORLANDO SOULE.

The Dragon of the Pews.

In an article with the above title in *Scribner's* for March, Dr. Holland writes as follows:

"Let us have a plain word about the greed for sermons, so prevalent in these latter days. We doubt whether there ever was a time in the history of the Christian church when the ministers were placed in so awkward, difficult, and unjust a position as they are to-day. Great, expensive edifices of worship are built, for which the builders are heavily in debt. That debt can only be handled, the interest on it paid, and the principal reduced, by filling it with a large and interested congregation. The congregation cannot be collected and held without brilliant preaching. Brilliant preaching is scarce, because, and only because, brilliant men are scarce, and scarcer still the brilliant men who have the gift of eloquence.

So soon, therefore, as a man shows that he cannot attract a crowd, "down goes his house." He may be a scholar, a saint, or a man whose example is the sweetest sermon that a human life ever uttered, a lowly friend, a faithful pastor, a wise spiritual adviser, and even a sermonizer of rare attainments and skill, but if he cannot draw a crowd by the attractive skill of popular eloquence, he must be sacrificed to the exigencies of finance. The church must be filled, the interest on the debt must be paid, and nothing can do this but a man who will "draw." The whole thing is managed like a theater. If an actor cannot draw full houses the rent cannot be paid. So the actor is dismissed and a new one called in his place.

There is an old-fashioned idea that a church is built for the purpose of public worship. It is not a bad idea, and that exhibition of Christianity which presents a thousand lazy people sitting bolt upright in their best clothes gorging sugar plums, is not a particularly brilliant one. It was once supposed that a Christian had something to do even as a layman, and that a pastor was a leader and a director in Christian work. There certainly was a time when the burden of a church was not laid crushingly upon the shoulders of its minister, and Christian men and women stood by the man who was true to his office and true to them. We seem to have outlived it, and a thousand American churches, particularly among the great centers of population, are groaning over discomfiture in the sad result. Instead of paying their debts like men, they lay them on the backs of their floundering ministers; and if they cannot live them they go hunting for spinal columns that will, or for tongues that hold a charm for their dissipation. It is a wrong and a shame which ought to be abolished just as soon as sensible men have read this article.

Who was primarily to blame for this condition of things we do not know, but we suspect the ministers themselves ought to bear a portion of it. Beginning in New England years ago, the sermon in America has been made too much of. The great preachers, by going into their pulpits Sunday after Sunday with their supreme intellectual efforts, have created the demand for such efforts. Metaphysics, didactics, apologetics, arrayed in robes of rhetoric, have held high converse with them. The great theological wrestlers have made the pulpit their arena of conflict. Homilies have grown into sermons, and sermons into orations. Preachers have set aside the teacher's simple task for that of the orator. Even to-day they cannot see, or they will not admit, that they have been in the wrong. With a knowledge of the human mind which cannot but make them aware that no more than a single good sermon can be digested by a congregation in a day, and that every added word goes to the glut of intellect and feeling, and the confusion of impressions, they still go on preaching twice and thrice, and seem more averse than any others to a change of policy. It is all intellectual gormandizing and no activity, rest and no reflection. It is all cram and no conflict, and they seem just as averse to stop cramming as before they apprehended and bemoaned the poverty of its results.

If the lazy, over-fed, loosely articulated dragon could only be split up into active men and women, who would shut their mouths and open their eyes and hands, we could have something different. But the sermon is the great thing; the people think so, and the preachers agree with them. We should like to know what the Master thinks about it.

It Do n't Pay.

AMONG the things that do n't pay, and will never pay so long as whisky is sold to the extent it now is, are the following startling facts. They are so true that they speak for themselves. Democrats as well as republicans cannot but admit their force.

It do n't pay to keep fifty working men poor and ragged, in order to have one hotel keeper dressed in broadcloth and flush of money.

It do n't pay to have the mothers and children of twenty families dressed in rags, starved into emaciated scarecrows, and live in hovels, in order that the hotel keeper's wife may dress in satin, and her children grow fat and hearty, and live in a bay-window parlor.

It do n't pay to have one citizen in the county jail because another citizen sells him liquor.

It do n't pay to have ten smart, active and intelligent boys transformed into hoodlums and thieves, to enable one man to lead an easy life by selling them liquor.

It do n't pay to have one thousand homes blasted, ruined, defiled, and turned into halls of discord and misery, in order that one wholesale liquor dealer may amass a large fortune.

It do n't pay to keep five hundred men in the penitentiaries and prisons and hospitals of the State, and one thousand in the lunatic asylums, at the expense of the honest, industrious tax-payers, in order that a few may grow rich by the manufacture of whisky, and by swindling the government out of three-fourths of the revenue tax on the liquor they make.

It do n't pay to permit the existence of a traffic which only results in poverty, crime, misery and death, and which never did, never does, never can, and never will, do any good.

It never pays to do wrong; your sin will find you out, whether others find it out or not. The sin knows where you are, and will always keep posted of the fact.—Exchange.

The Review and Herald.

"Sanctify them through Thy Truth; Thy Word is Truth."
BATTLE CREEK MICH., FIFTH-DAY, JUNE 10, 1875

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

{ . . . EDITORS,

The Age to Come.

The Age to Come, a paper published monthly in Boston, Mass., by Mrs. A. E. Davis, has made its appearance upon our table. The object of the paper is sufficiently indicated by the heading. It is to advocate, we suppose, the doctrine which goes by that name. We think that earnest attention to the duties of the present, such as keeping "the commandments of God and the faith of Jesus," is of more importance than to devote one's time wholly to speculating in regard to the future. But when we find it advocating probation, and opportunity for repentance after Christ comes, we can but regard it as teaching one of the most pernicious of errors, and one which is in the plainest terms discountenanced in the word of God.

Perhaps the reader would like to see a specimen of that reasoning by which an attempt is made to prove that even after the sentence has gone forth, just before the coming of Christ, "He which is filthy let him be filthy still, and he that is holy let him be holy still," Rev. 22:11, 12, the holy may become filthy, and the filthy, holy. We have it in the last number. Speaking of the dens and rocks to which the wicked flee in the great day of the wrath of the Lamb, and their calling upon the mountains and rocks to fall upon and hide them from his presence, the *Age to Come* says:—

"We next inquire, What do the dens, and rocks, and mountains, symbolize? Mountains, in symbolic prophecy, represent governments. The dens and rocks are parts of and belonging to the mountains; hence, they would represent branches of the governments, eminent persons, families of note and influence, clans, tribes, sects, or parties belonging to the governments.

"Has the condition of things been such in this age of wrath, that all classes of men, from the king to the slave, have sought protection in foreign countries from the afflictions which have been brought upon them? All are familiar with such cases. It is but recently that the slaves of our own country sought refuge in Canada, as well as other places; and, soon after, their masters asked for protection from the same quarters. And thus has it been in all lands. It was so before this age, but not to that extent it has been in it. Other ages were ages of wrath, but this is the great day of His wrath."

Much more might be quoted of the same kind of reasoning. This is from an article to prove probation after Christ comes; and this is the way the Scriptures are manipulated to sustain that idea. Now when the fleeing of our slaves to Canada, the reaching of which place they considered a boon worth risking their lives to obtain,—when this is made the fulfillment of the prophecy which represents the wicked as fleeing in terror to the rocks and mountains and calling upon them to bury them from the presence and wrath of the Lamb, we have a specimen of recklessness in Biblical interpretation which is simply appalling. When the Bible is handled with such freedom, to use no harsher term, there is no chimera the mind of man is capable of conjuring into existence, which may not be proved by its testimony.

Nine numbers of the paper herein referred to have been issued. Viewed from our standpoint, we must seriously say, we think that is a plenty. Let the expense be appropriated to some more useful purpose.

U. S.

Worshiping in Letter and Spirit.

THERE are views widely differing on the subject of worshiping in letter and in spirit. Those who object to the law, and lay claim to a system of license, for this is what no-lawism amounts to, affirm that to serve God according to the letter of the law is a slavish service, a service of bondage; being bound and hedged in by forms which leave no freedom to the human spirit and will. They say there is a higher and purer service, a voluntary service, one of the affections only; not guided by any expressed rules and regulations, but in which all is left to the choice and will of the worshiper. They declare that where there are legal injunctions and restrictions there is no freedom, and therefore no pure spiritual worship.

This theory appears plausible to many; and to such as love to have *their own way* it is captivating. But it is both defective as a theory and contrary to Scripture.

The true theory of choice or of freedom of the

will, is the choice between that which God requires and that which our own hearts would suggest. This choice God gives to every one. This is probation. Of course true worship is to do that which God requires; false worship is to offer to God that which our own hearts devise, or, in other words, to choose our own way.

If we try that theory in the State or in the family circle, we shall find it to be destructive to order, and subversive of every correct principle. A citizen scorns the restraints of legal enactments. His ideas of serving the government he thinks are far too exalted to be trammeled. He loves the service of his country, but he must be left to serve in a manner dictated by his own mind and approved only by his own will. If he is a soldier, he refuses to obey the orders of his superior, and maneuvers according to tactics of his own devising, and moves only when he chooses, without regard to the rules adopted for the army. If he is a civil officer, he disregards the statutes and forms for the government of his office, and adopts forms and regulations of his own. If he is a private citizen, he pays no heed to the enactments of the State, but acts as the impulse of his own heart may prompt at all times and on all occasions.

