

# THE ADVENT REVIEW

## And Herald of the Sabbath.

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

VOLUME 42.

BATTLE CREEK, MICH., THIRD-DAY, AUGUST 5, 1873.

NUMBER 8.

### The Review and Herald

IS ISSUED WEEKLY BY

The Seventh-day Adventist Publishing Association,  
BATTLE CREEK, MICH.

ELDER JAMES WHITE, PRESIDENT.

TERMS: . . . . . See Last Page.  
Address REVIEW & HERALD, BATTLE CREEK, MICH.

#### SCHOOL LIFE.

I SAT in the school of sorrow,  
The Master was teaching there;  
But my eyes were dim with weeping,  
And my heart was full of care.

Instead of looking upward,  
And seeing his face divine,  
So full of the tenderest pity  
For weary hearts like mine—

I only thought of the burden,  
The cross that before me lay,  
So hard, and heavy to carry,  
That it darkened the light of day.

So I could not learn my lesson,  
And say, "Thy will be done!"  
And the Master came not near me,  
As the weary hours went on.

At last, in my heavy sorrow,  
I looked from the cross, above;  
And I saw the Master watching,  
With a glance of tender love.

He turned to the cross before me,  
And I thought I heard him say,  
"My child, thou must bear thy burden,  
And learn thy task to-day.

"I may not tell the reason;  
'Tis enough for thee to know  
That I, the Master, am teaching,  
And give this cup of woe."

So I stooped to that weary sorrow;  
One look at that face divine  
Had given me power to trust him,  
And say, "Thy will, not mine."

And thus I learned my lesson,  
Taught by the Master alone,  
He only knows the tears I shed;  
For he has wept his own.

But from them came a brightness,  
Straight from the home above,  
Where the school life will be ended,  
And the cross will show the love.

—Elizabeth A. Godwin.

### The Sermon.

I charge thee therefore before God, and the Lord Jesus Christ who shall judge the quick and the dead at his appearing and his kingdom; PREACH THE WORD. 2 Tim. 4:12.

#### THE THRONE OF GRACE.\*

BY ELDER JAMES WHITE.

TEXT: Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need. Heb. 4:16.

It is our privilege to come to a throne of grace. And we may approach this throne with boldness. It is a throne of grace. It is where mercy is dispensed. "Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace."

It is a throne of mercy and of grace, that sinners may approach—to find justice? No, to find grace, to find pardon, to find mercy. Do we go there to obtain our pay for what we have done? No, indeed. After we have done all that we can do, we are but unprofitable servants. We are invited to come where we may find grace, not pay. It is our privilege to find mercy and grace.

Another point of interest in the text is, that we may find grace to help in time of need; or help when we need help, and mercy and grace when we are in greatest need. What a privilege!

But how does this chapter open? "Let us therefore fear, lest, a promise being left us of entering into his rest, any of you should seem to come short of it." The apostle refers to the children of Israel, who had the gospel preached to them, but it did not profit them, because not mixed with faith in them that heard it. They fell because of unbelief. Let us therefore fear. Now fear is an element of our nature. It is right

that we should have fear. It is safest in times of danger that our fears should be excited. We are even exhorted to have fear. Fear of what? We should not fear that the Lord will not hear us when we pray. No, we should not; for we are invited to approach the throne of grace, even with boldness. His ear is always open. We should not fear that the Lord is unable to save. He is able to save to the uttermost.

The experience, shall I say? of our Lord Jesus Christ here in this world shows the strength of God, and the powers there are in reserve to save the children of men, who walk before him with fear. Christ took upon himself our nature, lived our example, passed under the power of the temptations of Satan, which he endured, and obtained the victory over the powers of darkness. He was mocked in the judgment hall, and condemned. The nails were driven through his hands and feet. Heaven sustained him all the while. He died on the cross. He was placed in a new sepulcher, a heavy stone was rolled against the door, and a seal placed upon it.

