

# The Advent Review

## AND SABBATH HERALD.

"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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### HATRED FOR LOVE.

"They hated me without a cause." John 15:25.  
"Who hated me! the King of life and glory,  
Who left for them the Father's home above,  
Who dwelt on earth, a poor and friendless stranger;  
Who gave me hatred in return for love!  
Who nailed my body to the cruel tree,  
Who died to save them!—and they hated me!

"Who hated me; and yet I gave them kindness;  
Who sought the couch of suffering and pain;  
Who healed the lame; I healed the wretched leper,  
Who touched the dead, and life returned again!  
Who calmed the waves of raging Galilee,  
Who yet, they doubted, scorned, and hated me.

"Who hated me, and spurned me from their dwellings,  
Who had no place whereon to lay my head,  
Who'er I turned I suffered shame and rudeness,  
Who of sadness and of grief I led.  
Who the boastful ruler and the Pharisee,  
Who scorn derided, jeered, and hated me.

"Who hated me, and oft when worn and weary,  
Who longed for kindness, but they gave me scorn;  
Who oft I wandered o'er the mountains dreary  
From morn till night, from weary night till morn.  
Who bled the sick, and made the blind to see,  
Who yet without a cause they hated me!

"Who hated me, but ah! a day is coming  
When clothed with majesty I shall appear;  
Who scornful foes shall cry in vain for mercy,  
Who hatred deep shall turn to sickening fear;  
Who from my face mine enemies shall flee,  
Who once had crucified and hated me.

"Who on the day! my burdened spirit crieth,  
Who come again, my long, long absent Lord,  
Who, midst wickedness thy Zion lieth,  
Who thy blest children wait for their reward,  
Who righteousness shall reign from sea to sea,  
Who saints shall judge the men who hated thee!

LILLA D. AVERY.

Locke, Ingham Co., Mich.

### The Watch-Tower.

Can ye not discern the Signs of the Times? Matt. 16:3.

### THE MOLLY MAGUIRES.

The following, which I clip from the  
Boston Herald, of May 10, 1876, furnishes  
a slight inkling of what we may expect  
at the little while from this:—

"PORTSVILLE, PENN., May 9. In the  
most murder trial here, detective James  
McAllister testified that the Molly Maguires,  
of which he had become a member,  
were a branch of the ancient order of Hi-  
ermians, with test oaths binding them to  
murder any person obnoxious to them or their  
organization; and that Yost was murdered  
by two members of one society. A mur-  
der of any outsider was made the occasion  
of promoting the murderer. None but  
Catholic Irishmen can be members. The  
detective swore that Patrick Collins, a  
county commissioner, is master of one di-  
vision of Molly Maguires in Palo Alto.

"Witness testified to being asked by  
George Condon, ex-watchman at the jail,  
for a pistol with which to shoot a certain  
party suspected of having been connected  
with the killing of the McAllisters of  
Maggon Patch. He also testified that he  
knew who shot Gomer James, and that the  
pistol with which the deed was done was  
now in his possession.

"Witness attended a county convention  
at Girardville, July 4, last, in the capacity  
of secretary of the Shenandoah division of  
the order. A number of prominent mem-  
bers of the order were there; among them  
James Kerrigan, now in Bethlehem jail,  
awaiting the penalty of the law for the  
murder of Jones. Witness further testified  
that John J. Slattery, at one time a candi-

date for the associate judgeship of this  
county, was expelled from the order, he  
having told a man that 'he was a mark for  
a pistol,' thus preventing the accomplish-  
ment of their plans. The testimony creates  
great consternation among the members of  
the Molly Maguires."

What may we expect when the winds  
are let loose, and the restraining hand of  
God is removed from among men?

M. WOOD.

### "SATAN IN THE CHARACTER OF GOLIATH."

THE Witness says, "Satan is coming  
forth, Goliath-like, at the Centennial to  
challenge all the good elements of the na-  
tion; and in the matter of selling the bane  
of society and curse of the country on the  
Centennial grounds he has beaten all the  
temperance men and half the Christians of  
the Union, as probably a much larger pro-  
portion of real Christians. He is now going  
to have his hardest battle of all; namely, to  
overthrow the Christian Sabbath, as far as  
the Centennial Exhibition is concerned;  
and he goes into the contest confident of  
success, while the spiritual Israel are, since  
their overthrow on the liquor question, as  
fearful as were the Israelites before Goli-  
ath."

The Witness is very much mistaken in  
regard to Satan's working to overthrow the  
"Christian Sabbath;" for the facts in the  
case prove conclusively that he is making  
a desperate effort to sustain it. This arch-  
enemy of the truth has so blinded the minds  
of the people as to cause them to think he  
is attempting to overthrow the very day  
he is determined to set up. And why is  
this? Is it not because Satan knows that  
if he can delude them to think he is against  
them, they will work so much the harder  
to sustain his counterfeit day? Thus we  
can see that in the providence of God de-  
luded men, urged on by Satan, will eventu-  
ally help to fulfill Rev. 13:11-18.

WM. PENNIMAN.

THE vote on the question of keeping the  
Exposition open on Sunday, was as follows,  
by States: Alabama, Arkansas, California,  
Colorado, Idaho, Minnesota, Montana, South  
Carolina, and Washington Territory voted  
aye; and Arizona, Connecticut, Dakota, Dis-  
trict of Columbia, Florida, Georgia, Indi-  
ana, Iowa, Kansas, Kentucky, Louisiana,  
Maine, Maryland, Massachusetts, Missis-  
sippi, Nebraska, Nevada, New York, Ohio,  
Pennsylvania, Rhode Island, Texas, Utah,  
Vermont, Virginia, West Virginia, and  
Wisconsin voted nay.

### General Articles.

#### EXPERIMENTAL RELIGION.

"COME and hear, all ye that fear God,  
and I will declare what he hath done for  
my soul." Ps. 66:16. This is the lan-  
guage of inspiration, because it is the lan-  
guage of a living Christian experience.  
The Christian has an experience that is  
peculiarly his own; and it is one of the  
fundamental truths of the Christian religion  
that God can and does reveal himself  
to his people as he does not unto the  
world.

That *knowing* and *doing* are insepar-  
able is one of the great truths of every-day  
life, as well as of religion. How can a  
man expect to know anything thoroughly  
and practically without an experience? He  
cannot. It is true that an unpleasant con-  
viction may be forced upon the mind, and  
a man may be compelled to believe that  
which is against his wishes and interests;  
yet, as a rule, if one would know the truth  
of any matter, his whole life, his thoughts,  
the purposes and affections of his heart,  
and his actions, must be in harmony with  
that truth.

And thus we read: "If any man will do  
His will, he shall know of the doctrine,  
whether it be of God, or whether I speak  
of myself." John 7:17. The skeptic seems  
to reason thus: "I do not know; therefore  
you do not know. I do not see nor feel;  
therefore you do not see nor feel. I do not  
believe; you ought not to believe." But this  
is ungenerous; for one man may know, see,  
and feel, and another not know, see, or  
feel.

How would it appear for one who had  
never felled a tree, never logged an heap,  
never plowed a furrow, never planted or  
hoed a hill of corn, nor spent a single hour  
of his life in these things, to say to the  
man that had devoted twenty of the best  
years of his life to farming and agricul-  
tural pursuits, "I do not know, you do not  
know." And thus we might speak of every  
calling and kind of life.

To know, a man must have experience.  
And if there is anything to be known at all  
in the world of art, science, or religion, it  
is but reasonable to suppose that the man  
who makes any of these professions a spe-  
cialty, who devotes his time and talents to  
them, and makes use of all the means and  
instrumentalities of knowing within his  
reach, should know more than the man  
who puts forth no effort to learn.

The religion of Jesus Christ is eminently  
an experimental religion. To be enjoyed,  
it must most certainly be experienced and  
lived. An incident illustrative of the above  
occurred in the life of the writer some  
years ago. I was then at work several  
hundred miles from home—working at the  
joiner trade and with a man who was a  
noted skeptic, who seemed glad of an op-  
portunity to speak reproachfully of the  
Christian religion. I did not care for his  
reproaches; for if he was satisfied with his  
infidelity I had certainly no reason to com-  
plain. One day as we were at work at the  
bench, he on one side and I on the other, I  
sang a verse of that beautiful hymn,

"Jerusalem, my happy home,  
Beautiful land of rest,  
Beautiful land, beautiful land,  
Beautiful land of rest."

As I finished singing the stanza and  
came up to the end of the bench, having  
finished dressing the piece of casing that  
I was at work upon, I noticed that my  
skeptical friend had stopped work and  
looked very much pleased about something.  
I had not long to wait to know the cause;  
for he at once looked up and said, calling  
me by name, "G——, do you know that  
the man that composed that hymn had  
land for sale?" meaning a fraud, a specula-  
tion. I at once saw the insinuation and re-  
plied, "Yes, certainly, there is land for sale,  
and that is why I am singing." And put-  
ting the end of my plane down upon the  
bench so as to be in an easy standing po-  
sition, I said to him, "See here, B——, you  
are not generous at all. You say you do  
not see, you do not feel, you do not know,  
you are in perfect darkness. I give you  
credit for telling the exact truth about your-  
self. I do not know why you should lie  
about your moral condition. I say I do  
see, I do feel, I do know; there is land  
for sale. Now why can not you give me  
credit for telling the truth? Why should  
I lie?"

Cannot one man know and another not  
know? How is it in intellectual life?  
Suppose we take two men, the one a very  
ignorant man who knows seemingly but  
little more than the team he is driving, the  
other a very learned and intelligent man.  
Now these men may be circumstanced as  
nearly alike as possible. They may both  
ride upon the same seat, behold the same  
objects and scenery, and apparently have  
the same sources of knowledge and enjoy-  
ment; yet while the ignorant man sees but  
a little beyond the surface of things and his  
enjoyments are of the grossest kind, and  
but a little above those of the brute crea-  
tion, his intellectual friend revels in the de-

lights of nature and in moral and intellect-  
ual contemplation.

And it is so in mechanical life. While  
one man can and does know, and can direct  
the labors of twenty others, planning and  
overseeing their work, keeping it "all in  
his head," the ignorant man as he comes  
upon the ground and sees the great work  
that is being pushed forward with such  
vigor and wisdom under the direction of a  
single man exclaims, "I don't see how you  
can keep it all in your head at once;" yet  
he does.

It is the same in matters of divine reve-  
lation and religion; while one man may  
*know*, and rejoice with joy unspeakable  
and full of glory, another may be in dark-  
ness and know nothing about these things.

The fact that there are very many  
learned and wise men that have rejected and  
that do reject the Christian religion is no  
objection against it or the truth of the fore-  
going remarks; because a man may be wise  
in all that pertains to this world, its pur-  
suits and its pleasures, and know nothing  
of these things. Thus we read: "For it is  
written, I will destroy the wisdom of the  
wise, and will bring to nothing the under-  
standing of the prudent. Where is the  
wise? where is the scribe? where is the  
disputer of this world? hath not God made  
foolishness the wisdom of this world? For  
after that in the wisdom of God the world  
by wisdom knew not God, it pleased God  
by the foolishness of preaching to save  
them that believe." 1 Cor. 1:19-21.

Not only is it the privilege and right of  
the Christian to have an experience that  
is peculiarly his own, one that is broad, satis-  
factory, and elevating, and that gives a  
knowledge that is tangible and certain, but  
it is his duty to relate his experience. In  
the language of the text, "Come and hear,  
all ye that fear God, and I will declare  
what he hath done for my soul." It is a  
*privilege* as well as a duty to speak of  
what the Lord has done for our souls. And  
any lack of interest on our part in speaking  
of the goodness of God and the great  
things he has done for us is sure to be fol-  
lowed by a corresponding or even greater  
want of interest on the part of those who  
make no profession of religion. How can  
we interest others if we are not interested  
ourselves? E. GOODRICH.

### SPEAK BOLDLY.

THE armies of the living God need  
brave, bold words—words as tender as  
love, but sharp as drawn swords. It is for  
the leaders to utter them in trenchant kind-  
ness. Soldiers fight well when well led.  
Hannibal once said he had rather have  
an army of stags governed by lions, than  
an army of lions governed by stags.  
Away with pusillanimity! The path of  
duty has no place for fear. "Wo to thee,  
O land, where thy king is a child." "The  
Lord is a man of war," and "Great Heart"  
is his general. Courage, ye timid souls!  
To the front, and in God's strength bear  
the fiercest blows. "We can't," said ten  
cowardly spies. "We can," cried two  
brave hearts. The counsel of the brave  
prevailed; Israel took the land. "Impossi-  
ble is the adjective of fools," said Napole-  
on Bonaparte to one who betrayed lack of  
courage. It certainly is when the eternal  
God bids men do a brave thing. Use brave  
words, then, and carry brave souls. Of  
John Knox it was said, "He never feared  
the face of clay." Why need we? We  
have his God. Of Luther it was recorded  
that "his words were half battles." Engi-  
red with truth, encompassed with Om-  
nipotent arms, the true reformer should  
be as Jeremiah, "a brazen wall a de-  
fensed city, an iron pillar." It is God who  
says, "Be not dismayed." Therefore, "be  
strong and show thyself a man."

"And if thou hast truth to utter,  
Speak! and leave the rest to God."  
—D. T. TAYLOR, in Bible Banner.

## WARNINGS OF THE END.

Thus bad and good, their several warnings give  
Of His approach, which few may see and live:  
Faith's ear, with awful, still delight,  
Counts them like minute bells at night,  
Keeping the heart awake till dawn of morn,  
While to her funeral pile this aged world is borne.

But what are Heaven's alarms to hearts that cower  
In willful slumber, deepening every hour;  
That draw their curtains closer round  
The nearer swells the trumpet's sound?  
Lord, ere our trembling lamps sink out and die,  
Touch us with chastening hand, and make us feel  
this night. —Keele.

