

# 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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### FASTING OF THE RIGHT SORT.

Is this the fast that I have chosen? to loose the bands  
of iniquity, to undo the heavy burdens, and to let the op-  
pressed go free, and that ye break every yoke? Is it not to  
break bread to the hungry, and that thou bring the poor  
cast out to thy house? when thou seest the naked,  
thou cover him; and that thou hide not thyself from  
flesh?" Isa. 58:6, 7.

Is this a fast—to keep  
The larder lean,  
And clean  
From fat of veals and sheep?

Is it to quit the dish  
Of flesh, yet still  
To fill  
The platter high with fish?

Is it to fast an hour,—  
Or ragged to go,—  
Or show  
A downcast look, and sour?

No; 'tis a fast to dole  
Thy sheaf of wheat,  
And meat,  
Unto the hungry soul.

It is to fast from strife,  
From old debate,  
And hate;  
To circumscribe thy life.

To show a heart grief-rent;  
To starve thy sin,  
Not bin;—  
And that's to keep a Lent.

—Robert Herrick.

### The Watch-Tower.

Do not discern the Signs of the Times? Matt. 16:8.

### THE WATCH TOWER.

The articles which we present in this  
number this week furnish matter for  
thought.

"Startling Facts" shows the debased  
character of that element that wields the  
governing power in this country. The pros-  
pect is not hopeful.

"Bankrupt Nations" reveals to what an  
extent nations are being forced to  
repudiate of their just obli-  
gations. This betrays gross mismanage-  
ment somewhere, and shows the perplexity  
of nations are in, according to Luke 21:

The article "Indebtedness of Europe"  
shows, in the same direction, the load  
which the leading governments of  
the world are staggering.

"Appetite for Slander" sets forth  
a depth of degradation political,  
even some ecclesiastical, parties have

"A Juvenile Suicide" treats upon a com-  
municative new phase of crime, and gives  
a suggestive explanation of one of its  
causes, mainly the defective methods of  
education pursued in these days. One set  
of faculties or emotions is forced into an  
unnatural development, while others lie  
idle for want of exercise; hence un-  
balanced minds, and finally these ab-  
normal tragical manifestations. Parents  
and guardians may learn a useful lesson

"Catholic Influence in Minnesota" shows  
how ready Catholics are, when opportunity  
offers, to trample down the rights of others  
to maintain their own; and they boast that  
at no distant day this country will be in  
their power. It is easy to see what the re-  
sult would be. And it would be so, had  
not God set bounds to their infamous car-  
reer. The day of their destruction by  
Christ's appearing is at hand. U. S.

### STARTLING FACTS.

THERE are, by the last census, 33,991,142  
native born citizens in this country, and  
5,567,229 foreigners. Of these, 3,004,674  
are Irish and Germans; and although only  
constituting about one-eleventh of the popu-  
lation, yet more than one-half of the entire  
liquor business of the country is in their  
hands. Of the 61,265 wine and liquor dealers  
in this country, 32,055 are Irish and Ger-  
mans, the other 29,210 (1,423 less than one-  
half) are in the hands of Americans and  
foreigners of other nationalities. Careful  
observers will have noted the fact that it is  
the very lowest and most ignorant and de-  
praved of these foreigners that are engaged  
in this nefarious business. There are noble  
men and women that come to us from Ger-  
many and Ireland, who are not in the liquor  
business, and are as much opposed to it as  
any American. But still the fact remains  
that a majority of liquor dealers are from  
those two countries.

It seems strange that such a small num-  
ber of foreigners, joining with a still smaller  
number of our own people, can govern a  
country like ours with a rod of iron. But  
we must remember that many of them are  
lawless, and secure power by foul and under-  
hand means. Not a few have served in our  
county jails and States' prisons, and others  
break the laws every day of their lives.

The Reform Club of Philadelphia have  
gathered some curious and startling facts  
in this connection. They give the national-  
ity of those engaged in the liquor traffic in  
that city:—

Chinamen, 2; Jews, 2; Italians, 18; Span-  
iards, 140; Welsh, 160; Americans, 205;  
Africans, 265; French, 285; Scotch, 497;  
English, 568; Germans, 2,179; Irish, 3,041;  
nationality not known, 672; making a total  
of 8,034.

Of this number 3,696 are females: Ameri-  
cans, 1; Africans, 3; Spanish, 3; Welsh, 4;  
English, 10; Scotch, 10; French, 13; Ger-  
mans, 1,104; Irish, 2,548.

Of the 8,034 places where liquor is sold,  
3,782 are houses of ill fame, 2,460 of these  
being kept by females, and 1,322 by men.

Of the 8,034 liquor sellers, 2,004 have  
been in different State's prisons for longer  
or shorter terms; 1,646 in the county  
prisons; 1,769 in different station houses,  
making a total of 6,418; leaving a balance  
only of 1,616 who have been exempt from  
arrest.

If these statements are exact, as we be-  
lieve they are, it is a dark picture; and yet  
these are the men who control politics, and  
dictate to statesmen and divide the spoils  
of office.

For every liquor dealer in this country  
on an average there is a death from rum;  
61,265 dealers, 61,265 victims every year  
go down to drunkards' graves; so that the  
man who has been in the business ten  
years may be supposed to be guilty of ten  
murders.

And yet the Finance Board and United  
States Centennial Commission concede to  
them the right to carry on their nefarious  
traffic on the grounds of the great Exposi-  
tion.—Sel.

### BANKRUPT NATIONS.

THE speech of Mr. Disraeli at the Lord  
Mayor's festival discloses the alarm of the

British people at the progress of repudiation.  
The Turkish national debt, amounting to  
£195,000,000, one-half of which that gov-  
ernment proposes to repudiate, and the  
Egyptian debt, which is also large, are mainly  
held in England. The Turkish loans have  
been put on the market at various rates and  
are secured by general and special pledges  
of taxes. There has been for several years  
an annual deficit, averaging \$30,000,000,  
which has been adroitly concealed in the  
government statements. In round num-  
bers the public debt of Turkey is \$1,000,  
000,000, and the decline in the value of  
Turkish securities has been very heavy.  
The debt of Egypt is of three classes: 1.  
The funded debt. 2. Floating debt. 3. Per-  
sonal debt of the khedive. These aggregate  
\$800,000,000, and the value of the bonds  
has also declined. These two calamities,  
happening almost simultaneously, have  
drawn attention to other circumstances  
where the English people have been lending  
their money to faithless borrowers. In the  
list of other governments in default are the  
following:—

Peru,	£25,500,000
Argentine Confederation,	14,300,000
Bolivia,	1,700,000
Brazil,	23,500,000
Chili,	2,500,000
Costa Rica,	3,400,000
Paraguay,	3,000,000
Spanish,	161,000,000
Uruguay,	4,500,000
Venezuela,	5,500,000

Total, £244,900,000

Including Turkey and Egypt, the aggre-  
gate debt of the crippled States is in the  
neighborhood of \$2,550,000,000, and the  
English people hold a very large proportion  
of these debts.—Sel.

### THE INDEBTEDNESS OF EUROPE.

THE London News says: "It may not  
perhaps be without interest to show clearly  
the amount of indebtedness of the six great  
powers, Turkey, of course, being left out  
for obvious reasons. According to the  
latest returns, the liability is as follows:  
Great Britain, £775,000,000; Austria-Hun-  
gary, £362,000,000; Germany, £46,000,-  
000; France, £930,000,000; Italy, £356,-  
000,000; Russia, £380,000,000. There is  
thus a total debt of about twenty-eight hun-  
dred millions sterling, but this requires  
some qualification. Germany, for instance,  
has no real public debt, and the amount set  
down merely represents the expenditure on  
railways by the various States now merged  
in the empire; and included in the Russian  
total is also the amount under which she is  
guarantee for certain railways.

"It is, however, not in the extent of the  
debt of a nation, but in its ability to meet  
the interest, etc., on it, that attention chief-  
ly centers, and this can only be properly  
measured by considering the trade, popula-  
tion, etc., of the various countries. The to-  
tal value of the imports and exports of  
Great Britain, roughly stated, are £590,-  
000,000 annually, being about 76 per cent.  
of the debt; France, about 30 per cent. of  
her debt, or a little over £300,000,000;  
Russia, 29 per cent.; Austria-Hungary, 25  
per cent.; Italy, 26 per cent.; but for Ger-  
many it is not possible to give the actual  
percentage in the absence of full statistics;  
but it stands very high. The amount of  
debt per head of population stands as fol-  
lows: France, £25; Great Britain, £23½;  
Italy, £13; Austria, £10; Russia, £4; Ger-  
many, £1. In the above, Russia is cred-  
ited with the whole of her subjects, both  
in Europe and Asia, and if the same rule  
was applied to the British Empire the av-  
erage would be under £4 per head."

THE paper currency of Europe amounted,  
about A. D. 1850, to \$846,000,000 but has  
since increased to more than 1,000,000,000.

### APPETITE FOR SLANDER.

OUR recollection of former Presidential  
contests furnishes no parallel to the present  
intense desire to blacken the character of  
public men, especially of candidates for  
the highest office.

Happy the man whose obscurity is his  
protection in this hunt for scandal! But  
it is a sad thing for the country and the  
times on which we are fallen, that the pub-  
lic mind has become so debauched that it  
eagerly craves the grossest charges of  
wrong, and gloats over the smutching of  
reputations. If this were the result of re-  
vived public virtue, jealous of the rights  
and honor of the nation, we might regard  
it as a good sign, and rejoice in its devel-  
opment. But the eagerness with which  
these scandals are seized upon, and the evi-  
dent desire to have them so, disclose a sen-  
timent as corrupt as the scandals them-  
selves would be if true.

And it is a curious fact that the political  
party papers are not content with vilifying  
candidates of the other party, but in their  
eagerness to destroy the particular man  
whom they regard as the conspicuous rival  
of their own favorite, they prey upon the  
character of leaders of their own party as  
freely as upon the candidates of the other.

All this is evident to the world, and  
needs no illustration. But it is to be de-  
plored, while it shows that to be a candi-  
date for public office in our day is quite as  
much as any man's reputation is worth.

We have seen something of the same  
spirit in the church. In ecclesiastical bod-  
ies,—not of one denomination only,—there  
is a spirit of suspicion of those in places  
of power and trust, an eagerness to impute  
wrong to those who have burdens to bear  
and great responsibilities. The charity that  
hopeth all things is the highest Christian  
virtue, and there is plenty of room for its  
exercise in the church as well as in the  
state.—Sel.

### A JUVENILE SUICIDE.

THOSE who read the newspapers know  
that suicides by very young persons are  
not infrequent. In this city, on Sunday  
night, a mere lad of sixteen years, William  
McDowell, shot himself. He was em-  
ployed in a down-town banking-house; but  
the family refused to give even the reason  
which they conjectured for the deed. The  
Coroner's investigation may throw light up-  
on it. The almost inevitable conclusion, in  
considering such cases, seems to be that  
they result from a morbid and probably  
congenital propensity. We can understand  
how an adult, worn out by misfortune,  
harassed by want, and with nothing but  
the gloomiest prospects, may shuffle off  
this mortal coil in a pseudo-philosophical  
way. It is difficult, however, to compre-  
hend how an experience of only sixteen  
years can make life utterly distasteful; for  
it can hardly have been very tragical, and  
scarcely such as to preclude the prospect  
of relief and of a change of fortune. If  
we remember, too, how children of even  
seven or eight years have done the same  
deed of self-slaughter, we shall better com-  
prehend that a natural propensity may have  
impelled the irresponsible youth to an act  
the nature of which was not fully compre-  
hended.

The moral of such a tragedy is easily  
seen. It complicates the problem of ed-  
ucation, and shows the necessity of special-  
ly allowing for individual temperaments.  
Many a boy has been ruined for life by a  
misunderstanding of his idiosyncrasies on  
the part of those to whom his culture was  
confided. If he has naturally a bad tem-  
per, or is continually desponding, or if  
there is an abnormal development of his  
imagination or of his curiosity, he may,  
whenever sufficiently and peculiarly ex-  
cited, seek gratification or relief through a  
resource about which he does not stop to

reason. This may specially be the case with children of an epileptic diathesis. It is for parents carefully to watch their charges, and fully to comprehend, if possible, their peculiarities, adapting culture and discipline to each particular case.—*N. Y. Tribune.*

#### CATHOLIC INFLUENCE IN MINNESOTA.

We have received a communication from a correspondent which sets forth the conduct of the superintendent of public schools in St. Cloud, Minnesota. The population of the place is largely Catholic and the superintendent is himself a Roman Catholic. He has not only introduced into the public schools a Catholic reading-book; but provided that the children of Protestant parents shall be sent home on two afternoons of each week, and that then the children of Catholic parents shall be instructed by the priest in the Catholic catechism. The Protestants of the place have appealed to the school superintendent of the State for relief, and as yet without success. Other towns are mentioned, where, notwithstanding the prohibition of sectarian instruction in the public schools by the constitution of the State, similar practices are pursued.

Of course, all this is an outrage upon the rights of Protestants, and indeed, all parties but the Catholics, and should be denounced and resisted. And perhaps we do not overstate the case when we say that it is an indication of what Catholics would be very likely to do if they had the power, as they seem to have in St. Cloud. It is, however, no worse for Catholics to do this than it is for Protestants to do substantially the same thing in the public schools. The one lesson for both to learn is that the public schools, supported at the general expense, ought not to be made the instrument of religious and sectarian teaching, whether it be Catholic or Protestant. Such teaching in either form involves injustice.—*Independent.*

The following interesting paragraph from the *Michigan Tribune*, of Aug. 10, in regard to the size of men in the distant past, will be of use to those who regard the subject of ethnology from a Bible standpoint:

"The *Marshall Expounder* of the 3d says: 'Mr. C. A. Miller informs us that Fred. Sibley, in plowing up summer fallow last week in Clarence, uprooted an old bass-wood stump of large dimensions and uncovered three skeletons that must of necessity have been buried many years. The bones had the appearance of having been buried together, and many of them are gone. The skulls and portions of the larger bones were nearly entire, one apparently of very large size, the under jaw attached to it easily slipping over the face of a large person.'"

