Advent 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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HOLD ON, MY HEART.

m on, my heart, in thy believing! he steadfast only wear the crown ; who when stormy waves are heaving rts with his anchor shall go down; he whom Jesus holds, through all ll stand though earth and heavens should fall.

d in thy murmurs, Heaven arraigning, he patient see God's loving face; bear their burdens uncomplaining, Tis they who win the Father's grace. wounds himself who braves the rod, sets himself to fight with God.

dout! There comes an end to sorrow: ope, from the dust, shall conquering rise; storm proclaims a sunnier morrow; he cross points on to paradise; Father reigneth; cease all doubt; d on, my heart, hold in, hold out ! -Sel.

Beneral Articles.

HE GIFTS AND OFFICES OF THE HOLY SPIRIT.-NO. 3.

BY ELD. J. H. WAGGONER.

CIRCUMCISION OF THE HEART.

DUGH the promise of the Spirit is to all nifestations are various, and it will not tated to in its operations. It serves no purpose; it gratifies no one's curios-It asks faith, and chooses its own d of trying our faith. He who divided a before his people, who overthrew proud masters in the same sea, who it water from the rock, and who fed a ude in a barren desert, would not go Israel to battle when they murmured t him, or when a covetous man was in mp, or when their fears overcame their because their enemies had chariots of And it has seemed strange to many a that Paul, who had so great gifts ed on him that the sick were healed ely touching handkerchiefs which came him, Acts 19:11, 12, yet left a com-behind because he was sick. 2 Tim.

test the question of the extent of the se of the Spirit to all believers, it was asked of a minister who strenuously in-that the extraordinary operations of pirit were designed only for a few, and be perpetuated through all time : "Do lieve that Christians now have or may the same measure of the Spirit that the es instructed the churches of their day ray for?" Although he denied the ise of the Spirit in its scriptural sense, ould give no answer to the question, h he was strongly pressed to do se. his be considered in the light of Scripticts. regard to the diversity of churches now exists no one will deny this rule, ve must accept as the true church that hich bears the characteristics of the church. We must take the church in st stage, as planted by Christ and his es, for our model. To them we look enuine and "primitive Christianity." re often referred to the day of Pentecost built up with the doctrine of "baptism

cepted both in theory and fulfillment the doctrine of the gifts of the Spirit. Not a single church was planted without this. The modern doctrine of a church repudiating the gifts of the Spirit was not known in that age. And therefore any church which rejects these gifts is not after the primitive model; it lacks a characteristic, an essential element, of the church of Christ.

The Saviour said to those whom he sent out to preach the gospel, "These signs shall follow them that believe," not them alone that preach. Facts in the fulfillment of the work of the gospel prove that we are correct in our interpretation of the promise. In Acts 11:27, 28, are mentioned several prophets who were not of the twelve apostles. That the word prophet has here its usual and obvious meaning of a foreteller of events, one endowed with a gift of the Spirit, is proved by the circumstance of one of them, Agabus, foretelling a great dearth, which came to pass in the days of Claudius Cæsar. The same, essentially, is found in chap. 13:1. In chap. 21:8, 9, we are told that Philip the evangelist "had four daughters which did prophesy." There is nothing in the context to indicate that prophesy has here any other than its primary or usual signification, while, on the other hand, verses 10, 11, speak of the prophet Agabus, and relate that he foretold what should befall Paul at Jerusalem, showing conclusively that the word, in that text, has reference to the gift of the Spirit of prophecy, and that in the case of the daughters of Philip it was a fulfillment of the promise quoted on the day of Pentecost, that the Spirit should be poured out on the daughters and hand-maidens, and they should proph-

The acknowledgment of this fact is necessary to a reception of the truth of the word in reference to the witness of the Spirit, or the seal of the new covenant. While the "circumcision of the heart" has often been insisted on, it has not been sufficiently examined, as the seal of the covenant, to open it in its great importance to the understanding of the reader.

When circumcision was given to Abraham he was told that it was "a token of the covenant" made with him, and that every man child of his seed who was uncircumcised should "be cut off from among his people;" because he had not the appointed token, and therefore he had no part in the covenant. Gen. 17.

In Rom. 4:11, this token is also called a sign and seal. Hence Paul says :---

"After that ye believed, ye were sealed with that Holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession." Eph. :13, 14.

In the above cited texts we have four terms applied to circumcision, viz.: token, sign, seal, earnest. That we are not mistaken in designating the operation of the Spirit of God in the heart as the circumcision of the new covenant is shown by the following texts: "He is not a Jew which is one outwardly, neither is that circumcision, which is outward in the flesh. But he is a Jew, which is one inwardly; and circumcision is that of the heart, in the Spirit, and not in the letter, whose praise is not of men, but of God." Rom. 2:28, 29. "Now he which stablisheth us with you in Christ, and hath anointed us, is God : who hath also sealed us, and given the earnest of the Spirit in our hearts." 2 Cor. 1:21, 22.

diction of the Scriptures, but it is the cornerstone of other errors held by many in regard to the baptism of infants. Baptism is an outward ordinance, administered with hands, even as typical circumcision was. But the circumcision of the gospel is in the heart, in the spirit, not made with hands. The distinction is so very plain that an error here is inexcusable.

Another marked difference between the seals of the two covenants is this: In the first covenant outward circumcision, the token, was confined to the male children of Abraham and of his natural descendants. In the new covenant circumcision of the Spirit is given to all the believers in Christ, who is the "one seed," without regard to sex or nationality. In view of this truth Paul said :

"There is neither Jew nor Greek [Gentile], there is neither bond nor free, there is neither male nor female; for ye are all one in Christ Jesus. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Gal. 3:28, 29.

These scriptures cast light upon the apostle's words in another place, concerning which there has been much vain speculation :-

"But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his." Rom. 8:9.

Two errors have obtained in regard to this text. First, that the Spirit of Christ and the Spirit of God are not the same. This is corrected by comparing 1 Pet. 1:10, 11, which says the Spirit of Christ was in the holy prophets testifying, with 2 Pet. 1:21, which says the prophets spake as they were moved of the Holy Ghost, or Holy Spirit, which is the same as the Spirit of God. The second error is, that the "Spirit of Christ' in this text does not mean the Holy Spirit, but only the temper or disposition of Christ.

It is indeed an important truth that he who has not the disposition of Christ is none of his; and it is a truth which will cut off the vain hopes of many proud, worldly, selfish professors of religion. But it is not the truth taught by this passage. This text is really a reiteration of the rule laid down to Abraham that he who was not circumcised. who had not the seal or token of the covenant, had no part in the covenant. We have seen that the Spirit of God, called also the Spirit of Christ, is the seal of the new covenant. And if any man have not the Spirit, he has not the token or seal of the covenant, and therefore he cannot be a partaker of the privileges of the covenant-he is none of Christ's.

And this again casts light on verse 16 of the same chapter :-

"The Spirit itself beareth witness with our spirit that we are the children of God."

The "witness of the Spirit" is an important subject, and one that has received the attention of the eminently pious of all ages. The interhe Spirit has been uniformly al emidence of neglected, and eventually by many denied, whenever coldness, worldliness, and pride have crept into the church. But alas that it must be said that even in this doctrine the Saviour often receives the deepest wounds "in the house of his friends." Many whose lives in no way correspond with the "great Example," are often loudest in their profession of possessing the Spirit's "power." They seem to think that *profession* or *feeling* can atone for the lack of *graces*. These are they "by reason of whom the way of truth is evil spoken of." By reason of these, the Bible doctrine of sanctification through the truth is rejected and brought into contempt. Feeling, indeed, will not be lacking where the witness of the Spirit is given; but our Christian experience must have a stronger and deeper foundation than this. Our feelings are often controlled by circumstances, and these are so varied that our feelings cannot always be the same. But the hope of the Christian is "as an anchor of the soul, both sure and steadfast," and we may have

NUMBER 14.

But the question is asked, To whom does the Spirit witness? to the believer, or to the world? We answer, To both; but not to both in the same manner. When the disciples "the *carnest* of the Spirit in their hearts," it assuredly witnessed to their own consciousness, as it could not witness to the world, otherwise it could not have been an earnest to them. But when it moved them to speak with other tongues, and to bear the cross, and "to perfect holiness in the fear of God," then in their lives evidence was presented to the world. These classes of evidence always go together----they will not be separated. So we conclude that the presence of the Spirit in the heart, inclining us to conform to the will and word of God, is the witness to ourselves; while the graces of the Spirit in our lives are the witness to the world.

Review

We will illustrate this by applying to it a personal experience which all may appreciate. Thus: No one but myself can be conscious that I love my brother; there is an internal evidence of that fact which belongs to me exclusively, and if I never show that love in my actions, no one will have any evidence that I possess it in my heart. If I show an utter indifference to his welfare, and where our interests seem to conflict I care only for myself. every one will readily decide that I do not possess that love; that I am deceived, or my profession is hypocritical, which is, practically, the same thing. And this decision must be correct.

So it is with the witness of the Spirit. There is liability to self-deception ; the Scriptures recognize this, and warn us to "believe not every spirit, but try the spirits whether they are of God." And we have a double guard on this subject.

1. As the word of God was given by inspiration, men writing it "as they were moved by the Holy Ghost," of course there must be perfect harmony between the word of God and the Spirit of God. To suppose otherwise were to suppose that God is not in harmony with himself. Therefore, any spirit which leads us not in harmony with the word-which calms our spirits and soothes our feelings cording to our Saviour's words, is given to guide into truth. And again, he said to his Father, "Thy word is truth." Hence they who have the Spirit of God as their guide, will in all things accept the word of God as their rule; and thus they are enabled to worship God "in spirit and in truth."

2. The Saviour gave another infallible test, namely, "By their fruits ye shall know them." Though these two rules lead directly to the We may same result, they are not the same. perceive duties in the word of God of which our neighbors are not aware. Unknown to all others a cross may be presented to us which we are unwilling to bear, a truth be made known to which our feelings are opposed. In these things and in such cases the the word is a test, to our own consciousness, of the spirit which influences us. A feeling of opposition to the truth of God ; a disposition to neglect it; an unwillingness to hear or learn any truth which will bring a cross to us; all this is direct evidence to ourselves, providing we are willing to examine ourselves, that we are not led of the Spirit of God. Of these feelings or actuating motives the world cannot take cognizance; therefore the world cannot judge of them. But if these feelings are submitted to or cultivated, our lives will soon show the effect of such an insult to the authority of God; the Spirit of God will be altogether grieved away, and we left in darkness to follow the leadings of the carnal mind. Then our lives will be evidence to the world that we are not led by the Spirit of God. By our fruits, and by these only, shall the world know that we are the children of God. There is an error on this subject, largely prevalent, which well deserves a notice. It is generally taught by those who deny the direct power of the Spirit as a witness, or an instrument of conversion, that the only evidence we can have of our reception of the

"In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ." Col. 2:11.

All these prove that the token, earnest, or seal, of the new covenant, the circumcision of this dispensation, is not an outward ordimishing evidence that the early churches nance administered with hands, but is of the Spirit, internal, of the heart. Some, on ace remission of sins." But that is only count of their peculiar views of the relations f the truth; and, separate from its rel- of the covenants, have held that baptism is truth, it becomes an immaterial part, the circumcision of the new covenant. This hurches in the days of the apostles ac- is not only an error, being a direct contra-

"A faith that shines more bright and clear When tempests rage without; That when in danger knows no fear, In darkness feels no doubt."

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Spirit as a Comforter is this: The Spirit was promised on condition of baptism for the remission of sins, and if we have been baptized we have the Spirit in fulfillment of the promise, though we are not conscious of its presence. This position is specious, and may become, and often is, the foundation of a very sad delusion. Baptism has its order, or relation to other things, and if this be disregarded, it is not valid, not being in the order of the Scriptures. It must be apparent to all that if the institution be so changed as not to meet the requirements of the Scriptures it becomes, in that changed condition, our own institution, or that of the one so changing it, and is no longer the original ordinance. This truth is very often urged in regard to the form of administering the rite; but it is equally true in regard to the order or relation of baptism.

In all cases where baptism is taken as the evidence of the gift of the Spirit, the professing penitent is lulled into carnal security, trusting solely to his baptism as the evidence of his favor with God. Baptism, not the Spirit in the heart, becomes his earnest or witness. The Spirit being thus rejected, the races do not appear in the life, and there are ness. ··· ruits of the Spirit to give evidence to the world of a genuine conversion. Such a doctrine is well calculated to multiply carnal professors, or nominal Christians; and that these should be multiplied under its teaching is not strange, considering that it calls for no self-abasement, leads to no deep, pungent convictions of sin, and under it there is felt no necessity for the aid of the Spirit in the work of conversion. . That "the Spirit makes intercession for us with groanings that cannot be uttered," is, to those embracing such a theory, a mystery. To pray for the Spirit to convict and to convert sinners is, to them, only folly. This is a growing evil, and one of the most pernicious and dangerous errors of the age.