Now, what shall we say of such a citizen as this? As a soldier, he would soon be tried for insubordination, and punished for his disloyalty. As a civil officer, he would be broken of his office, and have to retire in disgrace. As a private citizen, he would soon end his career in prison. And why not? Is not the best service to the State rendered by obeying the laws of the State? Rather, is not this the only service the State can accept? Certainly it is. Any other course has its origin in self-will and leads to open rebellion. This much for no-lawism in the State.

Take it in the family circle. A child professes great love for his father; he assumes to be very exceedingly anxious to honor and serve his father. When his father commands him to do a certain thing, he considers it altogether beneath such exalted love as he bears to his father to obey the command; he must do what the father orders in a manner quite different from that in which the father said it should be done; or he must substitute something entirely different in the place of that which is required by the father. He says he loves to serve his father, but his love must not be cramped, nor forced, nor restrained, by rules and restrictions laid down by his father. He must be left free to carry out those plans formed in his own mind, and to follow the promptings of his own heart. This, he claims, is the only way to manifest pure love for his father. But what shall we say to such love as that. Without hesitation we pronounce it spurious—a mere mockery of love. Such a son would constantly dishonor his father, and become a disgrace to the family to which he belonged.

When we refer it to Scripture, we find such a system always and everywhere denounced. Both the word of God and the providence of God have always been against it. This spirit led the priests to offer strange fire before the Lord, instead of that fire prescribed by the Lord. It caused them to offer polluted bread upon his altar; and to change his offerings, substituting the lame and the blind at their own wills. It is the fruit of this perverse spirit of which the Lord asks, "Who hath required this at your hand?" It is such professed service to God which Paul calls "voluntary humility," and of such persons he says: "Intruding into those things which he hath not seen, vainly puffed up by his fleshly mind." Col. 2:18. The "fleshy mind" is the same as the "carnal mind, which is not subject to the law of God," which volunteers an offering not required, and withholds that which is commanded. All such is "will worship."

Of such voluntary worshipers the Lord says: "Woe unto the foolish prophets that have followed their own spirits, and have seen nothing. . . . Have ye not seen a vain vision, and have ye not spoken a lying divination, whereas ye say, The Lord saith it; albeit I have not spoken?" Eze. 13:3-7. They declare that to be the will of God, of which the Lord hath not spoken. Truly, they have followed their own spirit. They claim this as "true Christian liberty." To do that which the Lord has spoken is to them bondage, a legal service, worshiping in the letter; not by them to be borne. But the Lord pronounces a woe upon them.

Thus we learn that to be guided by our feelings and our will, and to disregard God's commandments is will worship—is to follow our own spirits. This is not worshiping God in Spirit, though by some supposed to be so.

Such, instead of worshiping God in Spirit, are vainly puffed up by their fleshly mind.

There may be a false worship in the letter. For this we never plead. This is a Pharisaical, heartless, outward observance of precepts, without the promptings of love. Some are so blind that they think all obedience to commandments is of this kind. A greater mistake cannot be made. The Lord himself has distinctly assured us, "This is the love of God, that we keep his commandments." Obedience is required of the citizen in the State. Obedience of the child is the only evidence of love in the family. Obedience is the only manifestation of love recognized in the Bible. "If I be a father, where is mine honor? and if I be a master, where is my fear?" saith the Lord of hosts." Mal. 1:6. Paul says, "We know that the law is spiritual." Therefore loving obedience to it is spiritual service, the only true worship. To disobey is to deny the Lord the honor and fear which are his due. Professed worship in willful disobedience is will worship and mockery.

J. H. W.

The Law in Galatians Examined.

WHAT object did Paul have in view in writing this letter to the Galatians? Does he find fault with them for keeping any one of the ten commandments? No such thing is mentioned in the whole letter. In the first chapter he appeals to them thus: "For ye have heard of my conversation in time past in the Jews' religion, how that beyond measure I persecuted the church of God, and wasted it; and profited in the Jews' religion above many my equals in mine own nation, being more exceedingly zealous of the traditions of my fathers." Gal. 1:13, 14. Here he mentions the traditions of the fathers, for which he had been very zealous. He further says that the gospel which he preached was directly revealed to him by Christ himself, and was not taught him by any man. See verses 15-24.

Next, Paul refers these Gentile Galatians back to that great council at Jerusalem, which he and Barnabas attended, as recorded in Acts 15, where the question about circumcision and that whole law was fully discussed and settled. Compare Acts 15:1-5, with Gal. 2:1-3, and it will be seen that both refer to the same time and the same question. Hence the decision of that council had a direct bearing upon the question that was troubling the Galatians. So he refers to that council and to the action there taken to convince these Gentile Galatians that they were regarding a law that was no longer to be kept by the disciples. Thus he says: "Then fourteen years after I went up again to Jerusalem with Barnabas, and took Titus with me also. . . . But neither Titus who was with me, being a Greek, was compelled to be circumcised." Gal. 2:1, 3.

Though Titus was a minister, still it was decided that he, being a Gentile, need not be circumcised. This fact, of course, would have great weight with the Gentile Galatians in deciding their duty touching the same question. This fact shows to which law this letter relates. There is no question raised with regard to any precept of the moral law; but every reference is to the ceremonial law. See chap. 2:11-14:

"But when Peter was come to Antioch, I understood him to the face, because he was to be blamed. For before that certain came from James, he did eat with the Gentiles; but when they were come he withdrew and separated himself, fearing them which were of the circumcision. And the other Jews dissembled likewise with him; insomuch that Barnabas also was carried away with their dissimulation. But when I saw that they walked not uprightly according to the truth of the gospel, I said unto Peter before them all, If thou, being a Jew, livest after the manner of Gentiles, and not as do the Jews, why compellest thou the Gentiles to live as do the Jews?" How does this affect the question which Paul is arguing with the Galatians; if the moral law is the one under consideration? It could have no bearing upon it whatever. But if it be the ceremonial law, it is indeed very much to the point.

Peter, a Jew, and an apostle, goes to Antioch and freely eats with the Gentiles, which is a direct violation of the ceremonial law. But when certain zealous Jews come from Jerusalem, Peter withdrew from the Gentiles and would eat with them no more, thus showing that he regarded the ceremonial law as still in force and binding on Christians. Paul justly reproved him for this. "If thou, being a Jew, livest after the manner of Gentiles, and not as do the Jews, why compellest thou the Gentiles to live as do the Jews?" In other words, if Peter, a Jew, could disregard that law, how much more

the Gentiles. What law had he violated? Any one of the ten commandments? No, he had simply eaten with the Gentiles, and thus broken the ceremonial law of the Jews. This fact is decisive in showing what law is under consideration here.

Further on Paul asks them, "Are ye so foolish? having begun in the Spirit, are ye now made perfect by the flesh?" Chap. 3:3. This has plain reference to the fleshly or carnal ordinances of the ceremonial law, of which Paul in another place says: "Which stood only in meats and drinks, and divers washings, and carnal ordinances, imposed on them until the time of reformation." Heb. 9:10. It could not refer to the decalogue, because those precepts are spiritual and directly opposed to the flesh. Rom. 7:14; 8:7. Again, Paul says: "As many as desire to make a fair show in the flesh, they constrain you to be circumcised; only lest they should suffer persecution for the cross of Christ." Gal. 6:12.

Here these works of the flesh are directly connected with circumcision; and those who kept that law did it to avoid the cross of Christ, because by regarding the ceremonies of the Jews, they would please them and so escape persecution. That the law here spoken of is that which was written by Moses in the book and not the one on the tables of stone, is shown by the following: "For as many as are of the works of the law are under the curse; for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them." Chap. 3:10. But verse 19 is decisive: "Wherefore then serveth the law?" It was added because of transgressions, till the seed should come to whom the promise was made; and it was ordained by angels in the hand of a mediator." To the question, What is the object of this law? Paul answers that it was added because of transgression. Transgression is the violation of the law. 1 John 3:4. Again, "where no law is, there is no transgression." Rom. 4:15.

Then it follows that some law existed and was transgressed before this law was given. Nor would it have been given if the other law had not previously been transgressed. We have already seen how this was. When man violated the moral law he became a sinner, needing a Saviour to redeem him. To point to this coming Saviour it became necessary to offer sacrifices. Then there must be priests to offer these, an altar, and a temple. All these things required a law to regulate them. Hence it became necessary, as we have seen, to institute the ceremonial law. How long were these sacrifices, the temple, altar, priests, &c., to continue? Till Christ should come to whom they pointed. Hence that law ended there of necessity. So Paul says it was added till the seed should come. But why should the moral law terminate there? Paul further says, "It was ordained by angels in the hand of a mediator"—precisely the way in which the law of Moses was given. But the decalogue was given by God himself, written by his own finger, not in a book, but on tables of stone. Then what follows puts it beyond question that it was only the typical law of which Paul was writing. "Wherefore the law was our school-master to bring us unto Christ, that we might be justified by faith. But after that faith is come, we are no longer under a school-master." Verses 24, 25.

The law here spoken of is one that pointed to Christ, the sole object for which the law of types and shadows was given. Col. 2:17; Heb. 10:1. Christ was the grand center to which the whole law pointed. But what does the moral law say about Christ? Nothing at all. It points out man's duty, but does not point to Christ. Chapter 5:1-3, furnishes further proof that the ten commandments were under consideration: "Stand fast, therefore, in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage. Behold, I Paul say unto you, that if ye be circumcised, Christ shall profit you nothing. For I testify again to every man that is circumcised, that he is a debtor to do the whole law."