All that men and devils could do was done to make the thing sure; to test the power of God. But on the morning of the first day of the week, one angel comes down, clothed with power. He rolls away the stone and takes his seat upon it. Another angel enters the sepulcher and unbinds the napkin; and then the voice is heard, bidding the Son of God to come forth. And he rose from the dead, triumphant over death and the powers of the grave. And, finally, he is taken up to the throne of God, where he lives ever to be our intercessor and compassionate priest. We have this evidence, Christian friends, in the manifestation of the power of God in the history of Jesus Christ, eighteen centuries ago, that there is power to save sinners, to save to the uttermost. Then do not fear in this direction.

But let us fear, lest, a promise being left us of entering into his rest, we should come short of it. We need not fear that there is not in reserve sufficient power to save us. The blood of the divine sacrifice is sufficient, if we will avail ourselves of its merits, to remove all sin from us. Yes, He that could raise his Son from the dead has power in reserve to raise all the blood-washed throng, though they may have passed under the dominion of death. We have no need to fear in this direction.

We need not fear on the ground that there is any lack of love in Heaven for sinners. If God spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things? In other words, after bestowing the greatest gift that Heaven could give, will he withhold the lesser ones? No. In the gift of the Son of God, we have a pledge of the unbounded love of God toward sinners. There is no lack of love on the part of our gracious God, therefore, there is no ground of fear in that respect.

But yet it is right to fear. There is no sin in fear in the proper way. Then it is right, and a virtue. In the wrong way, fear is classed with crimes. "But the fearful, and unbelieving, and the abominable," &c., will go into the lake of fire. When we have so many evidences of the power of God and the love of God to save us, to fear that we shall not be saved, for want of the love and power of God to save sinners, is a damning sin. The fearful, who cannot trust our great and mighty God, that fear that doubts his love, his care, his power, dare not trust soul, body, property, reputation, and all, in his hand, will go with the unbelieving and the abominable into the lake of fire. It is a damning sin to fear in this way; yet we should fear, lest, a promise being left us of entering into his rest, any of us should come short of it.

It is right to fear, lest we shall fail to do our duty. There is virtue in that kind of fear. It is right to watch ourselves with very jealous care, and with great fear, lest

we offend with our tongue. Oh, that unruly member! Fearless, careless talk! That terrible sin among men! It is like a desolating hail, or an uncontrollable fire! We should fear lest our words shall be wrong; lest we have a bad influence over others; lest our words shall have a bad influence over ourselves. Do not let your own ears hear corrupt words, low words, angry words, vain words. Fear lest your own words, sounding in your own ears, corrupt your own heart; and fear lest your words corrupt others.

Oh! how much gossip, and clack, and gabble, and talk, there is in the world about little or nothing! There is more hurt done in talking, even among professors of religion, than in almost any thing else. Take the Bible, friends, and fear to violate what God has said in reference to your tongue and talk. Just take it home and try to live it out. Let us fear unbelief, a doubting heart, and a corrupt mind.

"Let us," says the apostle, "lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith." And Paul goes right on through the chapter and brings up numerous examples of faith. Read the 11th and 12th of Hebrews, and you will agree with me that what Paul calls the sin that doth so easily beset is the sin of unbelief.

I have heard ministers say that one person has one besetting sin, and another has another besetting sin. One person has this failing, which is his easily besetting sin; another has that fault, which is his besetting sin. But this is not according to the doctrine set forth here by the apostle. Have you a bad tongue? That is one of the weights to which he refers. It is like a millstone hung around your neck. Have you a bad temper? It is like a blacksmith's anvil hung about you to impede your progress. Have you an avaricious spirit? That is another weight. And so I might go on. We may have different and many weights. But the sin that easily besets all is unbelief.