The view here called in question is unscriptural, according to the expressed faith and practice of the apostles and early believers. The doctrine of the gift of the Holy Spirit was never so understood in that age. In Acts 8: 14-16, we read :--

"Now when the apostles, which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John; who, when they were come down, prayed for them, that they might receive the Holy Ghost. (For as yet he was fallen upon none of them, only they were baptized in the name of the Lord Jesus.)"

This action was directly contrary to that view which takes the reception of the Comforter for granted, because of our being baptized.

in the name of the Lord Jesus. And when Paul had laid his hands upon them, the Holy Ghost came on them."

In this case the Spirit was given in answer to prayer, after baptism. In the case of Cornelius and his household, the Spirit came on them before baptism. Whether received before or after baptism it is shown that the gift of the Spirit was not then considered a matter of course because of baptism; but was a matter of personal conscious experience. And so it is proved that that view of the gift of the Spirit, now held by many, which makes baptism their evidence, is modern, unscript-ural, and no part of "primitive Christianity"

The Enemy Indoors.

A FEW evenings since, Boston locked up her great warehouses, and went home to get ready for the Sabbath. No external danger alarmed her; no hostile fleet lay off her harbor; no chester Heights, but a little secret seed of fire | to salvation. was nestling under one of her own roof-trees, which soon sprang into a horrible harvest of conflagration. Boston's enemy was within. This is the physical illustration of the moral truth—a truth that quotes itself to me oftener than almost any other text in the Bible-"a man's foes shall be they of his own household." This truth has a thousand applications. It applies literally to the domestic household. Where do most men find their greatest help or their greatest hinderance to success in their business? At home! Frugality there commonly means prosperity. Extravagance there commonly means vexation, temptation to business gambling, and to eventual ruin. Half the married men who pratice swindling are pushed on to it by an extravagant wife and family. A man's wife is either his best friend or his worst enemy. Where lies the sorest sorrow that disturbs the heart-peace and spoils all the luster of worldly gains or promotions? It is in the worm at the root of the home-life. It is nothing to a man to be prosperous in his store, or

neglect or the social injustice of a whole neighborhood cut so deeply as the treachery or neglect of those nearest and dearest to us. A wife can bear to be ignored by all her neighbors if her husband is only loving and her children are affectionate and obedient. But a husband's unkindness is a dry sorrow that drinks her very heart's blood. Our severest wounds are often inflicted by the hands which ought to clasp our own the most closely. The betrayal of family secrets, the starting of damaging rumors, often proceed from some long, loose, limber tongue in our own household.

There, too, lurks the most frequent stumbling-block to religious improvement. The divine Teacher spoke about fathers being at variance with their own sons, and about mothers striving to keep their daughters out of his "kingdom." Well, it is just as true now as it was then that one's spiritual "foes may be they of his own household." A parent's piety is often reproduced in his children. But so are a father's habits or downright irreligion. Saying nothing about the hereditary taint of drunkenness and licentiousness, which often goes in the blood, there is a legacy of sin bequeathed by a father's example. In looking over my circle of acquaintance, I find that, while several good parents have bad children, there are not many prayerless, ungodly parents who have converted sons. The pull of the parents downward is too strong for the upward pull of the pulpit and the Sabbathschool.

If the father chiefly talks "money, money" at home, he generally rears a family in the worship of the almighty dollar. If fashion is the family altar, the children are offered up as victims upon that altar. If a man makes his own freside attractive, he may reasonably hope to anchor his own children around it. My neighbor Q---- makes himself the constant evening companion of his boys. The result is that his boys are never found in bad places. But if a father hears the clock strike eleven in his clubhouse or the play-house, he need not be surprised if his boys hear it strike twelve in the gaming-room or the drinking-saloon. If he puts the bottle on his own table, he need not wonder if a drunken son staggers in, by and by, at his front door. When the best friend that childhood and youth ought to have becomes their foe, the home becomes the "starting-post" for moral ruin. A Godless house is a poor school to train up souls for Heaven.

What is true of the domestic household is equally and even more true of that inner household, the heart. The word of God likens a human being to a "tabernacle," a "temple," an "earthly house," etc.; and it is no violence to compare the inmates of our own hearts to a "household." What a curious family of faculties, thoughts, and affections is living inside of every one of us! An unconverted heart is a habitation of the evil one, with his brood of unholy desires, tastes and passions. Conversion is a spiritual housecleaning. A genuinely renewed heart is a reformed household, with Christ dwelling in it and controlling it. Out of the heart are "the issues of life;" yes, and of *death*. The only enemies that we ever need to be afraid of are within ourselves.

Did you ever know a good man or a pure woman utterly ruined by outside attacks upon their reputation? I never did. The abuse of a good man is commonly the head-wind that fans the fires of his own furnace, and gives him the greater headway. No true man was ever put down and kept down while he was true to conscience and to God. When character is destroyed, it is never murder; it is suicide. Kind reader, the only person in the universe that can put you down is one that lives in your own heart-house. If the living Jesus lives there and rules there, you are sare. Lou will enemy's batteries threatened her from Dor- be kept by the power of God through faith un-If your safety is from an indwelling Christ, so is your danger from indwelling sin. The 'world" never harms a Christian so long as he keeps it out of his heart. Temptation is never dangerous until it has an inside accomplice. Sin within betrays the heart to the outside assailant. The reason why Joseph did not fall was because he kept the sin out of his soul. The reason why David did fall was that the sin within him ignited at the view of a wicked opportunity. The inward lust conceived and brought forth death. There is a pretty sharp practical sermon in that old familiar fable of Æ sop about the countryman who discovered the frozen snake in his field. There was no danger from that benumbed serpent while left out in the cold. But the foolish man carried it into his own house and laid it beside the fire. He domesticated it. And as soon as the reptile thawed out it began to slide about among the children, and to shoot in its deadly fang. Ah! it is the snake that we bring into our hearts and warm there that stings us! Sin his office, or even in his pulpit, if he is wretch- without us is harmless. Sin within us poisons ed at his own hearthstone. Nor does the and kills. Our foe is of our own household. I they are careless and do not feel concerned do it to-day! To-day sweet mercy

This is the scriptural way of putting the homely aphorism that "every one is his own worst enemy." This truth often comes to my own door in the person of a broken-down creature, whose ill-flavored garments and bloated face are hanging out signals of distress. I knew him in his better days. He has a doleful story about "losing his situation," and "having no friends," and "everybody turning against him." Poor victim of his own sin, he may well say that he has no friend when he is his own deadly enemy. His Almighty Friend in Heaven cannot help him so long as he determines to be his own destroyer. Even the loving Saviour of sinners will keep no man out of hell so long as he keeps a hell in his own depraved heart. Oh! there is no more pitiable spectacle on earth than that of the person who has exiled all of his best impulses, and all the best teachings of childhood, and has driven away the Spirit of God, and given up his soul to the dominion of the devil. Of such an one it is awfully true that " his house is left unto him desolate.'

Beware of yourselves. Watch your own heart-door. When you are tempted, imagine that you hear Satan trying at the latch. Slide in the bolt of prayer. The devil is harmless while locked out; it is only the indoor enemy that destroys the house. That heart alone is securely guarded for all eternity that has the Lord Jesus Christ dwelling within it and keeping the keys. - Cuyler.

Fellow-Citizens with the Saints.

"Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God." Eph. 2:19. Thus spake the Holy Spirit to the Ephesians by the apostle Paul, and thus he still speaks to every true disciple of Jesus. The Our calling of God is a high and holy calling. Heavenly Father gives abundant grace. He is no respecter of persons. Even the Gentiles, who were strangers and foreigners, who lived in darkness and superstition, who had lost their citizenship and forfeited their rights as children, has God made fellow-citizens with the saints, and given them a place in his own household or family.

My brethren, we are Gentiles. We are by nature strangers from the covenants of promise, having no hope and without God in the world. But now we, who sometimes were far off, are made nigh by the blood of Christ. Oh, how good the Lord is. He did not leave us to live and die in darkness. He had mercy upon us in our wretched condition and loved us before we could love him. "In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him. Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins. Beloved, if God so loved us, we ought also to love one another." 1 John 4: 9-11. The love of God is a blessed theme for our study. Here is the true fountain whence we receive strength to live for God and for humanity. "The love of God constraineth me." "God is love; and he that dwelleth in love dwelleth in God, and God in him.'

The Lord chose the family of Abraham to preserve his truth. Thus the Jews obtained much advantage by having the oracles of God committed unto them (Rom. 3:1, 2), "who are Israelites; to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises; whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed forever. Amen." Rom. 9:4, 5. Yet all these blessings do not you not to turn away or close you belong to the unbelieving Jews; for the apostle | against the voice of the good Shephen says in the same connection: "For they are you daily enjoy communion with your sain not all Israel, which are of Israel." "But the Do you experience a heavenly, molding children of the promise are counted for the ence from Christ, when you call on his seed." Verses 6, 8. There was a little flock It is tiresome to seem to knock at mercy of believers in every generation among ancient and yet go away empty. Does the me Israel-a remnant according to the election of gentle mind of Jesus become your midd grace. Likewise there is also now a remnant you realize that there is a fullness of right of the vessels of mercy, whom God has called "even us," "not of the Jews only, but also of the Gentiles." Verse 24. The work of grace under the new covenant, as well as under the old, commenced among the Jews. But the Lord extended graciously this work. The first part of the Christian temple having been reared among the kinsmen of Christ according to the flesh, and the apostles, the circle of mercy was enlarged. "And you hath he quickened, who were dead in trespasses and sins." Eph. 2:1. We walked after the course of this world. The evil spirit wrought in us when we were children of disobedience. We walked in the lusts of repentance. The question is not of our flesh, fulfilling the desires of the flesh God save you? God will save to the and of the mind. We were the children of most all that come unto him through wrath, doomed to eternal death. We have all lived in this sad condition. Thousands about us are still living in the same condition. They are hastening to the pit of destruction. Yet have all the question is, Will you begin to say the pit of destruction. Yet

about their eternal welfare. The thund the last day will soon awaken all who Then it is too late to repent-too late for the salvation of others. Then (prayer for sinners has been utteredtear shed. Then the word of the Lord with a terrible voice through the heavens and earth: "He that is unju him be unjust still." Mercy waits no "But God who is rich in mercy, for h love wherewith he loved us, even wh were dead in sins, hath quickened us to with Christ (by grace ye are saved), at raised us up together, and made us sit to in heavenly places in Christ Jesus; that ages to come he might show the exe riches of his grace in his kindness tow through Christ Jesus." Eph. 2:4-7. heavenly grace and love, to quicken us to with Christ when we were dead in sins

Are we quickened-made alive with -or are we still dead in sins? Breth sisters, this is an important question. carefully examine ourselves and answer fore God. Let our works and meek of tion answer among our fellow-men. man deceive you by any means. Hat tasted the first love? Does its flame st within? or is only the smoking flax left' is still rich in mercy. He will not que smoking flax, nor break the bruised ree he warns you not to continue in lukewa until the door of mercy is shut. I you will certainly be spewed out of the of the Faithful Witness. What you d be done quickly. If you have though pentance, put it not off. Your life han brittle thread. Death may overtake y wares. And the end of all things is a

Many things in the world invite you tion. Many necessary duties in every rest like heavy burdens on your mind mand a portion of your time and s But remember the words of our Savi Martha, when she was troubled about things: "But one thing is needful; and hath chosen that good part, which shall taken away from her." Luke 10 The psalmist said : "One thing have of the Lord, that will I seek after; that dwell in the house of the Lord all the my life, to behold the beauty of the Lor to inquire in his temple." Ps. 27:4 one thing needful the heaviest burden o mind? Is it your greatest anxiety a how you can be alive with Christ? not, you are not in a good condition. Christian duty to be diligent in busine it is not Christlike to forget the one needful-eternal salvation. It will a pleasant to awake with the lost and den ever from the loving Saviour. It will pleasant to land at last in the lake where their worm dieth not and the fire quenched. It will not be pleasant & be separated from our loved ones, and h the friends of God, and perish in the ing fires of gehenna with murderers an "The world passeth away, and the lust but he that doeth the will of God abide ever."

Dear reader, we are interested in y vation, and would urge upon you th question, Have you been made all Christ? and do you now live in him are not so anxious about every minor ical question. Many of God's dear of are not able to comprehend all the sl difference which, to some minds, may b ly interesting. But I pray God that is Spirit may so deeply impress this que your mind that it may sound to you earnest voice in your soul. And I be ou daily enjoy com ness, peace, and joy, in the Holy Spirit your prayers and your religious service you more ripe for the kingdom of Then it is well with you. Then you in God under all the troubles and di scenes of life. Then you live in Christ But if you are not alive in Christ, w you want the Lord to save you-to rai up and make you sit together with the in heavenly places in Christ Jesus ? ready. Jesus is waiting. The and Heaven will minister unto you. They more over one repenting sinner that ninty-nine righteous persons who have a

ber 7, 1875.