It will be seen that there is no reference here to the decalogue, but to the law of circumcision. If ye be circumcised, says Paul, Christ shall profit you nothing. This he keeps constantly before their minds. He says, Whoever is circumcised is bound to keep the whole law, that is, the whole of that law of which circumcision is a part; because if one part is binding, it all is. Hence they must offer sacrifices, &c. He calls it a yoke of bondage, the same term which Peter applies to the law of Moses. Acts 15:10. Can this apply to the ten commandments? Is it a yoke of bondage to obey them?

Who will stand up and say that these are a yoke of bondage to him? The man who does will declare himself to be a wicked, carnal man.

The above facts clearly show that it is only the ceremonial law of which Paul is treating in Galatians. It furnishes strong proof of our position that all Bible writers recognized the distinction between the moral and ceremonial laws.

D. M. CANRIGHT.

The Sabbath in China.

EVERY reader of the REVIEW doubtless read with interest the extracts published a few months since concerning the Sabbath-keepers in China. To many of us it seemed almost like a romance; and especially to those who are somewhat acquainted with the Chinese in California, among whom the idea of *moral obligation* seems scarcely to be entertained. But there is room for much reflection on this subject. Doubtless most of those who come to America are of the lower classes, but even among them there is evidence of intelligence. They can all read and write, and they are all experts in figures, or numbers. Though they are slaves to custom, they show that they are able to adjust themselves to almost any situation.

While in Woodland, Cal., with the family of Bro. Saunders, they related to me the following: A Chinaman was one day doing a job of work for them, who understood that they kept the seventh day. He questioned them about it, and remarked, "My father studied law twenty years in China, and he kept the seventh day; he said it was right."

I regret that they did not further inquire into the matter, and learn more about it. With the facts recently developed in Europe, reported by Bro. Andrews, all these items become interesting. The remark above cited seems to be a link in the chain of evidence that the Lord's ancient Sabbath has witnesses in the Chinese empire.

J. H. W.

Stockton, Cal., May 27.

Deaf and Blind.

"SEEING many things, but thou observest not; opening the ears, but he heareth not." Isa. 42:20. This language was applied by the prophet to Christ. In his daily intercourse with mankind, during his sojourn upon the earth, he did not seek to defend himself from every lisp of slander, but endured the contradiction of sinners against himself (Heb. 12:3), and went on doing one good deed after another, just as the sun proceeds on in its daily course, leaving only a track of light, as the best reply to such as through envy and ill-will sought to destroy him.

Deaf and blind—yes, deaf to the hiss of envy, blind to the grimaces of demons and fools, and walking grandly forward in the humble but useful path of daily duty. He healed the sick, restored the blind, the deaf, and the lame, and was deaf only to the wicked who daily harassed his soul with their sour questions and dark hints. Daily he looked about for something to do for the unfortunate—blind only to the religious detectives who sought to turn his good into evil, and, in the most pious manner, to injure his influence with the people.

Deaf and blind; but never so to the poor and the needy. Never deaf or blind to the call of duty! Ah! how noble was this personage! He brought this kingly trait from Heaven! He did not find it here, and he set us a bright example which he wishes us strictly to follow.

JOSEPH CLARKE.

INFIDEL WRITERS.—We have had writers of that description who made some noise in their day. At present they repose in lasting oblivion. Who, born within the last forty years, has read one word of Collins, and Toland, and Chubb, and Morgan, and that whole race who called themselves Freethinkers? Who now reads Bolingbroke? Who ever read him through? Ask the booksellers of London what has become of all these lights of the world. In as few years their few successors will go to the family vault of "all the Capulets."

Because half a dozen grasshoppers under a fern make the field ring with their importunate chink, while thousands of great cattle, reposing beneath the shadow of the British oak, chew the cud and are silent, pray do not imagine that those who make the noise are the only inhabitants of the field; that, of course, they are many in number; or that, after all, they are other than the little, shriveled, meager, hopping, though loud and troublesome, insects of the hour.—*Edmund Burke, "Reflections on the Revolution in France."*

Go to Work.

[THE following earnest words from the *Bible Banner* are worthy of being read and heeded by all. How the devil cheats the most of us out of what good we might do by leading us to overlook small duties and present opportunities to engage in some imaginary great work in the future. Let us have done with this, and take hold of the first thing that comes up, and do it now. D. M. C.]

Hundreds of hearts are panting to be useful. The thought of a listless life is positively painful to them. But they are waiting for golden opportunities which never seem to come. Many of them are looking too high. While they eagerly watch for something to "turn up," which shall open some grand avenue of usefulness, they allow a thousand little opportunities to pass unimproved. The secret of success is in being quick to see, and prompt to do, *present duty*. Life is but an aggregation of items. To ignore the items, is to waste a life.

Probably not less than five hundred of you who read this brief article are waiting for something to do. You watch with eager gaze to see which way the cloudy pillar moves. With uplifted hammer you stand ready to strike, if you could only be sure of hitting the heated iron in the right place. While you hesitate, the iron cools and the timely occasion is over.

Hesitate no longer. Make no more bargains with the thief of time. Break up this chronic habit of parleying with questions of duty. Let no plausible excuses paralyze your nerves of activity. Wake up to the momentous issues that are pending. Look out upon the suffering, dying, perishing world! Have you no tears to shed, no groans to utter, no prayers to offer, no warnings to sound, no instruction to impart, no money to scatter? How wide the field! How urgent the demands! How short the time! How solemn the responsibility! How terrible the results of neglect! How glorious the reward of consecration to the work of God!

Channels of usefulness run in every direction. Every tear that glistens in the eye of sorrow, is a Macedonian cry. Every sigh of distress is a fresh proof that we are in a fallen world, where sympathy and activity are especially needed. Every sound of blasphemy and every scene of debauchery, should remind us that we are standing in the midst of a vast missionary field. There is a world of work on hand. Where are the workers?

Directions for Reading the Scriptures.

[I FIND a note to the student of God's word appended by Tyndale to his version of the New Testament. The suggestions seem to me very good. I copy a part of it, and if you think proper, you will please give it a place in the REVIEW. M. M. O.]

"To THE READER.—Give diligence, reader (I exhort thee), that thou come with a pure mind, and as the Scripture saith, with a single eye unto the words of health, and of eternal life; by the which (if we repent and believe them) we are born anew, created afresh, and enjoy the fruits of the blood of Christ; which blood crieth not for vengeance as the blood of Abel, but hath purchased life, favor, grace, blessing, and whatsoever is promised in the Scriptures to those that believe and obey God; and standeth between us and wrath, vengeance, curse, and whatsoever the Scripture threateneth against the unbelievers and disobedient, which resist, and consent not in their hearts to the law of God, that it is holy, just, and ought so to be. Mark the plain and manifest places of the Scriptures, and in doubtful places see thou add no interpretation contrary to them; but (as Paul saith) let all be conformable and agreeing to the faith.

"Note the difference of the law and the gospel. The one asketh and requireth, the other pardoneth and forgiveth. The one threateneth, the other promiseth all good things to them that set their trust in Christ only. The gospel signifieth glad tidings, and is nothing but the promise of good things. All is not gospel that is written in the gospel book. For if the law were away, thou couldst not know what the gospel meant; even as thou couldst not see pardon, favor, and grace, except the law rebuked thee, and declared unto thee thy sin, misdeed, and trespass. Repent and believe the gospel, as saith Christ in the first of Mark. Apply always the law to thy deeds, whether thou find lust in the bottom of thine heart to the law ward; and so shalt thou no doubt repent, and feel in thyself a certain sorrow, pain, and grief to thine heart, because thou canst not with full lust (i. e., desire)

do the deeds of the law. Apply the gospel, that is to say, the promises, unto the deserving of Christ, and to the mercy of God and his truth, and so shalt thou not despair, but shall feel God as a kind and merciful Father. And his Spirit shall dwell in thee; and shall be strong in thee; and the promises shall be given thee at the last (though not by-and-by, lest thou shouldst forget thyself and be negligent), and all threatenings shall be forgiven thee for Christ's blood's sake, to whom commit thyself altogether, without respect either of thy good deeds or of thy bad.

"WILLIAM TYNDALE."

Who first printed the New Testament in English in 1525, and was martyred at Vilvoord, near Brussels, in 1536.

Faith.

SAVING faith seeks first the things of God. It reaches out after a world lying in gloom and sin. It mourns in secret places for the evil existing in the world. It is willing to sacrifice for right, and truth, and for God, and for others! Other kinds of faith may be good, but they are too weak to regenerate the character.

"Lord, increase our faith," said one to Jesus; that was a sensible prayer. Skepticism is want of faith; if the skeptic would pray this prayer, instead of getting up scarecrows for weak souls, he would be far more sensible, and would do great good.

JOSEPH CLARKE.

The Image of God.

FROM the fact that man is said in Gen. 1:27, to have been created in the image of God, some divines argue that he is endowed with immortality. We claim that the image cannot be taken to mean immortality any more than it can be taken to mean any other of the divine attributes, such as omnipotence, omniscience, and omnipresence, but must refer simply to the physical outline. The rendering of this verse in the Icelandic Bible, as found in Webster's Dictionary under the word, man, gives the true idea. "Literally," says Webster, "and God shaped man after his image; after God's image shaped he them; and he shaped them male and female."

There is certainly no immortality here, unless it consists in shape.

"Best Things."