Paul contrasts it with noble characters of faith, such as Enoch, Noah, Abraham, &c. We are all beset easily with the sin of unbelief. Now let us fear, lest, a promise being left us of entering into his rest, any of us should seem to come short of it. Let me read on and prove my point; "For unto us was the gospel preached, as well as unto them; but the word preached did not profit them, not being mixed with faith in them that heard it." You see they were troubled with unbelief. This was their sin. Now let us fear lest a promise being left us, we should come short of it. And then Paul refers back immediately to the unbelief of the children of Israel as an example. What, then, is the fear? What does Paul immediately bring up to illustrate his subject? Why, it is doubting Israel. They fell through unbelief. Let us fear, lest unbelief gather around us, also, and sink us in perdition.

There are those who consider themselves extremely wise, careful, and cautious; and when any point comes up they pride themselves on studying it over very profoundly; and they will say, very knowingly, I do not embrace a point till I have examined it on all sides, and studied it well. But are such persons always as profound in wisdom as they imagine they are? and in coming to right conclusions? and making right decisions? No, they are sometimes profound doubters.

Thomas was one of these. He said he would not believe unless he should see in Jesus' hands the prints of the nails, and put his finger into the prints of the nails, and thrust his hand into his side. And what did the Lord say to this very cautious doubter? Did he commend his course? Did he say, That is right, Thomas? you should not believe as long as you can help it? wait until you are compelled by evidence to believe? No! no! but he did say, "Blessed are they that have not seen, and yet have believed."

What a cutting, yet mild, rebuke our Lord gave Thomas on this occasion. He did not directly and harshly rebuke him, although he had let the devil fill him with doubts. Now let us fear, lest, a promise being left to us, we, through unbelief, should come short of the promised blessing, as did the children of Israel.

Some men say that they will not believe anything till every objection is removed, and every point cleared up. But I will believe wherever I see the weight of evidence. Just give me the weight of evidence, and I am there. Judges, justices, and courts, have to decide questions upon the weight of evidence, and why not we? I dare not wait till every objection is answered, and every difficulty is taken out of the way. It is a fearful thing to stand back mulishly until every possible chance to doubt is removed. Show me the weight of evidence, evidence from the Bible, from experience, from the influence of the Spirit of God, and I think I am always safest on that side. When I take a position like that, as it usually involves some self-denial and cross-bearing, I believe I meet the approbation of my Lord. I may expect then to meet the blessing of God, sufficient to see all things clearly.

We may fear, dear brethren and friends, lest our love of the world shall overcome us. We may fear that we are not keeping the body under, not controlling the tongue, and keeping the passions in subjection as we should. We may fear in regard to ourselves. We may fear our inability to stand, but never, never fear in regard to the ability of the Lord to save us. And while we may cast ourselves, as it were, into the dust, and our cry may be, Unworthy! at the same time we may sing, "Worthy, worthy is the Lamb." While our confidence in ourselves is growing weaker, and we are seeing that we are dependent upon God for everything, our confidence in the Lord may grow stronger and stronger every day.

I am struck with the wisdom that I find in the blessed book of God, especially in this chapter that I have read to you. Follow me, watch me closely, and see if you can see that beauty in it that I see. The chapter opens with this exhortation, Fear, and tremble, and watch yourselves carefully. Do not have so much confidence in yourselves. Now, dear friends, fear in this direction is a virtue. You may fear and tremble as to yourselves. But do you know that the devil is always ready to take advantage of our very best qualifications and efforts, and use them to his own ends? Take, for instance, the accomplishment of singing. What a blessing is talent and voice and taste for singing! And how, with a sanctified use of it, you may glorify God! But the devil has almost entire control of nearly every good singer. And there are more souls sung to hell, than are prayed to Heaven.

So with fear. It is right to have the proper kind of fear. It is a virtue. But the devil will come right in, unless you are careful, and work upon your conscientiousness to drive you to doubts, and to darkness, and to despair. There is no reason for this. You have a sufficient pledge, in the power of God in raising Jesus Christ from the dead, that God is able to save you. You have a pledge of his love in that he condescended to give Christ to die for you. It is, therefore, sin to throw away your shield of faith, and to doubt, under these circumstances.