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hear the voice of God to-day, do not your heart. Do not grieve God's Holy

good the Lord is! He will even now us into the kingdom of his dear Sondom of grace. And in the future eternal will show us greater things than these, exceeding riches of his grace shall in kindness toward us through Christ Then we shall see those things which prepared for them that love him, yet human eyes have not seen, nor There is rest for the weary, there for you.

by grace are ye saved through faith; t not of yourselves; it is the gift of ot of works, lest any man should boast." 8, 9. Does not this altogether exclude It excludes works from our boasting, from our life; for the next verse reads For we are his workmanship, created st Jesus unto good works, which God fore ordained that we should walk in

raise belongs unto God. The sufferings, nd resurrection, of our Saviour are all can claim for justification. But the d Spirit of God can work a reformaus through faith. Then we become atures in Christ Jesus, And we are n him unto good works. This is the of the new birth and the new life, is my Father glorified, that ye bear uit; so shall ye be my disciples.

has broken down the middle wall of between Jews and Gentiles. He the law that pertained to sacrifices e ministration in the old sanctuary. commandments have never been a eparation between Jews and Gentiles, as the Sabbath; for it was made for Il mankind. Mark 2:27. But the of the old sanctuary were peculiar to The Lord would accept of sacrifices other country except Judea; and he ffer none to minister in the sanctuary the Levites—a tribe of the Jews. truly a middle wall of partition, as admit; and the law that regulated vices is abolished, with all the comints pertaining to it. There is not one tittle left of it. Whereas the other law that makes sin known-shall loss till heaven and earth pass. No, ot or one tittle of it has our Saviour Matt. 5 : 18.

took away the law of sacrifices, which a shadow of good things to come. He became himself the true by dying on the cross. He ministers ur High Priest in a temple not made nds. There he reconciles both Jews tiles in one body by the cross. And preaches peace through the gospel to tiles that are far off, and to the Jews nigh-who are even related in the our blessed Redeemer. Still the Lord his kind invitation to all, both Jews iles; "for through him we both have one Spirit unto the Father."

therefore ye are no more strangers gners, but fellow-citizens with the d of the household of God; and are on the foundation of the apostles and Jesus Christ himself being the chief one; in whom all the building fitly ogether groweth unto an holy temple ord; in whom ye also are builded toan habitation of God through the Eph. 2:19-22.

reader, let us carefully consider these words. Let us take care that we the chief corner-stone. Let us not Let our faith rest on him and be by his truth; and let our works be ony with his works, our mind with rectly west of Herzegovina, Montenegro did. He is the foundation on which and prophets did build. On him we o build through the Spirit until our well as minds are sanctified and befor the temple of God-for the inof the Holy Spirit. as called us with a holy calling. He d us to be fellow-citizens with the d of the family of God. We are livdangerous age. Many are lukewarm with sleep. Let us awake to walk t. Be not satisfied with a mere but live near to God. Let his word to your path until the coming and of our Lord.

life of the Christian would be a continual warfare, a life of many trials and tribulations, such as many of the most eminent saints of God have passed through, but not alone. God has been with them to comfort and sustain. They have realized the truth of the promise: "He shall deliver thee in six troubles; yea, in seven there shall no evil touch thee," and the truth of these precious words: "I will never leave thee, nor forsake thee." As all Christians are soldiers, fighting the battles of the Lord, they need fresh and constant supplies of God's grace, to enable them to come off victorious in the struggle for eternal life. We should therefore comply with the admoni-tion of the apostle Paul: "Put on the whole armor of God, that ye may be able to stand against the wiles of the devil."

In addition to all the evil habits of our former lives, with our carnal principles and stubborn natures, we have a wily foe to contend with. He is to be continually watched and resisted. If he comes to us as he did to our first parents in the form of a serpent, craftily and cunningly to deceive us, or as a roaring lion to terrify and affright us, we can and must, with divine assistance, withstand him. He will tempt us to sin, and if we yield, he will immediately accuse us of our sin. He will represent sin as a trifle, and after it is committed he will tell us it is too great to be pardoned, that we may despair of being cleansed by the precious blood of Jesus. He will try to prejudice us against our brethren, and especially those at the head of the work, that he may mar our enjoyment, and prevent the progress of the present truth. Unless we are constantly on the alert, we shall be led astray and overcome. Our only security is in watching unto prayer, and in constant communion with the Holy Spirit. If we yield to the temptations of the enemy, wander away from God, and neglect the Bible and the open Fountain, Satan will soon prevail against us. Let us therefore cleave unto the Lord, seek wisdom from above, and endeavor) to resist, steadfast in faith. Let us fight till we gain the victory; for the words of Jesus to Peter may apply to each of us : "Satan hath desired to have you, that he may sift you as wheat; but I have prayed for thee, that thy faith fail not." Luke 22:31, 32.

M. WOOD.

The Turkish Provinces in Revolt.

IT says much for the widening sympathies of the age that the present revolt in European Turkey interests the whole Christian world; for, incredible as it may seem, we have, until lately, known more about the islands of the Pacific, and their pagan inhabitants, than about these lovely, classical lands, with their European race of Christians fighting Asiatic despotism and Mohammedan intolerance, for more than four hundred years.

These Slaves have occupied their present seats for at least twelve centuries, and until the end of the fourteenth century were mostly independent, and in respect to civilization stood fairly on a level with the rest of Europe. Then came the Mohammedan invasion, and the whole Slavonian territory south of the Danube fell under the power of the Turk. At this time they were enthusiastic Christians of the Greek church, excepting those who had embraced the doctrines of the Paternes, the earliest protestors against papal power, worship of relics and saints, prayers for the dead, and purgatory; in fact, they were the Protestants of the tenth century, men who, as traders and pilgrims, carried to the extreme west of Europe rist, but build on his life as well as the doctrines which Huss, Luther, and Calvin, , on his example as well as his doc-lafterward more fully preached. The territo-

The Montenegrians, dwelling in inaccessible mountains, have defied the Turk, and preserved their freedom. Like the Scotch Highlanders, they are knit together in families or clans every man of them is constantly armed with rifle, yataghan and pistols. On the shortest notice they can raise twenty-six thousand men, and, when required, a much larger force. They fire lying prostrate, and rarely indeed miss their mark. Montenegro first attracted European attention by its heroic and effective aid given Russia-the big brother of all the Slaves-against France in 1805; and since then it has kept itself in notice by the number of rebellions it has either inaugurated or aided and abetted against the Turks. That of 1851 was a very dangerous one, as it could scarcely fail to be, under such abold and terrible leader as the Prince Mirko. When he had been compelled by reverses to burn his villages, in order that the Turks might find no shelter, the Pasha sent to ask him to come and see him and treat personally for terms of The messenger found Mirko lying on peace. the hill-side wrapped in his strooka, and he answered him over his shoulder without rising,

"You had better ask my rifle; I will only speak to your Pasha through its mouth.' Both men and women are very strong; the latter do all the trading and agriculture, the men being engaged in war or pillage. But the women, though the domestic drudges of their husbands, are not held as inferiors. In a fight, no one denies them the place they are often eager to take, and when they do not bear arms, they remain to stimulate the men with their war cries, "On for the Holy Cross!"

Dalmatia has preserved itself from Turkish oppression by accepting Venetian and Austrian rule. But foreign influence does not extend into the interior, where nearly the whole population are Slaves of the most intense kind, retaining with passionate affection their national costume, customs, and language, and by no means behind their brothers in hatred of the Moslem.

But all branches of the Slavic family must give way in importance to Servia, which, about half a century ago, wrung from Turkey its independence after five hundred years of incessant struggle. There is something nobly pathetic in the arms adopted by this new Slavic kingdom-a white cross on a red field, and two dates, 1389-1815, divided by a drawn sword. Since 1815, the Servians have changed the law of the Koran for a European code; they have made good roads, introduced public schools, and put down official corruption in church and state by giving to all clergy, judges, and civil employes fixed and sufficient salaries. They have made life and property safe in Servia, and introduced many other sterling reforms. She has civil, military, and theological schools, two fine schools of commerce, high schools in the chief towns, and primary ones in the villages; and the only tolerably good school in Bosnia (which country is ruled by Turkey) was founded by the aid of a grant from Free Servia. On the contrary, the generally hopeless condition of the Christian rayahs in the Mohammedan provinces cannot be more forcibly expressed than by their common say-

ing, "We are still behind God's back." The latest telegraphic reports intimate that the rebellion is quelled, and order (that is, despotism) is restored. These reports come from Constantinople, and the Turk is as unscrupulous a liar as he is relentless as an enemy. It is of the utmost importance that he should prevent European intervention; for that would inevitably lead to the dismemberment of his ill-organized empire. It is something, at all events, to be assured that reforms are promised, and we may be at least permitted to hope that Mohammedan oppression has received a check, even though it be not as ve doomed to be entirely overthrown in these un-happy provinces. It is reasonably certain that the final, if not the immediate, issue of this attempted revolution will be the organization of these provinces into at least a partially independent though still tributary State.-Il lustrated Christian Weekly.

the world in a conqueror's spirit. No matter how people worry and annoy him at day, far off her presence shines, and he whispers to himself, "At home I shall find rest." So day by day she literally renews his strength and energy, and if you know a man with a beaming face, a kind heart, and a prosperous business, in nine cases out of ten you will find he has a wife of this kind. For nothing is more certain than that the man who is married must ask his wife for permission to be happy and wealthy. Blessed is he who hath a cheerful wife; the world may be a "valley of strife" to him, but his home is a land of Beulah, a haven of rest and quiet; and his life is made up of cheerful yesterdays and confident to-morrows.—Sel.

6 Kind Words.

THEY never blister the tongue nor lips; and we have never heard of any mental trouble arising from this quarter. Though they do not cost much, yet they accomplish much. They help one's own good nature and good will. Soft words soften our own soul. Angry words are fuel to the flames of wrath, and make it blaze more fiercely.

Kind words make other people good natured. Cold words freeze people, and hot words scorch them, and bitter words make them bitter, and wrathful words make them wrathful. There is such a rush for all other kind of words in our days that it seems desirable to give kind words a chance among them. There are vain words, and idle words, and hasty words, and spiteful words, and silly words, and boisterous words, and warlike words.

Kind words also produce their own image in men's souls. And a beautiful image it is. They soothe, and quiet, and comfort the hearer. They shame him out of his sour, morose, unkind feelings. We have not yet begun to use kind words in such abundance as they ought to be used .- Sel.

Slurs on Women.

Ar a recent dinner in New York, at which no ladies were present, a man, in responding to the toast, "Woman," dwelt almost solely on the frailty of the sex, claiming that the best of them were little better than the worstthe chief difference being in their surroundings.

At the conclusion of the speech, a gentleman rose and said: "I trust the gentleman, in the application of his remarks, refers to his own mother and sisters, not ours.

The effect of this just and timely rebuke was overwhelming; and the maligner of woman was covered with shame and confusion. This incident serves an excellent purpose in

prefacing a few words on the subject.

Of all the evils prevalent among men, we know of none more blighting in its moral effect than the tendency to speak slightly of the virtues of woman. Nor is there anything in which young men are so thoroughly mistaken as in the estimate they form of the integrity of woman-not their own mothers and sisters, thank God-but of others whom they forget are somebody else's mother and sisters.

Let young men remember that their chief happiness in life depends on their faith in woman. No worldly wisdom, no misanthropic philosophy, no generalization, can cover or weaken this fundamental truth. It stands like the record of God himself-for it is nothing less than this-and should put an everlasting seal upon lips that are wont to speak slightly of women

THE OLD-FASHIONED MOTHER.-Blessed is the memory of an old-fashioned mother. ΤĽ floats to us now like beautiful perfume of some woodland blossoms. The music of other voices may be lost, but the entrancing memory of hers will echo in our soul forever. Other faces will fade away and be forgotten, but hers will shine on until the light from Heaven's portal shall glorify our own. When in the fitful pauses of busy life our feet wander back to the old homestead, and, crossing the well-worn threshold, stand once more in the low, quaint room, so hallowed by her presence, how the feeling of childish innocence and dependence comes over us, and we kneel down in the molten sunshine streaming through the western window, just where long years ago we knelt by our mother's knee lisping, "Our Father." How many times, when the tempter lured us on, has the memory of those sacred hours, that mother's words, her faith and prayers, saved us from plunging into an abyss of sin. Years have filled great drifts between her and us, but they have not hidden from our sight the glory of her pure, unselfish love.

JOHN MATTESON.