### General Articles.

#### THE COMMANDMENTS.—PART 1. In Genesis, (Continued.)

THAT the whole moral law is not, in Genesis, formally stated in specific detail as from Mt. Sinai is not evidence that it was never enunciated and was not known to the antediluvians. The law of sacrifices is not recorded as afterward given from Mount Sinai, nor till long after sacrifices were offered, and it is positively certain it was known, as Cain and Abel offered sacrifices; "and Noah builded an altar unto the Lord, and took of every clean beast, and of every clean fowl [a distinction utterly impossible for him to understand or to make except by positive instruction from God] and offered burnt-offerings on the altar." And the Lord smelled a sweet savor," etc. Gen. 8:20, 21.

If it be objected that these apparent manifestations of a knowledge of the precepts of the decalogue (substantially as given from Mt. Sinai—we are not arguing for precise words), were but intuitions—spontaneous inhering knowledge—in man, the answer is, So be it; for this fact, if a fact it is, would be the very strongest possible argument that these precepts were founded in nature, and that they are and must be as unchangeable and as perpetual as is the Author of nature himself. But in Gen. 9:5, 6, we find a formal enunciation, substantially of the sixth command of the decalogue, "Whoso sheddeth man's blood, by man shall his blood be shed." And from verses 21-27, we see clearly that Noah understood the fifth command of the decalogue, as he pronounces the pen-

alty thereof against Canaan for dishonoring his father. From chap. 12:18, 19, it is plain that even Pharaoh of Egypt understood the prohibition of the seventh commandment; also, from chap. 20, we learn the same of Abimelech, king of Gerar, and, more, that God directly and definitely instructed Abimelech therein.

Here we may notice, as we pass along down this synoptical history, that it was a little more than two thousand years after the creation of man that (as recorded in Gen. 15) God formally commanded and directed Abraham to make offerings unto the Lord, which is the first record we have of this requirement. But this Abraham had done twice, at least, before (as had Cain, Abel, and Noah), building an altar unto the Lord. Notice, also, the 22d chapter, in which it is recorded that Abraham was instructed to make burnt offerings to God. These records reveal the fact beyond all doubt, and make it a moral certainty, that God's children in all those early, ancient days, and from the very first, were carefully and thoroughly instructed, not only in the moral law of God, but also in whatever was essential to the rectitude of life, to the worship of God, for atonement for sin, and in essential faith.

We next notice "Melchisedec, king of Salem, priest of the most high God," "King of righteousness," "King of peace," "made like unto the Son of God," etc. Gen. 14:18; Heb. 6 and 7. How perfectly evident from even the little we are enabled to learn of this good man of God and of his office, to which Christ, as priest, is likened, that he was, like Noah, a preacher of righteousness—of the universal system of religion established by God upon the unchangeable principles of the decalogue, consisting of the same laws, doctrines, faith, promises, and hopes, that are later in the history more fully recorded, and, hence, a teacher of those holy precepts of the decalogue as the basis of their system of religion.

We now reach Gen. 26. So far, we have found, it is true, the formal, explicit enunciation, in the language of command by supreme authority, of but one of the ten commandments—the sixth; but here (chap. 26:3-6) God says to Isaac, "And in thy seed shall all the nations of the earth be blessed; because that Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws." It is beyond all doubt or controversy, hence, that to Abraham were taught the commandments, statutes and laws of God, which he kept. And this was also implied in chap. 18:19, where the Lord said of Abraham, "For I know him, that he will command his children and his household after him, and they shall keep the way of the Lord." What should Abraham command his children and his household, unless God had commanded him? What way of the Lord shall he teach, and how shall he teach it? How can he know God's way that he may teach it, that they may keep it, unless God has revealed that way to him, or Abraham has been in some way taught it?

The question, What way? is answered in the same verse, "To do justice and judgment." This is the way. But justice and judgment imply just laws and statutes, and administration according thereunto. Then the "keeping the way of the Lord" must have been the keeping of the commandments and statutes of God, most certainly, and these the Lord said he knew Abraham would "command [teach to and enjoin upon] his children and his household after him." The terms "way of the Lord," "way everlasting," "way of truth," "way of righteousness," must mean the same as "way of thy commandments," Ps. 119:32; the same as "the way of thy statutes." Verse 33.

But referring to Gen. 26:3-5, we ask, What commandments did Abraham keep, if not the ten universal precepts, repeated from Mt. Sinai? What statutes, what laws, but these, and the municipal laws, and the law of sacrifices, and of circumcision—the ceremonial law—made necessary because of sin, and "added [as secondaries, to the moral law, as primary] because of transgression," as a schoolmaster, to foreshadow the atonement and "bring us to Christ?" This then follows: They must have been proclaimed—taught—that Abraham might be able to keep them. It would have been unjust to enforce obedience to law in the absence of a knowledge of the law. So it may be safely said in respect to God's wrath against the Antediluvians, which led him to destroy that wicked people; that destruction would seem to have been a great injustice, except on the admission that the moral law, including all

duties, and directing all rectitude, had been taught them.

Passing on, it is noticed in chap. 31:19, 30-35, that Laban, the Syrian, Jacob and Rachel, understood well the eighth commandment—"Thou shalt not steal"—and that Jacob regarded its violation as so sinful that he said, "With whomsoever thou findest thy gods [which Laban charged Jacob with having stolen], let him not live; before our brethren discern thou what is thine with me, and take it to thee. For Jacob knew not that Rachel had stolen them." From this same narrative, we learn, also, that Rachel understood, definitely, the sin of her father Laban's idolatry, in violation of the first and second commandments; so she stole away his idols.

From chap. 35:1-5, it is not only evident that Jacob and his household knew that these commands had been violated, but it is equally certain that Jacob knew that they were unclean in the sight of God and unfit to come to the altar of God in true worship, while these strange gods were among them. The history makes it perfectly plain that in all those early days man was carefully instructed in the laws of moral rectitude; was commanded to worship God, and intelligently guided and directed in that worship, and properly instructed how to worship him; was forbidden to have any other gods before the Creator of the heavens and the earth, or to make or worship images.

In Gen. 38:24-26, it is definitely written that Judah regarded adultery as a crime worthy of punishment by death, as in the case of Tamar's trespass, where in return he confesses his own sin as greater than hers; while from chap. 39:9-12, it is made positively certain that Joseph knew adultery to be forbidden, for he says to the wife of Potiphar, "How can I do this great wickedness and sin against God?" Previously God had said to Abimelech that he had "held him from sinning against him," in respect to Sarah.

In chap. 44, in the narrative of Joseph's dealings with his brethren in respect to his silver cup found in Benjamin's sack, the brothers say, "Behold, the money which we found in our sacks' mouths, we brought again unto thee out of the land of Canaan; how, then, should we steal out of thy lord's house silver or gold? With whomsoever of thy servants it be found, both let him die, and we also will be my lord's bondmen." Here is an emphatic indication of a knowledge of the eighth command of the decalogue. Besides, if we mistake not, this transaction quite distinctly indicates that these children of Israel understood very definitely that covetousness would be a sin. Certain it is that Jacob strove to not even appear to covet anything of Laban's. Hence, though nothing definite is mentioned in Genesis in respect to the tenth commandment, yet, as above, so in several instances, there appears a desire to avoid not only the sin of covetousness, but even the appearance of it.

A. C. SPICER.

#### WOE UNTO US!

WHEN the prophet Jeremiah says, "Woe unto us, that we have sinned," he but speaks the conviction of every intelligent mind. Although his words were in a measure personal, and limited to the people of God, yet every person, whether professor or non-professor, must acknowledge their truthfulness. Many hundreds of years have passed since they were spoken, yet have they lost none of their force. As we look about ourselves we see that wickedness and violence reign. Iniquity abounds. Selfishness, pride and folly control the mind. Crime, apostasy and ruin prevail to such an extent that the world has long since ceased to be surprised by any new development of evil. Intemperance floods the land, destroying the morals and licensing the passions.

The majority of the youth are growing up the embodiment of evil, nourished and strengthened by the fostering hand of indulgent parents, until they seem the culmination of wickedness.

The whole earth is corrupted beneath the baneful influence of sin. That which was prophesied many years ago is now fulfilled. "The earth is also defiled under the inhabitants thereof." We see the fields wasted. The land mourneth. We hear the beasts of the field cry, for the rivers of water are dried up and the fire devoureth the pastures. "The showers have been withholden." We see curse after curse resting upon the earth, and the hearts of men growing hardened and implacable to the truth. As the sad picture comes up before us we cry out

in anguish, "Woe unto us, that we have sinned."

Undoubtedly no one of the prophets better prepared to speak of sin and its moralizing effects than Jeremiah, his being one of trial and persecution among the children of Israel. But he steadily maintained the cause of God against the rebellious people, faithfully advising and proving. Being burdened on account of their backslidings, he gave utterance to most plaintive and pathetic sentiments speaking of their calamities he says, "that my head were waters, and mine eyes a fountain of tears, that I might weep and night for the slain of the daughter of my people." He here uses language similar to that used by our Saviour when we over the fated city, "O Jerusalem, Jerusalem, thou that killest the prophets, stonest them which are sent unto thee, often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not. Behold, your house is left unto you desolate."

It is said of the few remaining Jews who inhabit Jerusalem that in a small area some huge and ancient stones in the wall of the western wall of Moriah, they especially on sabbath days, to sit weeping and wailing on the ground, taking up heart-breaking lamentations of Jeremiah. They are thus living witnesses of the fulfillment of God's word and the fulfillment of prophecy uttered by Jeremiah: "Thine iniquities shall correct thee, and thy wickedness shall correct thee, and thy backslidings shall reprove thee; therefore and see that it is an evil thing and bitter, that thou hast forsaken the thy God."

He further adds: For this our hearts are faint; for these things our eyes are dim; "our necks are under persecution; we have sinned, and have no rest." "Our fathers have sinned, and are not; and we have borne their iniquities." Every cause has its effects, and if we were to search the record we could easily find the cause of much misery and suffering.

When God gave his statutes to the people he said, "If ye shall despise my statutes, or if ye abhor my judgments, so that ye break my covenant; I will do this unto you: I will even appoint over you terror, consumption, and the burning ague, and shall consume the eyes, and cause sorrow of heart; and ye shall sow your seed in vain, for your enemies shall eat it."

Notwithstanding these denunciations, we were like those at the present time, crying peace and safety, and desire small things preached to them. They listened to the false prophets, and the true prophets driven to the humiliating confession that they got their bread by the peril of their lives, "because of the sword of the wilderness."

As we trace the sad record that sin made from the fall of man to the present time, and realize, though but imperfectly, its degenerating influence upon our lives we involuntarily exclaim, "Woe unto us." Imagine what must have been the feelings of Adam as he looked down through the dim vista of years that was to succeed him and saw the misery, sorrow, and ruin that had brought upon the race. How keen must he have felt the sin of disobedience when he saw his devoted and righteous son dead, stricken down by the hand of his brother! Did he not cry out, "Woe unto us, that we have sinned?" And Cain, the relentless murderer, who answered the penalty cried out, "Mine iniquity is greater than can be forgiven."

David, in brokenness of spirit and contrition of heart, pleads with God to have mercy, to wash him thoroughly from iniquity; for his sin was ever before him. Sin is a tormentor, a constant reprover. It is a voluntary humiliation on our part. Every deviation from right-doing leaves an impress upon our characters. The penalty of sin is no less severe in a physical than a moral sense. We are often made to feel that the iniquities of the fathers are visited through successive generations; and the weakness and imbecility have become an inheritance.

Our hearts inquire, Is this sad state of things always to continue? and we are glad to be assured from the word of God that it is not, that there is a land "where the inhabitants shall not say, I am sick; the people that dwell therein shall be forgiven their iniquities."

"Blessed is he whose transgression is forgiven, whose sin is covered."



## THE OPEN DOOR.

The mistakes of my life are many,  
The sins of my heart are more,  
And I scarce can see for weeping,  
But I come to the open door.

I am lowest of those who love Him,  
I am weakest of those who pray,  
But I am coming as he has bidden,  
And he will not say me, "Nay."

My mistakes his love will cover,  
My sins he will wash away;  
And the feet that shrink and falter  
Shall walk through the gates of day.

If I turn not from his whisper,  
If I let not go his hand,  
I shall see him in his beauty,  
The King in the far-off land.

The mistakes of my life are many,  
And my soul is sick with sin,  
And I scarce can see for weeping,  
But the Lord will let me in.

—Mrs. Ranyard.

## FOREVER AND EVERLASTING.

THESE terms, according to Webster, are synonyms, and signify, primarily, endless duration. This is their meaning in Matt. 25:46. Eternal conscious suffering, however, is not a necessary concomitant of everlasting punishment. The criminal is punished, not so much by the prospective of dying, which is not nearly so great as that he might suffer and live, as by the thought of being deprived of all the pleasures, experiences and associations which he might enjoy during the remainder of his natural life.

There is an eternal element; its latent energies pervade all nature, and may be kindled into requisition by a combination of circumstances and conditions ever at the command of God, and, in a limited extent, the command of men.

Such was the fire that destroyed Sodom and Gomorrah. Jude 7. To make this harmonize with modern theology, it is read, "Eternally suffering the vengeance of fire." But, bad for the theory, the inmates were reduced to ashes, and the city ceased to burn. All the unjust may meet a like fate; for this incident is set as an example to all such. It was in this sense that Luther, the great reformer, understood the term. When burning the hereticals at Wittemberg, he would pick up a volume, and after saying, "Thou hast tormented the Lord's holy one; may everlasting fire torment and consume thee," would throw it into the flames, where it shared a fate like that of the Sodomites, reduced to ashes, and existed as books no more forever.

These terms have also a secondary meaning, signifying a comparatively long, indefinite time.

God commanded the Israelites to observe the ordinance of the passover forever, and it was only designed to continue till the coming of Christ. See Ex. 12:24, 14, 1 Cor. 5:7.

Ex. 21:6, it is shown how a man might be made a servant forever; yet both master and servant died in process of time, the service ended; thus proving that everlasting servitude was limited to the obedience of the servant's natural life.