THE best theology—a pure and beneficent life. The best philosophy—a contented mind. The best law—the golden rule.

The best education—self-knowledge.

The best statesmanship—self-government.

The best medicine—cheerfulness and temperance.

The best art—painting a smile upon the brow of childhood.

The best science—extracting sunshine from a cloudy way.

The best war—to war against one's weakness.

The best music—the laughter of an innocent child.

The best journalism—printing the true and the beautiful only, on memory's tablet.

The best telegraphing—flashing a ray of sunshine into a gloomy heart.

The best biography—the life which writes charity in the largest letters.

The best mathematics—that which doubles the most joys and divides the most sorrows.

The best navigation—steering clear of the lacerating rocks of personal contention.

The best diplomacy—effecting a treaty of peace with one's own conscience.

The best engineering—building a bridge of faith over the river of death.—*From the Annual of Phrenology and Physiognomy.*

Healthfulness of Michigan.

AT the present time people are eagerly seeking after those localities which from their natural healthfulness afford the best prospect of long life to their inhabitants. Thousands of invalids have gone to Colorado and California. Many more have sought a home in Minnesota; while others have chosen the warmer climate of Florida.

Some have sought in foreign lands what they imagined to be a more salubrious climate than our own varied country affords. But if we may credit a recent report of Dr. Baker, Secretary of the Michigan State Board of Health, we may find in the peninsular State a climate quite equal, even superior, to many of those which have been so eagerly sought by invalids.

According to this report, the death rate in Lansing, one of the principal cities of the central portion of this State, in 1874, was only 10.2 per thousand inhabitants. In Knoxville, it was 11.4; in Jacksonville, Florida (1872), 13.4;

Pittsburg, 26.46; San Francisco (1873), 19.33; New York (1874), 27.62; Denver, Col. (1873), 17.28; New Orleans (1872), 30.6; Memphis (1872), 46.6. The death from consumption was also much less than in any other of the localities mentioned, being only 1.6 per thousand.

These facts are worthy of notice by those who are contemplating a change of residence for the sake of health. Battle Creek is one of the most healthful cities in the whole State, besides being one of the most pleasant; and the Health Institute is located in the most healthful and delightful portion of the city. It is a most inviting retreat for the sick and suffering. Send for a circular.

Luther on Lager Beer.

IN Luther's "table talk" we find the following opinion on lager beer: "The man who first brewed beer was a pest to Germany. Food must be dear in our land, for the horses eat up all the oats, and peasants and citizens drink up all the barley in the form of beer. I have survived the end of genuine beer, for it has now become small beer in every sense, and I have prayed to God that he might destroy the whole beer-brewing business, and the first brewer I have often cursed. There is enough barley destroyed in the breweries to feed all Germany."

A Temperance Lecture.

P. T. BARNUM, in Philadelphia, said a few days ago in a temperance lecture:—

"I will undertake to give bonds for the fulfillment of the contract, that if the city of Philadelphia will stop selling liquor and give me as much as was expended here for liquor last year, to run the city next year, I will pay all the city expenses; no person living within her borders shall pay taxes; there shall be no insurance on property; a good dress and suit shall be given to every poor boy, girl, man and woman; all the educational expenses shall be paid; a barrel of flour shall be given to every needy and worthy person; and I will clear a half million of dollars myself by the operation."

A Timely Rebuke.

[THE following we copy from a paper printed in Illinois. Coming from the source it does, it should attract the attention of the thoughtful; and in an especial manner does it speak to the student of prophecy. M. B. MILLER.]

"Resolved, That we, the grand jurors for Lucas County, Ohio, at the present term, do lament the increase of crime in our land, and most especially the crime of gambling, whereby many of the finest men in our land are ruined, morally and financially; that we look with regret on the practice of some of the churches as setting forth examples of said crime; and that we would most respectfully ask the churches of our land to discontinue such practices.

"Toledo, Dec. 19, 1874."

NEW POSTAL TREATY.—A treaty providing for uniform postal rates between the United States of America, Germany, Austro-Hungary, Belgium, Denmark, Egypt, France, Spain, Great Britain, Greece, Italy, Luxembourg, Norway, the Netherlands, Portugal, Roumania, Russia, Servia, Sweden, Switzerland, and Turkey, has been ratified. The rates for the above-named countries are, without distinction, as follows: For prepaid letters, 10 cents per 15 grammes. For unpaid letters, 10 cents per 15 grammes. For postal cards, 2 cents each. For newspapers, if not over 4 ounces in weight, 2 cents each. For other printed matter, samples of merchandise, and all other articles than newspapers enumerated in article IV. of the treaty, 2 cents per each weight of two ounces or fraction thereof. For the registration fee on all correspondence, 8 cents. No fee will be charged for a return receipt in cases where a receipt from the address is requested. These rates will be in force on and after July 1st in all the countries mentioned except France.

THERE are some spirits which must go through a discipline analogous to that sustained by Elijah. The storm-struggle must precede the still small voice. There are minds which must be convulsed with doubt before they can repose in faith. There are hearts which must be broken with disappointment before they can rise into hope. There are dispositions which, like Job, must have all things taken from them, before they can find all things again in God.

THE baggage cars of the through express west, on the Great Western Railway, of Canada, caught fire at Paris, May 21, and all through baggage and mails were consumed.

JOY AND PRAISE.

"The oil of joy for mourning, the garment of praise for the spirit of heaviness." Isa. 61:3.

"The oil of joy for mourning,"
My Lord has given to me;
He's with me in my sorrow,
Whatever that sorrow be.

"The garment of praise" is mine—
The thankful song of a heart
Assured that his lovingkindness
From it can never depart.

"The spirit of heaviness" now
No longer my soul weighs down;
The day has dawned in brightness,
And the gloomy night has flown.

I remember the wilderness
"Way-marks" I pass in review;
The "stones of help" are many,
Attest that he is true.

I recall the path I've trodden,
The way by which I've been led;
Faithful he is to his promise—
He lifts up my drooping head.

My joy is an endless joy;
My garment can never decay;
My comfort and peace are lasting—
Old things have passed away.

I'll sing the love of my God—
His wonderful love to me,
Until I shall praise him above,
Through years of eternity.

—Sel.

Progress of the Cause.

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

The Meeting at Bowling Green.

ACCORDING to appointment, Bro. and Sr. White met with the church about two miles north of Bowling Green, last Sabbath, May 22, and all were made glad by their presence and encouraging words.

In the forenoon, Sr. White spoke from words found in 1 John 3:1. The love of God manifested in sending his Son, the sacrifice he made in man's behalf, and the great trial of Abraham, were dwelt upon, as showing, in a small degree, the love and regard of God for his people and for their salvation. She also spoke of the suffering and labor endured for man by the Father first, who consented to so great a sacrifice, and by the Son, who so cheerfully and patiently suffered.

In the afternoon, Bro. White spoke upon 1 Thess. 5, which applies to our times. Many very interesting points were made from this chapter, which is almost boundless in its scope and application. The subjects of the advent, church order, religious growth, spiritual gifts, health reform, and Bible sanctification, are all mentioned in this chapter.

Bro. White has improved greatly in bodily and mental health, within the past year. He says he has increased his weight twenty-five pounds by the practice of continued cheerfulness, and courage in God, and by ignoring Satan's dark schemes to dishearten and discourage him. All were profited by this meeting; all were made glad and thankful; and all hope for more such visits.

Jos. CLARKE.

Indiana.

SINCE my last report, have labored as follows:

May 7-10, with the friends in Salem Center, Steuben Co. In our Sabbath meeting we enjoyed much of the blessing of the Lord, and all present seemed very much encouraged. This church is seldom visited on account of the many calls from different parts of the State, and the few who labor; yet the members are united, and do much to aid the cause in new fields.

May 14-18, visited the church at Rochester, Fulton Co. The meetings from the first were well attended. The brethren engaged a hall in which we gave three discourses to those not of our faith. Of late, some have become interested, and have embraced the truth. Sunday, the 16th, five willing souls were buried with Christ in baptism and added to the church. The scene at the water's edge was witnessed by many friends and neighbors, and a good impression seemed to be made on their minds. This young church, through the blessing of the Lord, is prospering.

May 21-24, labored with the church at Bourbon, Marshall Co. Brethren and sisters came in from Rochester and North Liberty, and the meetings from the first proved a success. The turn-out on the part of those not of our faith was quite large. First-day, the 23d, six were baptized and united with the church.

Among those baptized was a brother and his wife who reside in the country, about six miles from Bourbon. Last summer while the tent was at the latter place they came and listened to three discourses, one of which was in opposition to our positions. When this brother listened to the opposition discourse, he concluded the arguments were unanswerable; but when he listened to the reply he saw that all the so-called arguments were fairly answered. He became so deeply interested that at the conclusion of the reply, he came forward to the stand, and with some twenty others subscribed for the REVIEW on trial for three months, and also purchased a few books. He read the paper and became charmed with its teachings. When the subscription expired, he renewed for a year, and sent to the Office of publication five dollars for more books. By the time he had read and compared them with the Bible, he was fully converted to the truth. As we listened, in the social meeting, to his expressions of thankfulness to the Lord for the light of truth, and saw him and his wife baptized at our last meeting in Bourbon, we could but thank the Lord for the truth.

Celebrated the ordinances for the first time in this young church, which proved a season of profit to all present. Bro. Sharp was present and rendered valuable services in the meetings.