N

The Struggle.

wrestle not against flesh and blood, inst principalities, against powers, he rulers of the darkness of this world, piritual wickedness in high places." 12. Paul, looking forward through el dispensation, evidently saw while these words of inspiration that the

rectly south, Bosnia and Servia north and east; the territory in revolt is therefore the center of a country in which the Slavic element has an overwhelming preponderance. The Herze-govian peasantry have always been restless and formidable—splendid horsemen, unrivaled marksmen, hating the Turk as men will hate

after four hundred years of oppression. Their hills and valleys have been for two centuries the battle ground between the Christian and Mohammedan.

In Bosnia nearly every peasant is a Christian; and the Bosnian peasant is no despicable enemy. He has all the best and the worst traits of the Slavonian character; he is brave as brave can be, and he is as cruel as his master, the Turk. His passion is freedom, his vanity is his horse, his sword, and his firearms. Nowhere are these articles so valued, so sumptuously adorned, or bought at such extravagant prices. He will admit no superior on horseback, and this verse of one of his songs explains his character very well :----

"I am a Bosnian! I carry shining arms; The Bosnians are heroes on horseback! Hu! There is none like them in the world !"

Flinging Shadows.

5

WE have no more right to fling an unneces sary shadow over the spirit of those with whom we have to do than we have to fling a stone and injure them. Yet this flinging shadows is a very common sin, and one to which women are particularly addicted. Oh, what a blessing is a merry, cheerful woman in a household ! one whose spirits are not affected by wet days, or little disappointments, or whose milk of human kindness does not sour in the sunshine of prosperity. Such a woman in the darkest hours brightens the house like a little piece of sunshiny weather. The magnetism of her smile, the electrical brightness of her looks and movements, affects every one. The children go to school with a sense of something persuaded himself that great to be achieved; her husband goes into much as taking his ease.

MAN is naturally fond of activity, yet he has persuaded himself that he loves nothing so



Reflections by the Way.

ONE hour since, we breakfasted luxuriously upon graham bread, pears, grapes, and nuts, from our lunch-basket. We slept well last night, and are rested and refreshed. On account of our habit of eating plain yet delicious food, we are becoming recruited for the labors of the California Camp-meeting, while many of our fellow passengers, who go out to the eatingrooms along the road three times a day and take fashionable meals, are growing stupid, complain of being tired, and some of them are down sick. Blessings on the health reform !

We regret that two days of the meeting will be past before we can reach our California brethren in camp. But duty held us in Battle Creek, to see the good work through there, which detained us until after the Sabbath of Sept. 18th, when we took a night train for Chicago, then the Pacific Express at Chicago Sunday morning, which if on time will reach Oakland, Cal. two hours before the Sabbath. We hope to reach the camp Sabbath morning in season to speak to the people, Lord willing, at 10:30 A. M.

It is with feelings of most devout gratitude to God that we look back upon the labors and and blessings of the camp-meeting season now nearly past. The Lord has given strength and freedom to labor far beyond our expectations. And it is with glad hearts, filled with gratitude to God, and tenderest sympathy and love for his dear people in the several Conferences, that we return to our Pacific home and labors, until the 1876 round of camp-meetings. Our labors with Eld. U. Smith this season have been most happy. The stand taken by him, Prof. Brownsberger, and Dr. J. H. Kellogg, give much hope for the cause, and the success of our institutions at Battle Creek. Already has the blessing of Heaven fallen on that people, as the result, we believe, of a most solemn covenant of five with each other and their God, to do all in their power to secure a healthy moral and religious influence at head quarters. A great work has been done the past season in those investigations which have exposed the tongue of slander, dried up a flood of gossip, and have restored confidence among those who should be of one heart. After asking pardon of the reader for this rambling introduction, we will at once return to our reflections by the way, relative to the

WANTS OF THE CAUSE.

There is no want of religious teachers in our day, such as they are. The apostle states that the apostate church of the last days would heap to themselves teachers. These, however, would not turn the people to the truth; but they would turn them from the truth of God to fables. Ministers who teach plain Bible truth are few. while teachers of fables are many. They are very many. Their abundance in the last days is represented by "heaps"-as if lying around in heaps. Laborers, real laborers in the truth, are few-very few.

There are those among S. D. Adventists even, who do not labor to advantage. And as we have been reflecting upon the great work before our people, we see two branches of labor to be done. These are, first, to preach the word in new fields and raise up new churches, and secondly to build up weak churches, set things in order, and keep them in order, in all our churches. Men who do not succeed in either of these two branches of labor are of no real benefit to the cause. True, they may help swell the small number of our preachers, and help to dispose of our Systematic Benevelence funds, and some of them not standing in the counsel of God are sure to fall under the deceptions of Satan, and even cast grievous burdens upon the church ; and it is of no use to disguise the fact that unless they will successfully labor in one or both of these two branches of the work, the cause has no further use for them. Systematic Benevolence calls for systematic labor and systematic support. It is the duty of each Conference committee to know where and how the ministers of the several Conferences labor. While each minister should look to Christ and not to the committee for duty, nevertheless the committee should not in the least countenance men's laboring with the church who will not put things in order and establish s. B. according to the plan adopted. And if such men have been more than willing to hide themselves

will persist in dallying away their time to no especial purpose the committee should see to it that this time be counted out by the auditing committee, at the close of the year.

Obligations between the church and the ministry are mutual. Ministers who receive credentials from their Conference, and are thus protected by the Conference, and labor under the counsel of the Conference, may justly expect support from the Conference. But the moment a minister takes the matter into his own hands, to labor where and as he pleases, contrary to the judgment of his Conference, the point is reached when the Conference is no longer under obligation to give him support.

We have but few real pastors, to build up, to see that the right persons are put in office, and bring s. B. up to the plan adopted. This branch of the work is very much neglected. It is to be feared that we are losing more for want of pastoral labor than we are gaining by our extensive missionary efforts. Our young laborers must first enter new fields. And if they preach practical godliness from hearts filled with the love of Christ and love for lost sinners, as well as the theory of the present truth, and labor from house to house energetically, and pray for and with the people as they should, with an ear open to all the instructions given in our prints and otherwise relative to the practical duties of a minister of Christ, they will very soon become good pastors.

We might now have five good pastors where we have one, had men taken hold of the work with true holy energy. Our young men are in danger of falling into profligacy as to their time, and of forming habits of indolence which will inevitably result in physical debility, moral feebleness, and mental shortness. God pity the world that it has so many putty-faced, dilly-dally, second and third-rate preachers. They may excel indeed in those "good long" afternoon visits, and be eloquent with the knife and fork at the tea-table, but in the speaker's stand, as the Californians say, they "pan out" small.

Common visiting with no object in view but to have a good social chat, and an extra meal, is a sin in one of Christ's embassadors. When he enters a house to visit the family he should at once come to the point, and keep to the point. It is expected of him to lead the conversation He then is at liberty to give the interview just the turn he pleases. He can open his Bible and call for objections to the truths he has been presenting, and answer them kindly. It is not best to give answers in a style, to give the impression that he thinks he knows more than all others. He can inquire as to the spiritual condition of the family, and, after words of instruction and advice, he can bow in prayer with them. Visits and prayers should be brief, and so numerous as to give the visitor a chance to walk five miles, more or less, each day, and give him not less than three hours for close study. And if his discourses are not more than fifty, or at the most sixty, minutes in length, he can give as many of them in a year as there are days in that year.

Men who simply repeat the arguments for the truth will never grow into good pastors. They must learn to come before the people with hearts all aglow with love for the truths they preach. If they are imbued with love to God, his word, and love for poor sinners, they will reach the hearts of the people. It is their privilege to have power with both God and the people. Young ministers who will pursue such a course as this will become able preachers of the word, will be successful in raising new churches,

from the business responsibilities of the cause. And what has made the course of these look still worse is the fact that they were disposed to keep an open ear to the murmurers against those who were carrying triple burdens in the business department of the work, and often gave at least their silent influence on the side of the murmurers. Not only has the cause sustained a loss by the course of such, but they themselves have been great losers. For now when brought to occupy positions that call into active service all the faculties of the human mind, they deeply feel the want of that experience which they might have obtained had they followed duty, instead of that course which was more pleasing to them.

And still others have followed duty. Where work was to be done, however thankless and hard, they have had no other thought than to seize hold of it. Hence they could not excel in any one department of the work. They have held themselves ready to preach, labor for weak churches, gather up what rash men have broken down and scattered, write books, edit papers, and stand under an almost unlimited variety and amount of business. Such a life will develop many of the faculties of the man, and wear him fast, and wear him fearfully and in every part, so that when he prematurely comes down, as he surely will unless God holds him up in a miraculous manner, he will crumble to dust like

"The Deacon's one-horse chaise,"

and will soon be forgotten on earth from the fact that he carried so many branches of the work that he was eminent in none. But we shall see in the brief by-and-by how his case will stand in Heaven when the Lord shall say, "Well done."

We have long since been disgusted with the plea of lack of financial ability on the part of any man who has mind sufficient to justify the idea that he can labor in word and doctrine, and meet the world and popular churches as they are. Any man who can learn to do this, can learn to do that. If he can nerve himself to meet the ever-changing circumstances of a true minister of the last message, in the perilous times of the last days, he can bring himself up to the point of economy, industry, and every other trait peculiar to the strength of good financial ability.

Men are wanted to preach the word of God with ability and power, and to fill important positions in the various and ever-multiplying departments of this great work. And we plead that the very best talent to be found in our ranks be secured. The cause demands a large increase of laborers in word and in doctrine, missionaries at home and abroad, tract distributers, canvassers, editors, leading printers, writers, and ablest hygienic physicians in the world. More of this from week to week, if the Lord will.

We have just passed Sacramento, Cal., sixth day, the 24th of September. All well, and of good cheer. In less than six hours we shall be happy to meet W. C. W., who will conduct us to the camp-ground on the morning of the 25th.

Visit to Alfred Center, N. Y.

J. W.

In company with Bro. Canright, we left the Flint, Mich., camp-ground, Sept. 21, to look after some matters which called for our presence together in Western New York. Bro. C. being the regularly appointed delegate from our General Conference to the S. D. Baptist General Conference, as the alternate of Bro. White, who found it impossible to attend to this appointment and meet other imperative obligations, we had the pleasure of accompanying Bro. C. to this Conference, which was held in Alfred Center, N. Y., Sept. 22-26. In this sketch, we shall speak simply of our observations and impressions as a visitor, leaving Bro. Canright to make such report as his position as delegate may require. This being our first visit to Alfred Center, we cannot forbear saying a word about the place. Nestled high amid the hills of Allegany Co., the situation is romantic, and to one like ourself, reared in New Hampshire with a love of its mountains, hills, and valleys, born and bred within us, it is very pleasant and beautiful. The real estate, not only of the village, but of nearly if not quite the entire township and adjoining neighborhoods, is in the hands of S. D. Baptists. For thirty-seven years no liquor has been sold in the place. No billiard tables, saloons, low places of resort, or other disreputable attractions, here present themselves to the young. This fact, in connection with the quiet and retirement here to be found, renders the place peculiarly well fitted for the location of Alfred necessity of the resurrection of the body

University, the leading school among the Baptists, which has so long been in succ operation here.

The buildings of the University consist large three story brick building, with base capable of accommodating eighty studen more with rooms and board, a separate ing for the primary department, a built erected and fitted up for a gymnasium, and atory, and the chapel building containing ure room, recitation rooms, reading room library, and rooms for the literary soci They are about erecting another build Memorial Hall, in honor of President Ke the founder of this institution, to be form of a Greek cross sixty-six feet each three stories in hight. If carried out acco to the plans and specifications, this will greatly to the facilities of the University, a a noble ornament to the University ground to the place. Ground is already broken to building, and subscriptions for it were taken at this Conference. The present a ance is a little over two hundred.

At the solicitation of Eld. N. V. Hu delegate to our late General Conferen made it our home with him. Here we the most ample and generous hospitality had the pleasure of sitting for awhile in th torial chair of the Sabbath Recorder. place we were happy to meet, for the first Eld. V. Hull, of Iowa, and others prom among them whom we had never before and to renew acquaintance with still o pleasantly begun at their Conference in I four years ago.

The attendance by delegate at this C ence was quite full, the meeting being a as any ever held by them, and larger the other but one. Their house of worship five by eighty, is capable of comfortably a thousand persons. This was filled to most capacity on the Sabbath, and there more present than could possibly gain a tance, another meeting was held in the U ity chapel. Twelve hundred persons in a present.

Eld. A. H. Lewis presided over the bu sessions of the Conference. The question arose were often complicated, and the of his office trying and arduous. But I charged them all with marked ability an cess.

In connection with the Conference, the meetings of the Missionary Society, the Society, and the Educational Society, wer Many interesting items pertaining to their ations might be given had we space.

We were happy to note quite an activ ment of opposition to the practice of t One of their leading minister using. scribed \$10 to one of their denomination terprises to keep it from the hands of his he said, who by some unhallowed inf had been seduced into the evil practice of tobacco.