"Let us fear," says Paul. But in order to help that feeble-minded one; and lest you should cast away your shield of faith, and sink in despair, the apostle states in this very chapter, "Seeing then that we have a great high priest that is passed into the Heavens, Jesus, the Son of God, let us hold fast our profession. Hundreds and thousands of Christians have suffered the devil to throw this fear and trembling over them, to pervert this wholesome quality of proper fear which all should have, and so

\*Preached in Battle Creek, Sabbath, March 5, 1870.

drive them to doubt and despair, and to lay down their profession. Just hear them talk out their cruel doubts:

"There, I am so unworthy, and have so little faith, it is no use to pray any more. I cannot bear my testimony in meeting, and it is of no use to make any further efforts."

And under these feelings they lay aside their profession. But listen to the apostle: "Seeing then that we have a great high priest that is passed into the Heavens, Jesus the son of God, let us hold fast our profession." Do not let the devil drive you to despair. We have a great High Priest who can be touched with the feeling of our infirmities. He was in all points tempted like as we are, and yet without sin. He is willing and mighty to save. Trembling, desponding ones, Look up! Do you say that you are all unworthiness? I respond, Amen! You are. You may just as well set that down for a fact. But Jesus is worthy. He is able. He is willing and ready to save. Then look up, look up. He is your mediator. He is your intercessor with the Father. He has been touched with the feeling of all your infirmities, and woes, and sorrows, and weaknesses, and he knows just how to help you.

You have, it is true, sinned against God. You may be an unpardoned sinner in his sight. But think what a glorious link still unites you to that God of justice whom you have offended. Jesus, who has been touched with the feeling of your woes, is your advocate. And of all the beings in the universe, no one has that influence, to use a common term, with the God of Heaven as his obedient victorious Son. It is the dearly beloved Son that still links you to the great Law-giver, and he is your best friend. He loved you so well as to die for you. He has tasted all your woes. He knows all about you. And it is he whom the Father loves; and the pleading of that Son will move the arm of the Father.

He is mighty. We will love him. With one arm he has hold of the Father, and with the other he reaches down to poor sinners. Under these circumstances you should not tremble and doubt, and fear to trust in his grace. No, never.

The apostle opens this chapter by exciting our fears, by stirring our apprehension to its depths. He would well nigh throw us into despair. And if any of us feel this morning almost in despair as we read this chapter, God be thanked for it. Let us have fear, watch ourselves with jealous fear, lest we be inspired by the devil to sin against so good a God. And while we fear, here is comforting language—not for the religious bigot; not for the self-righteous hypocrite; not for the man who feels that he has a great amount of righteousness in store, so that if the books in Heaven should be balanced, he would have a considerable balance coming to him. Paul has no comfort for such men. But he has comfort for the man who fears lest his tongue shall carry him into bondage, lest his hands and his feet shall lead him astray. Here is comfort for such, for the Son of God knows how to sympathize with such. He has one hand laid upon the Father. And no being in the universe has so much influence with the great God as his divine Son. And he, with the other hand, has hold of just such sinful beings as we are. With such facts before us, it is a sin to doubt. We believe. Yes, there is all the reason in the world why we should believe; "For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin."

What a stoop on the part of the divine Son of God to come down and take our nature so that he could enter into all our woes, weaknesses, and sorrows. Just think how the devil takes him up to the pinnacle of the temple. So we sometimes get on to some earthly pinnacle. Not as our Lord; for the devil carried him there. But we become exalted, and lifted up with pride. But see the Lord there while the devil presents before him all the kingdoms of the world, and says, Just fall down and worship me, and all shall be yours. Christ resisted this temptation of the gift of all the world. But how many are willing to sell themselves to the devil for but a little gain.