## SPARTA CAMP-MEETING.

BY MRS. E. G. WHITE.

(Continued.)

At the commencement of the Sabbath, we met under the large tent for prayer and conference. The meeting opened with singing and prayers. A brother then rose and said, "I love the Lord. I have come a long way to worship him, and I wish to discharge every duty. I want my light to shine forth upon others."

My husband said, "What an interesting hour this is. The sun, God's great time-keeper, is going down. The laboring days of the week are just in the past. The Sabbath is drawing on. In Europe, our Sabbath-keeping friends are locked in midnight slumber. In an hour or two, the SIGNS OF THE TIMES Office, in Oakland, California, closes up, and our people will be preparing to keep the holy Sabbath, the rest-day of Jehovah. Bro. Bourdeau, engaged in the French mission, is now in conference with his brethren in Illinois. Many little companies are assembling to worship God."

"In regard to the summer campaign there is a large field for workers. Many little companies are just entering upon the work. We may look east, west, north, and south, and be assured that hearts are there, beating in unison with ours. We never found before such unanimity of feeling as we have realized at all the camp-meetings we have attended this season. We never read of such perfect union, except during times of persecution, when common suffering bound all hearts together in the tenderest sympathy."

"The power of the truth is taking hold of minds, and striking down deep into many hearts. Last winter, in Illinois, a French lady walked, regularly, several miles to attend the little gatherings upon the Sabbath, although she could not understand any thing that was said, not being acquainted with the English language. Her sister asked her why she took so much trouble to attend the meetings, when she could not understand what was spoken there. She answered that she was sorry she did not comprehend what was said, but she could feel the blessing, and her heart was so strengthened and encouraged that she felt this influence all through the week. It did her so much good that she felt it a great loss to miss one meeting. I am glad in God that I find my heart stirred as I see minds thus affected and embracing the truth. But few turn back; nearly all hold on, faithful and true."

"I do not think we can spend this hour at the commencement of the Sabbath in any better way than bowed before God, in solemn, earnest, thankful prayer; especially let us thank God for the blessed work progressing on the Pacific Coast."

After a most precious season of prayer, a hymn was sung—

"Stand up and bless the Lord."

My husband then continued his remarks, and as he spoke he was greatly blessed. Heaven's light and glory were reflected from his countenance, as he shouted the high praise of God. Heaven seemed very near. As the bright golden rays of the setting sun gilded and tinted the leaves of the sacred grove, the Sun of Righteousness beamed upon those assembled to worship God; their countenances shone with the reflections of heavenly light. It was a most holy season, long to be remembered.

Said the speaker, "There was a time when one man had more power than all the mighty ones on the face of the whole earth. He prayed in faith, and his prayer closed up Heaven, and the earth received neither dew nor rain for more than three years. Warriors, philosophers, and great princes who then lived, were unable to bring one drop of rain to the parched earth or prevent this one man from uniting his faith with the Infinite One. The Lord is good. He is great. He can dispel the gloom that oppresses the mind. More faith, brethren; we must have more faith

to bring us nearer to God. Prayer does not change our Heavenly Father, but prayer does change our relations to him. We are thus brought nigh to God, and are enabled to unite our finite strength to His Infinite power. God grant that we may, by simple faith, take hold of his arm of strength and mercy, and receive his greatest blessings. He is the source of all good."

Bro. Deeker said, "I feel the blessing of God upon me in great measure. I am filled with his love. I have no words to express my feelings. His presence has overpowered me with such a fullness of joy that I cannot give utterance to my feelings."

A brother said, "I feel that it is good to be here. The Lord has given us the presence of his Holy Spirit to-night. I want to work for the glory of God. Time is short. The Lord is preparing a people for his kingdom, and I want to be of them."

A brother said, "I feel the sweet influence of the Spirit of the Lord here. The still small voice has spoken to my heart. I want my will swallowed up in the will of God. I look towards the holy law, which I have transgressed, and then view the matchless love of Christ in becoming my advocate in the court of Heaven. I rejoice in the law of God. All the opposition cannot, for one moment, drag down that holy law. It is eternal, imperishable as the throne of God. I am trying to walk humbly, trying to be meek and lowly. I do feel the Spirit of God in my heart witnessing with my spirit that I am a child of God."

A sister said, "I feel it a duty to speak in favor of Jesus. I love the precious truth, and mean to follow my Saviour. I have received so much benefit at this meeting that I fear I am not half thankful enough for God's goodness to me. My heart praises him continually."

A brother said, "I thank the Lord for what mine eyes have beheld to-day of the goodness and wisdom of God. I desire to be a perfect overcomer and receive a crown of rejoicing at the Master's hand."

A brother said, "I am grateful to God for this precious meeting. I came not here to be an idle spectator. I came to gain the blessing of God. I trust in the Lord, and he pours his blessings upon me."

A brother said, "Thank God that this glorious truth ever came to me. My heart is too full to speak. 'Jesus of Nazareth passeth by.' I must be with him upon his throne."

A sister said, "Praise God for the love of my precious Saviour. He has forgiven me my sins. I have the evidences of his love. The devil has deluded me to believe that Jesus would not forgive my terrible sinfulness; but what blessings have I enjoyed in this place! I now know the way of the Lord more perfectly. He discovers our hearts; he reads our thoughts. I will confide in his mercy as long as I live."

A brother said, "Praise the Lord; I want my entire being to praise him. He is good to me. I love him! I love him!"

A sister said, "This is a precious privilege that I am enjoying. This is the best camp-meeting that I ever attended. I never heard so many cheering testimonies before."

A brother said, "This is a Pentecostal season to my soul, and to the whole encampment; it is a time of wonderful grace and power. I would take, if necessary, ten times the trouble that I have taken to come to such a meeting as this. I have been richly repaid. I cannot go back from the good way I have chosen, but will press onward to victory."

A brother said, "I feel the blessing of God flooding my soul. I want to be always rejoicing in God, pressing onward and upward, higher and higher, till the work closes."

A sister said, "I feel God's blessing upon me. There are angels hovering around! The heavenly atmosphere of peace and joy is here."

A brother said, "I have been serving the Lord for twenty-one years. I have attended fifteen Methodist camp-meetings. I was never at an Adventist camp-meeting before. I see a great difference; there is a spirit of love manifested here that I never met before."

A brother said, "I believe the truth. I have not been as faithful as I should have been. I must come nearer to my God and get his love in my heart. I have now started for life; I will live every day to glorify God."

A brother said, "I want a part with the people of God. I have been much blessed at this meeting. I still feel the need of more grace. I want to live in faithful obedience to all of the commandments of

God, and receive the heavenly reward with my brethren in the Lord."

A brother said, "Praise the Lord! I want to press onward, and keep pace with the third angel's message. If we become careless and neglectful of our duty, we shall lose sight of the work God is doing in these last days. We need to daily cherish gratitude to God for our present privileges and blessings."

A sister said, "'Praise God from whom all blessings flow.' I have been blessed this night! The Lord has hedged us in with truth. Notwithstanding all the temptations of Satan, there is a tower of strength to which we may cling. Glory to God! He is merciful; for he has given his dear Son to die for me, a sinner. Precious Jesus will lead me, even unworthy me, and will bring me to the haven of rest at last, if I humbly follow where he leads."

A brother said, "God wants no cowards in his cause. I want courage and strength to follow my Redeemer in the path of self-denial and self-sacrifice. I have been too weak, but I have been growing stronger during this meeting."

A brother said, "I want a part with the people of God. The Lord has kept me from going downward. He sent this precious, glorious truth to be a light to my path. I rejoice in the goodness and mercy of God. I feel much encouraged by the reports of the progress of the truth upon the Pacific Coast. I want to have a part in the work here on earth, and a part with the ransomed in Heaven."

A sister said, "I thank God for this opportunity of meeting with his people. My heart truly rejoices in God my Saviour. For fifty years I have been trying to live a Christian life. I praise his holy name that he has spared me to see this blessed day. I am thankful for the loving kindness of God to me. I want to so live out the truth daily that others may see the light which, to me, is so precious."

A sister said, "I feel thankful for this privilege. I have been greatly discouraged, but my faith and hope and courage are now renewed."

A brother said, "Thank God for the answer to prayer. In every emergency, here is help and relief for the burdened and distressed. I want to love God and keep his commandments. God has answered my prayers, even mine. Jesus has great power. When he was upon earth he healed the sick. He will surely hear the prayer of faith, if we come sincerely and humbly before him. I want to be an entire Christian, a temperate man in all my habits. I want to lay aside every thing that will prove injurious to health, or demoralizing in its effects. I have used tobacco from a child. I have tried to leave off the pernicious habit, but it has seemed impossible. The physicians have said it would kill me. I know I cannot do this in my own strength, but God will help me, and in him I trust. Here goes my idol, tobacco! [Here he threw a large package of tobacco upon the ground.] Now I hope to be more worthy of worshiping a pure and holy God! My Saviour, preserve me from this debasing appetite! Purge me from this polluting habit! Supported by your prayers, brethren, and clinging to God myself, by faith, I shall be victor. Brethren, do not forget to pray for me."

Before proceeding with the testimonies of this meeting, I will say that we afterwards went to the tent where this brother, Bro. Strong, made his home. We found the tent's company in prayer. We earnestly besought God in behalf of our brother, that strength and grace might be given him, through Jesus' name, to overcome this strong appetite for tobacco. We felt the assurance that it would be done. The blessing of the Lord rested upon us while we prayed. August 17, Bro. Jordan reported that Bro. Strong was firm in the truth. He had had no appetite for tobacco since we united in prayer to God for him. He was cheerful in the Lord, and felt that through the all-powerful help of Jesus he had gained a great victory in overcoming his appetite for tobacco. He is a happy man. We will now return to the meeting.

A sister followed this brother, saying, "I can sit still no longer. I wish to declare that I am resolved to live out the truth every day of my life."

Another sister said, "I cannot longer keep my seat. The Lord has blessed me. Praise his great and holy name! He will save to the uttermost all who come unto him."

A brother said, "Thank God for the influence of his Holy Spirit! The salvation of Heaven is here! I want to be pure in heart, that I may be received into the

kingdom of God, and have a crown of life!"

A Swedish sister said she could not command language to express her feelings. She was thankful that Jesus gave his life that she might be saved. For twenty-seven years she had professed to love Jesus, but had not walked so close to God as she should have done. She thanked God for the Sabbath. New light shined upon the precious word of God.

Another Swedish sister said, "I want a humble part in the work of God. I do not neglect duty. I turned from darkness to the light twenty years ago. I have often studied and pondered over the first commandment. God gave me light in the Scriptures thirteen years ago. I want to thank the Lord for the privilege of attending this meeting. This is the first camp-meeting I have attended. When the Lord gathers up his jewels, I want to be among them."

A sister said, "I, for one, am perfectly astonished to see strangers to each other meet together from all parts of the country, and express such unity of feelings and views—all of the same mind, all of the same judgment, perfect love flowing from heart to heart. Jesus has done everything for me. I have done almost nothing for him. I want to work for those who have not yet come into Christ. Let us pray for them. The more of this work to be done. The Spirit of God will assist our efforts, if we are in faith and love. If we are the means of saving one soul what a rejoicing will be in the kingdom of God. Oh, that the Lord would sanctify the whole camp."

The meeting now closed, all felt that it had been a blessed season of nearness to God.

Sunday morning there was another prayer and conference meeting. My husband said, "This meeting is a very special one to me. I have felt the presence of God in a special manner. The Spirit of the Lord may abide upon this assembly, and yet no element of fanaticism be present. All things may be done decently and in order, for the worship of God. The order in Heaven, and there should be order upon the earth, especially in regard to the sacred worship of God. Everything in this connection should be done with solemnity and to edification. The message of the prophet is, 'O earth, hear the word of the Lord.' The word of the Lord is in language to be understood. Scripture truth is to be studied. Here is a rich volume of inspiration for old and young. Here are writings running through different dispensations, and in order to understand the meaning we must become Bible students and search prayerfully and critically into the light upon the revealed word. There are inexhaustible streams of light to be seen in the research of the greatest minds. The Bible is an expression of God to man, in language simple and easy to be understood. Six days of labor were given to man, and the seventh God set apart for himself. Men will take the Bible, just as it is, and they will make no mistake in regard to the true Sabbath of Jehovah. The question with all should be, 'What is truth?'"

Then followed testimonies from the present. A Norwegian brother said, "I am glad for the mercies of God surrounding us. I want to enter into the work of the Lord. While God has been leading us into a knowledge of the truth, he has been giving us an experience in his word. We all of us need to search our hearts prayerfully and strictly, that no sin be lurking there. We need to dig deep, and lay our foundation sure. I am truly thankful for what the Lord has done for us. Still cry out, from my soul, 'Nearer, O God to thee, nearer to thee!'"

A sister said, "'Then they that feared the Lord spake often one to another; and the Lord hearkened, and heard it, and a remembrance was written before him for them that feared the Lord and thought upon his name. These testimonies repeated over and over may seem a simple thing to an observer, but it is these very testimonies that are written in the book of remembrance before God. The Lord gives his attention to that which he considers of so great importance, and when he makes up his jewels, all these faithful, God-fearing souls whose testimonies are recorded in the book, will be spared, as a man spareth his son who serveth him."

A sister said, "I am thankful for the privilege of attending the camp-meeting. My soul has been refreshed. I have been drawing nearer to God, and yet the language of my heart is, 'Nearer my God to thee, nearer to thee!'"

I have received light since I came here. I want to understand the depth and breadth of perfect love."

A sister said, "I came here to worship God. Here I want to put away my sins, and place myself in the hands of God to be molded as he wills. I wish to humble myself at the foot of the cross, and exalt my Saviour while I crucify self."