Another item of interest to us was the ence of Eld. L. Andrews, now in his 79th who was the pastor of the church to which Miller belonged while engaged in the st the prophecies and commencing the great ment in reference to the second advent of Eld. A. was therefore conversant with the ments on the question at that time, and very naturally interested in subjects of phetic nature. He stated before the Conf his belief that the prophetic periods had and that the 1335 days, terminating about marked the era of the great awakening Sabbath question of the past thirty year While our S. D. Baptist brethren belief hold some unwarrantable and perhaps ous views, we think we discovered at this ing the evil tendency of one of the cardina trines of their religious creed, on this wise essay was presented on the subject of the of the dead. In defending the common t the state of man in death, the essayist in sion denied the doctrine of the literal res tion of the body. We were glad to hear orous protest against such a view in the quent discussion of the essay, but we could help querying why it was not a natura legitimate conclusion from the position ta the first part of his essay, which he held mon with most of his brethren. For if the is immortal, and capable of a higher and intensified being after the death of the than before, what need is there of the real tion of the body, and what consistency doctrine? The doctrine of the immortal the soul destroys the doctrine of the real tion of the body by rendering such an eve necessary and therefore unscriptural. An

and will soon prove themselves capable of filling important positions in the cause.

In times past, men have labored among our churches rashly, and in a single week have torn down more than they could build up in ten. This was not for want of ability, but because they had not cherished that tender love for souls which the gospel requires of the minister of Christ. They had not trained themselves to do the more unpleasant work patiently, which called for the exercise of all the graces which the tender and yet faithful under-shepherd should possess. They chose the more pleasant part of the work, and when the more unpleasant labor pressed upon them they disposed of it hurriedly and rashly. The cause needs laborers

who will cultivate a patient love for doing that part of the work which is more disagreeable. We have had too many half-developed men. Laborers are wanted who can do any part of the work of the Christian ministry wisely and well. Others have luxuriated over their books, and have indulged in pleasant, intellectual visits with those who would pet them. And behind the flimsey plea of want of financial ability they

ablished, the immortality of the soul is disved; for Paul expressly states that there is other avenue to the future life except through resurrection of the body. 1 Cor. 15. The bject is destined to be still further agitated. we shall be sorry to see that principle of inpretation which would lead to a denial of the rrection of the body find any countenance ong them.

By invitation, Eld. Canright spoke to a full se on Thursday evening, taking for his subthe scriptural relation of Faith and Works. was subsequently requested by vote of the nference to write it out for publication in the bath Recorder.

On Sunday, when the subject of future labors sunder consideration, a good deal of enthum was manifested in devising ways and ans for the prosecution of their work. Bro. right was called out on the subject of tent or, to explain the method of tent operation d its advantages, which he did quite fully. by have come to look upon this kind of labor h such favor that they voted to procure a and put it into the field properly manned t season. May much success attend them in step.

We were made very welcome while among m. The expressions of confidence and friendp could scarcely have been more cordial. We not say that this is the feeling of all, some dence to the contrary appearing on the part few. But we think we can safely say that nerally the feeling on the part of that body ard S. D. Adventists is friendly-a feeling ich our people everywhere, as a matter of rtesy and duty, would do well in all proper vs to reciprocate.

The next S. D. Baptist General Conference is pointed to be held with the church in Walrth, Wis., commencing fourth day preceding last Sabbath in September, 1876.

Eld. Whitford, President of Milton, Wis. llege, is appointed their delegate to our next meral Conference. U. S.

Our Motives.

10

To properly engage in the work of saving ils, our motives should be disinterested, and zeal ardent. I have no doubt but that the man heart is depraved, and the fruits of dewity are abundant in all men's lives; yet the strine of total depravity in its absolute sense not be true. There are certain principles m which emanate desires for a better life; that also enlighten the better judgment of to a greater or less extent. It is because of se principles that the Spirit of God has access the human heart, and draws men to Christ. No man can come to me, except the Father ich hath sent me draw him," are the words our Saviour. All men, however sinful, adre a character in which these principles are fected. The skeptic, although he may deny r Author, will admit the loveliness of a racter founded on these principles.

The secret of our power to influence others good lies in the fact that these principles mpt us to action. The Spirit of God wites with them; for God is their author. ey are of divine origin.

here are many men who have immoral prines, and yet have numerous friends. and ly of them among the virtuous; while others, nst whose lives nothing can be said directly, have the affections of but few. This is evce that the better judgment of mankind is ely akin to Christianity. Upon closé examit will be found that the immoral man certain traits of character which grow out of lives of disinterested benevolence, while the er is supremely selfish. Our success theredepends upon our possessing those princiwhich will attract the higher and nobler alities of the soul. When men are actuated by unselfish love, will have a power which will reach hearts, t if there is only a desire to make an outward w, however good the deed or the word oken may be of itself, it will be powerless convert the soul. It may please the ear, d win the attention for the time being, but en we look for the transforming influence for d it is wanting. A supremely selfish man not labor in the cause of God to divine actance, for the principles of selfishness and diserested benevolence are directly opposite. re God to accept labor put forth, prompted any other principles than those that led rist to die for the human race, he would be ting aside the motive which led Christ to sufthe death of the cross. It is no more nor s than divine love-divine because it origted in Heaven.

This principle will lead men to sacrifice every earthly good for the salvation of others. It does not labor for a reward. It is not anxious for its pay. It works because it is its nature to work. It cannot live without work.

All reformers whose lives have resulted in the overthrow of error, who have changed the public sentiment for good, and have immortalized their names by leaving behind them indelible marks of reform, have been those who have voluntarily given their lives because actuated by this spirit. A selfish man may appear to accomplish as much for a time. His outward deeds may be commendable, but if self is the grand center upon which everything revolves. his light in a few years will go out, and his name be forgotten. It is deeds wrought in God that immortalize men's names, and not men's names that immortalize deeds.

Men actuated by unselfish motives will suffer long and be kind. Unselfishness will lead men to endure and suffer, as well as to do. It is, in short, the religion of Jesus Christ. No one can be converted to God without having this principle implanted in the heart to that extent that the life and character will be molded by it.

Selfishness will lead individuals to endure great privations. It will lead men to sacrifice home, friends, health, and every earthly and heavenly good-this life and the next. Such men in the time of their glory are often thought to be great benefactors to the human family. But there is a test which will show the character of the motive. It comes when we are brought to feel the lack of support from the sympathy of the people. At such times, to continue in the same earnest labor for the good of others indicates that the heart is actuated by other than selfish interests.

The unpopular truth which we profess is of that character that every man or woman who would seek to promulgate it needs to possess the spirit of a true reformer, whatever may be his position in the cause. Our work is aggressive. We enter new fields. We are to meet prejudice and successfully overcome it. There are many individuals among us who can go out and scatter tracts, who can talk the truth, and who, in short, can battle error gloriously. But there is something more than this required --something that will test the moral backbone more than merely rushing into battle at the cry, Onward march. It is to withstand the reaction of the blows we strike. It is to unwaveringly stand and bear the contemptuous toss of the head, the curled lip, the withdrawal of sympathy on the part of those upon whom we are unconsciously resting for support.

When men and women find their cherished theories demolished by the truth, they will turn and seek to mend their broken cisterns on the bearer who was instrumental in calling their attention to it; and he who cannot bear unflinchingly the blows thus given will never make much headway in this work. We must stand when the reaction comes, true to the right, as the needle to the pole, if , we would gain the victory. Such experiences test men's motives. Unless our objects in this work are other than those of selfish interests, we shall never gain a permanent victory. The motive of every individual who would be a successful missionary in this cause should be as high as Heaven.

A controlling principle should lie at the foundation of every act, which would prompt men of the nineteenth century to say, if necessary, as did Martin Luther when his friends undertook to dissuade him from entering Worms, where in all outward probability his life would be sacrificed to the malice of the papists : "Go tell your master," said Luther to the messenger, "that though there should be as many devils at Worms as there are tiles on its roofs I would enter it." This tested the motives of Luther's heart. He was not actuated by principles of self-aggrandizement, neither was he laboring to secure the favor of his friends. He was inspired by a love for the cause of Him who had given his life for the human race. His calling was from Heaven. He was willing to die at Worms if that would forward the work in which he was engaged. We have feared for the Tract and Missionary Soceties upon this one point. Our brethren and sisters in every Conference of Seventh-day Adventists to a greater or less extent have taken hold of this work cheerfully, given of their means freely, and in many cases have sacrificed personal ease, and personal interests; and God forbid that one word should be said to dampen the ardor already manifested. We want it increased this coming season, in at least a twentyfold ratio. But there is something more wanted. We want a daily, living connection with the true

we should possess that spirit which will impart life and power to every missionary effort; a power that is not merely intellectual, that does not consist in dry theory, but takes its rise in a heart that is imbued with the meek spirit of our Saviour, a spirit that will melt its way into the hearts of those we would help.

> "A heart in every thought renewed, And filled with love divine! Perfect, and right, and pure, and good, A copy, Lord, of thine!"

The stand-point from which we labor must not be any worldly consideration. It is the cause of Him who died for us in which we are engaged, and his Spirit should witness with ours at every step we take. The principles which actuate us should be those which actuated Jesus Christ. Our motive should be to do good and save souls for whom Christ died. The time has come when every community should be permeated with the principles of the truth applicable to the time in which we live. Tracts laden with precious truth should be distributed wherever they will be read. The hearts of those who enter this work should feel the weight and responsibility of this cause, and the worth of the soul, ever remembering that "he that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing S. N. HASKELL. his sheaves with him."

Policy of Romanism.

MANY papers in the United States scout the idea that there can be any danger to our civil liberties in the increase of the power and influence of the Catholic church in this country. Prominent among these is the Christian Union, edited by H. W. Beecher. Mr. Beecher reports that some of the warmest tokens of respect come to him from the Catholic church. Why the dignitaries of that body should congratulate him is not easy to conceive, unless they believe that his latitudinarian course indirectly helps their cause by tending to break down the landmarks and safeguards of Protestantism. That his ministry has this tendency has been noticed with regret by many for years past. Certainly Catholics cannot favorably regard him as a religious teacher; for the present pope, in harmony with his predecessors, has denounced as error the opinion that "Protestantism is nothing more than another form of the same true Christian religion in which it is possible to be equally pleas. ing to God as in the Catholic church."

It cannot be said that this is but the opinion of a church in regard to its own superiority to others. even as each Protestant church may consider its own faith purer and better than that of its neighbors; for this opinion is set forth as emanating from one who is infallible, and who has unlimited authority, both spiritual and civil. Whatever changes may take place in the teachings and actions of the Roman church, she never changes in her feelings and policy toward those who dare to worship God outside of her communion. To show that her present peaceful attitude toward Protestants is one of policy and not of principle, we quote from the "Syllabus of Errors," promulgated by Pius IX. in 1864.

"ERROR 77. In the present day it is no longer expedient that the Catholic religion shall be held as the only religion of the State, to the exclusion of all other modes of worship.

"ERROR 78. Whence it has been wisely provided by law, in some countries called Catholic, that persons coming to reside therein shall enjoy

Vine. We should find God in the closet, and impossible for him to be an American citizen and a Catholic Cardinal. His allegiance is to a power higher, in his estimation, than the government of the United States. Not an ecclesiastical power merely, confining its decisions to matters of religion, but a power holding jurisdiction over the government.

Whatever may be said of the manner in which Prussia has met the aggressions of the papal power, it must be conceded that her course is founded upon just views of the relation of the church to the State, and the danger to the State of permitting the claims of the Catholic church to be pressed on the people without a check. In our own land the prospects of success for the papal power are brighter than in any other country, England not excepted, though the tendency of the established English church is decidedly toward Romanism.-J. H. W., in

The Poor.

Signs.

Some remarks of a brother in a recent issue of the REVIEW, relative to visiting the poor, scattering tracts among them, and laboring for their salvation, are worthy of consideration. With suitable missionary labor in this direction, I have no doubt much good may be done.

The "common people" heard the Saviour 'gladly," as he proclaimed the words of life. And he said, "The poor have the gospel preached to them." It is certain with many of this class, if the gospel is preached to them at the present time, it must be at their homes, or outside of fashionable churches.

Soon after our tent was pitched at Essex Junction, I visited a family some of whom had attended a few meetings at the tent. I found the lady with a tract and the Bible in her hand. Before leaving the house, she said to me, "You are the first preacher who has been into our house for twelve years, except on a funeral occasion." From this time, she and her daughter, a young woman who never had professed religion, kept the Sabbath of the Lord. At my last visit to their home, they both signed the covenant to keep the commandments of God.