Evening after the Sabbath, May 29, commenced labor in the tent at Ligonier, Noble Co. Bro. H. M. Kenyon joins me in labor the present tent season. Have given thus far four discourses. The congregations have ranged from one to four hundred. We hope for good results.

S. H. LANE,

Ligonier, Noble Co., Ind.

Nebraska and Iowa.

MAY 1, I met Bro. Boyd at Hooper, where we held meetings two days. Here it was anticipated that an organization would be perfected, but the low spiritual condition of those who should be props for the weak to lean upon, and "helps" in the church, was such that this step was not advisable. If our brethren who have for twenty years believed the truths of the third angel's message do not hold up the standard and come up to it themselves, how can it be hoped that others who have lately embraced the truth will rise above them in the scale of reform, or attain to a higher-toned spirituality? If tea, coffee, pork, and other hurtful articles, can be indulged in occasionally as "luxuries" by those who profess to be looking for the return of the Master, then I fail to comprehend the character of the work in which we are engaged, and that of the people who make so high a profession. Slackness upon this point of present truth is indicative of the same respecting the whole of it; thus eternal life is endangered and the blood of souls is found upon the skirts of the garments.

At this meeting three were baptized and five united with the Decatur church. We hope the time may soon come when the little company there may enjoy all the blessings and privileges of the Lord's house.

At Ceresco, the brethren were not in a condition to organize, but there was a good, healthy interest to hear from without, and effectual labor in the future will doubtless result in adding a number to the believers, when an organization can doubtless be perfected.

May 12-19, at Stromsburg and Pleasant Home, seven miles apart, we had a good meeting. The believers at these places were united together and now form the Pleasant Home church, numbering nineteen members. Eleven of these were baptized, and twelve others are keeping the Sabbath, and have signed the covenant. When the plan of Systematic Benevolence was presented to them, they were anxious to adopt it, while we questioned its practicability on account of their destitute condition, caused by the desolating grasshoppers.

May 21-23, at Smithland, Iowa, where Bro. Bartlett held meetings last winter. Here we organized a church of eleven members. On s. b. these and others signed liberally. Several others are keeping the Sabbath here, and we hope will soon be united fully with the church.

May 29-30, met with the church at Victor, where we enjoyed a sweet season. The Lord met with us. Six were baptized and added to the church. Systematic Benevolence was raised from \$111.00 to \$188.00.

To-day I return to the camp-ground, having spent but one Sabbath at home since last June. R. M. KILGORE.
June 1, 1875.

Reports from the West.

BRO. CANRIGHT writes, May 24, of the tent-meetings at Stockton, Cal., which have just closed:

"Many who attended were transient persons, who heard a few sermons and then went to other places; most of them took more or less books with them. I obtained nine paying subscribers for the *Signs* and one for *Tidende*; sold about \$30 worth of books, many tracts and pamphlets, and gave away a great many. Some eighteen have commenced to keep the Sabbath, though we do not feel certain of all of them."

Bro. Van Horn reports, May 12, of the North Pacific Mission:

"The cause of the Lord is still steadily advancing in this part of the field. Those who have received the truth are generally in earnest and are bending their energies and means to advance the work."

"Our last quarterly meeting was held in our new meeting-house in Walla Walla, the first Sabbath and Sunday in April. By comparing this meeting with the first one I held in this country, about one year before, I could not help noticing the contrast. Then, I saw about twenty Sabbath-keepers and a few others gathered in a small school-house near the Walla Walla River; now, there were assembled before me some seventy-five Sabbath-keepers with their children and others, making a congregation of one hundred and fifty or more. Instead of occupying a school-house in the country, we assembled in our large house of worship in the city of Walla Walla. Then, we had no Sabbath-school; now, we have the best one in this Valley."

"Our people have entered heartily into the plan of Systematic Benevolence, and I do not know of a single dissenting voice among them. When they get their present burden of building off their hands they will be prepared to help by their means in other directions."

"My present conclusion regarding labor the coming season is to remain in this upper country till after our next quarterly meeting, the 1st of July. Accordingly, I have pitched the tent in the little village of Waitsburg, W. T. I have already held six meetings with good interest, considering the rainy weather and the smallness of the place. We shall do what we can in new places till the quarterly meeting. The meeting-house will be completed by that time, and will then be dedicated. This will leave the work here in very good condition.

"Should some one be sent to labor with me, we could ship the tent down to Portland, and, immediately following our quarterly meeting here, go down there to commence the work. By that time the rainy season will be over in the Willamette Valley, and we could probably run the tent there four months this season."

"We hope to be directed by the providence of God in the work in this mission. Pray for us."

Tour in Missouri and Kansas.

PARTED with Bro. Cook at Nevada, Mo., April 19, as noticed in his last report. I went to Avilla, Jasper Co., to look after the cause there. Found the church in a terrible condition. This is one of the oldest churches in this Conference, and numbers among its members some of the oldest Sabbath-keepers in the State; yet they have been made weak in consequence

of not walking in the light, and exercising true charity one for another. While some were too severe, others were too sensitive. Some had become discouraged, and had given up attending meeting. I labored with them about three weeks, publicly and from house to house, listening to, and adjusting trials. Oh, what work the enemy has for us when we "come down," by giving heed to him! How important that we heed the counsel of the "True Witness" in living out this truth in the midst of a "crooked and perverse nation."

By a persistent and persevering effort we succeeded in restoring harmony and good will, accompanied by a spirit of confession, and of forgiveness toward one another. The reason our brethren often fail to accomplish anything in settling church trials is that they go at it in a martial manner, not having the Spirit of our loving Saviour, and instead of recovering any

from the snare of the devil, they entangle them worse, and they become so badly soured that it becomes extremely doubtful whether they can be helped with all that can be done for them.

From Avilla I went to Newton Co., May 6, accompanied by Bro. L. D. Santee, who designs to engage in the work of preaching the message, as the way may open. We spent a few days with the church there very agreeably in trying to instruct them in the way the Lord is leading this people by the light of the third message. These friends have been neglected. They need encouragement, and should be visited by those calculated to help them.

Came back to Avilla, and started the 13th with Bro. Blanchard for his home in Labette Co., Kan. Spent Sabbath and first-day following with the church there. This church seem to be moving along in harmony. When I left, Bro. B. was preparing to join the Southern tent, which I found Brn. Cook and Lamont had pitched at Neosho Falls, Kan. Commenced meetings the 18th with a fair prospect and interest, although the feelings of the people are worked up to a degree of anxiety on account of the grasshoppers, which are utterly laying waste some portions of the country, consuming every vestige of green vegetation, the fruit, and everything. They are worst on the water courses, but are spreading out over the country, and will, in two or three weeks, be old enough to fly.

Then it is hoped they will leave. But fearing for the worst, many are selling out and going back East. A restless spirit prevails everywhere among the people.

After helping to plan for the best openings for tent labor in Southern Kansas and Missouri this season, I returned home the 24th to attend the "special meeting" in Daviess Co., Mo., appointed by Bro. White, and to see to many pressing matters of Conference business.

J. H. ROGERS.

Hamilton, Mo., May 25.

Wisconsin.

SINCE my last report, I have been at Burnside most of the time.

Eld. Haggard (Disciple), my opponent in debate, came May 21, according to agreement. The questions discussed covered the ground of controversy between first-day and seventh-day keepers. He did all man could do to oppose our position on the Sabbath, especially the view that it originated at creation. The last four sessions it became evident that his arguments had all been used. However, he labored on, though at one time he read two whole chapters and explained a great deal, then lectured on charity, obedience, &c. When he began his last affirmative, his labors were so hard and so unavailing that I was truly sorry to see such earnest effort wasted on error.

One thing has been gained by this discussion. There will be no more debating demanded in this part of the country on the Sabbath question. I did not seek the debate. I undertook it by the advice of very many of our people. God certainly blessed me during the debate. Eld. H. was anxious for the contest. He had never heard our faith preached; and his positions were wholly borrowed from Eld. Voge.

This debate convinces me that God will sustain his truth in the hands of his weakest servants, when his own glory and the good of the cause is the only thing sought by the one defending the truth. I am also sure we should never debate without receiving some token, in answer to humble, earnest prayer, that God wants his truth defended, and wants to use us as instruments in doing it.

I think not one present at the debate, who was not decided before it took place, will say we lost anything in the undertaking. I hope when the truth has to be defended again some one else will be provided to defend it. Knowing my disposition, I feel it is true that debating will (unless I am careful) lead me from, instead of into, spirituality.

D. DOWNER.

Arkansas, Wis., May 29, 1875.

Dakota.

SINCE the REVIEW commenced to make its regular visits here about a year ago, there have been a good many investigating the subjects upon which it treats, and quite a stir has been made among the people. One man has been persuaded to keep the commandments of God and the faith of Jesus, and several others are deeply interested.

We had a modern M. E. revival here during the past winter. There were over one hundred converts. The preacher, in his sermon three weeks ago, dealt a blow at Adventism by referring to its recent origin and declaring that they (the Seventh-day Adventists) are continually setting a time for the world to burn up. He said the last time they set was the 19th of April. I took occasion the next Sunday to read the article in the REVIEW about Mr. Thurman's setting the time, and when the people saw that the preacher had misrepresented the question to them, the blow reechoed on his own cause. There are several of his members excited in favor of the truth. Come to Dakota and help us.

G. W. P.

Elk Point, D. T., May 27, 1875.

The Work Progressing.