A brother said, "I bless God for the truth. I am a stranger to most of you, but I feel that you are my brethren; for my heart says this morning, Bless God for the Sabbath! I love to meet the Lord's children upon that holy day. Where I am alone in keeping the Sabbath. I miss the companionship of the followers of the truth. I bless God for the prospect of meeting the people of God where parting shall be no more."

A sister said, "I am thankful for this privilege. I came here to get my soul refreshed. The Lord has drawn near to me. He will never leave nor forsake those who trust in him. I want to know the length and breadth, the height and depth, of the love of God."

A brother said, "Thank God for the truth. I love my Saviour because he first loved me. 'With the heart man believeth unto righteousness, and with the mouth confession is made unto salvation.' I feel it a sacred duty to testify to the saving power of Christ Jesus."

A sister said, "I have been keeping the Sabbath twenty months. I have had help from God in the crosses of my new life. I have enjoyed more of the Spirit of the Lord during these few months than I have during my previous religious profession of the last twenty-four years. The power of the truth has opened before me with earnestness and beauty that which I could not before understand, and I can say truly that my soul is established on the truth of God's word. I thank God that I accepted the truth when I heard it. I intend to be faithful in all my duties. I want to escape the mark of the beast through obedience to God's commandments."

A brother said, "I want to unite with a people in seeking the Lord. I want to receive the blessing which I came here to receive."

A sister said, "Praise God for his goodness. I have been greatly blessed in coming to this meeting. I have long looked forward to this blessed privilege. I came from a long distance. I want the blessing of God. I have been very much prejudiced against camp-meetings, but this one has been a great benefit to me. I want to go home and live a true Christian life, conformed to the Spirit of God into the doctrines of the Bible. We have the truth! let us live in its light. The nearer we live to God the more influence will we have over those who are not walking in the light of the truth. God will make us instruments to bring others to a right understanding of his word and to share his salvation."

A brother said, "I desire to have a part with the people of God. I anticipated pleasure in attending this camp-meeting for two reasons: First, because my parents resided in this place; and, secondly, because I desired to gain spiritual strength. I have been passing through a severe struggle in regard to my parents. They are old and affectionate, but have no interest in the truth which is so precious to me. My affections are strong. I felt that I could not give them up and have labored and prayed in their behalf. I want to live in Heaven and obey the truth, and if this means a separation, may God give me grace and fortitude to bear it. I must love and serve God at any sacrifice."

A brother said, "I want to live a life of humble obedience. Jesus is the source of strength. These yearly gatherings are a great blessing to me and mine. Jesus is coming. I want to walk the golden path in the city of God."

A brother said, "Thank God for this blessed privilege. The peace of God has rested upon me. I want to sink deeper and deeper into the will of the Lord."

A sister said, "The Lord has graciously blessed my life to meet with his people in his holy Sabbath and in these free meetings. I praise his holy name for this precious privilege. I feel the love of God in my heart. I am strengthened to do his will, and I am determined to be more faithful in future."

A brother said, "I am thankful to be with you. About four years ago I came to camp-meeting to keep the Sabbath with my family. I have been still holding fast to the faith. It gives me the courage to live out the present truth before the world. I want to go home with

mind and heart full of the blessing of God."

A Swedish brother said, "Praise God for his goodness to me! This is the first camp-meeting I ever attended. I love God. I love his truth. My heart rejoices in my Saviour. I desire to be a perfect over-comer."

A brother said, "I feel that this encampment is holy ground. There is a sacred influence surrounding us. My heart's desire is to be sanctified by divine truth, that I may live a Christian life, grow in grace and the knowledge of the truth, finish my Christian warfare with triumph, and receive the crown of victory."

A sister said, "My heart is glad for this privilege. I seldom have the opportunity of meeting with such friends on God's holy day. I am alone, yet not alone; for Jesus is with me, and angels help me in the love of the truth. I want to be purified through a knowledge of the truth. I rejoice that I have eaten the manna that will sustain me in my loneliness and great tribulation."

A brother said, "The love of the Lord is flowing in my heart. I have been skeptical in regard to the truth, but my mind is now firmly fixed. I want to work for my blessed Master. I never had so perfect faith as now. I have never seen the Spirit of God manifested as I have seen it here. I have never known such power as I have witnessed and felt here. I have a mother in Pennsylvania. I am sending our publications of the truth to her, praying that God may open her eyes to see wondrous things out of his law. My heart swells with joy at the prospect of the immortal life to be given to the faithful."

A sister said, "I am thankful for the goodness of God. I have been blessed at this meeting. I will here start anew to serve God."

A sister said, "I am sorry to have had no stronger faith. I must have a greater nearness to God. My whole heart must be in the work. 'What is man that thou art mindful of him, or the son of man that thou visitest him?' I feel that I must put aside all fear of the world, and serve my Master faithfully. This is the first meeting of the kind that I ever attended, and I have been amply repaid."

A brother said, "I have come to seek Jesus. As I listen to the testimonies my heart goes up in thankfulness to God that he has enlightened my understanding, so that I can see the present truth. The moments are golden. We must improve them in working for Jesus. Soon these precious privileges will be past. Those who come for the blessing may have it by asking for it. All the camp-ground may be lightened by the presence of God."

(Concluded next week.)

### SUBSTITUTES.

THE human mind has always been prolific in the invention and application of substitutes. Making one thing serve the place or purpose of another is not, in and of itself, wrong; on the contrary, it is right and highly beneficial in many cases, such as the substitution of machinery for hand labor and of railway cars and steamboats for the old-fashioned means of travel. But substitution is carried too far when one party makes a change in a business or an institution, in which others are equally interested, without consulting those persons or securing their consent to such change.

This same disposition finds its way into things pertaining to the life to come, and meddles with them almost, perhaps altogether, as much as in the concerns of the present life. Here it is only evil. Look a moment. God has provided a way of salvation for poor, fallen, lost humanity. They agree to it, accepting the conditions, and thus enter into a contract with the Lord, putting themselves under solemn obligations to keep the conditions of that contract inviolate. And it would seem that a puny mortal would hardly presume to improve on the plan of the Infinite; or even make another "just as good," that will do "just as well," etc. This defense of substituting human ordinances and institutions for those of the unchangeable Jehovah seems to be nothing short of blasphemy.

A few examples from sacred history will the more clearly show us that God does regard this work as a great sin. Cain offered the fruits of the ground instead of a lamb. God could not accept the substitute; but said to the presumptuous worshiper, "Sin lieth at the door." Perhaps his fruit had more intrinsic value than his brother's lamb; yet it did not "do just as well"—did not do at all. Neither would

the golden calf do as a substitute for the God of the Hebrews. Ex. 32.

A few hundred years later the image of Baal was set up, by or through which to worship. This new way soon became so popular that from the prince to the beggar all were ready to accept the substitute. And it was next to impossible to get the people to go back to the old-fashioned way—the keeping of God's commandments. The prophet who in the name and by the authority of God urged this reform was regarded as a disturber of the peace—a troubler of the commonwealth. 1 Kings 18.

Another instance of this nefarious work is recorded in Matt. 15. The Lord's people had substituted the gift of a sum of money to the sacred treasury for obedience and honor to parents, insisting that it would "do just as well." But would it? did it? No; hear the withering rebuke that fell from the lips of our Lord, not upon this substitute only, but equally upon all others: "Ye hypocrites, well did Esaias prophesy of you, saying, 'This people draweth nigh unto me with their mouth, and honoreth me with their lips; but their heart is far from me. But in vain do they worship me, teaching for doctrines the commandments of men.'" Verses 7-9.

Unless men can get the Lord to see that their ways are better than his, or, at least, just as good, they need not expect him to accept them instead of his ways. But in the face of all this, the multitude move on, holding, cherishing, venerating the traditions which their fathers substituted for the commandments of God. History repeats itself. Every age, every century, every generation, tells the same old story—the blind lead the blind. The struggling, seething mass rush madly on. They have no time, no disposition, to hear the still small voice saying, "The foolishness of God is wiser than men." "Behold, the fear of the Lord, that is wisdom; and to depart from evil is understanding."

There have always been a few who would hear. It will be so now. Who will be one of that few? J. LAMONT.

### TO THE REVIEW.

DEAR REVIEW, most welcome guest, Thus my words are oft addressed When, from overflowing heart, Tears will unforbidden start, Tears of joy for news I hear Of the progress everywhere, East and West, and South and North. News to me of greatest worth Is to know the cause is moving, And good souls all things are proving.

The dear REVIEW from week to week Brings food my weary soul doth seek. It is my pastor, teacher, friend; I'll read it, then will gladly lend. My precious Bible much I prize; It clears the mist before my eyes; It shows me clearly wisdom's path, How to escape Jehovah's wrath. It tells what God for man hath done, In giving his beloved Son To die that man in Heaven might live, If he the gift would but receive. It speaks of threatenings, dangers, blessings, Of pardoning love, of sins confessing; It tells what in these latter days God's people all should heed; it says The wicked shall not understand, But wise men over all the land Shall see, and shall discern the signs That mark Christ's coming; and the times In which we live adown the stream Of prophecy are clearly seen. If we believe God's word is true, Like Noah we've a work to do.

This is your mission, dear REVIEW. God speed the cause and bless it too, Till every nation, kindred, tongue, Shall hear the message loud and long. And this is why my heart is stirred To deepest depths at every word That tells of those who for the truth Forsake the errors of their youth, Because I see your friends and mine As idle spectators recline; Because I long for every soul Who sees a part to embrace the whole; Because I too would bear a part In bringing joy to others' heart. I can conceive no greater joy, No higher theme my tongue employ, Than bringing souls to see the truth Who, seeing, shall obey, forsooth; The harvest field is large and wide, It lies about on every side; The errors of the Church of Rome with Protestants have found a home; God's word has quite perverted been, As Paul says, by the man of sin. The pastors teach for greed and gain, And have not sought the blind and lame; While many from them turn away Because they're quite as good, say they, As those who serve both loud and long With false hearts underneath their tongue. "Come out of her, my people," come, Is God's command, and still they come; For "Babylon is fallen," and "Be separate" is God's command.

God speed your mission, dear REVIEW; May all who bear a part with you, Be Heav-

en inspired in heart and pen To warn and bless their fellow-men. God bless the laborers everywhere Shall ever be my earnest prayer. M. E. MCKEE. Saginaw, Mich., April 27, 1876.

### THE SABBATH.

[I do not send the following, which I clip from the *Courier and Freeman*, of Potsdam, St. Lawrence Co., N. Y., for the truth as it respects the first day of the week, but for the sentiment in favor of the weekly rest. C. O. TAYLOR.]

Gladstone, the English statesman, says: "Believing in the authority of the Lord's day as a religious institution, I must, as a matter of course, desire the recognition of that authority by others. But, over and above this, I have myself in the course of a laborious life signally experienced both its mental and its physical benefits. I can hardly overrate its value in this view; and for the interest of the working men of this country, alike in this and other yet higher respects, there is nothing I more anxiously desire than that they should more and more highly appreciate the Christian day of rest."

### TALMAGE'S LAST CIGAR.

AFTER giving his experience with his first cigar in boyhood, Mr. Talmage speaks thus of his deliverance from the vile habit:—

"But how about my last cigar? It was three o'clock Sabbath morning in my western home. I had smoked three or four cigars since tea. I thought I was getting the inspiration from above, but was getting much of it from beneath. My hand trembled along the line, and, strung up to the last tension of nerves, I finished my work and started from the room. A book standing on the table fell over, and, although it was not a large book, its fall sounded to my system like the crack of a pistol. As I went down the stairs their creaking made my hair stand on end. As I flung myself on a sleepless pillow, I resolved, God helping, that I had smoked my last cigar, and committed my last sin of night study. I kept my promise. With the same resolution went overboard tea and coffee.

"That night I was born into a new physical, mental, and moral life. Perhaps it may be better for some to smoke, and study nights, and take exciting temperance beverages; but I am persuaded that if thousands of people who now go moping, and nervous, and half exhausted, through life, down with 'sick headaches,' and rasped by irritabilities, would try a good dose of abstinence, they would thank God for this paragraph of personal experience, and make the world the same bright place I find it, a place so attractive that nothing short of Heaven would be good enough to exchange for it. The first cigar made me desperately sick; the throwing away of my last made me gloriously well. For me the creaking of the midnight owl has ceased, and the time of the singing of the birds has come."

### OUR INFLUENCE.

DID we realize that one with whom we associate to-day will in a very little while be crowned king, enter upon a life of unbounded glory, filled with eternally expanding privileges and blessings and bliss, while the Creator, the King of kings and Lord of lords, will gird himself and come forth and serve him,—with what respect would we involuntarily treat such a person. And further—did we feel that it is in our power to help any one toward receiving such a life, what importance, what glory, would this privilege attach to our earthly existence, and how earnestly and untiringly would we seek to improve it.

Were we fully conscious, as we pass indifferently among our fellow-beings, that one here and one there will shortly pass the limit of probation, having neglected to perfect character; that some must surely drink the wrath of God in the seven last plagues, and finally be utterly consumed in the lake of fire—oh, what carefulness would seize us in all our intercourse with them, especially if we realized that we could have anything to do in averting such a doom. Dear brethren and sisters, we are momentarily having to do with things of stupendous importance. We are constantly forming character for ourselves, good or bad, and our influence is helping to do the same for all we meet. Oh, how shall we bear this fearful responsibility but by maintaining so close a walk with God, that we will be led by and filled with his Holy Spirit! M. E. S.

## The Review and Herald.

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

BATTLE CREEK, MICH., FIFTH-DAY, MAY 25, 1876.

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

### THE SANCTUARY.

#### Twenty-first Paper.—The Sanctuary Offered by Ezekiel.

JERUSALEM, the temple, and the sanctuary, were destroyed in the eleventh year of the reign of Zedekiah, B. C. 588. Fourteen years after this, B. C. 574, Ezekiel, himself among the captives of Israel, was moved to describe a very remarkable sanctuary, into possession of which they were to come, if on their part they would comply with certain conditions. This is recorded in chapters 40 to 48, of his prophecy.