Again Jesus was carried into the wilderness, and suffered hunger. The devil tempted Eve upon the point of appetite. Jesus, that he might be a merciful high priest, as he undertook to cure the terrible malady of

sin, is carried into the wilderness, and fasts forty days. And as he hungered, the devil brought the temptation of appetite to bear upon him. But he overcame. The devil caused the representatives of the race to fall on appetite. By this means he has held control over almost all the race ever since.

Look at that drunkard, bound to his cups, a slave of appetite. So with the tea-drinker, the tobacco-user, the glutton. They are slaves to appetite. The world is given up to appetite. If the popular churches of the day wish to raise money for any purpose, they do it through the indulgence of the appetite. A strawberry festival, an ice-cream entertainment, an oyster supper, or something of the kind is the means by which the liberalities of the people are drawn out.

But our Lord was carried into the wilderness, in order to be prepared to cure the maladies of our fallen natures. He fasted forty days. Oh! my dear friends, there is something in this subject that seems to carry me out of myself, entirely, as I view it in its importance. What reasons there are for us to watch ourselves with jealous fear, and what reasons there are to have confidence in God.

But, says one, I have sinned, and transgressed, and pierced his wounds afresh. How can I have confidence? We reply, He came to save just such as you are. "Then came Peter to him and said, Lord, how often shall my brother sin against me, and I forgive him? Till seven times? Jesus saith unto him, I say not unto thee, Until seven times; but, Until seventy times seven." And I do not know why the Lord will not forgive the truly repenting soul as often as he would have us forgive the erring. Now do not be discouraged, friends, though you have tried and failed, and tried again and failed, and again and again, and failed every time. When you have fallen seventy times seven times, we may have to give you up as hopeless cases.

But is there a person in this congregation who has never sinned? If so, all I have to say is, The Lord never died for you, and it is a pity you could not be at once translated as were Enoch and Elijah. But he came to save sinners, and that is why he took such an infinite stoop. That is his mission. That is his work. And the Lord, who never sinned, takes the soul all polluted, all covered with sin, and purifies, and exalts, and makes it white; and this is his glory. If there is in the congregation a person that is a sinner above others, my word of comfort to you is to come and let Jesus wash you from all your sins, and fit you for Heaven.

Now the conclusion from all this is found in the words of the text: "Let us therefore come boldly to a throne of grace." You need not come fearing and trembling. In the name of Jesus you may come boldly. Those whom he forgives most he loves most. Those that have been the greatest sinners, and come along with repentance, will find pardon proportionate to their sins. The blessings will be proportionate to the wrongs committed. Are you a great sinner? Then a great repentance is called for, then a great pardon and a great blessing will be bestowed.

Let us come boldly to a throne of grace. We must not carelessly come, not pompously, not presumptuously. People sometimes pray as though God was greatly indebted to them, as though they had done a great deal for the Lord. Lord, bless me; I have done so much for thee. This is not a holy boldness. The boldness is all in consequence of the character of our Mediator. There is no one reason in yourselves why you should have asked him to forgive your sins; but the reasons are all in Jesus Christ. You have a High Priest that can be touched with a feeling of all your infirmities. That is why you may approach a throne of grace with boldness. Have you sinned? Come boldly to the throne of grace, that you may obtain mercy, and find grace to help in time of need.

Grace to help in time of need! There are a great many professors of religion, who, when they are not in special need, when they do not feel that they have special wants, will grow careless about offering up their petitions to God for help. But when they are brought into straitened places, into states of anxiety and distress, then they will pray. I might illustrate this by what I witnessed on a steamer on my way from Portland, Maine, to Boston, Massachusetts. A storm was rising, and the sea was rough. I remarked to the captain that it was getting rather rough.

"Yes," said he, "but we will try to iron it down"—a sailor phrase to quiet the fears of the passengers. But he knew there was danger. I went down to see how Mrs. W. was getting along. I remarked upon the roughness of the sea. "Yes," said she, "but God will protect us." Pretty soon the chandelier came down with a crash, causing a shriek through the whole crowd. By-and-by the furniture began to tumble about, and the steward began to hold on to the dishes to keep them from being dashed in pieces.