Christ is declared to be a priest forever after the order of Melchisedec, Heb. 6:20, his priesthood is to end with the cleansing of the heavenly sanctuary. This shows that no other priesthood should succeed that of Christ; the term "forever," therefore, in this instance, signifies a limited period of duration.

It is said of the devil that he shall be punished day and night forever and ever, Rev. 20:10; yet the following scriptures show that he is finally to be destroyed: Eze. 28:19; Heb. 2:14; Mal. 4:1. The word "forever and ever," therefore, signifies a long, but indefinite, period, from the time he is cast into the lake of fire, until he is fully consumed. A. SMITH.

## GIVING THANKS.

Eph. 5:20, we learn that we are to "give thanks always for all things unto the Lord our Lord Jesus Christ." There are very few who can say they have attained unto the Christian character that fulfills this precept of the apostle.

Another like admonition is, "Pray without ceasing." We long to attain to such a state that our hearts will be constantly filled with pure aspirations. The Creator bestows rich blessings upon his people, and sends holy angels to protect them from the dangers which surround them;

they are therefore under constant obligation to express gratitude to him as their benefactor. This is but reasonable. God intended that man should do this when he created him.

We cannot bow down upon the knees, or express our gratitude orally, every time we receive a good gift from the hands of God; for we are receiving such favors constantly. We do not think that "giving thanks always" requires that every time one receives a special benefit he should go through a devotional form. With a zeal in this direction a person could easily run into a pharisaical spirit. There are times, however, when it seems that open expressions of gratitude are required; and the one who enters into the spirit, as well as the form of open thanksgiving must consequently be benefited by it. This is necessary, that we may reflect the principles of true religion.

I have learned that in the eastern part of Siberia there are tribes, adherents to the Greek Church, who are quite formal in their religious ceremonies. When one of them receives a gift from the hand of a friend, or a special blessing through the favor of God, he stops and makes several crosses. This is an example of remarkable zeal, but Christians may have calm, meditative, and heartfelt gratitude beaming forth in every expression of daily life.

The influence we exert is not an unimportant matter. If we bear the cross daily, somebody will know it. The Christian is commanded to let his light shine. Do we not always find this true, that the exercise of the religious faculties is just as necessary as that of the arm or the hand? We tone up the physical system by exercise; we improve the moral by practice. At proper times, then, it would seem to be our duty to express thanks formally. We may express thankfulness in our very looks, and also in the simplest acts we perform for the benefit of our fellow-men.

Unless the spirit of "giving thanks" unto God enters into our very being, we are soon on the back-ground. Selfishness in some of its forms creeps in, and love is driven out.

If there is one soul on earth that needs pity more than others it is that one who forgets to render thanks unto God for his daily benefits. Language fails to describe the condition of a thankless soul. There are some who seem never to thank God. It is not in their power. They may occasionally use a form of words, but there is no hungering for a higher life in them.

Among those who never give thanks, and whom the word of God declares to have no promise of an inheritance with the children of light, are drunkards, gluttons, Sabbath-breakers, misers, etc. God is not in their thoughts, and it would be very unreasonable to expect such would ever give thanks.

The human mind is so constituted that the more the selfish faculties are exercised at the expense of the moral, the weaker the moral faculties become, until their action finally ceases. Giving thanks unto God continually, or having a disposition to do so, keeps us spiritually alive. This is the happy state of mind which the child of God must possess. He is lost without it.

"Oh, for a heart to thank my God!

A heart from sin set free!

That 'prayeth always'—ever would

Assert this liberty."

HANNAH E. SAWYER.

## RELIGIOUS LANGUOR.

In a private letter from London occurs a mention of a sermon preached by Mr. Spurgeon, in which he expressed the belief that the reason preaching was not more effective, was because the truths were not sharply enough believed by the preachers. The effectiveness of Mr. Spurgeon's preaching certainly suggests that a deep wrought conviction is a great element of power. The same remark applies to nearly all great preachers, to the old English divines, the reformers, and the great evangelists. "According to your faith be it done unto you," is a truth every minister should have engraven on his heart. And that faith is not enthusiasm or hopefulness or courage. It is the prostration of the soul upon the truth. It is a conviction pressed into the life by experience, passing through the whole being like the iron through the blood. It is the assimilation of God's truth into mortal manhood. Then preaching will not be making a sermon. It will be the irresistible impulsion of faith. It will be the outgoing of the man in the doctrines that are his life. "I believe, therefore have I spoken." Faith is the only good reason for religious speech.

But the relation between conviction and power applies not only to speech. Is the church often a powerless witness in the world? Is it often hard to draw the line between those who love God and those who love him not? We will find the reason in the lack of faith not only in God but in the truth we profess to believe. The difference between belief and faith is only this: by the former we hold the truth; by the latter it holds us. The former has no determining influence on the character; but faith in proportion as it is real, commands the entire life. The truths we hold are grand and awful enough to sweep every thought, affection and purpose before them. Holding them in a feeble faith, we are standing on the bank of a historic stream and seeing how finely and strongly its waters move at our feet. But when those truths pass into our being, we are like one who is caught in the central current of a great river, and borne smoothly on its way.

Why do we ask languidly in prayer for things over which our souls should be in agony? Because our conviction is only a sentiment. Why do we drift into world-conformity when we should shun the very appearance of evil? Because the Master's call for separation comes feebly, muffled in hearts that feebly hold the truth. Why, instead of earnestly contending for the faith in daily conduct, is our Christian life more a parade than a battle? Because our faith in God is held more as an ornament than as a shield or a sword. Why is the world full of sneers at the church? Because they see no deep conviction, no intensity of life that burns in the words, shines in the conduct, and even marks and bends the countenance to its mighty behest.

Getting comfortably to Heaven is more to us than living valiantly on earth. Dr. Lyman Beecher used to say, "Eloquence is logic on fire." A Christian life should be the Son of God on fire in a human heart. We believe glorious and dreadful things, so glorious, so dreadful, the world could not resist a life that would faithfully represent them. Let us hide the word of God in our hearts, till it melts into our experience, till it reappears in new forms in our prayers, our actions, the tenor of our lives, and then we will understand that the depth of our faith measures the breadth of our influence.—Interior.

## NO ROOM FOR CHRIST.

For four thousand years the Jews had been looking for Christ, and now he had come. And the first thing we read of him is that there was no room for him in the inn of Bethlehem.

The sinner's heart is very much like that little inn at Bethlehem: it has no room for Christ. If a prince comes to this country from some foreign land, there is sure to be room for him, and the best you have is not good enough to bestow upon him. When the crown Prince of England came to America, a few years ago, there was plenty of room for him: every mansion was open to him, and the nation received him almost as one man. Yet here is the Prince of Heaven—the Prince of Peace—come to earth, and there is no room for him in the little inn at Bethlehem!

Think what he was come for! He had come to seek and to save that which was lost—to redeem a lost world. He might have come with all the pomp and grandeur of Heaven; he might have had a million of angels in his train. But he left behind him all the glory he had with his Father, and stooped from the throne and went down into the manger, that he might get his arm under the vilest sinner and lift him up to the heights of glory.

Some one has said that the Jews did not know he was the Messiah, or they would have given him a glorious reception. Would they? Why, we read that when the wise men came with the glad tidings that he was King of the Jews, Herod and all Jerusalem were troubled. There was no one in Jerusalem that wanted him, any more than in Bethlehem. Herod hunted for his life as if he were some terrible murderer, so his parents were obliged to flee into a foreign land.

Has the world grown any better during these eighteen hundred years? Is Christ wanted to-night? If he should come, would he be welcome? Would the nations of the earth receive him with delight and gladness? What nation would make room for him to-night? Is there any nation under heaven that would invite him to come back? If it were put to the public vote, what nation would vote to have him come back to be their king? That nation does not exist. Talk about England and America being

Christian nations: do you think either of them would invite him to come? Has America room for him? Eighteen hundred years have rolled away since he went away, and more has been written about him and said about him than any other man, or thousand men, or million men, and yet there is no nation under heaven that wants him. When he was down here there was not a village in any part of the country that wanted him. He went to Nazareth, where he was brought up; he went into the synagogue and began to declare the glad tidings. They took him to the brow of the hill, and would have cast him into hell if they could. They put him out of the town. And there is not a town or village under the sun to-day but would do the same. People say the world is growing so much better; but, as I have said there is not a nation anywhere to-day that wants him. Does Germany, or France, or England, or America?

Not only that; there is something a great deal worse than that. There is hardly a church in Christendom that wants him. Go to any of the churches next Sunday, and ask if they would vote to have him back. Why, my friends, the church has not got room for him. She is not praying and longing for his return. Go down to the exchange and ask if they have room for him. Why, a great deal of the business would have to be done on different principles. Men would say, "We cannot make quite so much money, and we don't want him." If it should be put to the vote in congress would they have him back? Is there room for him among our statesmen and those who are making our laws? Would they invite him back? Why, there would be a great commotion among the nations of the earth if he were to come. If I should stand up and tell you that I had a message that Christ was coming to-morrow, I think the people would be terrified. I don't think there would be a shout of joy going up. The fact is, there is no room for him in the world yet. Our homes, our churches, the nations of the earth are like that little inn at Bethlehem. There is room for everything else; but in the church and world to-day is "no room for him."—Sel.

## THE SLANDEROUS TONGUE.

THE tongue of slander is never tired. In one way or another it manages to keep itself in constant employment. Sometimes it drips honey and sometimes gall. It is bitter now, and then sweet. It insinuates, or assails directly, according to the circumstances. It will hide a curse under a smooth word, and administer poison in the phrase of love. Like death, it "loves a shining mark." And it is never so effective and eloquent as when it can blight the hopes of the noble minded, soil the reputation of the pure, and break down the character of the brave and strong.

What pleasure man or woman can find in such work, we have never been able to see. And yet there is pleasure of some sort in it, to multitudes, or they would not betake themselves to it. Some passion of soul or body must be gratified by it. But no soul in high estate can take delight in it. It indicates lapse, tendency toward chaos, utter depravity. It proves that somewhere in the soul there is weakness, waste, evil nature. Education and refinement are no proof against it. They often serve only to polish the slanderous tongue, increase its tact, and give it suppleness and strategy to do its death-work.—Sel.

## LEARN ALL YOU CAN.

AN unfortunate man is he who can only do one thing, especially if he has not learned a trade. A gentleman who could write five or six languages, but who could do nothing else, found it impossible to obtain employment during a long, cold winter. Another man preached for twenty-five years, until his throat failed him, and he used to go round looking very, very blue and sad, until people pitied him and got up donation parties for him, because he was good for nothing except to preach. A lady taught school for twenty years, until she was a poor, nervous, broken-down woman, and she didn't know how to make a dress for herself. Now, boys and girls, every real man should know how to do one thing right and well. Every wise farmer has a principal crop; but he has always a little something else to live on. Don't carry all your eggs in one basket. Don't put all your money into one pocket. If you want to get along right well, learn one sort of work to get along by, and other sorts of work to get a living with when your one sort gives out.—Sel.

## The Review and Herald.

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

BATTLE CREEK, MICH., FIFTH-DAY, AUG. 17, 1876.

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

### THE SANCTUARY.

Thirty-third Paper—A Work of Judgment.

THE cleansing of the sanctuary leads us into a series of subjects of the most important and timely character, subjects which explain some statements of the Scriptures which are otherwise obscure, harmonize lines of prophecy otherwise disconnected, and answer some otherwise unanswerable queries which arise concerning events connected with that crowning of all events, the second coming of our Lord Jesus Christ.

For instance, when Christ comes a change passes instantaneously upon the people of God, and all others are passed by. The righteous who are in their graves are raised in power, glory, and immortality, and the rest of the dead are left in their graves for a thousand years, and the righteous who are living are changed from mortality to immortality, while the rest of the living are given over to perish under the judgments of the Almighty. And this change for God's people is wrought instantaneously at the last trump. But before this change can be wrought it must be decided who are the people of God, and who are the incorrigibly wicked. This point must be decided before the Lord comes; for there is no time then for investigation and decision of character. But this work of decision is a work of judgment; and such a work of judgment must transpire before the Lord comes.

We know of no system of belief which has a place for this preliminary work of judgment, except that held by S. D. Adventists. It has been a source of perplexity to many, and to meet it, they have been obliged to resort to such unscriptural conclusions as these: 1. That all the race, good and bad, are raised indiscriminately together; whereas the Bible plainly declares that there are a thousand years between the resurrection of the righteous and that of the wicked. Rev. 20: 5. 2. That when the righteous are raised, they are raised mortal, judged and then changed; whereas the Bible assigns no place for any such work of investigative judgment after Christ appears, and moreover, explicitly declares that the righteous are raised in power, in glory, with spiritual bodies, and in incorruption. 1 Cor. 15: 42-44. No system which contradicts such plain statements of the Bible can be worthy of the least credit.

The subject of the sanctuary, correctly understood, removes all these difficulties. The cleansing of the sanctuary provides the very place for this preliminary work of judgment, and brings to view a work of just exactly this nature.

The cleansing of the sanctuary is a work of judgment. A few considerations will make this proposition plain. The priesthood of Christ continues up to the time when he takes his own throne as king. He passes directly from the first position to the second; and when he takes his position as king, his work as priest is done. Now, his work as priest, being for the purpose of gathering out from the human family a people for his name and kingdom, his priestly office cannot close till this result is declared. When he ends his work, it will be decided who have availed themselves of his mediation, and have thus become his people. It is the putting away of sin that determines this; but this is the very work that Christ performs in the most holy, in the conclusion of his ministry. He here puts away the sins of his people; and this is the cleansing of the sanctuary.

This involves an examination of the books; for the rule that God has laid down in this matter is that all judgment shall be rendered according to each man's works as they stand upon the record. "And the dead," says John, "were judged out of those things which were written in the books, according to their works." Rev. 20: 12. From the reference in this and numerous other passages, to the books, the book of life, the names or the things written therein, and the blotting out to take place, but one conclusion can be drawn; and that is that a faithful record is kept of each one's actions, the thoughts, words and deeds that make up the texture of his character, and the course of his life. If the person repents, all these recorded sins are to be blotted out of this book. So Peter declared, "Repent ye therefore and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord." Acts 3: 19. Of the same class Christ

speaks in Rev. 3: 5: "He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels." Again he says, "Whosoever, therefore, shall confess me before men, him will I confess also before my Father which is in Heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in Heaven." Matt. 10: 32, 33; Luke 12: 8, 9. And this is when Christ is about to be sent the second time to earth, Acts 3: 20, and when he is prepared to come as a thief on all them that do not watch. Rev. 3: 3.