We have just received the following interesting letter from Bro. J. R. Purinton, Madison Co., Ohio:

"DEAR FRIENDS: I have distributed all the tracts I had among my friends, and I believe they will accomplish good. A young man who is a partner of mine is now keeping the Sabbath with me. We long to hear the gospel of Jesus proclaimed by one of our preachers. But we are in the hands of the living God. He who has opened our eyes and shown us the true path, will help us up the rugged way until all obstacles are overcome. Pray for us, that we may prove conquerors over sin and Satan, and at the last day receive a passport through the beautiful gates into the city."

"The Health Reformer has proved a great blessing to us. My partner both chewed and smoked, and I was a perfect slave to a cigar. Since reading the *Reformer* and a tract upon the subject, we have thrown them all away—pipes, tobacco, and cigars. Thank God for the *Reformer*; for it is a blessing to all who will read and take warning."

A Call for Help.

A LADY writing from Cheatham Co., Tenn., says:

"Will you please send some one to preach to us? We have circulated tracts and papers, and they have created quite an interest. Many desire to hear. We think a church might be raised up. One family besides our own keeps the Sabbath. They were convinced by reading the publications. Is it not your duty to send some one here to preach? In the name of our blessed Saviour, we ask God to send some one to present the truth. Several of us desire baptism. Will you not help us this time? We have asked for help twice before, but we shall plead as long as we are in dying need of the word of life."

Highways and Hedges.

"Go out into the highways and hedges."

SCATTERED all over the country, on the hills, among the woods, in back-roads and cross-lanes, are many who almost never hear the words of life. With too poor health or clothes, without conveyances to go, and often without the habit or inclination to seek the house of God, they pass their lifetimes neglected. In the central parts of the same towns sit Christian women reading the stories of martyrs and missionaries, till their imaginations glow, and they think their hearts warm with a missionary zeal. They wish they could do great things for Christ—how they could labor and suffer if they only had a field! They sew in the sewing-society, and occasionally for the distant missionaries or the city poor, and think, perhaps, that their alms-deeds, like those of Dorcas, should rise up in remembrance of them. They deplore their lack of "opportunities"; they wish they lived in a city, that they might be actively engaged in mission-schools. For want of some great work, many grow indolent and selfish, cherishing all manner of aches and nervous fancies.

To such come the commands of our Saviour: "Gather up the fragments;" "Feed my sheep; feed my lambs." We have often thought that these last simple commands of our Saviour to Peter were intended to rebuke his ambitious boasts. A little while before, he had been vaunting, "I am ready to go with thee both to prison and to death!" The common every-day duties were too little for Peter. He must do the miraculous; he would walk on the water; he would volunteer for martyrdom! In his mean denial and wicked blasphemy he had been taught how few sacrifices he

could make—how little he could brave for Christ's sake. Now, instead of a mission to mighty deeds, his Saviour only said, "Feed my lambs; feed my sheep." His pride and ambition humbled, he must take the lowly place of the shepherd, watching and feeding the sheep and lambs of the fold.

O Christian men and women! so heroic in fancy! so self-sacrificing in impulse! are you feeding the sheep? are you taking the tender lambs in your arms? are there not, within a few miles of your dwelling, scattered and wandering over the hills, many stray sheep, many neglected lambs? Now, in the spring and early summer is the time for such to be clothed, and urged to come to church and Sabbath-school. They cannot come through the inclemencies of winter, and later in the summer may not think it worth their trouble to begin for so short a time. Some help in the way of garments may be necessary as a center for their efforts; then encourage them to help themselves to the rest, if this is possible.

Still, when all this is done, there will remain many who, through ill health, or with young children, or from other causes, cannot come to church. They receive no religious teaching, except, perhaps, from a chance tract, or the rare visit of a minister, yet "it is not the will of your Father in Heaven that one of these little ones should perish."

Here is missionary work for you, Christian sisters. Go to such as a Christian friend. Think what burdens they must bear! You find life sometimes pressing hard upon you, surrounded as you are with comforts and sustained by faith. Think what it must be to those who, crushed by poverty and affliction, are without pleasure in this life, or even hope in that which is to come!

Talk with them; pray with them. Let them see that you feel that life consists not in the abundance of the things that one possesses; that you too find this world unsatisfactory, and that you seek a "better country"—"a heavenly."

You will find blacksidden and discouraged Christians, whom you may help to reclaim or encourage. What would have been your own Christian character if you had no more helps than they?

You will find unhappy wives with worthless husbands, neglected and abused children, desolate widows, and still more desolate women who can look back on no tender memories of husband or child. They are people whose years pass in a dreary monotony, and whose only change is for the worse. Show them sympathy if you cannot bring them joy. Tell them of the precious sympathy of Christ, and of the tenderness of his invitation, "Come unto me, all ye that labor, and are heavy laden, and I will give you rest."

God grant us all the love of souls, and patient continuance in well-doing, that like our Master, we may go about doing good—feeling that we are sent to seek and to save that which was lost.—Sel.

Joshua and Victory.

JOSHUA is in agony. The power that flung the walls of Jericho so flat has left the camp of Israel. A feeling of desolation and despair comes over him. Such darkness is terrible to one who has walked in the light and strength of God. Those who live on the low plain of a limping faith and partial communion know nothing of it. They are like men who have always lived under shadows, have never enjoyed the full glory of the sun, and are unable to appreciate its absence. But Joshua had been girded by Almighty strength, exalted by divine endowment, led by the Captain of the hosts of Heaven, and when his troops came back from Ai discomfited, a great horror of darkness came over him, or rather he was made conscious of its presence. For it had been growing upon the camp since the glorious events at Jericho, but they were so filled with the past that they forgot the present and did not realize that the Lord had hid his face. That error has been repeated a thousand times. Churches starve, thinking of former times of refreshment; Christians backslide by looking back to experiences of the past, and forgetting present needs and privileges.

The sin of Achan was symptomatic. All Israel had lost faith and become presumptuous; had turned from trusting the Lord to trusting themselves. They showed that by their self-reliant effort to take Ai. And Joshua himself was involved in the same presumption, filled with self-trust, though so recently emptied of self and filled with God; and he also consented to the ambitious plans of his men. Achan's theft was

the mature fruit of this great revival of self. Such revivals usually develop distinguished villains. He might have done the deed in any case, but was more likely to sin when all around were wavering. We have thought that Judas was aided in his crime by the spiritual languor that allowed the other disciples to sleep in Gethsemane, and Peter to deny his Lord in Pilate's Hall. A falling spiritual barometer is dangerous to men of easy morals. Achan stole the wedge of gold, and the royal robe of the king, richly wrought in Babylon, concentrated the sin of the hour in his own person and family, and received the wages of his guilt.

Does not that heap of stones which was piled on Achan's body testify "unto this day?" The record stands that "one sinner destroyeth much good," that one man hinders a whole church, turns back a whole army of workers. How often have we seen such results! What disgrace has been brought upon Zion by one false heart! What agony has been caused by one troublesome member!

The exposure of Achan was alarming, and the wicked rejoiced. Men of Ai, no doubt, hovered around and laughed at the trouble in the camp. It did look discouraging, and many in Israel, very likely, prophesied failure. There were heart-searchings, tears, prayers, broken spirits, great sorrow in the camp, and that opened the way for the Lord. As the people humbled themselves, a mighty hand was outstretched to exalt them. In the hour of their discouragement the great Captain was preparing for victory; as self-trust was sinking, and self-strength vanishing, they were receiving power. There is never any trouble in increasing spiritual power if we can only empty out all carnal power. It is easy to lift Christians up, if we can only get them thoroughly down. The only reason the Lord cannot raise us higher, is because we refuse to go down lower. The route to the summit of grace is down through the valley of death to pride and selfishness.

The churches everywhere need to go down, that they may go up; to be emptied of self, that they may be filled with Christ; to feel their weakness, that they may receive power; to be crushed, that they may be healed. They should all make a trip to Achor, and be troubled for their sins, that they may go in peace and victory.—Sel.

Persevere to the End.

"He that endureth to the end shall be saved." Matt. 10:22. The above language was addressed to the apostles, but may with profit be applied to every child of God. Satan knows how useful a consistent follower of the Saviour is, and how much damage to the cause of Christ an inconsistent professor may do; and therefore he pierces the child of God, if it takes his last arrow. Many of the readers of this article have had longer experience than myself. You know how stern is the battle of religious life. The Christian's life is a constant and unceasing warfare. He is always ploughing a stormy sea, and never resting till he reaches the port of glory.

Perseverance is the scriptural mark of the true Christian. It is declared, "Ye shall know them by their fruits." How are we to know a man's fruits? By watching him every day for a week? No; be with him twenty years, and if by carefully watching, we see him constantly bearing in his life the fruits of the Spirit, we may conclude he is not a spasmodic Christian. A man has begun to build a house and has erected one side of it; do you consider him a builder if he stops there, and fails to cover it? The strength of Wellington consisted in this, that when a triumph had been achieved, he knew how to reap the harvest that had been sown in blood. And he only is a true conqueror, and shall be crowned at last, who continues till the war trumpet shall be blown no more. So, under God, conquest has made us what we are, and conquest must sustain us still.