As we talked of the love of God to poor sinners, and of his willingness to save them, and bowed in prayer to ask the blessing of Heaven upon us, the husband, though an unconverted man, wept. May the message we bear to the world, be carried to thousands of homes neglected by others. And may "the deaf hear the words of the book, and the eyes of the blind see out of obscurity, and out of darkness." Is not the present, and the future of probation, the time for the fulfillment of the prophecy: "Thi meek also shall increase their joy in the Lord and the poor among men shall rejoice in the Holy One of Israel"? Oh! may we believe and act with reference to a greater gathering of souls, and for the success and ultimate triumph of the all-important truths of the last message to man ! A. S. HUTCHINS,

It Will Bear Examination.

I LOVE to review the evidences of our faith. Our position on the prophecies, the law of God and the Sabbath, and the coming and kingdom of our Lord Jesus Christ, will bear examination; and at every review faith is encouraged; for the evidences seem brighter, if possible, than before. I am not sorry, nor have I ever been, that I committed myself, twenty-four years ago, to the doctrine of the third and last message in s of fulfillment. I almost God gave me faith to believe it then, and to embark in this cause in its infancy. But what was a matter of bold faith then, now is so evidently a verity that I can but thank God and take courage. And, my brethren, for one I am determined to go through.

the public exercise of their own worship.

It is an error to say that it is expedient to tolerate any worship but that of the Catholic church, and an error to say that others beside Catholics shall enjoy the public exercise of their own worship. This reminds us strongly of the inquisition and the fires of the auto de fe. This is a direct confession that the present pacific course of the pope and the Catholic church is one of necessity, not of choice. Of course her action must be changed when opportunity permits.

Another error is the following :---

"ERROR 54. Kings and princes are not only exempt from the jurisdiction of the church, but are superior to the church in litigated questions of jurisdiction."

In questions of jurisdiction the State must yield to the church. This ought to be a warning, but the American people love blindness, and they will not be warned. Many great men of the Protestants seem to be almost as much bewildered by the gaudy trappings of the Roman-American Cardinal as are the Romanists themselves. High officers of the government do him honor, while they know that it is sweet company of his Saviour.-Sel.

R. F. COTTRELL.

Diligence.

WE find in Scripture that most of the great appearances which were made to eminent saints were made when they were busy. Moses kept his father's flock when he saw the burning bush; Joshua is going round about the city of Jeriche when he meets the angel of the Lord ; Jacob is in prayer, and the angel of God appears to him; Gideon is threshing, and Elisha is plowing, when the Lord calls them ; Matthew is at the receipt of custom when he is bidden to follow Jesus; and James and John are fishing. The Almighty Lover of the souls of men is not wont to manifest himself to idle persons. He who is slothful and inactive cannot expect to have the

ADVENT REVIEW AND HERALD OF THE SABBATH.

PATIENCE

LORD, thou art mine. May I be thine? So poor, and weak, and frail, What can I lend of me, or mine? What gift can aught avail?

All things are thine. How can I bring Of what thou lendest me? No. Saviour dear, my offering On Calvary's mount I see.

Thy precious blood atonement made, And thou art freely mine; Pll walk by faith, and, not afraid, Bide thine own tarrying time. H. M. VAN SLYKE.

Hamilton, Mo.,

Progress of the Cause.

He that goeth forth and weepeth, bearing precions seed, shall doubt less come again with rejoleing, bringing his sheaves with him.

Green Bay, Wis.

WE had but three nights of good weath Cold equinoctial er for tent-meetings. rains set in, threatening to completely break up our meetings and eclipse our once fair prospects. Indeed, we could not blame the people for keeping away. And the worst feature was that the heaviest rain came on Sunday, when we might have announced that our meetings would be changed to a hall. The preachers took advantage of these obstructions. We were greatly perplexed, having not more than half a dozen outsiders to hear us at some of the meetings; and, knowing that God alone could restore the interest, we all looked to him that he might impress minds with the importance of hearing the truth. Yesterday, Sunday, the scales turned. The weather was fine, and we had a good turnout of the French and Americans, which gave us an excellent opportunity to give our reasons for keeping all of God's commandments in both languages, and also enabled us to advertise a change of our meetings to a hall.

The Lord has already commenced to deeply impress minds with the necessity of making thorough work for the Judgment. Last Sabbath we held a meeting in the tent, and were glad to meet several French brethren and a few of our Danish brethren from Neenah, etc., who were a help to us at the meeting in turning the attention of some of their countrymen to the present work. There were but few outsiders present, but we were made to rejoice by seeing a Danish brother who had given up the truth through discouragement return unto the Lord with brokenness of heart, and also in seeing a Frenchman, a Norwegian, and an English lady, acknowledge that they had seen the truth and manifest a determination to walk in the light as fast as they saw it, and thus prepare for Christ's coming.

We expect that the progress will be slow at first, and will require much hard labor, but hope soon to see a few souls embrace the truth from the English, the American, the Belgian French, the Canadian French, the Dane, the Norwegian, and the German nationalities. We are also holding meetings at Duck Creek, where we have the use of an Episcopalian church. The interest is good, and the work is nat-urally closely united with the work here We hope for a few Catholics at that point.

Our friends will excuse us for not answering all their letters at present, and instead of feeling tried on account of seeming neglect, we would earnestly request them, and all our brethren, to remember us at the throne of grace, that we may not mar the work of God, but that we may have wisdom and strength, and that our labor may result to the glory of God, and to the encouragement of all who love his cause. D. T. BOURDEAU, O. A. Olsen.

was the truth, but perhaps not more than four or five are now keeping the Sabbath. I continued meetings in the school-house two weeks, and did all I could to urge the people to obey the truth, but so far it seems hard for them to move. I sold about three dollars' worth of books. have hopes that several will yet obey. There was no opposition that I know of except the bad weather, which is the worst kind, because there is no way of meeting it. I closed my meetings at Ontario last evening; and if I meet one soul in the kingdom of God as the result of my labor, I shall feel repaid; but I shall hope for more. Bro. Smith and myself parted on the

13th of September, after spending seven weeks together very pleasantly in the good work of winning souls to Christ.

I am now on my way to La Crosse Co. where I expect to hold meetings. As the weather has become excellent, and as the farmers are much behind with their work, it is of little use to try to hold meetings among them for several weeks. But I shall do the best I can to advance the sacred work.

My address, till further notice, will be Mindoro, La Crosse Co., Wis.

I. SANBORN.

Gouverneur, N. Y.

16

WE closed our meetings the evening of Sept. 5th, and immediately took down our tent and shipped it the next morning for the camp-ground. Some ten or twelve expressed their determination to obey the truth. Our last meeting was quite solemn and impressive, and at its close a voluntary contribution of between eight and nine dol lars was made us. I preached, by invitation, four times in the neighborhood four miles distant, which I mentioned in my last report, and the discourse which was promised on the other side has not yet been given, as I can learn.

During these meetings, we received a very good testimony relative to the general interest upon the Sabbath question at the present time. A gentleman from Schoharie Co., who is traveling extensively, and who embraces and defends the Sabbath theoretically, remarked to us that there is scarcely a hamlet in the country in which the subject is not more or less agitated; and he predicts that the time is soon coming when the clergy will have to yield the point for want of evidence.

As we could not leave things in the shape we would like when we left to attend the camp-meeting, we decided to return, and have made arrangements to follow up the interest here in the seminary chapel, and also the interest in the neighborhood mentioned above. The friends are firm, and welcome our return with much apparent satisfaction. The ministers are commencing a public controversy on the Sabbath question, and we hope for decided results.

The interest at Frankfort is on the increase, and others are reported as having embraced the Sabbath since we left.

Just a word relative to our late camp meeting, which, in some respects, I think is the most profitable one we ever had. It closed up very well, the last evening being free and encouraging, though we all much regretted that it was necessary for Bro. and Sr. White and Bro. Smith to leave before the close. The farewell morning meeting was somewhat interrupted, but a goodly number of prompt and hopeful testimonies was borne.

To show the effect of the meeting upon

gathering. Their long experience in the work of the Lord, and their devotion to his cause, enable them to present such truths and give such counsel as we greatly need. Brethren and sisters received additional spiritual strength from their labors while many who heard them were much enlightened on the reasons of our faith and hope. And we think the success attending the labors of Bro. Canright with the tent, the two weeks he remained with us after the camp-meeting, gives emphasis to our request that he should return to this State and labor as long as duty shall demand.

I left ten or eleven keeping the Sabbath as the result of our meetings. Ten associated themselves together as a body of Sabbath-keepers, covenanting to keep the commandments of God and the faith of Jesus Christ. The brethren and sisters are to hold meetings each Tuesday evening, and at the commencement of the Sabbath and on Sabbath day. They will also have a Bible class and Sabbath-school. Eight

REVIEWS are taken, and several Health Reformers and Instructors. They have entered in a measure upon our plan of Systematic Benevolence, and expect to join the Tract and Missionary Society. Thus far, all bespeaks work and union.

Last Sabbath was a good day for the little company of believers here. I spoke to them twice, and held the third meeting as the Sabbath was closing. The presence of brethren and sisters from Bristol, New Haven, Jericho, and elsewhere, gave inter-est to the meetings. May the blessing of Heaven rest upon this people, and may many other friends be added to their num-A. S. HUTCHINS. bers.

The Mo. and Kan. Conference.

THE sixth annual session of the Missouri and Kansas Conference convened at Mound City, Kan., Sept. 10, 1875, at 9 o'clock A. M. President in the chair. Prayer by Eld. D. M. Canright.

Minutes of the previous meeting were read and approved.

A call being made for delegates to pre sent their credentials, eighteen responded, representing sixteen churches. A call was then made for churches that wished to join the Conference, when four new churches were presented by their respective delegates, and admitted.

Eld. Canright was invited to participate in all our business transactions.

Voted, That all persons present in good standing in any S. D. A. church be invited to take part with us.

The Civil Bend church requested that the name be changed to Prairie Valley, which request was granted.

A motion was made for the purpose of ascertaining the minds of the people of this Conference in regard to its division, which resulted in a unanimous vote in favor of dividing on the line between the two States.

Noted, That the Chairman appoint a committee of two from each State to report a plan for the division of the Conference and the Conference property.

Voted, That the Chairman appoint the usual committees with the exception of the Nominating Committee.

The following committees were then apoointed: On Division of Conference, J. H. Cook, A. J. Stover, Wm. Evans, C. H. Chaffee. On Credentials and Licenses, John Klostermire, A. J. Stover, Chas. Boisseau. On Auditing, Wm. Evans, J. N. Ayers, J. Snyder, Eli Wick, C. S. Glover, Jas. Houseman. On Resolutions, C. F. Stevens, H. C. Blanchard, Joseph G. Wood.

The Treasurer then made the follow eport, which was accepted :--Am't on hand June 1, 1874, \$ 23.82 Cash rec'd during the year, 1745.71Total, \$176 Paid out on orders, \$138

Cash to balance, \$38 J. N. AYERS, Treasure The Belvoir and Richland church

asked leave to consolidate. Their req was granted. Voted, That the name of the Lee S

mit church be dropped from the Con ence roll.

After being duly authorized, the P dent appointed L. R. Long, James O an, and J. G. Wood, to nominate eff for the Missouri Conference; and A Stover, C. S. Glover, and Joseph Lam to nominate officers for the Kansas Con ence.

Adjourned to call of Chair.

THIRD SESSION.

Conference convened, Sunday, Sept. at 4 P. M. Bro. Swearinger, of Solon Rapids, Kan., was admitted as deleg from that place.

The Committee on Nominations for Kansas Conference made the following port: For President, J. N. Ayers; Se tary, Smith Sharp; Treasurer, A. J. S er, Oswego, Kan.; Executive Commit J. H. Cook, Chas. Stevens.

Report accepted. A vote taken each one separately resulted in the elec of all the candidates except Smith Shi who was excused, and Esther Stevens Elk Falls, Howard Co., Kan., was elec secretary in his place.

The Committee on Nominations for Missouri Conference reported as follo For President, J. H. Rogers; Secret Wm. Evans, Hamilton, Mo.; Treast J. A. O'Bryan, Holden, Mo.; Excent Committee, C. H. Chaffee. The rep Committee, C. H. Chaffee. The rep was acccepted. Each of these candid was elected except C. H. Chaffee, was excused, and J. G. Wood election his place. J. F. Klostermire was b elected a member of the Executive C mittee to fill the vacancy in the report Adjourned to call of Chair.

FOURTH SESSION.

Conference convened, Monday, Sept at 9 A. M. Prayer by Bro. Stevens.

Committee on Licenses and Credenti reported the names of the following sons, who received credentials: J. H. H. ers, L. R. Long, H. C. Blanchard, J. Butler. The Committee recommend that J. H. Cook be ordained and rece credentials. They also reported the na of the following persons, who received censes: J. G. Wood, N. W. Allen, O Stevens, Smith Sharp, A. W. Cone, A Stover, N. W. Vincent, J. M. Gallino Cone Konnedry, J. Tamort, C. H. Gillino Geo. Kennedy, J. Lamont, C. H. Chan and J. N. Ayers.