The two divisions of this great proposition are thus established: If we secure the pardon of our sins, the time comes just before the end when these sins are blotted out of the books, and our names are retained in the Lamb's book of life, and the Saviour confesses our names to the Father as those who have accepted of salvation through him. Our cases are then decided, and we are sealed for everlasting life. If, on the other hand, we do not repent, our sins are not blotted out of the record where they stand, but our names are blotted out of the book of life, and Christ denies our names before his Father, as those who have slighted his mercy, and are not entitled to everlasting life through him.

Thus the cleansing of the sanctuary involves the examination of the records of all the deeds of our lives. It is an investigative judgment. Every individual of every generation from the beginning of the world thus passes in review before the great tribunal above. So Daniel, describing the opening of this scene, calls it a work of judgment, and expressly notices the fact that the books were opened. Dan. 7: 9, 10.

This work has been going forward in the sanctuary above since the end of the prophetic period in 1844. Beginning, according to the natural order, with the earliest generation, the work of examination passes on down through all the records of time, and closes with the living. Then the sealing message, Rev. 7, will have performed its work, and all antecedent questions being determined, all cases decided, everything will be ready for the coming of the Lord.

For nearly thirty-two years already this solemn work has been in progress. How much longer can it continue? Nearly thirty-two years of this solemn work of investigative judgment already past, and yet how few of all the masses of the earth dream of their position. O church of Christ, lift up the voice like a trumpet, sound an alarm which shall cause all the inhabitants of the land to hear and tremble; for the great day of the Lord is near, and hasteth greatly.

U. S.

### "WROTH WITH THE WOMAN." REV. 12: 17.

A SUBSCRIBER sends us an article which he copied from a late *World's Crisis*, entitled "Mrs. White's Visions," the substance of it being an article which the *Crisis* copied from the *A. & S. Advocate*, and asks us to review it. In reply we would say that we have long considered the stale falsehoods and half-witted slanders against the visions peddled about with such avidity by clerical falsifiers, unworthy of further notice. We allude to the subject now simply at the request of our friend.

The objections against the visions, the strongest that can be urged, are taken up severally and answered in full in the work published at this Office, entitled, "The Visions of Mrs. E. G. White, a Manifestation of Spiritual Gifts according to the Scriptures."

In reference to the charges preferred in the article in question, as they are bare assertions, we meet them again with our oft-repeated denials. The visions have never taught the end of probation in the past, or the close of the day of salvation for sinners, called by our opponents the shut-door doctrine. No such proof can be shown. That they are self-contradictory, we deny. No evidence to sustain this assertion can be presented. That they contradict the Bible, we deny. They do contradict some things the objector sets forth as his views of the Bible; but that is a very different thing. If they did not contradict some of his positions, we should consider it good cause for rejecting the visions themselves. That they have ever been suppressed in any particular, we deny. Perhaps no better answer could be given to this charge than the following extract from the book above referred to, published in 1868. We quote from pp. 122, 126:—

"We now come to the great outcry about suppression. This the reader will at once understand cannot be urged as an objection against the visions themselves. If any wrong has been committed in this direction, it lies at the door

of those who have had the charge of their publication. But there are charges made here which are infamously false. The visions are accused of following the views of the people; and as our views change, the visions must change to correspond; and if they cannot be changed they must be suppressed. To use the objector's own language, 'All such visions are put where it is not an easy matter to get hold of them. Had it been possible they would long ago have destroyed them.' We pronounce this an unvarnished, malicious falsehood; and those who make it, and those who love it, are respectively referred to Rev. 22: 15. They cannot produce the first particle of evidence that there has ever been any attempt or design on the part of the leaders in this work to suppress any of the visions. Having once published them and spread them through the ranks of believers, any one could see that it would be sheer folly to attempt any such thing. No; be it understood that we stand by everything that has been shown. And what is the great proportion of that which is charged upon us as suppression? Simply matter that has been once published, and the edition becoming exhausted, has not been republished. Now is there any law compelling us to keep on hand an edition of every vision that has ever been published? We certainly wish we had them, and could put them on sale at this Office. But because the editions are all exhausted, Oh, says this silly charge, they are now suppressed! This might just as well be said of every book that chances to be out of print.

"Let us briefly recapitulate, that the reader may look at all the facts in connection.

"1. Every vision, except such as pertained exclusively to individual cases, has been once published, put in print, and indiscriminately circulated, where friend and foe could alike obtain them. Attempts to suppress any of these would be utterly futile.

"2. The main body of what we are accused of having suppressed, is simply the editions of some visions, which, having all been sold, have not yet been re-published!

"3. Portions which are claimed to have been suppressed from some evil design, are simply some things which related to particular and local circumstances, and having accomplished their object, have not been inserted when that which is of general interest has been re-published.

"4. Expressions are retained inculcating the same sentiments, in language still stronger than those which the objector claims to have been suppressed on account of their objectionable features; so that the teachings of the visions are not altered a whit by the omission of those things which he asserts have been left out because they are not now believed.

"5. In answering these objections we have answered all the points which are set forth as suppressions, and have shown that they contain nothing but what we still fully indorse.

"6. If the objector could maintain his points, what would he prove? Nothing against the visions themselves, but only against those who have had charge of their publication.

"In view of these facts this objection dwindles to a point that is not visible to the naked eye. And all the assertions that certain visions are not now for sale at this Office because we do not now believe them, or that there has been any effort made to call in visions for the purpose of suppressing them, or that if we could have got hold of them, they would long ago have been put out of the way, or anything of the kind, we brand as infamous calumnies, and bald and barefaced untruths."

But it is urged again that a great wrong once existed which was not exposed by this gift, therefore it is not of God. Profound reasoning! Has God no other way of exposing wrongs, except by giving some one a vision concerning it? And if visions are manifested, is he obliged through that source to expose at once everything that is contrary to his will? In the case referred to, did not God know that the wrong existed? And were not prayers ascending to him from honest hearts to guide and guard his people from the power of the enemy? And could he not in a thousand ways have arrested the course of this individual, and caused his evil influence to come to light? Why did he not do it? Why then single out a gift and say that because the wrong was not exposed through that, it is not of God. We might just as well throw away prayer as useless, or disbelieve the providence of God, or deny that the Lord himself knew of the wrong because it was not exposed sooner. Shame on such malicious inconsistency!

The writer says, "The people who set so high a value on those visions, would be better off

without them." Well, he claims that a great many have given them up; hence it is a matter to see how much better off they are without them. We ask then, What do we do among those who have given them up? As to personal habits, we find pork, tobacco and the like, and they no doubt esteem the use of these things great privileges. As to religious theories, find infidelity, universalism and spiritualism. Great blessings, indeed! And among those who still retain the observance of the Sabbath, find stubbornness, alienation, discord and confusion. This is getting "better off" in a way we do not at all covet; while, on the other hand, those who regard these as one of the great truths in the church, stand united, rejoicing in truth, pressing forward together for a better life; and God is prospering the work in their hands.

"Were she a believer in modern spiritualism she would see that kind of vision," says the article. The man who can put forth such nonsense for argument is deserving of our profoundest pity or supremest contempt, according to the degree of mental imbecility or untrollable malice. If she were the servant of the devil, she would be doing his work; and she do not put any confidence in her now. And of petty spite more apparent than this we have indeed a curiosity. If Moses had been home, he would have written the Koran instead of the Pentateuch. But Moses was a Mahomet, and sister White is not a spiritualist.

It is charged upon the visions that their course has been "to distract and divide churches, entirely ruining the faith of some, and engendering strife and unchristian feeling between others." In reply we have only to point out facts open to all. Those who believe them are united, harmonious, and happy; the distrust, confusion, and alienation are among those who have rejected them; and they have come to account of that rejection. To charge this on the visions is to do just what the Jews did to the work and gospel of our Lord Jesus Christ.

On this point look at a little matter of consistency. Eld. Grant quotes and indorses a charge against the visions. But he hates churches, our faith, and our work, and would glad to see the first divided, and the last ruined and destroyed. Now if, as charged, visions are thus distracting and ruining the cause of this people, why do not he like a full general strive to foster this element of weakness among us, instead of being, as he is, so serious against them? He knows that these things are not chargeable to the visions.

It is asserted further that those who believe the visions are by them held back from receiving correct views on the subjects of the sanctuary, desolation of the earth, two-horned beast, &c., which are so much clearer and more consistent. Of course, then, those who have given up the visions, have adopted these better views. Why, then, do not they show the superior power and clearness of their faith by presenting an increase of converts to it? S. D. Adventists are making converts to their views by every week in all parts of the land. Why do these persons show a power in proportion to numbers to do still better? This should be the case if their views are more clear and consistent. But instead of this their converts are few and far between. They don't agree among themselves; and when they attempt to set forth their views on the subjects named, it is a most disjointed and incoherent mass that is drizzled from a sane pen. The result might be expected. While S. D. Adventists number from 15 to 20 thousand, they, giving up all the elements of defection which are able at any one time to hold together, are not, to be very safe in the statement, showing membership of five hundred; and we greatly doubt if they can of half that number.

As we have often stated, we repeat, we set forth no views which are not based upon, and defended wholly by, the Bible. We believe that S. D. Adventists have been led to these positions in accordance with the promise of the Saviour, that the Spirit of truth would be given to his people to lead them into truth. And this special gift in the church is in accord with what it is only what we might expect, and we can respond, Amen, to it. We have yet to learn of any who have rejected the visions, who have not soon surrendered the main pillars of their truth. They have thus separated themselves from S. D. Adventists and shown that they were not of us. Perhaps this is well. We find no fault with the providence of God, which seeks to smite with judicial blindness those who have a source of instruction so pure, and shut their eyes to light so plain. So long as persons live and rejoice in the great truths of the Bible



that a great time, they feel no disposition to quarrel it is an essential feature of the movement.

They are well. Grant quotes again: "Those visions are do we of the greatest deceptions of the last days, up? Abuse practiced upon an honest people, who co and be seeking after godliness." Over this state- these things that he rubs his hands in highest glee. Yet theories, G. has admitted publicly that if any one spiritual live out the visions he would be saved. ing those these two together. A deception practiced Sabbath, those who are seeking after godliness rd and ch will lead them to such a degree of godli- F" in a that they will be saved! And yet this "is n the of the greatest deceptions of the last days." e of the gely, then, the deceptions of this time are eing in very dangerous—a deception that will de- or a high us into the kingdom!

work in the to any extent we might go on exposing inconsistencies of this foolish tirade against spiritual visions. But there is no object in follow- says the it further. Those engaged in it know but such we little of sister White's work, and have still r profound acquaintance with her. This they very in- cordingly confess when they say that if they y or und were better acquainted with her and her his- rnant of, they would probably be able to explain ; there are things which they cannot now explain. . An e simply say to all, Acquaint yourselves with t this wo writings of sister White, and with her history d been t work as far as possible. We have seen not e Koran w who have done this come to her at the ses was up-meetings and confess that they had been spiritual elved by the false statements of those who that th selves and were constrained to confess that de church Lord was with her; and they asked with ng betw her forgiveness for their opposition. A to point ble day is coming soon for the deceivers. re them ve all things. Hold fast that which is good. e distract U. S.

# HE CAME AT LAST.

Two characters worthy of thoughtful study briefly introduced to us in the second chap- ter of Luke, both of them very aged persons, d full of faith and the Holy Ghost, both ndorses t, watching, hoping—a father and a mother nd would Israel. But why were they waiting so long, the lat for what did they linger? What was their charged, el? Go back through the sacred records, hich they revered as the voice of God, which ruining ey searched as for hid treasures. In those e like a sk red writings was recorded the promise first nt of we ale, just outside the gates of Eden, of a com- e is, so Deliverer, the Star of Hope, the glorious ons. Deliverer, the blessed Messiah. God had spoken who be it to Adam. Gen. 3:15. This promise was rom rec ewed to Abraham. Gen. 22:18. To the the sam p vision of Moses it was more clearly re- rned be led. David had sung of it in the Psalms, more o of Him had all the prophets spoken, each have gi eeding one with increasing clearness. Mi- tter vie foretold the very place of his birth. Micah rior po 2. Daniel had announced the time, stating ing a rap at after sixty-nine weeks the Messiah should Advent me. Dan. 9:25.

by sco To the fulfillment of this promise the eyes of Why do the true Israel were turned. Every father's proportion ges centered in that, and to it the heart of uld be y mother looked with joy; but still old consist e marched steadily on. Year after year are fe ased, age after age rolled by, century after ong the tury was added to the years of waiting, and set for eration after generation of God's servants, it is d to lie down in the dust without seeing it s that v filled. The foes of Israel pressed hard upon ult is m on every side and crushed them to the Advent st. Their liberty was taken from them; y, gatheir hope was mocked at and ridiculed. For hich the arly four hundred years not a prophet had ether, cee sent from God. Not one word of addi- nt, show al hope was deigned from Heaven. Corrup- ve great on was on every side and all through the na- on of Israel. Infidelity and unbelief began to t, we ho rank, and the hearts of God's servants upon, are sad. But still they believed on, hoped on, Ve belie ited on, believing that God in his own good e these p me would fulfill every word of his promise.

ise of th As the time drew near for God to accomplish l be giv is promise, many in Israel who had faith in And if d were impressed by his Spirit and the light with the of his word that the coming of the Messiah was ve can b ery near. This may be seen by many o learn riptures in the New Testament. Read Matt. 1:1-8; Luke 3:15; John 1:19-25. Among who ha the most prominent of these persons were the of prese o we have mentioned—pious old Simeon and themselves Anna the prophetess. Let us read their rec- e they we and they were find rd:—

ich seem "And, behold, there was a man in Jerusalem, who had whose name was Simeon; and the same man shut the was just and devout, waiting for the consolation of Israel; and the Holy Ghost was upon him. And it was revealed unto him by the Holy

Ghost that he should not see death before he had seen the Lord's Christ. And he came by the Spirit into the temple; and when the pa- rents brought in the child Jesus, to do for him after the custom of the law, then took he him up in his arms, and blessed God, and said, Lord, now lettest thou thy servant depart in peace, ac- cording to thy word; for mine eyes have seen thy salvation." Luke 2:25-30.