In this country there is hardly a person who has not had one or more religious spasms in his life. Common sense shows us that a man must hold on, or he cannot be saved, because the worst of men are those who begin, and then give up. If you would turn over the black pages of the records of villainy to find the son of perdition, where would you find him? Why, among the apostles. The man who wrought miracles sold his Master for thirty pieces of silver. Judas Iscariot betrayed the Son of man with a kiss. Simon believed, but he offered money for the Holy Ghost. The Scriptures are plain enough. I cannot see how people can give up who know the

inspired words, "If any man draw back, my soul shall have no pleasure in him." What we have learned from Scripture has been confirmed by observation.

There is one thing that startles me in reading the inspired record of olden time. It is that so many who professed Christianity and sinned, and whose sins have been recorded, were men old in years and experience. Lot when drunken was not a youth. There is David's conduct in reference to Bathsheba—he was not a young man in the heat of passion. There is Peter, denying his Lord—he was no boy at the time. These were men of wisdom. "Let him that thinketh he standeth take heed lest he fall."

If Satan cannot prevent us from serving God, he will try to prevent our perseverance in times of trial or suffering. Why be patient any longer? says he; curse God and die. You have always been poor since you were a Christian. Your business does not prosper. You cannot make money without doing as others do. Give it all up. Again, Satan says, Give up your doctrinal views. Why hold to them? Sensible men are getting more liberal. To be anything for the times is now popular. Oh! if I must perish, God grant that it may not be as an apostate. For our own sake, for the church's sake, for Christ's sake, let us endure to the end.

We cannot persevere except it be by much watchfulness and care. Let us take all our actions to the closet, and walk and live as in the sight of God. We know where our strength lies. Oh! that we may all feel the importance of being faithful to the end. And when the great roll call takes place in Heaven, may both writer and reader respond; and may we join in ascribing "glory and majesty, dominion and power," "to the only wise God our Saviour."

D. DOWNER.

Higher Standards.

EVERY one who succeeds in life has in his mind an ideal standard, which he strives to reproduce in his work; and the more perfect the ideal in the mind the more perfect will be the work produced. The painter finishes a glorious picture, and men admire and praise it; yet he who painted it knows that the vision which first came to his soul far exceeded the imperfect work of his hand. The poet writes a simple song, which sinks deep into the hearts of many; yet the poet feels that his brightest dreams cannot be expressed in words. The sculptor sees an angel in the stone, and unveils what seems to other eyes a form of perfect beauty; but the sculptor looks deeper, and sees many an imperfection. The architect erects a splendid mansion; yet it answers not his ideal of beauty.

It is ever thus in life. Our ideals fit on and above us. There is ever something higher and unattained which our hands vainly strive to grasp. It is not given to mortal man to realize his brightest aspirations. We ever reach after some unknown good; but when we obtain immortality, then we shall "know as we are known." Our restless hearts will be satisfied, and our brightest hopes realized. Heaven will more than fill our yearning souls. The bliss and immortal glory of that far-off shining home will give us peace, joy, and perfect happiness.

The artist, sculptor, and poet, will there find forms of beauty, songs of glory, and visions of surpassing loveliness. The architect will there see the city that "hath foundations, whose builder and maker is God." The golden streets and pearly gates of the New Jerusalem will more than fill his highest ideals of architectural beauty. The weary ones of earth will lay down their burdens to rest on the banks of the river of life, and all will be satisfied.

Oh, blessed thought! to dwell in the "green pastures and beside the still waters" of our Saviour's love. No more conflicts with sin, no more aches and pains, no more weary days and restless nights, but all joy and light, and we redeemed, purified, and saved.

ELIZA H. MORTON.

Allen's Corner, Me.

CONSCIENCE.—A tender conscience is like the apple of a man's eye; the least dust that gathers in it affects it. There is no surer and better way to know whether our consciences are dead and stupid than to observe what impressions small sins make upon us. If we are not very careful to avoid all appearance of evil, and to shun whatever looks like sin; if we are not so much troubled at the rising up of sinful desires in us as we have been formerly, we may then conclude that our hearts are hardened, and our consciences are stupefying; for a tender conscience will no more allow of small sins than of great ones.

The Review and Herald.

Battle Creek, Mich., Fifth-day, June 10, 1875.

Western Camp-Meetings.

ILLINOIS.—Sheridan, La Salle Co., June 10—15.
WISCONSIN.—Monroe, Green Co., " 17—22.
MINN.—Eagle Lake, Blue Earth Co., " 24—29.
WISCONSIN.—Sparta, Monroe Co., July 1—6.

The Iowa Camp-Meeting.

This meeting commenced at Newton, Iowa, according to appointment, June 3. Arriving Thursday, at 2 p. m., after twenty-four hours of continuous travel from Battle Creek, we found the second meeting of the session in progress. The meeting will not probably be quite as large as last year, but how many will be present cannot well be determined as yet, as a rain storm, in other respects very welcome, has delayed the coming of some. But the hearts of the brethren are in the work, and their sympathies are with the good cause in all its departments. Twenty-five tents are already up. The meeting has opened very encouragingly. The social meetings thus far have been spirited and interesting, and a good degree of feeling is manifested.

U. S.

A NEW PAPER. We have received the first number of a new paper, issued monthly, by Rice & Morris, Chicago, Ill. Price, 50c per annum. From the articles in this first number, we judge that it is designed to be an Advent paper. But the circumstances which have called it into existence, or the object of its publication, do not appear.

U. S.

It is a sad commentary upon one of the most important branches of our civil service—a service that the *Essex Statesman* once pronounced the finest in the world—that there is scarcely an officer in it who is worthy of trust, and that, as a matter of fact, hundreds in the employ of the government have been in league with thieves of as bad a stamp as have ever preyed upon the public purse.—*Kalamazoo Telegraph*.

EUROPE, in general, although at present peaceful, is in that feverish condition which is caused by the increase and enlargement of armies, and the general feeling that some undefined evil is impending.—*Kalamazoo Telegraph*.

Lyman's Historical Chart.

IN REVIEW No. 18 of present Vol., we published a notice of "Lyman's Historical Chart." In regard to the excellent arrangement and value of this chart, and the importance of possessing such a work, we would add the following:

It is in atlas form, with 17 full leaves, 15x16 inches. Time is represented as a stream, or colored band, flowing 7 inches each century; different contemporary nations are represented by different colored bands flowing parallel; when a nation begins, a band begins; when one nation conquers another, the band sweeps around, blots it out and moves on wider. The events are written in the stream just where they took place. The century is given in large figures in the border at the top, and the date of each event just before the word. Thus the reader has placed before him the history of the world for four centuries; and presented to the eye as completely as to the mind. Half an hour's study of the chart will place the student in possession of a more intelligent conception of the growth of the great empires and kingdoms of the world, than he could obtain by weeks of historical reading.

This chart is furnished with a key in book form, and it has interest on every square inch of its pages. For further particulars and price, address, Levi Turney, Battle Creek, Mich.

ILLUMINATING OILS.

A Circular from the State Inspector--The Law Relative to Oils.

OFFICE OF STATE INSPECTOR
OF ILLUMINATING OILS
FOR MICHIGAN
EAST SAGINAW, MICH., JUNE 1, 1875.

To the end that all parties interested in manufacturing, dealing, or vending any illuminating oils manufactured from petroleum, and which are offered for sale in this State, may be informed relative to the restrictions and regulations imposed by the late Legislature, I have, at the suggestion of the Chief Executive of the State, had printed the full text of the law upon this subject, to which I would invite careful attention.

It will be observed that the chief feature is embodied in the clause requiring a quality of oil which will undergo a FIRE TEST OF 150° FAHRENHEIT'S THERMOMETER.

With regard to the present stock on hand; I do not desire to create a disturbance which would be burdensome, or which would cause such an interruption as would perhaps almost entirely suspend the supply to consumers for the time being, but the stock on hand will undergo a careful scrutiny, and thereafter dealers must live up to the letter of the law.

Very respectfully,
A. A. DAY, State Inspector.

A circular, from the State Inspector, has just been sent to this Office, from which the preceding paragraphs are taken. The "Act" is comprised in eight lengthy sections, was approved May 1, 1875; and Sec. 8 reads, "This shall take immediate effect." Sec. 1, provides that the State Inspector shall fix his brand, viz.: "Approved," with the date on each barrel, cask, or package of illuminating oil, which shall bear the test; but if unsuitable, the words, "Rejected for illuminating purposes," shall be marked in plain letters on each barrel, etc., over the Inspector's official signature. Sec. 6 provides that any person violating this statute shall be guilty of a misdemeanor, liable to imprisonment one year in the county jail, or a fine of four hundred dollars, or both, in the discretion of the court. Sec. 2 says all illuminating oil will be regarded "dangerous," which will at the temperature of 150° Fahrenheit take fire when a lighted match is plunged therein, or which will emit a combustible vapor at a temperature of 140° Fahrenheit.

An appreciative community everywhere will be thankful for the timely interference of the State Legislature in this important matter. And the REVIEW gladly does its part in giving publicity to the Act.

Notice.

To those coming to the camp-meeting at Monroe, Wis., we would say that the grounds selected are about two miles south of Monroe.

O. H. PRATT.

Appointments.

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

** Services in Chicago, every Sabbath (seventh day), at 269 West Erie St. All Sabbath-keepers spending a Sabbath in Chicago are invited to attend.

Illinois Camp-Meeting.

THERE will be a general camp-meeting of the Seventh-day Adventists of Illinois on the farm of Bro. Alfred Hobbs, near Sheridan, La Salle Co., June 10—15, 1875. Bro. and sister White are expected to attend this meeting. Preparations will be made for all who may attend. Let there be a general rally.