It is certain that this sanctuary has never been built. It becomes therefore a matter of interest to inquire why. Is it because the conditions were not complied with on the part of the people? or, is it because, as some of late years have claimed, this prophecy pertains to the future, and the time has not yet come for its fulfillment?

Let us then see if we can ascertain from the specifications of the prophecy itself, in what dispensation it was to be fulfilled. The conclusion is very easily reached, that it was designed to be fulfilled, not in the future dispensation, which is the immortal state; not even in the present dispensation; but in the past. This will appear evident from a few of its statements.

1. It was to be fulfilled while circumcision was in force. Eze. 44:9. But circumcision was abolished at the first advent. Gal. 5:2; 6:12.

2. It was while divorce was allowed. Eze. 44:22. But that is now done away. Matt. 5:31, 32; 19:8, 9.

3. It was to be while the distinction between meats, clean and unclean, was recognized. Eze. 44:23, 31. But that does not now hold. Acts 10:11-16; Rom. 14.

4. Sacrifices, offerings, burnt offerings, and sin offerings, of bulls and goats, were then in force. Eze. 46. But they are not now acceptable to God. Heb. 10.

5. The feasts and the Jubilee were then in force. Eze. 45:21-25; 46:9, 11, 17. But they were nailed to the cross. Col. 2:14-17.

6. The Levitical priesthood was then in force. Eze. 40:46; 44:15. But the priesthood of Melchisedec, which passeth not to another, has taken its place. Heb. 5:9.

7. It was to be while "the middle wall of partition" existed, as all these ordinances prove, as well as the acknowledged distinction between "the seed of the house of Israel," and the stranger. But this wall of partition is now broken down, and this distinction no longer exists. Eph. 2.

These facts point out with sufficient distinctness the time when this sanctuary was to be built, if it should be built at all. Why, then, was it not built? The answer is clear: The people did not comply with the conditions on which it was offered. It was to be established with them on the condition that they were ashamed of their iniquities, and put them away. Eze. 43:11. But Jeremiah, speaking prophetically of what would be, says, 6:15, that they were not ashamed when they had committed abomination. And this the event proved; for when the offer was made by Cyrus to all in the captivity to return to their own land, only a few availed themselves of the privilege to go back to Jerusalem. Thus they slighted the inestimable blessings offered them; and the sanctuary set before them in their captivity, which they might have had, was never erected.

What then shall we say of those who make this a prophecy to be fulfilled in the future age? A few considerations will show the folly of such an application.

1. In the future state, Christ is to be the Prince over Israel; and there is to be but one, Luke 1:32, 33. But the prince brought to view by Ezekiel is a poor, frail mortal, as is shown by the following representations made concerning him.

2. He is commanded to offer a bullock, as a sin-offering for himself. Eze. 45:22. But Christ, the Prince of the future state, is himself the great sin-offering for the world. 1 John 2:1, 2.

3. He was to offer all manner of offerings for himself. Eze. 46:1-8. But Christ caused all this to cease at his death. Dan. 9:27.

4. God says to the princes mentioned by Ezekiel, Take away your exactions from my people. Eze. 45:9. But when Christ reigns there

will be nothing oppressive; for the officers will be peace, and the exactors, righteousness. Isa. 60:17-19.

5. Ezekiel's prince was to have sons and servants to whom he might, if he chose, give an inheritance; but it was to return to him in the year of Jubilee; and he was forbidden to oppress the people. Eze. 46:16-18. Surely it would be blasphemous to apply this to Christ, to whom it must apply if this prophecy has reference to the future state.

6. And finally, in the state of things Ezekiel brings to view, there are marriages, divorces, and deaths. Eze. 44:22, 24-27. But in the future state, they neither marry nor are given in marriage, but are equal unto the angels, and can die no more. Luke 20:36.

Thus it is demonstrated, First. That Ezekiel has no reference to the world or age to come. Secondly. That he has no reference to the present dispensation. Thirdly. That his prophecy refers wholly to the past or Mosaic dispensation. Fourthly. That the prophecy was conditional, and the time having passed and the conditions never having been complied with, it never has been, and never is to be, fulfilled.

To the building offered by Ezekiel, the word sanctuary is eighteen times applied in the following instances: Eze. 41:21, 23; 42:20; 43:21; 44:1, 5 (verses 7, 8, refer to Solomon's temple), 6, 11, 15, 16, 27; 45:2, 3, 4, 18; 47:12; 48:8, 10, 21. U. S.

### GERMANY AND SWITZERLAND.

THE work of God in these countries still makes progress. I have spoken of our effort to prepare tracts and pamphlets for publication in Europe. When the work on the Three Messages was finished, I thought to take time for some other matters of great importance preparatory to the commencement of our work in Bâle. But just then came a call from Bro. Ertzenberger of so urgent a character that I could not refuse the request. He wished my assistance in his field of labor. It was necessary to choose between matters of serious importance, some of which must be neglected, and it gave me much distress to be thus straitened. But after much prayer, I set out for Germany. I found that some of those who received us joyfully last year are now embittered toward us. The cause of estrangement is the doctrine that Christ when he comes will gather his people to old Jerusalem instead of the new, and that in particular he will gather there all the natural Jews, and that men will be converted after Christ comes.

Those who hold these views have never been pressed to renounce them, and could make no complaint in this respect. But they cannot tolerate those who think that old Jerusalem and her children are not the subjects of promise, and that sin can only be pardoned while Christ serves as priest in the temple in Heaven. It therefore became necessary to meet this issue thus forced upon us, and this, with God's help, has been done. Though bitter words have been spoken against us by a few, no such words were returned. But the doctrine that the Jews are the heirs of the kingdom of God by virtue of their descent from Abraham was shown to be without foundation in the Bible, and to be plainly contradicted by its teaching.

Should time and strength hereafter permit, I mean to write out the subject as I presented it in this series of meetings. I am happy to say that nearly every person who has been proved by acquaintance to be of moral worth still remains in union with our work. Bro. Ertzenberger has pursued a wise and noble Christian course, and our friends in Germany have great confidence in him. Some of those who are at present alienated will, without doubt, return after a time. Perhaps some others will not. But if they do not, they can never complain that they have been driven off, nor say that on any occasion harsh words have been spoken to them. On the whole, I do not regret that the sieve has been shaken, though it has been the occasion of pain to us.

It gave me great pleasure to visit Solingen, the city where Bro. Ertzenberger has given a course of lectures. Here I found a church of sixteen good, substantial, intelligent Christian Sabbath-keepers. I was very favorably impressed with what I saw in this little company. Probably several others in that vicinity will soon unite with them. Three of those who have embraced the commandments through the labors of Bro. E. were baptized while I was there. It was a very interesting baptism.

At Essen there are seven Sabbath-keepers who came from the company who keep the Sabbath in Eastern Prussia. In company with

Bro. E., I twice visited these friends, and I think our visits were very profitable. At first they were distant, and seemed afraid of us. But two of them, by our invitation, were present at the baptism, and the Spirit of God touched their hearts. At our second visit, I had the privilege of speaking to a company of their neighbors on the commandments and the Sabbath. God gave much freedom in speaking, and the word took hold of all present. In particular these Sabbath-keepers were much affected and most heartily thanked us for the visit, and for what they had heard.

I remained in Germany a little more than three weeks, but the time was used with diligence, to make it count all that it was possible. I greatly regretted to leave so soon, but could not avoid making my stay thus brief. My interview with Bro. Ertzenberger was a precious one to me, and I believe was a source of encouragement to him. He has labored faithfully, and God has made his labors a great blessing to the cause in that region. My heart is of good courage as to Germany.

Immediately after my departure for Germany, circumstances indicated the propriety of making a public effort at Locle. Bro. Bourdeau therefore advertised in the paper, and by the distribution of hand-bills called out quite a congregation. He put forth a very earnest effort to reach the people. As the result, twelve persons are now keeping the Sabbath. One of these is a gentleman who has stood high as a teacher in a position he has filled for twelve years. He is well educated in the French and German languages, and as he seems to be a humble Christian, and is in the prime of life, and in good health, we hope that he will be able to render us important assistance. He has resigned his position that he may take hold with us in the work in Bâle. I was sorry to be absent during the most important part of these meetings, but as it seemed to be duty, I could not do otherwise.

On my return to Locle, we held our first quarterly tract and missionary meeting for Switzerland. The reports showed the distribution of about 26,000 pages of tracts. These have gone to nearly all the countries of Europe. One sister, who has a relative that is a servant in the household of the emperor of Russia, sent publications to that relative for the benefit of his Imperial Majesty. Important publications have been sent to a missionary in the interior of Africa. Moreover, it was the distribution of reading matter in Locle which created the first interest in that place, and caused our friends to desire a special public effort. Under the circumstances, the amount of pages distributed, though not large, is a matter of encouragement to me. It has not been possible for me to visit our friends to urge forward this work since first starting it, but we shall, with God's blessing, do greater things hereafter.

The past week, myself and children removed to Bâle to get our hired house in order, and Bro. Bourdeau remained to close up the work in Locle and to baptize. He will join us with his family the coming week. After some further preparatory labor, we shall enter upon our public effort in this city. We hope to move in the counsel of God; for we well know that everything depends upon his help. We are grateful for the prayers of the people of God. We still ask them. Hitherto the Lord has helped us.

I would gladly write much for the REVIEW, but with the burden now upon my spirit it is not possible. When I have fully surmounted the difficulties which now hinder me, I hope for time and strength to write freely for the REVIEW. I have a heart to do, but I find a limit to my strength. Our residence is 68 Müllerweg, Bâle, Switzerland, which is now our post-office address. J. N. ANDREWS.

Bâle, Switzerland, April 16, 1876.

### PROPHECY CONDITIONAL.

God's decrees concerning the destiny of men are conditional, because to men are given the liberty and power of choice; and therefore the conduct of men can change the decrees of the Almighty.

This doctrine is plainly declared in Jer. 18:6-10. A familiar example of the working out of this principle is found in the preaching of Jonah. The Lord said by Jonah, "Yet forty days, and Nineveh shall be overthrown;" but the repentance of the Ninevites changed this decree. "God repented of the evil that he had said he would do unto them; and he did it not."

Another example is found in 1 Sam. 23:10-13: "Then said David unto the Lord, O Lord God of Israel, thy servant hath certainly heard that Saul seeketh to come to Keilah, to destroy

the city for my sake. Will the men of Keilah deliver me up into his hand? will Saul of Israel, I beseech thee, tell thy servant. And the Lord said, He will come down. Then said David, Will the men of Keilah deliver me up into the hand of Saul? And the Lord said, They will deliver thee up. Then David and his men, which were about six hundred, and departed out of Keilah, and went whithersoever they could go. And it was told Saul, David was escaped from Keilah; and he forsook the city.

Though God had said, *He will come down, They will deliver thee up*, yet neither of these dictions came to pass. The decree was conditional. The act of David changed it.

Though some have held that the doctrine of unchangeable decrees, or predestination, "wholesome doctrine, and full of comfort," have folded their hands in idleness, I desire truly a comfort that, though God may have spoken against us, we may, by repentance, zealous and persistent reformation, avert threatened evil, and have the favor of God, life everlasting. Let those who have displeased the Lord and brought his frown, change their course and enjoy his approbation.

R. F. COTTRELL.

### THE GOOD CONFESSION.

"But thou, O man of God, flee these things, and follow after righteousness, godliness, love, patience, meekness. Fight the good fight of faith, lay hold on eternal life, whereof thou art also called, and hast professed a good confession before many witnesses." 1 Tim. 6:11, 12.

If we desire to be numbered with the people of God we must flee from the love of money, discontentment, strife, and selfishness. By the grace of God we can obtain treasures in life which are far more valuable than all the treasures of earth. They are righteousness, godliness, faith, love, patience, meekness. These characteristics are more precious in sight of God than precious stones and much gold. They are a reflection of the holy character of Jesus, a fruit of his bitter suffering and death, an effect of his ministration in the heavenly sanctuary. They are produced in willing hearts who open the door to supernatural life. They are often developed slowly, and mostly ripened through stormy dark days, when troubled souls buy out their lamps from the store-house of grace.

This is the good fight of faith whereof we can lay hold of eternal life: To flee from sin and corrupt companions, and bring forth peaceable fruit of righteousness. Unto this God had called us, and we have professed a good confession before many witnesses. But the good profession before many witnesses is too often forgotten, and the high and noble calling of the Christian too much degraded. The best of all professions is to confess Christ before men. When we have made the profession or covenant (*eperooteema*) of a good confession with God by the resurrection of Jesus Christ, and are raised up from the baptismal water, we walk with our Saviour in newness of life. We have made a good confession. Having been born in the Spirit it is blessed to also finish in the Spirit. But it is a sad fact that many through unbelief like the children of Israel, are in the wilderness.

"I give thee charge in the sight of God, who quickeneth all things, and before Christ Jesus, who before Pontius Pilate witnessed a good confession; that thou keep this commandment without spot, unrebukable, until the appearing of our Lord Jesus Christ." Verse 14.