Simeon appears to have been an aged man, a very devout man, a man of faith; and the Spirit of God was upon him; but the prominent point in his history was that he was waiting. Waiting for what? "The consolation of Is- rael;" that is, the birth of the Messiah, as the text states. How long he had been waiting the record does not state; but it does plainly imply that it was a very, very long time; for it was the only hope for which he still lived, and when he saw it accomplished, he was ready to die in peace. The word of the Lord, though long, long delayed, did not fail. He did live to see the first advent of the Lord's Christ, and then he was laid away in sweet rest.

Read the history of Anna: "And there was one Anna, a prophetess, the daughter of Phan- uel, of the tribe of Aser; she was of a great age, and had lived with a husband seven years from her virginity. And she was a widow of about fourscore and four years, which departed not from the temple, but served God with fastings and prayers night and day. And she coming in that instant gave thanks likewise unto the Lord, and spake of him to all them that looked for redemption in Jerusalem." Luke 2:36-38.

Here was a devout mother in Israel. Like Simeon, she too was waiting for the coming Messiah. The record does not state that she had a promise of life till Jesus should come, but evidently she had the very strongest hopes of it, and was constantly expecting it. She gave her- self up wholly to this hope. Day and night she fasted and prayed and gave herself to the serv- ice of God, watching for the coming of the Just One. But her watch was a long one—her hope was long deferred.

She appears to have been about one hundred years old, and upwards of eighty years she had been looking for and constantly expecting the coming of the Messiah. As she passed her three- score years and ten, as her hair grew white with many years, as the infirmities and feebleness of age weighed more heavily upon her, as she had passed far beyond the allotted age of man, it must have seemed to her like hoping against hope to still hope that she should see the accom- plishment of the expectation of her life, the ad- vent of the Messiah. But with God all things are possible.

At length the happy day arrives. The Son of God is brought into the temple. Anna is waiting to receive him and to show him to all the expecting, waiting, faithful ones. Now she is ready to lie down in hope, till that same Je- sus shall come again in the clouds of heaven and raise the dead.

Did not the Lord design these cases as a les- son to those who are waiting for the second ad- vent of that same Jesus? Was it not written for our instruction that we might have hope? Ever since Jesus ascended from the Mount of Olives his church has been looking with aching hearts and fond hopes for his second coming; but generation after generation has gone down into the dust without seeing it accomplished. Weary ages and long centuries have rolled by and the wicked have said, "Where is your hope?" But now, as all the prophecies point- ing to that glorious event have been fulfilled, that blessed hope is revived. Many have been constantly expecting his immediate coming for many long years, and yet Jesus has not come. They have waited, and watched, and believed; they have been mocked and ridiculed, and yet they have believed on; they have been perse- cuted and opposed, and yet they will not give up the blessed hope. The evidences are too strong, the proofs too clear, and the signs too positive. They know he is coming soon; but just how soon none can tell.

Many of these waiting ones, since they first cherished this hope, have exchanged youth for old age; their hairs are white, their strength is nearly gone. But, brethren and sisters, hold on! God's promises will not fail. Let the case of Simeon and Anna cheer our hearts. God has recorded it for our encouragement. Jesus has said, When ye see these signs, know that it is near. The generation that sees them shall not pass till he comes. Let us still believe it, though our hope is deferred to the last possible sands of time. Blessed hope! Who will be ready?—D. M. CANRIGHT in Bible Banner.

## THE PROSPECT.

OUR enemies may feel jealous because the work of God goes forward in the earth; but this is only what must be expected. When we consider the history of the past, we find this has always been the case. Unconverted men will act toward those upon whom the blessing of the Lord rests just as Cain did toward Abel. A jealous man will develop his character after awhile. Societies, corporations, governments and nations, cannot always dissemble.

There is yet to be developed a two-horned beast power that will speak as a dragon. Rev. 13:11. Where God's truth is vindicated this principle will take root, grow, and finally show itself in its cruel, destroying character. It is not a legitimate result of the vindication of truth; but it is an antagonism which presents itself because the truth is there. There never was a Christian who enjoyed God's blessings but has felt the withering influence of jealous- hearted relatives, acquaintances, and false breth- ren. It cannot be otherwise. The human mind is so constituted that when there is a neglect of the exercise of the higher functions of our mind; or, in other words, when true re- ligion is neglected, jealousy with all its accom- panying train of tormentors presses in to rule us and influence those around us for evil.

We have an example of this in the Jewish nation. When Christ and his apostles began to carry on a successful work in Judea, the rul- ers and high priests began to be jealous. It resulted in the final rejection and overthrow of the nation.

Another example presents itself in the case of the Romans. When true religion began to be successfully carried into parts of their em- pire, it stirred the pagan priests, and jealousy took root. The rulers whose authority was up- held by pagan subjects, began to be jealous of Christian churches, and persecutions and mar- tyrdoms immediately followed.

It will be noticed that the enemy has used two elements of opposition—hatred and flattery. One or both of these, he employs to accomplish the overthrow of every Christian believer.

When martyrdom could not stop the progress of truth in the earth, flattery was called in to aid the Roman rulers in accomplishing their object. Some points of Christian faith were embraced by the pagans, and bishops became jealous of each other as the propagators of dif- ferent doctrinal points gained many adherents. And here again flattery failed, and persecution and martyrdom again became the order in the work of the enemy.

This is the way the work has been going on in the past. We have no expectation that the future will be better.

In a letter recently received from Sweden, from a brother who has been a teacher for many years, we learn that he is now compelled to leave his avocation on account of the opin- ions he entertains of the Advent faith. The State or Lutheran religion prevails in that country. Where Methodists and Baptists have succeeded in Sweden, it has been by pressing their way through persecution. But these two religious denominations have gained quite a foothold there, and this has produced a more tolerant spirit in matters of religion than has formerly existed.

Bro. Ekdahl feels the need of friends. We were very glad to learn from his last letter that his daughter, eighteen years of age, had copied all his finely written translations which have been sent for publication in the Swedish HAR- OLD. It is remarkable that a man in a foreign country should, without a teacher, so master the English language in a year as to be ready and apt in translating. We cannot help think- ing that his heart is in the work. God must be helping Bro. Ekdahl. We hope he has conse- crated himself fully to the work.

Although this dear brother finds himself for- saken of friends, he will remember there is One who will never forsake him, One who has stood up for the despised, has succored the needy, vis- ited the lonely, comforted the mourners, relieved the sick, and who sends his angels to help every one of his faithful children. Angels do his er- rands. Jesus knows all about his children's wants and sorrows. Although many snares are laid for their feet, yet he delivers them from the hand of the fowler.

May persecution's iron hand be kept off from this dear brother, and may God keep him from falling! May the Lord bless Brn. Ekdahl, Larson, and Swaden, who are now beginning to let their light shine in Sweden. We hope to hear encouraging reports from them often, although their way will at times be hedged up.

Although in the past the Swedish work has had its share of withering influences to contend against, yet the prospect is encouraging that faithful and tried souls are coming up to the help of the Lord, that the right will be vindi- cated, and that truth will prevail. God will be honored, and jealousy, with all its kindred meanness, must find an unlamented grave.

From Kansas, Iowa, Minnesota, Wisconsin, Illinois, and Indiana, we have encouraging let- ters from our true friends. God will help us. He has set his hand to gather out a people from every nation. He will help this Swedish mis- sion. He will deliver all who put their trust in him. Glory be to his name, the prospect is cheering. JAS. SAWYER.

## "LAYING HOLD OF THE SABBATH."

THE question sometimes arises, Why it is that the observers of the Sabbath are so firm and in- flexible in regard to their particular views of the fourth commandment? People generally receive the Sabbath with a fixedness of purpose which is a marvel to some, and by others is often regarded as obstinacy.

The true reason why Sabbath-keepers are so unbending in their faith is, that the doctrine is so manifestly taught by the Bible. This truth generally comes home to the conscience with "much assurance" (1 Thess. 1:5), and like the "lost piece of silver" that was found, it brings great joy. The commandments of God become, to those who receive them, more precious than gold, or gold highly refined, and are sweeter to the spiritual taste than honey or the honey- comb. Ps. 19:10.

But prophecy described the manner in which the long-neglected and down-trodden Sabbath truth would be embraced in the last days, just prior to the second coming of Christ. Isa. 56:1, 2, says, "Thus saith the Lord, Keep ye judgment [Heb., מִשְׁפָּט, *mish-pat*, a word which nearly one hundred times points directly to obe- dience to the LAW OF GOD], and do justice; for my salvation is near to come, and my righteous- ness to be revealed. Blessed is the man that do- eth this [mark what it is and the manner in which it is to be done], and the son of man that LAYETH HOLD on it; that keepeth THE SABBATH from polluting it, and keepeth his hand from do- ing any evil."

This latter-time prophecy shows the decided and determined spirit in which the Sabbath will be received. Men and women will LAY HOLD of it. They will not simply take it in the ends of their fingers; but they will seize it with might and main as they would a physical object.

The Hebrew word translated "lay hold," is לָקַח, *chah-zag*, and means literally, according to Gesenius' Hebrew Lexicon, "1. To bind fast, to gird tight. 2. To hold fast to anything, to cleave to, to adhere to firmly. 3. To make firm, strong, to strengthen. 4. To be strong upon any one." In another species of the verb it means "to show one's self strong, to be courageous." The word has some eight derivatives, in all of which the idea of strength, power, and force, are particularly prominent.

*Chah-zag* is rendered "laid hold," "took hold," "caught hold," "held," "caught," "took," "prevail," and "be strong," in the following twenty-two instances: Gen. 19:16; Ex. 4:4; Judges 7:20; 1 Sam. 15:27; 2 Sam. 1:11; 2:16; 13:11; 1 Kings 1:50; 2:28; 2 Kings 2:12; 4:27; 2 Chron. 7:22; 28:15; Job 8:15; 18:9; Isa. 27:5; 42:6; 56:2; Jer. 6:23; 50:42; Dan. 11:32; Zech. 8:23.

These passages, with half a dozen instances which have no particular bearing on the point, are all the cases in which *chah-zag* appears in the same tense (hiphil, future) as in Isa. 56:2. It might be observed, however, that in ad- dition to the places already mentioned, the word appears in the Hebrew Concordance some two hundred and sixty times. It is quite interesting to note its extensive use in the Old Testament Scriptures.

The foregoing is at least a partial answer to the question why the people of God lay hold of the Sabbath with such inflexibility of purpose—prophecy said that they would do so, and the Lord promises a blessing to those who do it.

G. W. AMADON.

THE trouble with many Christians is, that they wish to find a rest this side of Heaven. Lot would halt at Zoar, but he found trouble there, and was obliged at last to put out again in a damaged plight. Life is a journey, a strug- gle, a battle. There is no halt till we reach the gates, and our rest is beyond.

## THE NARROW WAY.

Oh! that my weary, way-worn feet  
May keep the narrow way,  
And though a rugged, steep ascent,  
May never from it stray.

On this highway of holiness  
A light still brightly gleams,  
On this the Sun of Righteousness  
Reflects his radiant beams.

Dear fellow-pilgrim, keep the way—  
Led onward by the light;  
The hills we're passing one by one,  
And soon will pass the night.

In patience let us toil and pray;  
A few more months or years;  
Perhaps a few more weeks or days  
May end our prayers and tears.

Soon shall we reach the pearly gates  
Of dear Jerusalem,  
Then we exchange our moving tents  
For an eternal home.

P. ALDERMAN.

## Progress of the Cause.

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

## ROME, N. Y.

We can report some progress for the present week. The novelty of the meetings is now all over, and considerable opposition here and there begins to be shown, though nothing uncommon. Our audience has kept up good, being about four or five hundred every night, with more on extra occasions. We have sold from two to ten dollars' worth of books every day, and have obtained about twenty-five subscribers for the REVIEW, and received twenty-three dollars donations, and have had things brought into the tent, and plenty of invitations out.

Sunday morning a Methodist minister preached against the Sabbath. We review him Tuesday night. His argument was moderate and created no impression.

Sabbath day, about twenty of our brethren and sisters came from abroad. With these we had about one hundred out. After speaking awhile, we had a good social meeting, in which the friends took hold, freely confessing the whole truth, and expressing deep gratitude for the light they had received. When we called for a vote of all present who were either keeping the Sabbath or meant to in the future, sixty-three arose, making above thirty who are newly converted to the truth. There were before about a dozen Sabbath-keepers in and around Rome, who will now meet here, so that we now have nearly forty-five Sabbath-keepers in this company. Many are interested, for whom we still hope. Next Sabbath we begin a Bible-class.

A great many have heard a few sermons, have gone away deeply interested, and taken books with them. One young man from Iowa, has embraced the truth and gone back there. The other day I received the following letter with \$1.00 enclosed:—

"New London, N. Y., Aug. 3 1876.

"REV. MR. CANRIGHT: I am holding a subordinate position in the engineering party which is making a survey of this (middle) division of the New York canals, for the purpose of making estimates for bottoming down the canal.

"While working in the vicinity of Rome last week, I had the pleasure of listening to four or five sermons under your tent. I have usually attended the M. E. Church, but have never made any open profession of religion.

"While in Rome I attended your services as frequently as my other duties would permit, and was sorry to be obliged to move farther west. I think that the doctrine which you teach is very rational and beautiful.

"Before coming away I wished to call and see you, but did not have an opportunity. I send you \$1.00 to help you on in your good work. May God give you health, is the wish of

OSCAR W. FERGUSON.

"Office Canal Engineers, Syracuse, N. Y."

We trust that in this case seed has been sown upon good ground. In all, I judge that two or three thousand persons have listened to the truth thus far during these meetings. We thank the Lord for the success so far, and hope we may still meet with more encouragement before the meeting closes.

D. M. CANRIGHT.

Rome, N. Y., Aug. 7, 1876.