Adjourned to call of Chair.

FIFTH SESSION.

Conference called to order, Monda Sept. 13, at 7 P. M. Prayer by Bro. Ch

Voted, That J. N. Ayers have an ord on the treasury for \$25.00 for his service Voted, That an order be drawn on

treasury to cover camp-meeting expension Voted. That the churches be instruct

to pay all Systematic Benevolence direct into the State treasury.

Green Bay, Wis., Sept. 27, 1875.

Wisconsin.

WE pitched tent No. 3 in Ontario, and commenced meetings Aug. 29. We continued the meetings in the tent two weeks; then the weather became so cold and rainy that we thought best to remove to the school-house and lay the tent aside. Up to this time the interest seemed to increase, and the prospect seemed favorable for a good work. But after we commenced meetings in the school-house, the weather LEFT this place yesterday. Others have spoken of our good camp meeting. As our mind reverts to it, and to the tent-meetings became worse, and the nights were dark. The way to the kingdom of God began to following it, we feel unfeigned gratitude look very straight and narrow, and the to God for the privileges and blessings we cross seemed to be great. The people who attended the meetings gave us new courage in the Lord to again

from the beginning said what they heard meet Bro. and Sr. White at our annual

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the community, I will mention the following incident: On my way home, I met a stranger on the street in Rome who extended his hand with a cordial greeting, and explained himself by saying he had attended our meeting. He informed me that he lived in the vicinity of the ground, and said, "You have made a good impression upon our community; better than any other meeting we ever had among us." The brethren dispersed with a spirit of hope and courage we have been for a long time almost strangers to. For myself, I feel like consecrating all to God as never before, and entering into the work with re-S. B. WHITNEY. newed zeal. Gouverneur, N. Y., Sept. 24, 1875.

Essex Junction, Vt.

17

Adjourned to call of Chair.

SECOND SESSION.

Conference called to order at 4 P. M., Friday, Sept. 10. Prayer by Bro. Long. A call was made for those delegates that had come in since the last session, when Wm. Fleak, of Rock Creek, R. Daviss, of Dry Wood, Bro. Saunders, of Clintonville, and J. A. O'Bryan, of Lin-coln, were admitted to seats in the Conference.

The committee on the division of the Conference reported in favor of dividing so that the State of Kansas shall constitute one Conference, and the State of Missouri another; and that Missouri retain the the two tents now in that State, and Kansas the two now in that State, Kansas paying Missouri \$15.00 difference between the tents. The report was accepted. It was then voted that the Missouri and Kansas Conference be declared divided at the close of the present session of our annual Conference.

The Committee on Resolutions report the following, which were adopted :---Resolved, 1. That we hereby express of gratitude to God for his blessing bestow upon us at this camp-meeting.

2. That we plainly recognize the har of God in the advancement of press truth among all nations.

3. That we hereby express our since gratitude to the many brethren who ha so generously donated of their means furnish material aid for the destitute our midst while suffering from the scour with which we have lately been afflicted 4. That we, as a Conference, will fr henceforth more earnestly set about

work of developing Christian character 5. That we express our great disappoint ment in not having the labors of Bro. a Sr. White at this meeting.

6. That we express our appreciation the labors of Eld. Canright.

7. That the proceedings of this Conf ence be published in the REVIEW.

Voted, That the Missouri and Kans Conference be dissolved.

J. H. ROGERS, Pres. SMITH SHARP, Sec. .

Annual Report of Vt. T. &. M. Society.

ins meeting was held in connection the camp-meeting at Essex Junction, 23. 1875.

leeting opened with prayer by the ident, L. Bean. Minutes of the last al meeting read and accepted.

Nominating Committee was appointed he Chair, consisting of the following ed persons : H. N. Austin, C. P. Whitand Thos. H. Purdon.

port of missionary labor during the was read, which was as follows :

of members, 250; No. of families ed, 177; No. of letters written, 416 of books loaned, 32. Distribution of ing matter: REVIEWS, 1,038; Instruct-142; Reformers, 362; tracts and pam-ts, pages, 153,218. No. of new subers for REVIEW, 32; Instructor, 56;

mer, 175; Voice, 225. nev received for mem-

moy recourded for month	
berships,	\$63.00
onations,	479.75
ook sales,	20.85
n periodicals,	40.40

Total,

\$603,90 d, That Dist. No. 4, consisting of churches of New Haven and Bristol, Bolton, Roxbury, Granville and en, be divided into two districts, and the churches of Roxbury, and Granand Warren be known as Dist. No. 6. Nominating Committee reported following named persons, who were ed to their respective offices: For ident, A. S. Hutchins; Vice Presi-Mrs. C. R. Austin; Treasurer, Mrs. R. Kellogg; Secretary, Thos. H. don. Directors: Dist. No. 1, C. P. tford; No. 2, C. F. Worthen; No. 3. Wales; No. 4, R. F. Barton; No. aniel Wilcox; No. 6, W. Wales. A. S. HUTCHINS, Pres.

tos. H. Purdon, Sec.

Afraid to Come to the Light.

CIRCUMSTANCE which took place, a time ago shows how much afraid dvocates of error are of letting their and doctrines be exposed to the hing light. The great enemy of all teousness has many in his service, ked men, assisted by evil angels, are g to cover up the clear, bright truth, scatter dust over it so that people cansee it. Some of his earthly emissaries o very zealous in the cause that they shoot the mark, and do more against ause they are trying to upbuild than do for it.

certain minister, wishing to quiet the siences of some of his flock upon the. ath question, handed to different ones a book advocating Sunday observance. ive it to persons with the injunction let any one know they had it. In manner it was sent from house to for some time. However, it fell inhands of some who were our friends, the secret was soon divulged. My her, on being assured that he could ably get the book, announced that he d review it at the tent. The next ing he went to the minister who d the book and asked if he could Said he, "If you want it for your reading and instruction you can have at if you want to review it you can't it at all."

copy was ordered, but failed to arrive afternoon " **n**i

own merits. I dare you to read it," &c., which only disgusted those who heard Quite a number of those present him. wanted my brother to review the work in spite of the minister, but he thought it not best.

A copy of the work was afterward procured and reviewed to general satisfaction. Thank the Lord, this truth is so mighty that any one whose heart is full of the love of it, and love to his fellow-men, cannot be easily thrown down or confounded. But if cut off in one direction, he can attack the enemy in another quarter, break down his walls of defense, and rear high over the ruins the ensign of everlasting truth.

A. KILGORE.

Nevada, Story Co., Iowa.

The Message of Rev. 18:1-5.

11.

THE proclamation of the first message of Rev. 14, brings out the light on the time of the end of the prophetic periods and the Judgment hour, showing the great Advent movement of 1844. Thus the way is prepared for the second angel to announce that Babylon has fallen, and there is good evidence that God cannot bless his people to any great extent while they remain in a fallen church. The third message is timely in bringing out the light on the mark of the beast and the com-mandments of God. This we believe will have an influence to gather all the honest out of Babylon. In this message there is a testing point—the commandments of God—by which we may know who the elect are.

The work of God is connected and harmonious No one is prepared to give the third angel's message until he has the light on the first and second messages ; and no one will be prepared to give the proclamation, "Babylon is fallen," or to fulfill the first five verses of Rev. 18, until he understands the three previous messages. While they are themselves in error, how, absurd for a people to cry, "Babylon is fallen!"

A house divided against itself cannot stand. It would be impossible for a work to come in, outside this work, and yet be the work of God -the fulfillment of the message of Rev. 18:1 -5. This proclamation will be fulfilled by an angel whose glory will lighten the whole earth. and will coincide with the message of the third angel. It will possess all the light which has been brought out by the three previous messages, and will also have the light which has been, and will be, received by the development of the character of Babylon. Thus the earth will be lighted with his glory, and it will be manifest to every true child of God that he must come out and be separate from her, or be partaker of her sins, and receive of her plagues.

The fulfillment of the message contained in these verses will be a glorious work, exceeding the previous messages, full of light and truth. May we all have something to do in this great gathering work.

Before the coming of the plagues upon the ungodly, the long suffering of God, which is salvation, will send this message to gather out his elect, while the tares will be bound in bundles to be burned. Then the Son of man will come to call forth those that have fallen in death, whom the angel will gather, to join with the living in shouting victory over death J. M. AVERY. and the grave. Locke, Mich.

By Beholding we Become Changed.

THE above sentiment expressed by the ason. One more effort was then made great apostle is not only true in the sense of tain the work from the minister. It beholding Christ, but we may also look upon manner t i change or feeling, and turn our minds in a direction opposite from that in which they had formerly moved. We may thus form attachments for objects or desires, which, by cherishing, we may become abject slaves to, and finally end our lives in ignominy and shame. The case of the noted pirate Kidd, though an extreme one, will serve as an illustration upon this point. His inordinate desire for gain, by being nurtured, created a burning thirst which could not be quenched with the ordinary modes of acquiring wealth. This induced him to take one step after another in the road to wickedness, until he imbrued his hands in the blood of his fellow-men. The thought of such a crime, at first, no doubt caused a shudder to pass over him, yet by harboring it in his heart he became emboldened to commit deeds which could only be stepping-stones to more atrocious crimes. The last of these acts he stated were perpetrated without the least compunctions of conscience, showing that he, by dwelling upon fiendish works, became changed into the same image.

have been zealous defenders of the truth have become disaffected through some fancied inattention, and we have afterward been surprised to learn that they have run into some wild project savoring strongly of fanaticism. They will uphold some strange doctrine, inconsistent as it may seem and hostile to their preconceived views, which they were brought to accept by dwelling upon and magnifying their supposed injuries until their fancies appeared real in their minds; and in order to obtain redress they have felt justified in making themselves a spectacle to the world by becoming martyrs to their own course.

We might refer to the various directions in which the minds of men are led when not controlled, but will let' the instances already cited suffice, as we think the rule will hold good in all cases. Therefore, if we would develop a healthful Christian experience, it seems requisite that we should keep our minds upon those very things which we would wish most to resemble.

"Let the wicked forsake his way, and the unrighteous man his thoughts, and let him return unto the Lord, and he will have mercy upon him." Isa. 55:7. Is it necessary for the wicked to forsake his former ways, which are contrary to God's ways, in order to have favor with him? So the carnal mind is enmity against God, and should be brought into subjection to him. That there is a battle to be fought upon this point is clearly taught by Paul in his second letter to the Corinthians. "For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong-holds; casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ." Chap. 10:4,5.

The company seen by John on Mount Zion had no guile and were without fault. The work with them had gone thorough enough to cleanse the heart from every evil thought, and make it a well spring of noble and elevating impulses. If our minds dwell upon such themes they will lead us to imitate the life of Christ, to admire his unselfish life, to sympathize with him in his sufferings, and to lament his cruel death, until we are lost in wonder and amazement at the unspeakable love of God in permitting his Son to die for a rebel race. Thus, by beholding we become changed into his image.

"Finally, brethren, whatspever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." The work is aggressive, and it will require indomitable courage on our part to stand against the tide of opposing evil. But victory will ever perch on the banner of our Lord, and if we are found in his service, imitating his example, we shall at last share in the triumph, and have the victor's crown as an eternal trophy of our successful wartare.

J. O. CORLISS.

Unnaturalness in Preaching.

SYDNEY SMITH tells us: "I went, for the first time in my life, some years ago, to stay at a very grand and beautiful place in the country, where the grounds are said to be laid out with consummate taste. For the first two or three days I was perfectly enchanted; it seemed something so much better than nature that I really began to wish the earth had been laid out according to the latest principles of improvement. . . . In three days' time I was tired to death; a thistle, a nettle, a heap of dead bushes, anything that wore the appearance of accident and want of intention, was quite a reflet. 1 used to escape from the made grounds, and walk upon an adjacent goose common, where the cart-ruts, gravel-pits, humps, irregularities, coarse ungentlemanlike grass, and all the varieties produced by neglect, were a thousand times more gratifying than the monotony of beauties the result of design, and crowded into unnatural confines.' Now, this is precisely the result produced upon most hearers by a too elaborate style of preaching. At first it astonishes, amazes, and delights; but in the long run it palls upon the mind, and even wearies the ear. The high art displayed in sentences polished into perfect smoothness is certainly very wonderful, but it ere long becomes very wearisome. Men cannot forever look at fireworks, nor pass their days among artificial flowers. The preaching which maintains its attractiveness vear after year is after the order of nature, original, unaffected, and full of spontaneous bursts which the laws of rhetoric would scarcely justify. Homely illustrations, a touch of quaintness, a fullness of heart, thorough naturalness, and outspoken manliness, are among the elements which compose a ministry which will wear, and be as interesting at the end of

Of the refined politeness of a drawing-room, most people have enough in a single evening; to continue such a manner of intercourse for a week would be intolerable; but the familiar communion of the family never tires, home's genuine and spontaneous fellowship grows dearer every year. The parallel holds good between the deliverances of a grandiloquent elocution and the utterances of a warm heart. The primitive Methodist being asked to return thanks after dining with the squire, thanked God that he did not have such a good dinner every day, or he should be ill; and when we have occasionally listened to some great achievement of rhetoric, we have felt the same grateful sentiment rising to our lips. A whipped cream or a sillabub is an excellent thing occasionally, but it is very easy to grow tired of both of them, while homely fare can be eaten year after year with a relish.