Our Saviour witnessed a good confession (*kaleen homologian*): the good confession—very same words which are rendered a good profession in verse 12) before Pontius Pilate. He said: "To this end was I born, and for this cause came I into the world, that I should witness unto the truth. Every one that is of the truth heareth my voice." John 18:37. Jesus was not ashamed of the truth. He testified of the truth unto his death, not in word only but also in his life. He never departed from the way of truth to the right or left. He never forgot to do the will of his Heavenly Father in small or great things. And he did not only witness the good confession in the hour of prosperity, when everything went well, but in the darkest moments, when tribulation and anguish filled his soul—yes, even when the curse of the world fell upon him with the terrible curse—he held fast the principles of heaven, truth, trusting only in "God, who quickeneth all things."

of Keila The apostles, as well as thousands of holy  
ul com artyrs, witnessed the good confession before  
ord G any witnesses, and were faithful unto death.  
nt. An they wavered sometimes, and some did even  
hen sa ny their Lord in the hour of temptation,  
me an the spirit was willing, but the flesh weak.  
the Lo they commenced resolutely to follow the Mas-  
David an but found that they had more of earthly  
ed, aro and less of heavenly disposition than he had.  
hithers tward they repented of their mistakes, and  
Saul th imed to the Lord to serve him with renewed  
e forbo igence and greater caution. Some did even  
knowle the authority of antichrist through  
own, an weakness of the flesh, when they were cruel-  
these p tortured. But many of these repented after-  
as cond ard of their own weakness, and returned to  
o good confession, in which they continued  
ctrine to death. Henceforth a crown of righteous-  
ion, is as is laid up for them unto the appearing of  
ort," an ur Lord Jesus Christ.

Many of us have also witnessed the good con-  
fession. Then the truth shone brightly before  
and the love of Christ burned warm in our  
hearts. It was sweet to hear the voice of our  
Heavenly Shepherd: They are mine; "my Fa-  
ther's which gave them me, is greater than all;  
no man is able to pluck them out of my  
Father's hand." This created a strong desire  
to give courage to follow Jesus. But after-  
ward we have often made mistakes in the hour  
of temptation. This was wrong. It was a  
great evil. The recollection thereof causes sad-  
ness. We had fully given ourselves to serve  
the Lord, and had witnessed the good confess-  
ion before many witnesses. In sorrow we ex-  
claim: How great is the corruption of the hu-  
man heart! How poor our judgment, how  
weak our spirit! Yet the Lord is long-suffer-  
ing. Still the way of salvation is open before  
us. "If we confess our sins, he is faithful and  
loving to forgive us our sins, and to cleanse us  
from all unrighteousness."

May the Lord help us to fight the good fight  
of faith, to lay hold on eternal life, and be living  
witnesses for Jesus and his truth unto the end.  
To those who are turned out of the way, we  
extend a kind invitation to return. And those  
who never have commenced to serve the Lord,  
we invite to witness the good confession before  
God and man, that they may learn to keep the  
commandment without spot, unrebukable, un-  
defiled, the appearing of our Lord Jesus Christ.

JOHN G. MATTESON.

THE WISCONSIN CAMP-MEETINGS.

We would like to call the special attention  
of our people in this State to these meetings.  
The time is now near, and we hope that a gen-  
eral preparation is being made to attend. In  
looking over the wants of the State it was de-  
termined that two camp-meetings were needed, that  
all might have the privilege of attending. The  
General Conference has favored us in this re-  
spect, and provision has been made, so that all  
can attend a camp-meeting by going a reason-  
able distance.

The first one will be held June 15-19, at  
Sparta, on the Chicago & North-western and  
Milwaukee & St. Paul railroads, a very ac-  
cessible place for all our people in the western  
part of the State.

The second meeting will be held at Ripon,  
Fondulac Co., June 29 to July 3. This meet-  
ing will accommodate our people in the eastern  
part of the State. Those coming from the  
south by rail will come on the Chicago and  
North-western R. R., to Burnet Junction,  
where they will change and take the Milwaukee  
and St. Paul R. R. to Ripon. Those coming  
from the north will come on the Chicago and  
North-western R. R. to Oshkosh, where they  
will change and take a branch of the Milwaukee  
and St. Paul R. R. to Ripon. At both places  
Sparta and Ripon) passengers will be met at  
the depot and conveyed to the camp-ground.  
Bro. and Sr. White and other laborers are ex-  
pected to attend both of these meetings.

Now, brethren and sisters, shall we be dis-  
appointed in our expectation of seeing a general  
turnout of all our people at these yearly gath-  
erings? Never was there a time so full of interest  
to the cause of present truth as the present one.  
We see the message rising in power and  
strength. "The Lord has gone out before us,"  
and the way is being prepared for the truth to  
be proclaimed with power, not only in this  
country, but in the different countries of the  
world. The time has come for us to be aroused  
to the importance of the work, and these camp-  
meetings afford a most excellent opportunity to  
learn the nature of our work and get into the  
heavenly spirit of the message.  
You cannot afford the loss that you will re-  
alize if you stay away; therefore we would ad-

vise you not to let any trifling hinderance keep  
you from the meeting. There are many of you,  
especially in the northern and north-eastern  
part of the State, that have never had the  
privilege of a camp-meeting, and this season  
the locations (especially Ripon) are chosen for  
your benefit; and we hope that not one of you  
will neglect this opportunity. We do not in-  
vite those only who can go as well as not, but  
others who may have to make some sacrifice.  
Be willing to make some sacrifice, and in mak-  
ing it you will have the blessing of the Lord.  
We therefore say, Come, one and all. Bring  
your children and your unconverted friends  
with you, and come to seek the Lord and obtain  
his blessing.

All who can bring tents, and those who can-  
not, come, and we will find tent-homes for you.  
Do not fail to bring empty ticks, and bedding.  
Those who are engaged in making the prepara-  
tions will spare no pains to make the meetings  
the best ever held in the State. We confident-  
ly expect them to be the best. The servants of  
the Lord will come with the burden of the mes-  
sage, and with a testimony for our good, adapted  
to this time. What say you? Will you let  
some trifling matter keep you away? We hope  
for better things. Some have had experience  
in neglecting these meetings in the past. We  
hope you will not try it over again. You know  
there is no blessing in it; and we hope others  
will not venture to neglect duty.

The Sparta meeting will commence June 15;  
therefore you should be on the ground the 14th,  
have your tent pitched, and all arrangements  
made, so as to be ready to attend the meetings  
from their very commencement. Much of the  
good of the meeting is lost to yourself and to  
others when you come in just before the Sab-  
bath. The Ripon meeting will commence June  
29. You should therefore make preparations to  
arrive on the 28th, so that, as far as possible,  
we may be all ready at the commencement of  
the meeting. At both places the meetings will  
continue over the following Monday and break  
up Tuesday morning. O. A. OLSEN.  
Ft. Howard, Wis., May 19, 1876.

"IT DIVIDES FAMILIES."

By very many, including professors of the  
religion of Jesus Christ, it is thought an all-  
sufficient objection against the truth, that it  
divides families and communities; as if it were  
better for all to be united in sin and go to per-  
dition together than that a portion should obey  
the truth and be saved. The Lord thought  
otherwise. He gave his life that believers in  
him might be saved. He knew that the gospel  
would cause division, that some would accept  
it and be saved, while others would reject it  
and be lost; but still he judged it better that  
some should be saved, though others should be  
lost, and so he sent forth the truth of the gospel  
to purify to himself a peculiar people, zealous  
of good works, "to take out of them a people  
for his name." Said he, "Suppose ye that I  
am come to give peace on earth? I tell you,  
Nay; but rather division; for from henceforth  
there shall be five in one house divided, three  
against two, and two against three." Again,  
"A man's foe shall be they of his own house-  
hold."

Now, if communities and families are divided  
and set at variance by the preaching of God's  
word, where is the fault? The carnal mind  
charges it all upon the truth. It hates the  
truth, and thinks it a sufficient reason to re-  
ject and detest it because it divides kindred  
and friends.

If all would receive and obey the gospel, it  
would not cause division. The division and  
enmity and hatred is on the part of those who  
reject it. The blame lies at the door of those  
who oppose the truth, who will not receive it  
and be saved themselves, and think to forbid  
others from embracing it and to drag them  
down to death. My friends, the fault is not in  
the truth, nor in those who receive it, but in  
yourselves who will not receive it, but perse-  
cute those who do. R. F. COTTRELL.

TO THE MEMBERS OF THE ME. T. & M. SOCIETY.

DEAR BRETHREN AND SISTERS: As the time  
is drawing near for our next quarterly meeting,  
which is to be held at Hartland, June 16, 17, I  
wish to remind you of your duty. We want a  
report from each member at our next meeting.  
Shall we have it? We shall if all do their  
duty. It will take only a few minutes to fill  
out the blank and hand (or send) it to the  
church librarian, and he will report to the dis-  
trict secretary, A. T. Hilton, Cornville, Me.  
There is no reasonable excuse that any one

can make for not reporting. Do you say that  
you have not given away one tract during the  
past three months? Then I fear you have not  
watched as you should for opportunities to do  
good. When you visit your friends take some  
tracts with you, and give them one. It may be  
the means of their conversion.

For your encouragement let me state a cir-  
cumstance that transpired in this State. A  
young lady who was teaching school attended  
some of our meetings, became convinced that  
we had the truth on the Sabbath question, and  
returned home, taking with her some of our  
tracts for her friends to read. Among them  
was the tract, "Sabbath by Elihu." Her mother  
was some stirred, and at first was tempted to  
burn them, but as they did not belong to her,  
she thought she would not. She read Elihu,  
and went to the Bible to overthrow it, but  
failed. Then she went to the ministers for help,  
but they could not remove her doubts. She  
next came to our meetings about sixteen miles,  
and the first one she attended she took her  
stand for the truth, and returned home to work  
for others. She distributed tracts and RE-  
VIEWS; others became interested, and a request  
came for meetings. Meetings were held, and,  
as the result, there are now in that vicinity some  
over forty who are trying to keep the Sabbath  
of the Lord. So, "cast thy bread upon the  
waters; for thou shalt find it after many days."

All can engage in the tract and missionary  
work if they will. Let each one send in his re-  
port in season. Do not be too late. I have no  
doubt but many will mourn at last, because they  
have put off doing present duty until it was too  
late. Be in time. Be in earnest. Attend to the  
work of God first, and he will bless.

J. B. GOODRICH.

Linnens, Me., May 17, 1876.

THE BEACON LIGHT.

"Thy word is a lamp unto my feet, and a  
light unto my path." Ps. 119:105. We  
should read the Bible much, and with prayer, in  
order to get the meaning of this saying of king  
David; and the longer we walk by this light,  
the more we experience of its power and truth-  
fulness, the more we shall value such testimony  
as David here gives.

There is no difficulty or temptation incident  
to human life, in which the word of God  
may not apply as a rule and a test of life  
action, and character. The little child, if  
properly taught, will soon learn the moral  
science the Bible inculcates, and will apply it  
correctly.

As the weather-beaten mariner compares  
chart and compass with the beacon light, which  
warns of hidden rocks or shoals, so the Chris-  
tian closely compares his life with the word of  
God. If his principles and life accord with the  
principles and teachings of the word of God, he  
enjoys the approval of God, and the light of  
Heaven shines fully and freely into his soul.

A light-house is placed upon those points of  
land which stand out most prominently and  
thereby endanger the safety of commerce; and  
as the ships pass by them, by night and by day,  
these dangerous points of land, or these hidden  
rocks, or unseen shoals, are thereby advertised  
to all who pass them, that each vessel, with its  
precious freight of life and treasure, may steer  
clear of danger, and find a safe and pleasant  
passage.

So in the Bible, there are recorded instances  
of rebellion, of obstinacy, of wickedness, and of  
sin, and the consequences thereof, each suf-  
ficient to deter those who read from the like  
act; so, on the other hand, virtue with its re-  
wards has its bright examples. Cain stands  
out in a clear light as an instance of malice,  
hateful and loathsome; and Daniel and others  
are resplendent lights on the side of virtue.

David is a light to encourage the erring,  
while his sins with their terrible effects strike  
dismay to the presumptuous and the proud.  
The good and bad mentioned in each Testament  
are beacons for us. Central among the bad  
stands Lucifer, luring to ruin; and high and  
ineffably bright, above prophets and apostles,  
stands the great central light, Jesus, the bright  
and morning star, inviting us to the haven of  
final rest. JOS. CLARKE.

THE condition of Turkey will remind the cu-  
rious of the old-rhymed prophecy said to have  
been made in 1453. It is noteworthy that it  
will be "twice ten years" next spring, from  
the conclusion of the Crimean war:—

"In twice two hundred years the Bear.  
The Crescent shall assail;  
But if the Cock and Bull unite  
The Bear shall not prevail.  
But look, in twice ten years again,  
Let Islam know and fear,  
The Cross shall wax—the Crescent wane,  
Grow pale and disappear."

THE TURKISH TROUBLE.

RESPECTING the recent outbreak in Salonica,  
of which an account was given in last week's  
REVIEW, the Boston Journal, after speaking of  
the hostile elements in European Turkey, and  
the small minority of those who are really Ot-  
tomans, says:—

"Nothing but outside pressure—the result  
of mutual distrust and fears and of the expedi-  
ency of maintaining the existing status in Eu-  
rope—has kept those hostile elements from com-  
ing into collision or has made the arbitrary rule  
of the hated minority tolerable at any time  
during the last quarter of a century. It is pos-  
sible that the point of forbearance is passed  
now. The official representatives of Germany  
and France have been slain under circumstances  
which show not only that the fanaticism of the  
Turks against the Christians is as fierce as ever,  
but that the Turkish government is unable to  
protect the latter. We may be sure that neither  
Bismarck nor Mac Mahon will stand this af-  
front, and it may be that they will agree with  
the other leading powers of Europe that the  
time has at length arrived for the Turks to de-  
camp and betake themselves to their Asiatic  
home."

A dispatch, dated London, May 12, says:—

"The Paris correspondent of the Times has re-  
ceived a communication from a person of un-  
questionable authority who considers that the  
fanatical movement in Salonica is gaining  
ground.

"The correspondent thinks the Salonica af-  
fair may be the effect of an agitation which  
has been carefully fomented, in view of the  
eventual necessity of a 'holy war.' He hopes  
the powers will take prompt measures to pre-  
vent horrors which may be foreseen."