Previous to this time, we had noticed a very wild, rough girl on board. She had been light and reckless in her talk; but, as the storm increased, she began to cry for mercy. She went to my wife, and asked her if she was not afraid. "No," said my wife, "if my work is done, I would just as soon go to the bottom here as any way; but I have no fears; I do not believe my work is done." And so the frightened girl went from one to another expressing her fears, and wringing her hands in great distress. The next morning the storm abated; and when we reached the harbor, she was as light and thoughtless and frivolous as ever. And as she sprang to land, she exclaimed, "There, glory to God, I am safe now." This she said in trifling mockery of her own fears.

This may be an extreme case, but it illustrates a general rule. People will not pray till there is danger; and when the danger is over, they are as thoughtless as ever. This is a wrong rule. Let us go to find grace for a time of need. You may need especial grace in a week from this. These ministers present may be brought into straits from the opposition of opponents, where they will need help. Now, do not put off praying for grace till that time comes; but pray for it now. Let your prayers go up, even if you do not need especial endowments of grace just at this time. Send every prayer into Heaven you can; and, depend upon it, when the trying hour comes, then the needed help will come.

I do not know that in all my experience I ever witnessed anything which affords a better illustration of my views, than an incident which occurred a year ago last summer. Bro. Andrews and myself were together. We went from General Conference to Greenville, very feeble, and in discouragement. We asked each other, What shall be done for the cause? Bro. A. and myself walked from wood to wood, and from place to place, meditating and deliberating upon this question, and praying for strength and help. I was very feeble, many a time having hardly physical strength to support myself. And I did not realize then that God especially blessed us. Finally, we decided to appoint the Wright Camp-meeting. I came to Battle Creek, then spent one Sabbath at Monterey, and so on to the camp-meeting. And there we witnessed the especial blessing and power of God. There are those here who will testify that God blessed us in that meeting. Such power I hardly ever witnessed in my life. God was then answering our prayers, which we had put up to him for weeks before. And the answer came just when we needed it.

Let us therefore come boldly to the throne of grace that we may obtain mercy, and find grace to help in time of need. "Why," says one, "I have been praying for God's blessing now for a week, and he has not answered one of my prayers." But how do you know but he has accepted all these prayers, and in due time the blessing will come, just when you most need it?

"Let us therefore come boldly unto the throne of grace." A throne supposes a kingdom. Then is there not a kingdom of grace? My mind is settling here. If there is a throne of grace, there is a kingdom of grace. I lament that Adventists have labored so hard, so tenaciously, to maintain the idea that the Scriptures, speaking of the kingdom of God and kingdom of Heaven, always, in some way or other, or in some sense or other, refer to the future kingdom of God. It has given our opponents an advantage which they have no business with. I certainly am looking for a future everlasting kingdom of God—the fifth kingdom of glory and of God, to be set up after all earthly kingdoms shall be destroyed, when the New Jerusalem, the metropolis of the fifth kingdom, shall come down from God out of Heaven, and the kingdom and dominion under the whole heaven shall be given to the saints of the Most High. When you pray, "Thy kingdom come," you are praying for that kingdom. And

when James says, "Hath not God chosen the poor of this world, . . . heirs of the kingdom," he refers to that kingdom. "Then shall the righteous shine forth in the kingdom of their Father." But it is against us to undertake to apply all the expressions in reference to the kingdom, to the future kingdom.

I now repeat that which I have spoken here before. There are two arrangements in reference to the people of God, to which the expressions, kingdom of God, and kingdom of Heaven, are applied. Sometimes it refers to one of these arrangements, sometimes to the other. These two relations of God and Christ to his people, I shall call, respectively, the kingdom of grace, and the kingdom of glory. The kingdom of grace exists now. The kingdom of glory is future.