## INDIANA.

Our tent is pleasantly located at Peru, Miami County. We commenced meetings

first-day forenoon, Aug. 6, and have now given four discourses. Our congregations thus far have ranged from one to five hundred. We cannot as yet determine what the interest will be. We trust a good work may be accomplished.

S. H. LANE,  
JAMES HARVEY.

## CHATAUQUA COUNTY, N. Y.

I REPORTED that one had embraced the truth at Watt's Flats. Two more have taken a stand. Now there are five. They maintain regular meetings.

R. F. COTTRELL.

## ST. LAWRENCE CO., N. Y.

We remained in Hermon one week after our last report, and several others decided to keep the Sabbath. The believers there seem firm and are growing in grace. We have met with them on the Sabbath since the tent was taken down.

July 27, we pitched the tent in Potsdam, and commenced meetings the evening of the 28th with a temperance lecture, by request of some of the citizens. Although we have been broken up some by temperance meetings that have moved the whole village and surrounding country, and although there is a great amount of sickness in the place, seventy-five cases of typhoid fever being reported within the corporation, yet the interest is good, the attendance ranging from three hundred to five hundred generally.

Bro. Jacob Wilbur joined me last week, Bro. Hall's health failing him so that he needs rest. Brethren, pray for us.

S. B. WHITNEY.

Potsdam, N. Y., Aug. 9, 1876.

## VIRGINIA TENT.

DURING the last week we have held ten meetings in the tent, and Mrs. Lane has held three at Soliloquy. We have made thirty family visits, and obtained one trial subscriber for the REVIEW. At the Sabbath meeting, about twenty-five were present, six or more of whom are keeping the day. Many others are deeply interested. We look for an ingathering here. The past week has been unfavorable for meetings on account of rain, yet the average attendance has been about fifty. The tent has suffered some from mildew. Invitations come in from all parts for us to hold meetings with them.

E. B. LANE,  
J. O. CORLISS.

Alma, Page Co., Va.

## LOUISA CO., IOWA.

We pitched the tent at Wapello yesterday, and shall begin meetings to-night. The people here are kind and courteous and have granted us every favor asked. This is a village of about fifteen hundred inhabitants, the county seat of Louisa County.

We shall earnestly pray and labor that good may be accomplished. Brethren, pray for us. Our address will be Wapello, Louisa Co., Iowa.

R. M. KILGORE,  
J. H. MORRISON.

Aug. 10, 1876.

## SHELDON, ILL.

Our meetings are well attended. The people seem to be deeply interested, and some have already decided to obey the commandments of God, rather than the traditions of men. Bro. R. F. Andrews is expected this evening.

G. W. COLCORD,  
DENNIS MORRISON.

Aug. 11.

## KANSAS.

Our meetings held in July near Fort Scott were well attended by those not of our faith. At Centerville we had a profitable season. The house was full at each meeting. One was baptized, and the ordinances were celebrated. The s. b. pledge was raised to about \$25.

The next meeting, at Mound City, was encouraging for the church. They arranged to hold meetings on the first, third, and fifth Sabbaths in each month in Mound City, and on the second and fourth Sabbaths at sister Osborn's, on the Osage River. A leader and a clerk were appointed, and a resolution was passed requiring all members too far away to attend meeting to report by letter at least once in three months. They also raised their s. b. pledge from \$60 to \$110.

Of the church at Indianapolis we can re-

port nothing favorable. Much labor has been spent here, but those who embraced the truth have failed to realize their responsibility, and the cause is low. One old gentleman, while on a visit to his son near this place, although seventy-three years of age and nearly deaf, after reading constantly for nearly a month, fully embraced our views and was baptized. After using tobacco sixty years he threw it away, and now rejoices in the truth. *Let those who say they can't quit using tobacco think of this case.*

At Mt. Vernon greater opposition has existed than at any other place I know of. They locked us out of the school-house and the meeting-house last winter, but the Baptists kindly opened their meeting-house for this meeting. The people turned out well, the house being full at some meetings. The ordinances were celebrated, and five were received into the church. Bro. Reed was ordained elder.

Our meetings at Rock Creek closed last night. Seven were baptized yesterday, and eight united with the church. Bro. John Gibbs was ordained elder, and Bro. E. M. Kalloch deacon of the church. A resolution was adopted making it censurable for members to neglect attending meetings and taking part in them.

J. N. AYERS,  
SMITH SHARP.

Rock Creek, Kan., Aug. 7, 1876.

## WISCONSIN TENT, NO. 1.

We have been at Friendship three weeks. The first week the interest was poor, attendance small, and the prospect rather discouraging; but the interest has since steadily increased. A few have decided to obey, and there is a good prospect that others will move soon.

H. W. DECKER,  
A. D. OLSEN.

Friendship, Aug. 6, 1876.

## FARM HILL, MINN.

JULY 9, we commenced labor in the tent two miles north of Farm Hill, in the edge of Wabashaw Co., in the midst of a thickly settled, thriving, farming community. The religious denominations are Episcopal and Wesleyan Methodists, and Baptists. Our meetings, thus far, have been well attended, the congregations ranging from one hundred to three hundred and fifty. The people have listened with marked attention to the words spoken, and God has given us great freedom in presenting his truth, for which we praise his holy name.

We have now come up to the time of harvest, and it has been thought best to postpone the evening meetings for three weeks, and to renew them again Aug. 20. The postmaster of the place has taken his stand to keep all the commandments. May God bless him, and may others soon join him, is our prayer. Notice has been given that opposition sermons will be preached. We request the prayers of God's people, that we may have wisdom to move just right, and that the greatest good may be accomplished. We deem this an important point, and the enemy will doubtless do all he can to hinder the work.

L. H. ELLS,  
W. B. HILL,  
S. FULTON.

Aug. 6, 1876.

## MICHIGAN.

I now have the subject of the Sabbath fully before the people. This has reduced my congregations some, but I have now about one hundred regular attendants. The ministers of the place have not been at the place since I introduced the Sabbath question. One unfavorable feature is, there seems to be no desire to read. I have sold but one dollar's worth of books, and the people are loth to take our tracts when given to them; yet I hope for some success.

H. M. KENYON.

Nashville, Aug. 8, 1876.

## WISCONSIN TENT, NO. 2.

Our meetings continue with increasing interest, though the farmers are now in the hurry of harvest. We are now in the midst of the Sabbath question. To-day Sunday, two opposition sermons are given, which will be reviewed in the tent Tuesday and Wednesday evenings.

The whole town and country for miles around are stirred. There are two papers published in town, and we furnish an article for each on the most stirring parts of our

faith, besides reports of the progress of the meetings. The opposition is exceedingly aroused, because we advertised through papers that we would give any person for one text to prove that Sunday is Sabbath or the Lord's day, which put ministers in a very awkward position. The Lord gives us much freedom in word, and we are cheerful and hopeful much good. Pray for us, and for the cause of the truth.

I. SANBORN,  
O. A. JOHNSON.

Viroqua, Aug. 7, 1876.

## KENTUCKY.

I COMMENCED lecturing at Bear Wall on the evening of the 4th inst. I have given five discourses. I never had a better interest nor better attention. Harvest is over, and now we can get a hearing in the country. It is a Disciple neighborhood and they would not consent to have me preach in the tent, but insisted that I accept of their house of worship. I said I should have it unmolested as long as I wanted it. I am alone, have no tent, and so I take my family along to assist what they can. We live in our house, which we pitched close by the meeting-house. It reminds us of the way Abraham, Isaac, and Jacob used to live. The meeting-house is commodious and airy.

I look for some success here, if we do our duty. The preachers are being stirred some on the kingdom question. My prayer is that God may help us, and that this meeting may be a success. Pray for the cause here.

S. OSBORN.

Bear Wallow, Hart Co., Ky, Aug. 9.

## MAINE.

We put up our tent at Sebago Lake, after we had been there a few days, learned that the Temperance people were going to hold a camp-meeting there, so staid till just before their meeting commenced and then moved our tent to Brunswick.

We commenced meetings July 30. At 3, we took up the Sabbath question, and from Freeport have already commenced observance. We have given eleven courses to this date, Aug. 7. The interest is good, and we hope to see a good work done here. We have not had less than one hundred out. Last evening we had about six hundred, and they listened with the deepest interest to a sermon from Rev. 14: 6.

R. S. WEBBER,  
S. J. HERSON.

Brunswick, Aug. 7, 1876.

## PARSONS, KAN.

Our meetings are progressing finely. We have decided to go with us; others are interested. We have good order, and enough of opposition to make it interesting. Pray for us.

A. J. STOVER.

## WESTERN KANSAS TENT.

Our interest still continues. Our congregation was larger last Sunday night than any previous meeting, although there was a quarterly meeting just across the street. At the close of their meeting an appointment was made to preach on the Sabbath question the next Sunday night. This has been fulfilled to-night, the 6th inst., ourselves at our congregation being present. We reviewed Tuesday night. Ten signed the covenant yesterday, and one to-day. Three were baptized this morning.

J. LAMONT,  
N. W. VINCENT.

Council Grove, Aug. 6, 1876.

## WISCONSIN TENT, NO. 3.

Our last report was from Hixton, July 18. We continued there till July 31, holding in all forty-three meetings, twenty-two of which were held in the school-house previous to our camp-meeting. During the interval that ensued between the two courses of meetings, the Wesleyans held a camp-meeting at this place, and of course did all in their power to break down what we had built up. At the close of their meeting a Baptist elder was hired to deliver a discourse against the Sabbath of the fourth commandment, and we reviewed him in the tent. Our next opponent was one Eld. Richardson (ex-presiding elder). He delivered two discourses, one on the Sabbath and the other on the nature of man, but he gave but poor satisfaction to the unfettered ones, and the truth lost nothing by his opposition. The Lord gave us freedom in re-



ing him. We leave here twelve honest keeping the Sabbath of the Lord, four whom followed their Saviour in baptism. through are now stationed at Alma Center, a village on the G. B. and M. R. R., miles from Hixton. The country about is very beautiful, and the inhabitants are in good circumstances. They are kind and courteous, and ever ready to our wants. We have had eight meetings in this place, and as it is now in the midst of harvest and the people are busy, our congregations have been ranging from fifty to one hundred; the interest is good, and we are in as that as soon as the busy times are over we shall have an increase, both in members and interest.

I have calls are coming in from all the country and for us to come and hold meetings. Harvest the Lord give us wisdom to do our part in the sounding of the last message of the Lord. Last Sabbath we met with the brethren at Hixton, and found them firm in trusting in the Lord. Brethren, pray for us.

C. W. OLDS,  
O. A. HEGG.

Alma Center, Wis., Aug. 10, 1876.

SOUTH-WESTERN IOWA.

AFTER holding meetings over five weeks at Sidney, we closed last night. The attendance and interest were good all the while, and we were hindered very little by the weather. Sixteen signed the covenant. We are to follow up the interest there.

Today (Aug. 8) we came to Plum Holbrook. With the help of the inhabitants, a camp was procured and the tent pitched, and we began meetings.

May for the cause and for those who labor therein.

J. BARTLETT,  
G. V. KILGORE.

IOWA.

After returning from Dakota Territory, I spent about a week at home with my family. Last Sabbath I met with the church at Story Co., where I found all the brethren still walking in the truth, and their numbers increasing.

On Sunday, I was with the church near Marshalltown. Here the brethren were all in their places and of good courage in the midst of the storm. Five more were received into the church, and four were baptized, making in all eleven who have been baptized since the last meeting. Others are deeply interested, and will soon go with us.

Expect to begin tent labor next week, at Bro. Morrison, in Wapello, Louisa Co., Ia.

R. M. KILGORE.

SOUTHERN INDIANA.

Last Sabbath and first-day, July 29, 30, and 31, I met with the friends in Clay County who are out on the Sabbath and kindred truths for my labors last winter. I held five meetings with them with a good attendance. A deep interest was manifested at each meeting. On the Sabbath I spoke on the subject of reform, and all seemed to be glad of the light on this subject. Each one took part in the social meeting, and there were as good testimonies borne as I ever heard. After the services on Sunday afternoon, we repaired to the water, and five were baptized with the Lord in baptism. The ordinance was administered by Bro. Randolph in the presence of between two and three hundred people. It was pleasant to see husband and wife go down into the water together; may they thus pass through this world and enter the kingdom of God. And may all the members of this church remain faithful in the good cause, resting assured that in due season they shall reap if they faint not.

Sabbath and first-day, Aug. 5, 6, were days for the church at Patricksburg, Indiana. It was our quarterly meeting, and the brethren came over from Clay Co., and a large load came from Spencer, and one from Monroe Co., a distance of about forty miles. All went to work. Early all took part in the celebration of ordinances on the Sabbath, and the feeling prevailed throughout. On the first-day an invitation was extended to the converted, and three responded, expressing a desire to be united with the church. It felt their need of a church-house, and a movement was set on foot to build one. If the proper spirit of sacrifice is manifested by the efforts, we trust we shall soon have a commodious house of worship at this place. We were much encouraged, and went home determined to serve the Lord with increased diligence.

May the Lord help them to carry out their resolutions is my prayer.

I desire the prayers of God's people, that I may continue faithful, and meet all the dear people of God in the kingdom.

D. H. OBERHOLTZER.  
Patricksburg, Owen Co., Ind., Aug. 7, 1876.

TENNESSEE.

ABOUT the time of my last report, word was circulated that I must leave the country or I would be disposed of some other way, and then Sabbath-keepers would have to give up their foolish notions, as they are called, or they would share the same fate. All things considered, I thought it my duty to remain with the brethren until things were more quiet. While thus waiting, many events occurred which show clearly that we are far advanced in the work of the third angel's message; and that the two-horned beast, now a hundred years old, is laying aside the innocency that made him so great; and his subjects stand ready to stain their hands with the blood of persecution.

Among the many incidents that might be told in proof of this, I will relate one. One Sunday, while at a private house writing, and knowing nothing of it until it was past, a mob, composed of professors and worldlings, visited a house of worship where they thought to find me. Being disappointed, they inquired for me, and were told that I was at another place, three and a half miles away. They immediately repaired thither through a drenching rain, to be again disappointed. If men will do such things now, without the sanction of law, what may Sabbath-keepers expect in the near future, when the laws will be framed to uphold these opposers in their work?