"Prepared for an emergency. The Times'  
dispatch from Berlin says Russia and Austria  
have placed their men-of-war in the Archipelago  
at the disposal of Germany, in case there should  
be any further attempt to molest the Germans  
in Turkey before the arrival of the German  
squadron."

IN MOURNING FOR GOD.

ONCE when Martin Luther was paying a con-  
solatory visit to a noble lady of Wittemberg,  
widow of Hans von Selmnitz, who had been  
murdered in Halle, in 1519, after conversing  
with her for some time and listening patiently to  
her complaints, he related two incidents in his  
own life.

"At one time I was sorely vexed and tried by  
my own sinfulness, by the wickedness of the  
world, and by the dangers that beset the  
church. One morning I saw my wife dressed  
in mourning. Surprised, I asked her who had  
died. 'Do you not know?' she replied; 'God  
in Heaven is dead.' 'How can you talk such  
nonsense, Katie,' I said, 'how can God die? Why,  
he is immortal, and will live through all eterni-  
ty.' 'Is that really true?' she asked. 'Of course,'  
I said, still not perceiving what she was aiming  
at, 'how can you doubt it? As surely as there  
is a God in Heaven, so sure is it that he can  
never die.' 'And yet,' she said, 'though you  
do not doubt that,—yet you are so hopeless and  
discouraged?' Then I observed what a wise  
woman my wife was, and mastered my sadness.

"Another time my friend Pommer comforted  
me in the following way: 'No doubt God in  
Heaven is thinking, What shall I do with this  
man? I have given him so many great and  
glorious gifts, and yet he cannot trust my  
grace.' These words comforted me as though  
they had been spoken by an angel from Heaven;  
they went straight to my heart and remained  
firmly there.

"And now, I will say to you, God is thinking  
how many good things this child of mine has  
received from me. She is my child by baptism;  
to redeem her I gave my only Son from Heaven  
to suffer death on the cross. In the sacrament  
of the Lord's supper I gave her all my heavenly  
gifts, and yet she doubts my grace! When  
temptation comes, take your eyes quickly from  
your own sinfulness, and fix them on the Man  
who bore your sins on the cross. Thus you  
will take fresh courage. There is nothing  
pleases the devil better than when you torture  
yourself with doubts, and lose sight of Christ."

Luther had a special gift for comforting the  
tempted, and many were the requests that came  
to him from far and near to help such. Mrs.  
Selmnitz said that, when he had been thus  
comforting her, she only wished to be able to  
close her eyes and not open them again in this  
world, for she then felt perfectly safe and as-  
sured of her acceptance in Christ.—Emily  
Christlieb, in Day of Rest.

## THE ADVENT.

HARK, the glad sound! the Saviour comes—  
The Saviour promised long;  
Let every heart prepare a throne,  
And every voice a song.

He comes, the prisoners to release,  
In Satan's bondage held;  
The gates of brass before him burst,  
The iron fetters yield.

He comes, the broken heart to bind,  
The bleeding soul to cure;  
And, with the treasures of his grace,  
To enrich the humble poor.

Our glad hosannas, Prince of Peace!  
Thy Heaven shall proclaim;  
And Heaven's eternal arches ring  
With thy beloved name.

—Sel.

## Progress of the Cause.

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

## TEXAS.

DALLAS, Texas, is 860 miles from Battle Creek and is as far south as Charleston, South Carolina, and as far west as Omaha, Neb. I arrived here Friday, May 5. For so short a notice all had been done that could be to get the brethren together, prepare a suitable place for meetings, etc. A fine bower was made of lumber and evergreens which answered for a tent. The brethren have rented a hall for their ordinary meetings. It is near the Union depot on Swiss street, No. 118. Sabbath morning about twenty-five brethren and sisters came in, and we had an excellent prayer and social meeting, nearly all taking part promptly.

I gave a history of our work, and then spoke on baptism and organization. After this a church of eighteen members was organized. Sunday morning we went two miles to a small lake for our first baptism in Texas. Eleven good souls were there buried in baptism. Everything about it was pleasant, and we were all very happy. I spoke each evening on some point of the present truth. I can truly say that the word was received with all readiness of mind.

The next Sabbath other brethren came in, so that there were about forty present. Then we had one of the best social meetings I have enjoyed for a long time. Every one took part, some who thought they could not a week before. Those who were baptized said they had never been so happy in their lives before. After speaking two or three hours upon various duties, we again went to the lake for baptism. It was a beautiful day and a lovely place. We found a large Sunday-school party there. We told them our business, and so they gathered around and witnessed the baptism with the greatest respect. Six were baptized, among whom were a father, mother, son, and daughter, of the same family. All four went into the water together, hand in hand, and remained there till all were baptized. This was so touching a sight that many were moved to tears.

All these were thorough southerners, one a Confederate soldier. Two of those baptized before were also Confederate soldiers. Ten more joined the church this Sabbath, making twenty-eight in all. Then Bro. E. G. Rust was elected and ordained deacon, after which we celebrated the ordinances. All entered into it heartily, and the Lord blessed them greatly. They will not soon forget this meeting. A very fine-appearing S. D. Baptist family living near here heard of our meetings, inquired us out, and attended upon the Sabbath. They will now attend every Sabbath; we are glad of this.

Sunday morning we came together and organized a T. & M. Society of thirty-two members, every one paying a dollar for membership; \$69 more were paid and pledged for a tract fund. Then I set before them the subject of Systematic Benevolence. All entered into it heartily, making a pledge of \$264.80. Considering their circumstances, this was liberal. I sold quite a number of books, and obtained nine subscribers for the REVIEW, nine for the INSTRUCTOR, and five for the REFORMER.

In the week between, I went out twelve miles to the home of Bro. A. B. Rust, and then ten miles farther to visit a family of new Sabbath-keepers. Bro. Rust's neighbors urged that I should preach to them. A new house was being built near there, so they seated it and appointed a meeting at 3 p. m., Thursday. As the notice was short and work was pressing, I did not expect many. But at the hour appointed, here they came from every direction, afoot, on

horseback, and with wagons, men, women, and children, both white and black, to the number of a hundred or more. The horses were lariat around the house, border style. Here I saw something new,—the whites all seated inside the house and the colored people all outside,—an invariable custom through the South. I had the best of attention, and a deep impression was made. I advertised our papers and two came up and subscribed for the REVIEW and six for the INSTRUCTOR. Our tracts were taken readily. We were strongly urged to come back and tell them more about these doctrines.

Near here Eddie Capman, one of our young brethren, has a night school three evenings in the week for the colored people. I attended one evening. It was held in a little log cabin about 12x14. In this were rude seats with a rough table in the center. On this was an ordinary lantern for light. Around this table were seated about a dozen colored people, ranging from parson Green Medlin, with his white locks, down to little children of eight or ten years. All the older ones had been slaves. Now they were learning to read, spell, write, etc. The younger ones seem to get along well; but the older ones have hard work of it. To me it was really touching to see a man of forty trying to learn his letters. But the effort is commendable, and many of them do better than could be expected.

We find that there are now about sixty Sabbath-keepers in Texas, but considerably scattered. Dallas is the center, as it is of all Northern immigration. Brethren from the North are constantly moving in, and so are thousands of others from all the Northern and Western States. We now have one church and a Tract Society organized. About half of these persons are Southern people who have moved here from Arkansas, Alabama, Georgia, etc. Like good Christians, they are now sending the truth back to their friends in these States. We expect to see fruit of this in opening fields for the truth in the South.

The Southern people who have embraced the truth here love it just as dearly as our Northern people, have taken hold of it just as zealously, and receive the health reform and all parts of the message just as readily as any people I ever saw. All have given up tobacco, and pork is laid aside. In this section there is but little prejudice now against Northern people,—not enough to stand in the way of judicious labor in the truth. I see no reason why Northern Texas is not just as good a field as any of the Western States. A tent can be run here the year round. There are plenty of good openings to preach in school-houses where brethren live.

It seems to me that the time has come for labor among the freedmen. But it will have to be a distinct mission. A man can not labor for them and for the whites too, as the white would not associate with him if he did. There is no objection to laboring for them and teaching them, but it must be separately. The colored people can not attend schools nor churches with the whites, and little or nothing is done for them by the whites. They are left to shift for themselves as sheep without a shepherd. At least that is the way it is here. They are anxious to be taught, and would welcome laborers among them. They are locating in small settlements where they can get land. Could a man and his wife come among them with a tent in which to hold school for the younger ones and meetings for the others, I am sure many would embrace the truth readily.

Our brethren are very anxious to have a faithful minister sent to Texas as soon as may be; but will give no countenance to any one unless sent by the General Conference.

D. M. CANRIGHT.

Little Rock, Arkansas, May 16.

## WALDRON, ILL.

WHEN I made my last report, I was holding meetings under very unfavorable circumstances. It continued to rain until the country was flooded, and the mud so bad the people could not get out. We had to close our meetings and seek a more favorable location.

I went to Waldron, into the sandy region, where it was more favorable. Here I labored some six weeks. The Lord helped me. The people were interested, and came out as well as could be expected. Some twenty have decided to keep the Sabbath. To the Lord be all the praise. About ten or twelve more promised to keep it, and I wish they had grace to carry out their convic-

tions of duty. Others are convinced. May the Spirit of God quicken their consciences to obey the truth. Obtained six subscribers for SIGNS, one for REVIEW, twelve for INSTRUCTOR, and one for HEALTH REFORMER.

Appointed a leader, and meetings are to be held every Sabbath. Organized a Sabbath-school with sixteen scholars. The dear children are bright, intelligent, and interested to learn. If their parents will encourage them by showing a respect for the word of God themselves, they will have a very interesting school. May the Lord gather these dear children into his fold, shield them from the storm of his wrath, and give them a peaceful home in his kingdom at last is my prayer. The Lord is good and his mercy endureth forever.

T. M. STEWARD.

## WISCONSIN TENT, NO. 1.

WE pitched the tent in Prestonburg May 10, and will commence meetings in it Sabbath, the 13th. We have labored in this place four weeks. Fifteen have commenced keeping the Sabbath, and many others are interested. But the opposing party locked up their meeting-house and school-house, so we had no place to hold meetings unless we pitched the tent. We now have the tent seated, and the weather is fine.

We shall remain here and in an adjoining neighborhood till the Sparta Camp-meeting. Pray that the Lord may give us wisdom to labor successfully in building up his cause.

I. SANBORN.

## TENNESSEE.

AFTER becoming acquainted with the people by visiting from house to house, I commenced holding meetings in Bledsoe Co. the 19th of March, and closed them April 30. Have given in all thirty-nine lectures. Meetings were discontinued twice on account of bad weather, at one time for a full week; at another, only two days. When I had spoken twice from the prophecies, a person, without being provoked, came in and spoke against the Sabbath. I had freedom in reviewing him, and he said no more. A man that had burned tracts, and who held the offices of deacon and Sunday-school superintendent, came to hear and take notes, intending to review me. Upon going home and trying to arrange a review, he became much perplexed, and got but little sleep and no rest; after considerable time spent in this manner, he concluded that there was safety only in obedience. He is now keeping the Sabbath and using his influence, which is not a little, in favor of the truth. To the Lord be all the glory.

Twenty have signed a covenant to keep the commandments of God and the faith of Jesus; if these are faithful and live as near to the Lord as they ought, there are a number that will soon join them. Presenting the truth here has been very laborious; the neighborhood is thinly settled, and the few books that I had in my trunk were at the railroad station forty miles away, so the work depended much upon my exertions, under God. In fair weather I spoke eleven times a week, and visited from two to six families each day, making a journey of from eight to twelve miles.

Urgent invitations are coming from all directions for labor. Eight neighborhoods now stand anxiously waiting for their turn to come. The Sequatchee Valley is from 3 to 5 miles wide and 65 miles long, and as far as heard from, the people are all awake to hear. I am now at Pikeville, a little village situated a little above the middle of this valley; have held two meetings with a very good attendance. Brethren, pray that the Spirit of God may set the truth home to men's hearts in this long-neglected part of the vineyard.

ORLANDO SOULE.

## AN IMPRESSIVE DREAM.

[Bro. C. W. Stone sends the following dream for publication in the REVIEW, at the request of his brethren.]

One night several weeks ago, I dreamed that a stranger stopped in front of my door with a span of horses and a double sled. He unhitched the horses and led them into my neighbor's barn. I went out and stepped upon the sled. It began to slide back down a little descent into the road. With a very even and gentle movement it passed across a level space of about six rods, then up a little rise, such as it descended at first. I thought it a little

strange that the sled should go so far, the hill down which it slid at first slight, and the sled had moved slowly the way; but I concluded that it was right, and did not study very deeply the matter. As the sled was about to enter the railway, I put my foot down and stopped it.

It was now down hill in the opposite direction, so it was not very surprising the sled began to slide back over the ground. With the same easy movement it returned to the place where I first got and passing onward it ran up over a bank into the field, and moved in a large circle around the buildings. I was somewhat puzzled with the moving of the sled over the bank, but I stopped philosophizing and settled down to an enjoyment of the ride. There was something about it that was so bewitching, so fascinating, that misgivings were soon quieted. With the same lulling movement, the sled completed the circuit, coming down into the road a bank, which, though usually very steep was then very well graded.

The sled began the second round. This time it ascended a very steep bank, and it reached the field its speed began to increase rapidly, although on rising ground I was aroused, and queried, What made this sled go? The answer came into my mind, This is spiritualism. Some invisible hand draws this sled.

Then I reasoned thus: This is a wonderful power that I have. This feat fully equal to that of the medium in London who was transported from a high road to another on the opposite side of a street by unseen power. I shall become famous. I shall be sought after by people from all parts of the world. But is it for me to dabble in spiritualism? I know it is of the devil. But it is so charming a ride on this sled and the honor will be great that I will ride awhile. I can get just when I want to do so; and as I know that it is wrong, of course I will get off before any harm comes.