But by no means do I take the position that the kingdom of grace was set up at the first advent of Christ. In no sense whatever was the kingdom set up then. I submit that there is a kingdom of grace, and hence there is a throne of grace to which we may come boldly. But when was that kingdom set up? I carry it back to the time when grace was first offered to sinful man. Adam and Abel were in the kingdom of grace as fully as the apostles. Daniel could approach a throne of grace, as well as we here to-day. But time will not allow me to say all that I might wish to say on this subject. I will read, however, a few verses from the first chapter of Colossians: "For this cause," says Paul, verse 9, "we also, since the day we heard it, do not cease to pray for you, and to desire that ye might be filled with the knowledge of his will." "If any man do his will," says Christ, "he shall know of the doctrine." Paul continues, "In all wisdom and spiritual understanding." Oh! that we were there to-day! "That ye might walk worthy of the Lord, unto all pleasing, being fruitful in every good work." Oh, that there was with us an undying desire to be fruitful in every good work! "And increasing in the knowledge of God; strengthened with all might according to his glorious power, unto all patience and long-suffering with joyfulness; giving thanks unto the Father which hath made us meet to be partakers of the inheritance of the saints in light; who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son."

Here is an expression which I believe applies to Christian experience. Here is a deliverance from the powers of darkness. This has nothing to do with the resurrection of the dead. It is a deliverance which every Christian may realize here; and this deliverance is a part of their Christian experience.

Being translated into the kingdom of his dear Son. Here is a work, too, of Christian experience, to be translated into the kingdom of grace. Many are under the powers of darkness, yielding to the powers of an unsanctified heart. We may be delivered from all this, and translated into the kingdom of his dear Son.

But the next point. Paul continues: "In whom we have redemption." There, says one, that is future. Are you sure of it? There are two redemptions; one from sin, or a moral redemption; then there is a physical redemption from the dead by the resurrection. But Paul speaks of a redemption from sin. "In whom we have redemption through his blood, even the forgiveness of sin." That is enough. It all terminates in the complete forgiveness of sins. And John, then, upon the isle of Patmos, could say, "I am your brother and companion in tribulation, and in the kingdom and patience of Jesus Christ." He was there in exile, as a criminal, for doing right. His banishment only removed him a little nearer God. In tribulation? Yes. And in the kingdom, receiving the blessings of the kingdom of grace in the highest sense, while there in the isle of Patmos.

This theme is glorious, but I will not introduce more testimony now. Let me exhort you to seek for that fullness, that richness of experience which is represented here by Paul to the Colossians, when he speaks of our being "filled with the knowledge of his will, in all spiritual understanding, unto all pleasing, fruitful in every good work." Amen.

OUR trying to love an object is like our trying to laugh when we are not pleased; the more we try the less we shall succeed. The trying part of the process implies it is a thing we do not prefer.

Geological Riddles.

A CORRESPONDENT of the *United Presbyterian*, writing from Colorado, gives some curious accounts of the geological structure of the mountains near Denver, in the following extract:—

The South Park is about from twelve to twenty-five miles wide, and forty or fifty feet long. It is probably the bed of some ancient lake. But you can't tell anything about this country. It has evidently been once all torn to pieces by volcanic action. Coal beds are vertical or perpendicular, in veins like silver or gold lodes. Some of them have been sunk to a depth of one or two hundred feet, and I don't know how much deeper they go. Where a geologist would expect to find the first limestone, he will as likely as not find granite, and where his science or books tell him to look for granite, he is just as likely to find the old red sandstone, porphyry, or slate, or flint, or something else.