While thus detained I had a severe attack of fever and ague, which made my stay longer than I had intended. I am now able to visit some, and expect to enter a new field soon. Brethren, pray for the work here.

ORLANDO SOULE.

MARYLAND.

THE S. D. Adventist church of Baltimore held their second regular business meeting on first-day, Aug. 6. We celebrated the ordinance of the Lord's supper, after which we devoted the morning hours to prayer and social meeting. An unusually good feeling prevailed; the Spirit of the Lord was indeed with us, and all felt much encouraged by our coming together.

The afternoon was devoted to settling up our financial affairs. The male members are all mechanics, and, with the exception of one, all are employed in piece work at their various trades. There are but three identified with the S. B., and one of them is out of a situation on account of refusing to violate God's holy Sabbath. Notwithstanding all their trials, the S. B. and donations together, from June 25 to Aug. 6, amounted to 14.95; which, by a vote of the membership at a previous meeting, was to be equally divided, one-half to be used in the T. and M. cause, the remainder to be forwarded to the General Conference. This church was organized June 18, and is small in numbers; but the members have, so far, proved themselves faithful soldiers of the cross. We hold regular Sabbath meetings; in the morning we have preaching, and in the afternoon social meeting.

JOHN F. JONES.  
Calverton Mills, Baltimore Co., Md.

TO SABBATH-SCHOOL WORKERS IN KANSAS.

DEAR BRETHREN: You are engaged in a great, a noble work. Among the several agencies which God designs to bless to the upbuilding of his cause and kingdom the Sabbath-school ranks second to few, perhaps to none. Here we feed the "lambs" as well as the "sheep." Here we give our "babes in Christ" the "sincere milk of the word," thus securing their growth in grace and in the knowledge of truth. But we are fully persuaded that our present Sabbath-school system, if system it may be called, is very defective, and very little is accomplished compared with what may be done by a good system properly carried out.

One great need of our schools is co-operation, that each may help the other. This will almost at once bring the poorer schools up to the standard of the better ones, and then all can advance together. But in order to secure this co-operation, we must have organization. With this the needed reformation can be brought about. Our churches accomplished comparatively little

before they formed Conferences. But since this general organization has been effected their efforts have been most signally blessed. The haphazard distribution of tracts and other publications during a period of twenty-five years, makes a very unfavorable show compared with what has been done since the organization of the T. & M. Society. This shows the difference between system and the want of it.

While we cannot do everything at once, we can begin to do something now; and we earnestly recommend every school that has not already done so to immediately obtain "Bible Lessons for Youth" by Bro. G. H. Bell; and let not the youth only, but the older ones also, carefully study it, lesson by lesson. Most persons will be surprised to see how much better they can explain and defend the great truths of the Bible after a thorough study of this book than before.

After this is done and we have a complete State organization, lesson papers can be prepared on the same plan that the International Sunday-school leaves now are. Then with regular reviews, Institutes, lectures, etc., our Sabbath-schools will be what they ought to be.

J. N. AYERS.  
Rock Creek, Kan., Aug. 2, 1876.

MY EXPERIENCE.

THE Lord works in mysterious ways to call people from darkness into the light of the truth.

Up to the summer of 1874, Seventh-day Adventists were a people wholly unknown to me. My attention was first called to them by reading an advertisement of a camp-meeting, to be held in Wolcott, Vt. I thought they must be very curious people, trying to make Sunday out of Saturday. I supposed there was no truth in their position, and thought no more on the subject for one year, when my attention was again called to them by reading a similar notice, for the meeting at Essex Junction.

This impression did not leave me so easily; for I often found myself reading the notice. One day while reading and reflecting upon it (some unseen power held me as if fixed to the spot), the words, "Seventh-day Adventists," ran through my mind with thrilling effect. Why those words should so forcibly impress me, I could not then understand, but I do now. I then and there resolved that I would investigate and know if these things were true. At last the long-looked for time arrived; for I was anxiously waiting. I attended about every meeting. At first I was not favorably impressed, although convinced of the truth, but before the meetings closed, I could see that this people were right in keeping the seventh day, but I had not fully made up my mind to obey. When the first Sabbath came, I started for the "camp," and it was truly a Sabbath to me. Every thing seemed to say, This is God's holy day. I was not quite ready to give up and keep this Sabbath, so after services I returned to my office.

I went about my work the next Sabbath, but nothing went right, so I worked but half a day. I was fully persuaded that it was my duty to keep the Sabbath, but a thousand objections raised their puny heads, like, "You can't, what will become of your business?" "Don't be so foolish," &c.; while, on the other hand, I could see, as distinctly as if written in letters of gold, Duty, duty, duty. I dared not go back, and say I had never received light; to go forward seemed like lifting a load far too heavy for me. And truly it was too much for a mortal to undertake in his own strength. I was about ready to shrink from duty and turn again to my former faith (Methodism), but alas! my former hope had fled, never more to return. It could not stand in the light of the truth. Then there was nothing to be done but to put my trust in One who is mighty and able to save, and who will succor all that come to him. I did this; and when the next Sabbath came it found me ready and willing to keep it. And after nearly one year in connection with this Sabbath-keeping people, I can with an honest heart say, If there is a people who can rejoice in the promises of God, it is the Seventh-day Adventists.

There is a great work to be done. There are many precious souls to be saved, and the time is short. The perils of the last days are upon us. My brother, my sister in the present truth, let us labor while the day lasts. Let us not fear the face of clay, but stand up and declare these precious truths to lost and sinful man, that we may stand acquitted, and be accounted worthy of eternal life in the day that the Lord shall make up his jewels.

I feel that I have a personal duty to perform in the closing work of the third angel's message. The thought comes to me that some one else can perform it for me; but what would be my plea in the Judgment if I knew my duty and performed it not? I dare not risk it. No other person can do my work for me. The Lord knows who can do certain duties best, and if he calls me it is my duty to respond. I do truly feel that he calls me to share in the closing work of the last message of mercy. It may be to preach the word, or it may be to go from house to house in the missionary work and thus spread this good news, to point sinners to the broken law, and to the Lamb of God that taketh away the sins of the world. To do this, we must draw near, yes, very near to God, and live humbly before the world.

Reader, let us search our hearts anew and drive out every thing not in accordance with the will of God, that it may be well with us when we shall be called to render up our account for the deeds of this life. I desire to so consecrate myself to him that the language of my heart shall be:—

"Lord I desire with thee to live  
Anew from day to day,  
In joys this world can never give,  
Nor ever take away."

"Blest Jesus, come and rule my heart,  
And make me wholly thine,  
That I may never more depart,  
Nor grieve thy love divine."

C. K. DRURY.

Essex Junction, Vt., Aug. 2, 1876.

YOU ARE WANTED.

IN the great battle between truth and falsehood, between sin and holiness, every human being bears his part; he is for or against. There is no neutral position in this war. To do nothing is to be against; and to be against the right is to be lost. Idleness is a crime; indifference, a fatuity. There is much to do, and little time to do it in; for "the night cometh when no man can work." Work while the day lasts; work hard; work well; these should be the resolves of all the friends of a true Christianity, some of whom can do a great deal; all can do something.—*Sel.*

Obituary Notices.

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

DIED, of paralysis, at Smithland, Iowa, July 20, 1876, sister Hulda A. Hoskins, aged fifty-nine years and eleven days. Sister Hoskins gave her heart to the Lord at the early age of fifteen. About two years ago, Bro. Bartlett came to Smithland, proclaiming the third angel's message and the Sabbath of the Lord, when she embraced the glorious truth and has since been a very useful member of the S. D. A. church. She died in full faith of a part in the first resurrection. She leaves a large family to mourn their loss, but they sorrow not as those without hope. She selected for a funeral text Ps. 17: 15, and wished Bro. Bartlett to preach the sermon at our September meeting.

GEORGE HOSKINS.

DIED, by an accident, in Ceresco, Mich., June 26, 1876, Bro. Thomas Crouch, in the eightieth year of his age. Bro. C. came to his end in a very unexpected manner. He was leading his cow to the field, early in the morning, when the creature became frightened by a dog, and jumped, pulling him to the ground, causing dislocation of the neck, and instantaneous death. Bro. C. had made a profession of serving God for over forty years. About fifteen years ago he embraced the Sabbath, which, with his faithful wife, he observed to the time of his death. Though not fully connected with the church at the time of his decease, his friends felt that he was an honest man, and they laid him away till the trump of God shall wake the dead. The just Lord will do all things well. The text for the occasion was Job 14: 10, and the lesson, 1 Cor. 15, both chosen by the widow. Discourse by Eld. A. C. Spicer, to a large and sympathetic audience.

G. W. A.

DIED, of inflammation of the lungs, near Alma, Mich., July 10, 1876, sister L. M. Johnson, daughter of Amos Johnson, in the seventeenth year of her age. She was sick only six days. She professed the truth under Bro. Canright's labors last winter, and, with twelve others, intended to have been baptized the day before her death, had not her sickness prevented. She leaves many friends to mourn their loss. Funeral discourse by the writer to a large audience; text, 1 Cor. 15: 26.

R. J. LAWRENCE.

DEPARTED this life, July 23, 1876, near Martinsville, Ill., our little daughter, Stella, aged four years, five months, and five days. Her disease was spotted fever and terminated fatally in less than twenty-eight hours. We have laid her away in hope to await the coming of the Lifegiver.

M. A. DAVISON.

DIED, at Athol, Mass., Aug. 1, 1876, Frank B. Crandall, son of J. and A. C. Crandall, aged twenty years and four months.

J. CRANDALL.

## The Review and Herald.

Battle Creek, Mich., Fifth-Day, Aug. 17, 1876.

### REMAINING CAMP-MEETINGS FOR 1876.

VERMONT, Milton Station, Aug. 17-22  
N. E., Groveland, Mass., " 24-29  
MAINE, Richmond, Aug. 31 to Sept. 5  
NEW YORK, Rome, Sept. 7-12  
INDIANA, Peru, " 14-18  
MICHIGAN, Lansing, " 19-26  
ILLINOIS, Waldron, Oct. 4-10.

The sixth number of the quarterly, entitled *The Sabbath Memorial*, published by W. M. Jones, S. D. Baptist, London, Eng., is just received. It strikes good blows, as usual, in defense of the Sabbath of the Bible.

Those of the readers of the REVIEW who visit the Exhibition at Philadelphia may be interested to notice the exhibit of our denominational and health works, which has been placed there through the liberality of the Publishing Association. It is located in the main building, and can be easily found. Inquiry should be made of any of the door-keepers or guards in the main building, for the American Book Trade Department, in which the case containing our publications is located, together with the publications of most of the large publishing houses of America.

### The Ohio Camp-Meeting.

We reached the Ohio Camp-ground about noon of Aug. 10. Here, as in other places, an encouraging growth of the cause is visible. There are some thirty tents upon the ground, and many new faces appear among those who have come here to rejoice together for a season in the truth. The camp-ground is a pleasant one, about one and a half miles from the R. R. station at Norwalk, O. The brethren seem to be of good cheer, and growing stronger in the message, which is increasing in light and power.

Our address will be at the camp-meetings till after the meeting in Rome, N. Y. u. s.

### A Word From Oregon.

[The following from Salem, Oregon, is from a private business note, dated Aug. 3. It came too late for the Progress Department.]

We are having an excellent meeting here in Salem. This is the capital of the State, and a city of between five and six thousand inhabitants. We have a regular attendance of full three hundred. We have canvassed the prophecies and the Sabbath question, and a good many are much interested in them. Last Sunday night we called for all who were convinced that the seventh day is the Bible Sabbath to rise up, and about one hundred responded. How many of these will keep the Sabbath we do not know; but from all appearances there will be quite a company here. We are having decidedly a better interest here than in any other place I have been in on this coast. We hope for a good start here that it may be a sort of head quarters for the work in Western Oregon.

I. D. VAN HORN.

### Chaff Vs. Wheat.

PEOPLE trust in learned men. Read to them the commandments of God as given by his own voice and written by his own hand, and they will appeal to their learned men. They will inquire of them. Of course these men, educated in the popular errors of the day, will tell them that they are all right, and bid them go on as they have gone, regardless of the word of God, which they may read for themselves. And so they are satisfied with chaff, taking it in preference to wheat. Of what value are the words of men educated in error? "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them."

R. F. COTTELL.

THE standing army of this country numbers, in time of peace, about 32,000 men and costs about \$40,000,000, while the navy costs about \$30,000,000 per annum. Pensions amount to \$30,000,000 per annum, and the interest on the national debt (now some \$2,225,000,000) reaches the sum of \$111,250,000 per annum, making the sum total of \$211,250,000! This sum divided among our estimated population, 44,000,000, would give to each man, woman, and child, of the whole country about \$4.80, and to each family about \$24.00 as their yearly contribution for the worship of the god of war. And let it

be remembered that the whole national domain is mortgaged to the amount of \$2,225,000,000 to be paid by us or our descendants, or remain as an incubus on the energies and enterprise of our prosperity in all coming time! And what have we in return for such an exorbitant expenditure? What besides a crippling of energies, a wanton waste of life and property, a cherishing of the war spirit, and a fearful depression of the standard of morality, as indicated by a manifest increase of murders, thefts, robberies, and licentiousness?—*Sel.*

"THERE is no greater mistake," says an eminent divine, than to suppose that Christians can impress the world by agreeing with it. No! it is not conformity that we want; it is not being able to beat the world in its own way; but it is to stand apart from and above it, and to produce the impression of a holy and a separate life: this only can give us a true Christian power." These are golden words. We commend them to those who profess to be Christ's "peculiar people."

LEAVE no unguarded place,  
No weakness of the soul;  
Take every virtue, every grace,  
And consecrate the whole.

ELD. J. G. MATTESON and wife are the first to respond to the call for a tent fund from Wisconsin. They send \$5.00.