Having thus put down my wholesome fears, I thought to enjoy myself a little longer. The speed increased. I looked ahead to the bank between myself and the sled with some fear that the sled would not come down over it so smoothly as it did before. My fears were realized. When I reached the bank I found it a perpendicular fall about fifteen feet. The sled went on and, falling faster than I did, it turned over twice, striking right side up. Thrilled with fear, I floated down easily to the sled. I ought then to have got off, but recklessly I rode on. The sled now took a different course, running down through a field full of stumps and hollows. It was very rough.

There was now no pleasure in riding, nor was there a prospect of being able to get safely off, so great was the speed. My whole strength was now employed in clinging to the sled which was just entering a forest. The route was descending, and far ahead as I could see it was down hill. The forest grew denser, and as I peered down into its dismal shades a cold shudder passed over me; for I saw that I was being borne rapidly down into the dark valley of despair and everlasting destruction.

Before me was death. An effort to stop could result in nothing worse. I must make it. I struck my foot firmly against a rock. The sled stopped. I arose to trace my way, but I could not move a step. A mighty attraction, which seemed like magnetism, held me. I looked, and, thirty feet from me, with a triumphant smile on his dark visage, his feet firmly braced, stood an evil angel. He held a mass of cords in his hands which, I thought, passed from me, proceeding from the parts of my body from my head to my feet. Close to my body the cords were invisible, but they held me with such power that I could not move.

Oh, the terror of my situation! "Let me go, the terror of the devil at his will," on my own ground, how should I escape? I saw that my own strength was not sufficient to take me back, even one step. I began to pray. I took my eyes off from my enemy and looked toward Heaven. Thick clouds hung over me with awful darkness. I prayed in agony. I pleaded for help. I confessed my sin. The cloud parted a little and a ray of light fell down like a cord. I seized it and was inspired with hope. I clung to the cords and began to pull my way back to the clearing. It was hard work, but continuing in earnest prayer, I pressed forward. The opening in the cloud enlarged, and a large bundle of rays of light like cords, by which I held, came

o far; I went through. I gained strength. The first I went, the faster I could go, and slowly more help and light I received.

It was as if I reached the field of stumps and struggled up through it, never once ceasing to try, nor taking my eye off from the open road in the clouds. Just as I was stepping from the field of stumps into the road before my own door, the cords by which Satan held me dropped off. Prayer was the sword that I used to praise. It seemed light all around. I praised God for victory over my enemy, and in God's name I bade him to depart. He turned and fled in great haste down into the dark woods from which I had been delivered. The joy of that moment cannot be told.

A voice near me said, "This dream is to illustrate the way individuals yield to temptation and indulge in pet sins, until they are ensnared by the devil; and also to show that no man cannot overcome in his own strength."

I awoke. The dream was fresh in my mind. I pondered its application. I saw that it was a perfect illustration of the downward course of him who yields to temptation. He begins to violate the Sabbath by cutting a little off from each end. He grows more careless until he takes the whole. He associates occasionally with bad companions. He knows it is wrong, but thinks to leave them at some future time. He clings to them till the prison or the gallows looms up before him, when he awakes to his lost condition.

The young are often fond of gay society. A youth is converted. He knows that the influence of his trifling companions is bad. Still, for this once, he will go to that party. He knows that it is not just, but he does not mean to make a practice of it. He goes. The lively talk, the flattering attentions of some one, the excitement generally, are too much for him. He goes again and again. Light conversation and vain thoughts take possession of his mind; and if he thinks at all of reforming, he puts the day so far in the future that he never reaches it.

A young man begins to take an occasional glass, or smoke an occasional cigar, with his friends. He does not wish to become a drunkard nor a smoker. He says he can take a glass or let it alone; he can smoke a cigar or not; he can stop when he wishes. Ah! that is a deception of the devil. He knows it is wrong, and yet he does not have the power to resist the first temptation to indulge, nor the second, nor the third, else he does not wish to resist. How does he know that he will ever wish to stop? or that he will have the power when he does desire to reform?

The best way is not to get on the sled, but to place yourself where you will be tempted. But if you are on the sled, stop when you can do it easily. Show your power to resist temptation by doing it at once. It can never be done so easily as you think.

Dear reader, what sin is binding you down and making you a slave? Set your feet down firmly, and call upon God for help. There is no time to lose. The Judgment will soon reveal every secret sin. None but the pure in heart shall see God. Jesus soon is coming. Those who will have the confidence to say, "Lo, this is our God; we have waited for him, and he will appear unto us," will be found yielding to no sin. They will have gotten a complete victory. May the reader and the writer be among the happy number. C. W. STONE. *Richford, Vt.*

MANAGING CHILDREN.

The following article on managing children appeared in the Review a little more than five years ago. I think it worthy of republication. J. LAMONT.]

Our children are our mirrors. If we would know ourselves, we have but to study them. They give back a true reflection. Can there be a sadder sight than the one so often seen, of a worn and anxious mother, scolding, and shutting up, and whipping, and praying over, her bright, wayward child; when, were she but to turn a clear look, unblinded by self-love, inward, she would see that almost, if not quite, all which causes her so much anxiety and annoyance, and her child so many punishments, is her own fault. But children are not mere ropes. They have inquisitive little minds and warm little hearts, and if we, through weariness or thoughtlessness, withhold information from the one, or sympathy from the other, they are genuine sufferers. I was once visiting a home, of which a dear little girl was the light. One after-

noon she was crying quietly. Her mother's conversation was interspersed with, "Hush, I tell you," "Stop crying," "Do hush," "I'll send you off by yourself," "Hush."

"Mother, what ails the little girl?" I asked at last. "Nothing at all; she is just a naughty little girl, and I shall have to punish her. I've let her bring all her playthings into the parlor, and isn't she bad to annoy and mortify me, so?"

But that little, low, suppressed, sobbing cry, and those great, round tear-drops told another story, and I asked, "May I talk to her?"

"Certainly, I wish you would." "Come here darling," I said, and taking her on my knee, I kissed her. "What is the trouble, my little pet?"

"I does n't means to be bad. I does n't wants to plague mamma; but Dolly is very sick, and I can't get nobody to do nothing for her."

"Bring Dolly to me." Feeling her pulse, "Why she is in a high fever; bring me some paper, and I will make her some powders. There are three powders, all folded up nicely; now bring me a baby cup and tiny spoon. I've filled it with air mixture, and you must give her a teaspoonful every time she cries. Now undress her, and rub her with a flannel, and then rock her to sleep."

The little girl was happy and singing all the afternoon, occasionally bringing Dolly to me, to see how she was, which I enjoyed as much as the child did. At night, she kissed me again and again, with, "I does love you."

"But the child was crying for nothing." I beg your pardon; the child was crying for love and sympathy, just what you and I cry for, even yet.

"But her troubles are imaginary." So are most of yours and mine; yet we bore all our friends and weary God with them.

Children not only imitate our faults, and suffer by our carelessness, but govern us through our weaknesses. A friend came to visit me, and brought a generous, frank, and manly boy of four years old. But he disturbed our whole circle by his constant crying. This habit was not in keeping with the brave, proud, independent character of the child. I therefore felt a curiosity to find the cause. My first discovery was, *he never shed a tear.*

His mother wished to take a trip, but could not take her boy.

"Leave him with me." "He'll torment the life out of you."

"I don't think so." "I will, indeed, be most grateful. You may whip him as often as you please."

"I should not strike a child, except in a most extreme case."

"Then you can do nothing with him." She was gone. The next morning after breakfast Willie asked:—

"May I go and play in the yard?" "It rained last night, and it's too damp now. You may go at ten, not before."

"Boo, whoo, whoo," rest. I kept quietly sewing. "Boo, whoo, whoo," bass. "Boo, whoo, whoo," tenor. I sewed on. "Boo, whoo, whoo," double bass. "Boo, whoo, whoo," falsetto—rest.

"Now may I go?" "You may go at ten o'clock."

Concert repeated—I silently sewing the while.

"Ain't your head most ready to split?" "No."

"May n't I go out now?" "Not until ten o'clock."

Concert resumed; rest.

"Ain't you most crazy?" "No, not at all."

Concert resumed, with the addition of throwing himself on the floor, and knocking his feet up and down. After a while:—

"Ain't you most crazy yet? Why do n't you shake me, and call me the baddest boy ever was, and send me out doors?"

"Because you are not going out until ten o'clock."

Concert resumed, with the addition of bumping his head as well as his toes; rest; a pause. Then, picking himself up, he stood erect before me, with his hands in his pockets.

"Why do n't you whip me, and send me off to get rid of my noise?"

"Because you are not going out until ten o'clock."

He stood a moment.

"If I bump my head, ain't you afraid it will kill me?"

"Not in the least." "But it does hurt me awfully." "I am happy to hear it."

He drew a long breath. "What can I do next? I've done all I knows how." "See if you cannot think of something else."

"May I take my blocks?" "Certainly."

At nine he started up:— "Now may I go?" "That's nine."

He went back to his blocks without a murmur.

At ten he went out. He had been used to kneel by his mother, say his prayers, and hop into bed. I wished him to kneel with me, by the bed, and say his prayers slowly, and then I would make a short prayer for him. The arrangement did not please him; so the third night he gave battle. Being tired, my head did feel as if it could n't, or rather would n't, bear it. Out of all patience, I determined to give him a good whipping.

But never having struck a child, I was not quite hardened enough to take my slipper, and could n't see anything else. As I looked around, a voice—my God, speaking through my conscience, asked: "What! whip in anger? whip a little boy because he cannot govern his spirit, when you cannot govern your own? Another than the boy needs to be prayed for." And, kneeling, I asked my Father to give me his strength, his grand patience, with a disobedient, self-willed child. As I kneeled, Willie crawled under my arm, and commenced to say his prayers very slowly, and kept still while I prayed a few words, and then asked:—

"Now, may n't I pray my own self?" "Yes, darling."

And these were his words: "I's a real mean little boy. She wont do nothing ugly a bit, and I's made her head most split. O God, do n't let me be a mean little boy any more at all."

The splendid little fellow had had a fair trial of strength, and was conquered, and surrendered manfully; and I had no farther trouble or annoyance during the seven weeks he stayed with me.

But how nearly I had lost my vantage ground! If we would *rule our own spirits*, how easy it would be to rule our children and our servants.—*Congregationalist.*

COME.

"Him that cometh to me I will in no wise cast out." John 6: 37.

You are invited to go to Christ. He is your great High Priest, he once offered himself up for our sins. He stood as your surety in the most momentous of all positions. He suffered, the just for the unjust. He bore your griefs, and carried your sorrows. The Lord laid on him your iniquities. If you go to him, receive him as your Saviour, and put your trust in him; he will in no wise cast you out.

He is *infinitely able to save*. Man is powerless to save; angels are powerless to save; but nothing is impossible to him. You may be deeply sunk in sin, but he can raise you from the horrible pit and the miry clay. You may be stained with sins of crimson dye, but he can purge you, and make you whiter than the snow. A multitude which no man can number have already been washed in his precious blood, but the cleansing virtue of that blood is as great now as ever.

And he is *infinitely kind*. You may be a sinner of the greatest enormity; you may have had godly parents; your teachers may have been earnestly religious; you may have waited on a faithful and impressive ministry; but you may have drowned convictions in worldliness and sin. You may have spent many a long year in infidelity and vice; you may now stand on the shore of a dark eternity, worn out with sin; but you need not despair. The mercy of the Lord reacheth unto the clouds. Christ is still willing to receive you. Beyond all knowledge is his love. It is an ocean which no line can fathom, and no shore can bound. Sinners as great as you he has saved, and his mercy endureth forever. Tell me not that your iniquities are too black to be forgiven. The blood of Jesus Christ cleanseth from all sin.

An excellent and pious man, when on his death-bed, was for some time under considerable darkness respecting his spiritual state, and said to a friend: "For all that I have preached or written, there is but one scripture I can remember or dare grip to; tell me if I dare lay the weight of my salvation upon it: 'Him that cometh to me I will in no wise cast out.'" The friend replied: "You may depend upon it, though you had a thousand salvations at hazard." It

was a most true and wise reply. A man may make a promise, and may change his mind, and be unwilling to perform it. Not so Christ. He is the same yesterday, today, and forever. A man may make a promise, and be afterward placed in circumstances in which he is unable to fulfill it. Not so Christ. All power in Heaven and in earth is his. A man may make a promise, and be indifferent whether it be realized or not. Not so Christ. He longs with unchanging love for your eternal weal. You may then depend on his word, though you had a thousand salvations at hazard.

Do not distrust the Saviour's promise. Take him at his word. You may rely on him with assured confidence. "This man receiveth sinners." You may be deeply unworthy; you may have wandered from him ever so far; you may have brought discredit by many a year of worldliness and sin on the name of Christian; but Jesus is waiting to be gracious. He invites, encourages, beseeches you to come to him; and you may be sure that, if you do so, he will prove true to his promise, and never cast you out.—*Rev. R. S. Hutton, M. A.*

GOOD SOLDIERS OF JESUS CHRIST.

"THE holy apostles were put to death for the cause of Jesus. Andrew and Peter were crucified; Paul and James were beheaded; Matthias was stoned; Mark was in a barbarous manner dragged about till he expired; and so they all alike suffered martyrdom."

Paul in his epistle to the Hebrews, chap. 11: 37, says of those who feared God, "They were stoned, they were sawn asunder, were tempted, were slain with the sword; they wandered about in sheepskins and goatskins, being destitute, afflicted, tormented."

These were good soldiers of Jesus Christ.