If it be natural to a man to be very elegant and rhetorical, let him be so; flamingoes and giraffes are as God made them, and therefore their long legs are the correct thing; but let no man imitate the proficient in an elevated style; for geese and sheep would be monstrous if perched on high. To be sublime is one thing; to be ridiculous is only a step removed, but it is another matter. Many in laboring to escape rusticity have fallen into fastidiousness, and so into utter feebleness. It may be that to recover their strength they will have to breathe their native air, and return to that natural style from which they have so laboriously departed.—Spurgeon.

SPIRITUAL CRISES.—There are moments in some men's lives when all the forces of good and evil seem battling together for the dominion of their wills, and as the one or the other conquers they date from that monent all their peace or pain. But in reality God never yet gave over any soul to the determining conditions of a single great adventure. Even if these crises, as we call them, were final, if these once past, there was "no place for repentance" for the sinful man, no chance of lapse for the righteous, the divine wisdom and fairness would still approve itself. For these crises are but culminations, as are the crises when hostile armies meet in the tug of battle. Victory or defeat has been prepared for in a thousand antecedent acts. So with the moral defeat and victories of the individual. They are never absolutely unique. They are effects of previous courses. It is drill that tells in this case as in the other. And, praise God, for the individual there can be no defeat which may not be repaired, even as there can be no victory which may not be thrown away without eternal vigilance. Again, the case is parallel between the nation and the individual, and as with the first the most crushing and apparently ruinous defeat may be the means of rousing dormant energies which, once aroused, will put a new face upon affairs and match all previous defeats with glorious victories, so with the second, by God's providence, the humiliating moral failures may, by the very power of their self-revelation, be the begin-ning of a new career of virtue and of happiness. -Sel.



"Blessed are the dead which die in the Lord from honceforth."

DIED, of consumption, in Canaan, Me., Aug. 9, 1875, Nathaniel Hubbard, aged fifty-six years and seven months. For the last five years, he has been failing, and not able to do much work, but he was able to see to his business the most of the time. At the last he passed away suddenly. He embraced the third angel's message about nine years ago, and died in the faith. He leaves a wife . and one son to mourn their loss. Words were spoken from Rev. 14:13. J. B. Goodlach.

ay upon which the book was to be re-With some difficulty, a copy was ned upon condition of reading it all igh, and not a part, or parts. Al-ghthe reading of the book would conmore than one-half the entire evenit was decided to obey the mandate take less time for reviewing. The ing was opened, and the reading of book about to commence, when the ster came in. He asked my brother the congregation upon what terms ad obtained the book. He was insupon he said, "This book which men have is mine, and they got it this understanding, that they are to it through without comment." He then asked if he intended that they ld not answer the arguments. "I what I say," said he; "you are to it all, overy bit, and then let the peoudge for themselves. If they can't stand the book, they can't under-what you say," The book was then ed to him; but he only replied, "You

When we once give ourselves up to be controlled by our thoughts, we cannot determine afraid to read it, and let it stand on its where we shall stop in our career. Men who I twenty years as at first.

DIED. of typhoid fever, in Fairfield, Me., Aug. 16, 1875, Fred Eugene, youngest son of Isaac C. and Fanny Choat, agod eighteen years and one month. He was sick only about one week. Thus suddenly was the family circle broken by the un-welcome messenger, death, and the doar son was laid away to rest until Jesus comes. May the Lord bless the surviving members of the family, and may they all be gathered with the saints when the last enemy is destroyed. Remarks by the writer from Jer. 31:15, 16.

J. B. GOODRICH.

DIED, after a short illness, Aug. 9, 1875, our in-fant daughter, Grace, aged five months. Words of comfort by H. Sholander. S. D. Adventist, from 1 Thess. 4:13-18. J. E. & A. V. NORSTROM.

DIED, at Ridgeway, N. Y., Sept. 10, 1375, our dear babe, Willet T., son of James U. and Lucy T. Cottrell, aged ten months and twenty-two days. He was greatly beloved by us all. Our only con-solation is that his sufferings are all past, and that he shall "come again from the land of the enemy."

> "Sleep, baby darling, Till Christ comes to save ; Then burst, little coffin, And ope, little grave." R. F. COTTRELL.

ADVENT REVIEW AND HERALD OF THE SABBATH.

The Review and Merald.

112

Battle Creek, Mich., Fifth-day, Oct. 7, 1875.

Information Wanted.

THE question is asked : Is there a fund in Battle Creek College to aid those who are studying for the ministry?

We answer, There is not. We are led to reply to this question by a letter desiring the information, but not containing the address of the person asking it. Others of our brethren have asked the same question, and we take this opportunity to answer it. By reference to Eld. White's "Reflections by the Way" in last week's issue, you may see what ought to be done in the matter.

Further, many of our young men have inquired by letter in regard to the prospect of obtaining employment to pay their expenses while attending the school. We have greatly regretted that we could not give more encouraging answers to such ; for we are assured that that class appreciate the benefits of an education and will add strength and stabilty to our school.

There are but few here who can furnish work to students; for the majority of our brethren in Battle Creek are dependent upon their own day's work for a support.

S. BROWNSBERGER.

Appointments.

'And as ye go, preach, saying, The kingdom of He a ven 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.

IF nothing in the providence of God prevents, there will be a general meeting at Curtis' Corner, R. I., Oct. 9 and 10, 1875, also at Bro. Charles Coming's, Cornish, N. H., Oct. 16 and 17. These meetings will be of especial interest to all of our brethren and sisters. Tract and Mis-sionary operations for the coming fall and winter will be considered, and other matters that pertain to the interests of the cause in New England. Come prepared to spend the two entire days in the service of God.

S. N. HASKELL.

A GENERAL meeting of the church at Bowers-ville, Ohio, Oct. 23, 24, 1875. All the Sabbath-keepers are invited to attend, as there is important business to be attended to. WM. COTTRELL, Elder.

No preventing provid the churches and Tract	ience, I Societie	will meet with	\mathbf{s}
Leighton,	Oct.	21, at 10 A. M.	q M in
Monterey, Dist. No. 4 Kendall,	,	24, 25, at] 7 г. м. 26, '' 7 ''	lir
Mattawan, Bronson,	(C ((26,	
Quincy, Napoleon,	" 30, Nov.	31, 2 at 7 p M	a
Eaton Rapids, Hastings,	"	2, at 7 p. m. 4, "7"	ľ
General quarterly me		o, Dist. No. 6, at	S w
Bushnell, Nov. 13, 14.		Е. Н. Воот.	10

I DESIGN holding meetings in Saunders Co., Neb., commencing fifth-day evening, Oct. 14, There will be opportunity for baptism and church organization. Meetings to be held at the school-house on Sec. 8, Tp. 13, R. 6, E. The scattered friends are invited. CHAS. L. BOYD.

QUARTERLY meeting for Dist. No. 11, Mich. T. & M. Society, at Bunker Hill, Oct. 9, 10, 1875. T. & M. meeting on first-day. All the brethren and sisters of the district are requested to be present, and those of other churches who can attend. Come, prepared to work for the cause. Can some minister attend? ALEX. CARPENTER, Director.

can, come to the meeting. We cordially invite all our Wisconsin friends to meet with us. G. W. COLCORD.

Quarterly Meetings in Minnesota.

	-
PINE ISLAND,	Oct. 9, 10, 1875.
Greenwood Prairie,	·· 16, 17, ··
Stewartville,	·· 23, 24, ··
Otranto,	" 30, 31, "
Riceland,	Nov. 6, 7, "
Steel Center,	" 13, 14, <i>"</i>
No providence preventi	ing, I will hold a meet-
ng at Bro. Tanner's, sout	th of Grand Meadow,
Fuesday, Oct. 26. Í hop	e to see all the friends
n that vicinity at this me	
U U	HUDDROOM CDUN

HARRISON GRANT.

PROVIDENCE permitting, I will meet with the churches as follows :---

Armada, Sabbath and first-day,	Oct	. 2,	3.
Flint,	"	- 9, 1	10.
Dryden,		16,	
Pine Run,	"	30,	31.
Opportunity will be had for ba			
of these places. Hope to be a	īble	\mathbf{to}	visit
churches in St. Clair Co. in Noven	ıber	•	

D. H. LAMSON.

QUARTERLY meeting of the Wis. T. & M. Society of Dist. No. 9, will be held at the Hundred Mile Grove church, Oct. 24, 1875. The members of the district will please send their re-ports to Bro. A. Paton, Lodi, Col. Co., Wis. N. M. Jordon, Director.

THE Minnesota T. & M. Society will hold its next general quarterly meeting at Stewartville, Oct. 23, 24, 1875. Let each director in our Conference report to our State secretary, A. H. Vankirk, Concord, Minn., all that has been done in his district at least one week before this HARRISON GRANT. Pres. meeting.

THE next quarterly meeting of the T. & M. Society of Dist. No. 7, Wis., will be held in connection with the quarterly meeting of the churches of Fish Lake and Plainfield, at Plain-field, Oct. 9, 10, 1875. We desire to see a general gathering at this meeting. Eld. O. Olsen is invited. Bro. P. H. Cady is expected.

P. S. THURSTON, Director.

IF the Lord will, I will meet with the friends of present truth in the Kansas Conference as follows :

Canola,Oct.30,31,187Independence,Nov.6,7,''Labette,''13,14,''Union Town,''20,21,''Mound City,''27,28,''Rock Creek,Dec.4,5,''Centerville,''11,12,''Meetings to commence with the SabbatlArrangements have been made so that a preacher will attend all of the above meetings.J. N. AYERS, Pres.					
Independence, Nov. 6, 7, " Labette, "13, 14, " Union Town, "20, 21, " Mound City, "27, 28, " Rock Creek, Dec. 4, 5, " Centerville, "11, 12, " Meetings to commence with the Sabbatl Arrangements have been made so that a preach er will attend all of the above meetings.	Canola,	Oct.	30,	31,	1875
Labette, Union Town, Mound City, Rock Creek, Centerville, Meetings to commence with the Sabbatl Arrangements have been made so that a preach er will attend all of the above meetings.	Independence,	Nov		7,	"
Mound City, 227, 28, " Rock Creek, Dec. 4, 5, " Centerville, "11, 12, " Meetings to commence with the Sabbatl Arrangements have been made so that a preach er will attend all of the above meetings.	Labette,	"	13,	14,	
Rock Creek, Dec. 4, 5, " Centerville, "11, 12, " Meetings to commence with the Sabbati Arrangements have been made so that a preach er will attend all of the above meetings.	Union Íown,	"	20,	21,	
Rock Creek, Dec. 4, 5, " Centerville, "11, 12, " Meetings to commence with the Sabbatl Arrangements have been made so that a preach er will attend all of the above meetings.	Mound City.	"'	27,	28,	
Centerville, "11, 12, " Meetings to commence with the Sabbatl Arrangements have been made so that a preach er will attend all of the above meetings.		Dec.	4 ,	5,	"
Arrangements have been made so that a preacher will attend all of the above meetings.		"	11,	12,	"
Arrangements have been made so that a preacher will attend all of the above meetings.	Meetings to comm	nence with	the	Sab	bath.
er will attend all of the above meetings.					
					res.

QUARTERLY meeting of the church at Poy Sippi, Oct. 9, 10, 1875. This will also be the Juarterly meeting for Dist. No. 11, Wis. T. & M. Society. We hope to see a general gather-ng at this meeting. P. H. CADY.

MONTHLY meeting at South Norridgewock, Me., Oct 16, 17, commencing Sabbath evening, at 6 o'clock. J. B. GOODRICH.

QUARTERLY meeting of the Mich. T. & M. Society, Dist. No. 1, will be held in connection vith the church quarterly meeting at Hillsdale, Oct. 16, 17, 1875. Let reports be forwarded to the secretary, A. G. Wilber, Ransom, Hillsdale Co., Mich. We hope the church at Jefferson will meet with us.

S. D. SALISBURY, Director.

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

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S. A. H. LINDSEY. THE next general meeting of the Illinois Tract Society will be held at the Geo. White school-house, near Durand, Winnebago Co., Ill., in connection with the two days' meeting to be held there, commencing at the going down of the sun, Sabbath eve, Oct. 15, 1875? Teams will meet those coming either way on the train, sixth-day, at D. Time from the east: 12 M., west: 2:30 P. M. Let each district hold meet-ing and report. Bring bedding, &c. All who

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