E. O. H., Treasurer.

## Appointments.

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

### New England Camp-Meeting.

THE next annual camp-meeting of Seventh-day Adventists for the New England Conference will be held at Groveland, Mass., Aug. 24-29. The ground is situated three miles below Haverhill, on a branch of the Boston and Maine R. R. Cars will stop at the ground. Those coming through Manchester and Nashua, N. H., will change cars for Groveland at South Lawrence station. Ample provision will be made for man and beast. Cars pass the ground nearly every hour. All trains are expected to stop if any on the cars notify the conductor in season. The ground is about one-half mile from Groveland Station. Have your baggage distinctly marked, Groveland Camp-ground. Come one and all. Let all take pains to arrive on the ground one or two days before the meeting, that the tents may all be pitched, and the entire camp prepared to enter upon the worship of God, at the very commencement.

J. C. TUCKER, } N. E.  
C. W. COMINGS, } Camp  
S. MARTIN, } Com.

### New England Conference.

THE seventh annual Conference of Seventh-day Adventists in New England will be held in connection with the camp-meeting at Groveland, Mass., Aug. 24-29. Each company of Sabbath-keepers connected with this Conference should see that a delegate is chosen. Each church numbering twenty or less is entitled to one, and to one for every additional fifteen members. Scattered brethren are requested to represent themselves by letter.

Every company in this Conference will receive a blank from the secretary, which should be filled out and returned to the secretary. It is hoped that all s. b. treasurers will see that the s. b. pledges in their church or company are paid up as late as date as July 1, 1876, and the money either forwarded or brought to the meeting. If money is sent, send post-office order on Clinton, Mass., or draft, or a registered letter to H. B. Stratton, South Lancaster, Mass.

N. E. CONFERENCE COMMITTEE.

### Maine Camp-Meeting.

THIS meeting will be held at Richmond, Aug. 31 to Sept. 5, 1876, on the same ground on which it was held last year.

Half-fare has been granted us on the Maine Central railroad. Those coming by rail will stop at Richmond, also those coming on the boat, and teams will be ready to take passengers to the ground at a reasonable price. Ample provisions will be made for both man and beast.

Let all who can, come with tents to take care of themselves, and let those who cannot bring tents bring bedding, and tent room will be furnished them. All tents should be erected, and things set in order, the day before the meeting, therefore all should be on time.

Let none excuse themselves and stay at home who can possibly attend.

CAMP-MEETING COMMITTEE.

### Maine State Conference.

THE next annual session of the Maine State Conference will be held on the camp-ground, in Richmond, Aug. 30, 1876, at 4 p. m. Let all our churches at once take the steps necessary to represent themselves fully at this meeting. Churches that wish to join the Conference should present their requests at this time. Each

church in the State should be represented by delegate if possible, otherwise by letter. All the delegates should be in time to attend the first session of the Conference. Half-fare is granted us on the M. C. R. R. to our camp-meeting.

J. B. GOODRICH, } Maine  
Geo. W. BARKER, } Conf.  
Wm. MORTON, } Com.

### N. Y. & Pa. Camp-Meeting.

THIS meeting will be held at Rome, N. Y., Sept. 7-12, 1876, on the same ground occupied last year, two and one-half miles north of the city. Teams will convey passengers to and from the grounds.

It is expected that reduced fare will be secured on those roads that have heretofore granted us this favor, and an effort will be made to secure this on other roads of which due notice will be given.

Tents can be rented as heretofore. Those wishing to rent will please correspond with E. W. Whitney, Rome, N. Y., immediately, stating size and number wanted, so as to be sure of their being on the ground in season.

Provisions, straw, &c., furnished on the ground as usual.

CAMP-MEETING COMMITTEE.

### N. Y. & Pa. Conference.

THE next annual session of the N. Y. & Pa. State Conference will be held on the camp-ground at Rome, N. Y., Sept. 6, at 4 p. m.

It is especially requested that every delegate be on the ground in time to attend the first session of the Conference.

Each church will be furnished with blanks for the proper annual reports and pledges, which should be properly filled out and returned to the Conference.

Let every church be represented, by delegate if possible, if not, by letter.

We request the officers of our several churches to immediately attend to reorganizing s. b., that the proper pledges may be made for the coming year. Also that the s. b. treasurers immediately collect and forward to the State treasurer the balance of unpaid s. b. for the present year, and not wait until the session of Conference before sending in this balance now due. We extend an earnest and cordial invitation to Bro. and Sr. White to attend our present Conference and camp-meeting.

B. L. WHITNEY, } N. Y.  
P. Z. KINNE, } Conf.  
S. N. WALSWORTH, } Com.

GENERAL quarterly meeting, Sept. 30 and Oct. 1, at Victor, Iowa. Particulars next week.

GEO. I. BUTLER.

THE Lord willing, there will be a two days' meeting in a grove near the Varese school-house, in Orwell, Oswego Co., New York, Aug. 26, 27. Public services at 11 A. M. and 1 P. M. each day. Prayer and conference meetings at other hours. All are invited.

C. O. TAYLOR.

THERE will be meetings in Wisconsin, as follows:—

Fish Lake, Aug. 19, 20, 1876.  
Avon, " 26, 27, "  
Monroe, Sept. 2, 3, "  
Edgerton, (where Bro. Phelps may appoint) Sept. 9, 10, 1876.

We request all of our brethren living in the vicinity of these churches to attend these meetings, as we have matters of great importance to bring before you.

H. W. DECKER.

THE next general quarterly meeting of the Maine T. & M. Society will be held on the camp-ground, at Richmond, Aug. 30, at 6 p. m.

J. B. GOODRICH, Pres.

QUARTERLY meeting of Dist. No. 6, Iowa and Neb. T. & M. Society, at Woodburn, Iowa, Aug. 26, 27, 1876. We hope there will be a full report from all the members in the district.

JACOB SHIVELY, Director.

QUARTERLY meeting of Dist. No. 8, Mich. T. & M. Society, at St. Charles, Aug. 26 and 27, in connection with the church quarterly meeting for Saginaw Co. A full attendance is requested. Cannot Bro. A. N. Fisher, of Tuscola, meet with us?

E. S. GRIGGS, for Director.

I WILL meet with the brethren at Gaines, Kent Co., Mich., Aug. 26, 27. I hope to see a general attendance of the scattered brethren at this meeting. Meeting where Bro. Hardy may appoint. There will be opportunity for baptism.

H. M. KENYON.

I EXPECT to attend the meeting at Elk Falls, Kan., Sept. 2, 3, 1876. I hope to see a full attendance of the Eureka and Canola churches. Meeting will commence Friday evening, Sept. 1.

SMITH SHARP.

THE Lord willing, I will meet with the church at Powder Mills, Hart Co., Ky., Tuesday, Aug. 29, to organize a T. & M. Society in this Conference; and at the Elizabethtown church on Thursday, Aug. 31. Brethren, it is very desirable that every member of the church should be present. I hope to see all at the places named.

J. S. MILTON, Director.

THE quarterly meeting of Dist. No. 5, Mich. T. & M. Society, is changed from Greenwood, Oceana Co., Sept. 2, 3, to Blenden, to be held in connection with the church quarterly meeting Aug. 26, 27.

J. S. WICKS, Director.

QUARTERLY meeting of N. Y. & Pa. T. & M. Society, Dist. No. 4, at Chases' Mills, 26, 27, 1876. All librarians in the district expected to report.

A. H. HALL, Director.

QUARTERLY meeting of the church at Lib Pole, Vernon Co., Wis., Sept. 2, 3. Bro. Atkinson is expected.

PHINEAS HENRY, Clerk.

QUARTERLY meeting for Dist. No. 2, of N. Y. & Pa. T. & M. Society, at Roosevelt, Y., Aug. 26, 27, 1876. A full attendance is desired.

DANIEL BOWE, Director.

QUARTERLY meeting for Dist. No. 3, N. Y. & Pa. T. & M. Society, at Adams Center, N. Y., 26, 27, 1876. As this is the last quarter camp-meeting, we hope all the brethren and sisters will be present. Let no member fail to report.

D. B. GREEN, Director.

THE next monthly meeting for the church of Estella, Carson City, North Shadash, Matherton, will be held at Matherton, Aug. 27, 1876. We expect the ordinance of baptism will be attended to. Meeting to commence with the Sabbath.

L. KELLOGG.

QUARTERLY meeting of Dist. No. 4, Kan. & M. Society, will be held Sept. 2, 3, 1876, with the Elk Falls church at the Wild Cat school-house. Let every member be in attendance. Bring in your reports. Let us strive to make this a profitable meeting. Bro. Sharp is expected.

O. S. STEVENS, Director.

QUARTERLY meeting of the church at Monroe, Wisconsin, will be held Sept. 2, 3, 1876. Bro. Decker will be at this meeting. A general invitation is given.

E. K. GILBERT.

QUARTERLY meeting at Mt. Hope, Grant Co., Wis., Aug. 26 and 27, commencing with Sabbath.

Bro. Atkinson and McCormick are cordially invited. We hope to see all the friends of the cause at this meeting. Brethren and sisters from Sand Prairie and Waterloo are invited.

N. PROCTOR.

## Business Department.

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

### RECEIPTS

For Review and Herald.

Annexed to each receipt in the following list, is the Volume and Number of the REVIEW & HERALD to which the money is paid—payee's name, which should correspond with the Number of the Receipt. If money for the paper is not in due time acknowledged immediate notice of the omission should be given.

2.00 EACH. W. G. Allen 51-15, T. D. Pebody 50-7, D. Dorney 50-7, Pierce Hackett 49-1, J. Townsend 49-1, L. A. Sargent 50-1, Sarah Bockert 49-17, Jane Moore 50-7, W. A. McIntosh 50-7, R. B. Owen 50-7, Jacob Hare 50-1, James Pierce 50-1, J. G. Lamson 50-7, R. F. Phippen 50-7, J. H. Andrews 49-1, Eunice White 50-2, O. A. Twist 50-7, George F. Babcock 50-6, Treadwell 50-7, Mary Burrall 50-7, James Cavins 50-7, J. Taber 50-2, E. M. Bliven 50-6, Mrs. C. Tyler 50-2.

1.00 EACH. Wm Cole 49-7, G. W. Shay 49-7, Jeff Matthews 49-7, A. B. Oyen 49-7, D. T. Evans 49-1, Vance 49-7, Mason Ganson 50-1, Peter Luke 49-1, Bailey 49-6, Alex. Campbell 49-7, Mrs. P. Burch 49-1, Sarah Lowell 49-1, John Ross 49-6, E. Bliss 49-1, Baxter 49-7, Wm. V. Field 49-1, J. C. Revell 49-1, Follett 49-6, Mrs. M. A. Shear 49-7, L. Trumbull 49-1, B. McLaughlin 49-1, Smith Sharp 49-7, W. J. Patton 49-7, N. Atkins 49-7, Mrs. Dora Burns 49-7, C. Thompson 49-1, Hannah Watkins 49-22, E. B. Carpenter 48-17, F. C. Castle 49-10.

MISCELLANEOUS. Wm Johnson 75c 48-24, J. N. Pebody 1.20 49-12, W. W. Kelly 1.50 50-7, E. B. Snow 49-1, 49-24, F. A. Stone 1.50 50-7, Wm Higgs 50c 48-24, A. Monroe 1.50 50-6, A. Burnham 1.50 50-7, S. E. W. 1.50 50-7, Eld V. M. Hunt 50c 48-24, N. R. Bolles 50c 48-2, G. R. Starkweather 50c 48-21, Catharine M. Lewis 48-2, T. Bryant 75c 48-20, Catharine Segrest 1.50 50-7, Mrs. D. Bennett 50c 48-24, Julia A. Covey 50c 48-24, Wm Tidd 50c 48-24, Daniel W. Evans 50c 48-24, man Tabor 50c 48-24, George A. Campbell 50c 48-24, Mary Jane Hill 50c 48-24, W. A. Babcock 50c 48-24, James Pike 50c 48-24, W. B. Dodge 50c 48-24, Mary Cloud 25c 48-24, D. O. Courtney 1.50 50-7, Mrs. A. McOmber 75c 49-7, O. M. Olds 50c 48-11.

### Books Sent by Mail.

Laura Austin 50c, Levi Felker 75c, E. W. B. \$1.00, Martha J. Serren 1.25, C. Fredrickson 35c, C. Ahlstrom 1.75, W. E. Brownwood 10c, I. M. Smith 25c, G. W. Rogers 2.50, E. W. Helm 10c, R. M. Clark 25c, Wakeman 50c, Jacob I. Myers 30c, L. E. V. Coon 40c, Hilton 25c, L. Gronstam 1.08, H. Perkins 1.08, Ronald 45c, Chas. H. Hammond 35c, Geo. Rosser 30c, Robert Chalmers 30c, A. Hamilton 1.50, E. P. Mott 1.50, Mrs. M. Dickson 3.25, Mrs. L. Heldreth 50c, S. A. Hall 1.50, Mrs. E. B. Shofer 30c, Baldwin Webber 1.00, E. Limeberry 25c, A. H. Bostwick 10c, E. S. Babcock 10c, Jacob Shively 65c.

### Books Sent by Express.

I. B. Abraham \$5.00, Peter Johnson 9.14, D. C. Hart 18.48, J. Hanson 9.37, Frank Starr 5.74.

### Mich. Conf. Fund.

Eltella \$13.85, Orange 41.50.

### Cash Rec'd on Account.

J. C. Wilmarth \$5.00, Wis. T. & M. Society 100c, Health Institute 200.00, Chas. Stratton 2.00, G. W. Cord 10.00, Vt. T. & M. Society per A. S. Hutchins 50c, R. J. Lawrence 12.30, C. C. Van Horn 2.40, S. B. McLaughlin 5.00, J. B. Goodrich 3.15, D. M. Canright 4.00.

### Gen. Conf. Fund.

Richfield Class \$6.81, Calverton Mills, Md. church (donation), 8-10, Mrs. Janet Craw (s. a.) 1.10.

### S. D. A. E. Society.

R. Cassentine \$2.00, Florida Hall & Cynthia McCord 1.50, Ann Bringle 1.00, H. S. Priest (donation) 2.00, Horace B. Tucker 5.00, James King 25.00, R. B. O'Connell 20.00, J. D. Hare 5.00.

### Book Fund.

A. A. Potter \$5.00.

### Danish Norwegian Mission.

Anders Olsen \$20.00.