Our Captain calls for good soldiers just now—men and women who will labor and sacrifice. Paul charged Timothy, "Thou therefore endure hardness, as a good soldier of Jesus Christ." 2 Tim. 2: 3. Of his own warfare he thus speaks; "I therefore so run, not as uncertainly; so fight I, not as one that beateth the air; but I keep under my body, and bring it into subjection, lest that by any means, when I have preached to others, I myself should be a castaway." AUGUST RASMUSSEN.

EVERY chapter in John but two says believe. "Trust" in the Old Testament is "believe" in the new.

Obituary Notices.

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

ONE of my dear children, Mrs. Eliza A. Horgepool, in the 29th year of her age, upon the 10th of April, 1876, after a short illness, bade us farewell, and fell asleep in Jesus. She said she had no fears, but her own language was: "I am as happy as I can be." Oh, the blessedness of the death of the righteous. "Precious in the eyes of the Lord is the death of his saints." My daughter is dead, but her life is hid with Christ in God, and he will raise her up at the last day. Thank God for that blessed promise. B. H. LEWIS.

DIED, Sept. 12, 1875, in Bowling Green, Ohio, our beloved sister, Elmira Getman, aged 54 years. Sister Getman was one who joyfully received the truth while we were laboring in that place some two years ago. Being then in very feeble health, she heard but one discourse, but read the silent messengers, our publications, and immediately embraced the Sabbath with her aged mother. The soon coming of our Saviour was an especial theme of interest with her. She remained firm and steadfast until her gradual decline yielded to death's stern demands. A kind and tender husband and dear aged parents are left to mourn their loss. May that loss be made up by meeting her robed in immortal bloom, where the willing and the obedient shall eat the good of the land. Funeral discourse by Eld. Hubbard, Congregational minister. E. S. LANE.

DIED, of consumption, in Dane, Wisconsin, May 3, 1876, Bro. Phineas Martin, aged seventy years and eight months. He leaves a wife, eight children, and thirty-one grandchildren to mourn their loss. He became an Adventist in 1844, and commenced keeping the Sabbath in 1861. He was a strong believer in the third angel's message. He sleeps in Jesus, and we believe if faithful we shall meet him in the morning of the resurrection. May the Lord bless the afflicted family. Remarks by the writer from Ps. 71: 20. N. M. JORDON.

DIED, in Weybridge, Vt., April 23, 1876, of cerebro-spinal meningitis, Eddie E., son of Lovias J. and Matilda Everts Hall, aged fourteen years and six months. Eddie was an intelligent and amiable boy. He loved the truth. He kept the Sabbath of the Lord, and delighted to attend the Sabbath-school whenever he could. He would learn and repeat many verses. This dear child is greatly missed in the family circle of Bro. Hall. A comforting discourse was preached at the funeral by Eld. D. T. Taylor, from the words, "The last enemy that shall be destroyed is death." A. S. HUTCHINS.

The Review and Herald.

Battle Creek, Mich., Fifth-Day, May 25, 1876.

CAMP-MEETINGS FOR 1876.

Table listing camp-meetings for 1876 with columns for location, date, and duration.

The Camp-Meetings.

We have received a telegram from Mrs. White stating that her niece, Miss M. L. Clough, and herself, would meet us at the Kansas Camp-meeting the 26th.

JAMES WHITE.

Hard Times.

No one feels the hard times more than publishers of religious Papers and Books, and the managers of Missions. Our General Conference Fund is now lower than for several years.

We have never been able to harmonize the words of Christ touching the manner in which his servants were to go out to preach the gospel.

JAMES WHITE, Pres. Gen. Conf.

European Press.

We, the undersigned, regard it a great privilege to donate to the Lord, for the European press, under the care of our worthy missionary, Elder J. N. Andrews, One Hundred Dollars each, and invite seventy-six others to join us in raising \$10,000.

Table listing names and donation amounts for the European Press fund.

At the request of the Minnesota Conference Committee, the commencement of the Minnesota Camp-meeting is put two days earlier than previously appointed.

BRO. C. B. BARBER, a worthy member of the S. D. Baptist church of London, is engaged in the book business and will procure any new or second-hand book that can be obtained in London.

J. N. ANDREWS.

WHEN God's prophets threatened war and calamity, the false teacher cried peace. When the whole nation was sick unto death, he proclaimed health.

WHEN you attempt anything that is right, go through with it. Be not easily discouraged. Yield not to sloth and sleep and fickleness.

Family Tents.

THE firm of G. F. Foster, Son & Co., 4 Market St., Chicago, makes us the following offer with reference to family tents:—

Table listing family tent specifications: SIZE, WALL, W't of Duck, and Cash Price.

Any of the above, if ordered, are to be made of new, good material, roped and keyed.

Mr. Foster also offers us the following described tents at the prices affixed:—

Table listing tent specifications: SIZE, WALL, W't of Duck, and Cash Price.

The above are already made. The first four have been used some, but I examined all and decide them all worth the price.

If any one in Illinois desires to buy or rent one of the above-described pavilions, he will please send in his order. By so doing you may expect to find your tent on our camp-ground, where you can pay for the same.

Secular Items.

J. V. WILSON, of St. Charles, Mich., would like to get employment the present season with some Sabbath-keeping farmer, in Mich.

ANY Sabbath-keeper in good standing, wishing to start a boot and shoe, clothing, or hat and cap trade, will find a good opening, in a desirable location, in this city.

Appointments.

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

Kansas Camp-Meeting.

PROVIDENCE permitting, the Kansas camp-meeting will be held three miles N. E. of Melvern, Osage Co., May 25-29, 1876.

J. N. AYERS, Kan. J. H. COOK, Conf. C. F. STEVENS, Com.

Kansas T. & M. Society.

THE next annual meeting of the Kansas T. & M. Society will be held in connection with the Kansas Camp-meeting, May 25-29, 1876, near Melvern, Osage Co., Kansas.

We hope to see all the directors at this meeting. Shall we be disappointed? Remember Rock Creek and Centerville. A word to the wise is sufficient.

Minnesota Conference.

THE Minnesota Conference will hold its next annual meeting in connection with our camp-meeting to be held at Eagle Lake, June 20, 1876.

HARRISON GRANT, Minn. Conf. I. Z. LAMB, Committee.

Missouri Conference.

THE first session of the Missouri Conference of S. D. Adventists will be held in connection with the camp-meeting near Holden and Kingsville, Johnson Co., Mo., June 1-5.

J. H. ROGERS, Mo. J. F. KLOSTERMYER, Conf. J. G. WOOD, Com.

THE Mo. T. & M. Society will hold its first annual session in connection with the camp-meeting near Holden, June 1-5, 1876.

J. H. ROGERS, Pres.

QUARTERLY meeting of the N. Y. & Pa. T. & M. Society, Dist. No. 2, in connection with the monthly meeting at Roosevelt, Oswego Co., N. Y., June 10, 11, 1876.

DANIEL BOWE, Director.

QUARTERLY meeting for Dist. No. 2, Mass., N. E. T. & M. Society, will be held at Ipswich, Mass., June 4, 1876.

M. WOOD, Director.

Quarterly Meetings in Minn.

Table listing quarterly meetings in Minnesota with columns for location and date.

QUARTERLY meeting at Kingston, Minn., June 10, 11, 1876. The Minn. T. & M. Society will hold a general quarterly meeting at the same time and place.

QUARTERLY meeting of the church at Fremont, Wis., June 3, 4, 1876. We hope to see a general gathering of the scattered friends.

Change of Appointment.

QUARTERLY meeting of Wis. T. & M. Society, Dist. No. 8, to be held at Mackford, is changed from May 27, 28 to June 3, 4.

THERE will be a two days' meeting at Pierrepont, St. Law. Co., N. Y., (Dist. No. 4), the second Sabbath and Sunday in June.

THE next quarterly meeting of the New England Tract and Missionary Society will be held at Washington, N. H., June 10-13.

There are important Conference matters to be considered at this meeting in connection with the tract work. We hope that this may be a time of humbling ourselves before God.

Two days' meeting at Armada, Mich., Sabbath and Sunday, May 27, 28. Surrounding churches are invited to attend.

MONTHLY meeting of the Jackson church at Jackson, Mich., June 3. Bro. Frisbie is expected to attend.

THE quarterly meeting of district No. 1, Iowa and Neb. T. & M. Society, will be held at West Union, May 27, 28, in connection with the quarterly meeting of the churches of Waukon and West Union.

THE Maine T. & M. Society of Dist. No. 2, will hold its next quarterly meeting at Allen's Corner, Deering, Me., June 10, 11.

THE quarterly meeting of Dist. No. 9, Wis. T. & M. Society, will be held June 4, 1876, at the Hundred Mile Grove church.

MEETING of Wis. T. & M. Society, Dist. No. 1, will be held in connection with the quarterly meeting of the Johnstown Center, Little Prairie, and Oakland churches, at Oakland, June 3 and 4, 1876.

THE Minn. T. & M. Society will hold a general quarterly meeting at Kingston, June 11, 1876. Now let every district in our Conference hold their district quarterly meeting May 27, 28.

THE general meeting for the Fish Lake church will be held at the brick school-house near Fish Lake, June 3, 4, 1876.

THE next monthly meeting for Jefferson Co. N. Y., will be at Mansville, June 3, 4, in connection with this meeting the T. & M. Society will hold its quarterly meeting.

QUARTERLY meeting for Liberty Pole, Wis. June 3, 4, 1876. The churches of Victor, Kickapoo Center, and Leon, are invited to meet with us.

MEETING of the N. Y. and Pa. T. & M. Society, Dist. No. 10, will be held in the school-house on Sartwell Creek.

THE next quarterly meeting of the Wis. T. & M. Society, Dist. No. 3, will be held in connection with the Mt. Hope quarterly meeting.

Business Department

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

THE post-office address of Seth Newell, formerly of Freeport, Ill., will be until further notice, State Center, Iowa.

THE P. O. address of Eld. I. Sanborn will be Mindoro, La Crosse Co., Wis., until further notice.

RECEIPTS

Annexed to each receipt in the following list, is the Year and Number of the REVIEW & HERALD TO which the money received pays—

- List of names and amounts: \$1.00 EACH, John C Taylor 48-10, Alfred M Lee 49-3, M G Larabee 49-3, Ace Palmer 49-3, J Hayne 48-19, Samuel Fulton 48-19, H L Richmond 20, Miss Nancy St Clair 48-19, Elizabeth Havens 48-19, Thomas Harlow 49-9, N A Gale 48-19, Thomas R 48-19, Mrs Libbie Brown 49-3, E F Munger 48-19, E Caviness 48-19, J Keefer 48-20, Mrs D Chaffee 48-19, Dr Gatt 48-19, John Rayle 49-1, S P Swan 48-19, Collins 48-20, C B Dunkin 49-4, Isaiah Rusk 49-4, J Orndorf 49-4, John Rusk 49-4, Thomas Davis 49-4, W Raymond 48-20, H W Wilcox 48-20, Dr J G 48-19, J A Millikin 49-4, W A Jordan 49-4, J T B 49-4, W M Haskett 49-4, B W Davis 49-4, Theo F Ken 48-16, Mrs E A Brown 48-14, W P Merrifield 48-19, Berridge 48-20, M A Coons 48-19, Hiram Evans 48-19, Elizabeth Trask 49-4, Mrs Margaret Foster 49-4.

- List of names and amounts: \$2.00, EACH, J P Judd 49-17, Wm Coleman 49-17, Henry Keen 49-14, Simon Stahl 49-21, David De 49-19, Lucretia Day 49-21, John D Kendall 49-19, Farnsworth 49-19, A C Lankford 49-19, S Blodgett 19, Mrs M A Greer 49-19, Orlando Porter 49-20, A Hanna 49-19, R C King 49-14, S P Ward 49-20, Nancy Sisco 49-20, J P Farnsworth 49-15, Laura L 49-19, Mrs Mary Beach 52-1.

- List of names and amounts: MISCELLANEOUS, Mrs Phebe Northrop \$2.15, Levi Kelly 50c 48-10, Ellen Hart 1.50 49-19, A M 75c 48-19, H F States 50c 48-6, Nancy Ford 75c 48-6, M D Cambell 1.50 49-19, Thomas Brown 50c 48-4, Durland 50c 48-7, Mrs M Cuddyback 75c 48-19, J Harris 50c 48-6, W F Summers 75c 48-19, D L 1.50 49-20, Worthy Mathews 50c 47-15, Mrs S G 75c 48-20, Ellen Lickie 1.50 49-20.

Books Sent by Mail.

- List of names and amounts: W J McConnel 20c, I Sanborn 60c, H I Farnsworth 50c, Chas L Gates 25c, M W Neal 40c, H H Day 81.25, James H Parker 40c, Lewis Bean 35c, E O 50c, Simon Stahl 50c, T L Waters 1.25, W C Wilson 50c, W B McPherson 50c, John M Adams 1.25, J E Morin 1.25, E Lobdell 1.25, C K Drury 1.25, C W 1.25, A Barth 50c, N S Bump 1.25, N F L 1.00, David Redpath 25c, E C Slawson 4.00, S Rothrock 25c, M E Rathbun 50c, Matilda Van Niman 1.00, John A Lisk 20c, F H Gottfredson 10c, W J Carr 3.00, Mrs B F Heffner 2.50, Benn Flory 25c, L A 25c, J H Shortridge 17c, Lizzie Allen 2.00, Stillman 1.00, Frank Starr 1.25, R F Cottrell 1.00, K T Rogers 1.25.

S. D. A. E. Society.

- List of names and amounts: Katie Shedd \$3.00, S H King 100.00, Thos New 10.00, R F Cottrell 10.00.

Mich. Conf. Fund.

- List of names and amounts: Pottsville \$65.00, Eaton Rapids 19.00, H L B 1.00, Convis 60.00, Marshall 12.00, Alle 35.00, Mary Beach 1.50, Jackson 27.90.

Mich. T. & M. Society.

- List of names and amounts: Dist No 2 37.41, Dist No 2 per E P Giles 2.10.