R. F. ANDREWS,
L. WINSTON,
J. H. BENNETT,
Illinois Conf. Committee.

Wisconsin Camp-Meeting.

THERE will be held two camp-meetings in the State this season; one at Monroe, Green Co., June 17—22; the other at Sparta, Monroe Co., July 1—6.

Bro. and sister White are expected to attend these meetings.

Ample preparations will be made at each of these meetings. Provisions, hay, and grain, will be furnished on the ground at reasonable rates.

O. A. OLSEN, for Committee.

Minnesota Camp-Meeting.

THE general camp-meeting of the Seventh-day Adventists of Minnesota will be held at Eagle Lake Station, Blue Earth Co., Minn., commencing Thursday, June 24, 1875. Eagle Lake is on the Winona & St. Peter R. R., about 34 miles west of Owatonna, 6 miles east of Mankato, and 10 miles south of St. Peter. The camp ground is about 40 rods from the depot. Ample provisions will be made for the accommodation of all who come. Hay and grain will be furnished on the ground, at reasonable rates. Bro. and Sr. White are requested, and confidently expected, to be present at this meeting.

HARRISON GRANT, Minn.
I. Z. LAMB, Conf.
CALVIN KELSEY, Com.

Illinois Conference.

THE next annual session of the Illinois Conference will be held in connection with the camp-meeting at Sheridan, June 10—15, 1875. Let the delegates be promptly on the ground prepared to present all reports that are required by the Conference.

CONF. COMMITTEE.

Wisconsin Conference.

THE next annual meeting of the Wisconsin Conference will be held in connection with the camp-meeting at Monroe, June 17—22. Let every church be represented if possible by delegate, otherwise send a letter. Let the elders and clerks see that proper reports are made out for the Conference. Look over your s. b. pledges.

Let each church pay up their pledges for the past year. You can send it in money orders to Wm. Kerr, Monroe, Wis., or by the delegate to the Conference. Also bear in mind to arrange your s. b. pledges for the coming year.

O. A. OLSEN,
Geo. C. TENNY,
O. H. PRATT,
Wisconsin Conf. Com.

Minnesota Conference.

THE Minnesota State Conference will hold its annual session during the camp-meeting at Eagle Lake, June 24—29, 1875. It is expected that all the churches in our Conference will be represented by delegation. If any cannot send delegates, let them not fail to send a letter. The scattered brethren and sisters are earnestly requested to come to the camp-meeting or report themselves by letter. Address all letters designed for this meeting to H. Grant, Eagle Lake, Blue Earth Co., Minn.

HARRISON GRANT,
Pres. Minn. State Conf.

THE church at Afton, Iowa, will hold its next quarterly meeting, commencing on the evening of June 18, and holding over Sabbath and first-day. We expect efficient labor, such as the State Conference Committee may provide. We extend a cordial invitation to the neighboring churches and scattered brethren.

J. L. SYP.

MONTHLY meeting for Dist. No. 10, N. Y. & Pa. T. & M. Society, with the church at Ulysses, Pa., June 26, 27, 1875. We hope to see a general attendance.

WM. COATS, Director.

THE next quarterly meeting for the church of Bowersville, Ohio, will be held at Bowersville, Sabbath and Sunday, June 26, 27, 1875. We hope to see all in attendance, prepared to do their duty.

WM. COTTRELL.

QUARTERLY meeting for Dist. No. 8, Ind. T. & M. Society, in Bro. Seward's grove, near Alto, Howard Co., Ind., June 19, 20, 1875. We hope to see a goodly attendance. A general invitation is extended. Can Bro. S. H. Lane attend?

J. M. REES.

THE camp-meeting in the Mo. & Kan. Conference will be held July 21—28, 1875. Bro. and Sr. White promise to attend. The Conference will be held at the same time. The place will be given next week. Let all make arrangements to attend.

J. H. ROGERS,

Pres. Mo. & Kan. Conf.

QUARTERLY meeting of Ohio T. & M. Society, Dist. No. 3, at North Bloomfield, O., June 19, 20, 1875. Scattered members will please forward their reports to M. E. Underwood (Dist. Sec.), Mesopotamia, Trumbull Co., O., in time for the meeting. Let all attend.

R. A. UNDERWOOD, Director.

MONTHLY meeting at East Otto, N. Y., June 19, 20, 1875. Will Bro. Fitch meet the trains at Cattaraugus?

S. THURSTON, Director.

QUARTERLY meeting of the Troy church, Ashland Co., Ohio, at the house of D. S. Plum, June 12, 13, 1875. The Norwalk brethren are invited to attend.

B. F. ZARHER, Clerk.

QUARTERLY meeting of the church at Avon, Wis., Sabbath and first-day, June 12, 13, 1875. We desire all the brethren and sisters to attend. Those from surrounding churches are invited. Can some minister be present?

JOHN A. PEASE, Clerk.

BURLINGTON, Mich., June 12, 1875. The ordinances of the church will be celebrated. A full attendance of the church is specially requested.

Also, Sabbath, June 19, with the church at Alaledon, Mich. Will some one meet me at Mason in the afternoon of the 18th?

JOHN BYINGTON.

THE next annual meeting of the Illinois T. & M. Society will be held in connection with the camp-meeting, near Sheridan, La Salle Co., Ill., June 10—15, 1875. The officers of the Society should all be present, and all the members, as far as possible.

R. F. ANDREWS.

QUARTERLY meeting for Dist. No. 7 at the Brick school-house, in Deerfield, Wis., June 13, 14, 1875, in connection with the quarterly meeting of Plainfield and Fish Lake churches. It is important that the brethren and sisters attend this meeting, as there is some business to be attended to besides the election of delegates to attend the Wisconsin Conference. Can Bro. O. A. Olsen or I. Sanborn attend?

P. S. THURSTON, Director.

THE general quarterly meeting for the T. & M. Society of Vt., will be held at Bristol in connection with the quarterly meeting for Dist. No. 4, June 19, 20, 1875. We hope to see a general attendance. No providence preventing, we expect Bro. Hutchins will attend these meetings.

L. BEAN, Pres.

THE Vt. T. & M. Society for Dist. No. 5 will hold their next quarterly meeting for that district, June 12, 13, 1875. We would recommend

that the different directors of the T. & M. Society of Vt., make an effort to collect as much as they can of the money due on pledges at their next meeting.

L. BEAN, Pres.

THE next annual meeting for the Tract and Missionary Society of Wisconsin will be held in connection with the camp-meeting at Monroe, Wis., June 17—22. The district quarterly meetings should be held in time, that the reports may be sent to the secretary, Mattie Babcock, Monroe, Wis.

O. A. OLSON, Pres.

THE third State quarterly meeting of the N. Y. and Pa. T. and M. Society will be held at Frankfort, Herkimer Co., N. Y., June 12, 13, 1875. The directors who have not already appointed their district meetings will please do so in season, so that their reports may be in readiness for this meeting. Teams will meet the trains on Friday.

B. L. WHITNEY.

THE next annual meeting of the Minnesota T. & M. Society will be held in connection with the camp-meeting at Eagle Lake, Minn., June 24—29. The directors will please appoint their district meetings so that the reports may be in the hands of the secretary in time. His address is A. H. Vankirk, Concord, Minn.

H. GRANT, Pres.

Quarterly Meetings in Minnesota Conference.

Corinna,	June 12, 13, 1875.
" 19, 20,	" "
River Falls,	" 26, 27,
Golden Gate,	June 12, 13,
Medford,	" 19, 20,

No providence preventing, one of the Conf. Com. will attend all the above meetings, and as these meetings will be the last in this Conference year, we hope that all our churches will prepare to come up to our next Conference with our s. b. all paid up.

HARRISON GRANT.

Business Department.

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

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

THE P. O. address of Eld. S. H. Lane, is Ligonier, Noble Co., Ind.

RECEIPTS

For Review and Herald.

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

\$2.00 EACH. B F Wilkinson 47-21, Anna E Teague 47-21, B S Brooks 48-7, W G Myers 47-22, J H Warren 48-1, David Austin 47-21, Mary J Kay 48-1, S W Bird 46-1, John King 47-22, Maria West 48-20, Daniel Bowe 47-22, Mercy A Thomas 47-23, Mary H Collins 49-10, E F Reynolds 48-1, Ellen M Morse 48-1, Margaret M Williams 48-1, Amos Amburn 47-16, C D Rumsey 48-14, James Youell 49-6, James H Keller 47-23.

\$1.00 EACH. C Copeland 47-21, S A Hallock 46-21, R S Barnhill 48-22, Reuben Worick 46-22, C C Taylor 47-21, Mrs M E Stiles 48-22, R P Stewart 47-21, H M Sargent 48-1, Wm Rexford 47-20, C C Doren 47-1, B McCullough 47-21, Charles C Warner 47-21, John Driver 47-19, Lovina L Arnold 47-21, Sarah Jones 48-21, Lucretia Day 47-21, H Fish 47-21, Matilda Pierce 47-21, Wm J Brown 47-1, F H Thurlow 46-23, Mrs H Cooley 46-19, George Hendry 46-22, A W Shepherd 46-19, E Young 47-21, Wm Hopkins 47-23, H Ward 46-23, E V Wiard 46-23, Mrs D A Plant 46-24, Wm E Armstrong 46-23, David Arnold 46-23, Daniel Fuller 47-23, Edwin Judd 46-24, Wm Y Eager 46-19, G B Castle 46-23, O A Kelsey