I know an English geologist here who has sunk several holes from two hundred to two thousand feet deep, and he says, as the result of his experiments, that in this country there is no reliance to be placed in the commonly received doctrines of geology. Well, if geology will not tell the truth here, must Moses be put down as untruthful, merely because "scientists," falsely so called, affirm that geology and the Bible are at variance? I know a place not ten miles from here where there is malachite now in a formation state. Two years ago it was softer than putty. At present it is quite hard. If it hardens as fast for two years more, it will be as hard as agate or jasper. Then let one of the self-conceited "scientists" of the present day look at it. He will put on his glasses and look wise and say: "Well, that's malachite (from the Greek *malachae*). It is a native carbonate of copper; it occurs in mammillary masses, consisting of concentric layers having a fibrous structure," etc., etc. Then he tells its age, perhaps five or ten thousand years, with as much confidence or positiveness and pretence of philosophy as if he really knew much about it, and with the same positiveness he will turn around and say, These things being so, the Bible must necessarily be a humbug. I could then tell him that I wrote my name in that malachite only four years ago, when it was as soft as mud and as pliable as his science.

The Dark Day.

NINETY-THREE years ago the 19th day of last May, there occurred a phenomenon in New England which has never yet been accounted for; and it was, at the time, the general opinion that it was supernatural. There were no real clouds, or storm, and yet it was the darkest day ever known since the crucifixion of Christ. It seems, by all the accounts, that the impression upon nearly all minds at the time, was, that it was a sign of the end of the world. And by reference to the Scriptures, we find the time had fully come for such a sign to be given. There can, therefore, be no doubt that it was the fulfillment of the prediction of our Lord, "The sun shall be darkened." Matt. 13: 24. The Spirit of God witnessed to the sign, and impressed the conviction upon all minds with great solemnity. And thus it was recorded by many able pens at the time. So unusual, so solemn, so clearly supernatural, was the event that it is even now frequently reverted to in the public prints, candidly described, and admitted to be supernatural.

The following is from the *Concord* [N. H.] *People*:—

"Last Monday was the ninety-third anniversary of the memorable 'dark day.' Throughout New England and some adjacent portions of New York and Canada, such was the darkness that people could not read or dine at mid-day without lighting candles. The phenomenon commenced about ten in the morning. At eleven, the darkness was so great that the fowls went to roost, the birds ceased to fly, and hid themselves in the branches of the trees, the whippoorwills sang their evening songs, frogs piped their accustomed concert, and the cattle collected about the barns as at night.

"On the human family the effect was still more curious and terrifying. The mechanic left his tools in the shop, the farmer, his plough in the furrow, and each moved in silent and marveling mood toward the barn or dwelling. On the home threshold they were met by pale and anxious women, who

tremblingly inquired, "What is coming?" The alarmed traveler, seeking the sympathy of his fellow-man as one impressed with a sense of impending peril, put up at the nearest house, and mingled his anxious questionings and forebodings with those of the family. Strong men met and spoke with surprise on their countenances, and little children peered timidly into the deepening gloom, and then sought the sheltering parental arms.

"Schools broke up in affright, and the wondering pupils scampered homeward with many expressions of childish fear. The inevitable candle shone out of the windows of all dwellings; every countenance gathered blackness; all hearts were filled with fear of an approaching, unparalleled storm, or the occurrence of a terrestrial convulsion; but it was not the blackness of the storm-cloud, such as sometimes, with a frightful agitation, breaks over a single city; it was the silent spreading of the pall-cloth over the earth by strong, invisible hands.

"Before twelve, candles became necessary, and many omitted their dinners, fearing the day of Judgment had come. The darkness of the day having been succeeded an hour or two before evening by a partially clear sky, and the shining of the sun, still obscured by the black and vapory mist, rendered the first half of the night hideously dark beyond all former experience, probably, of a million of people who saw it."

The following verses I take from a hymn, "composed by Elder Peleg Burroughs, the 20th of the fifth month, 1780; according to the ability which God gave him, to commemorate the darkness of the preceding day."

"'Twas on the nineteenth day of May,  
The sixth day of the week,  
One thousand sev'n hundred eighty,  
The Lord to us did speak:

By spreading his thick clouds all round,  
And darkening the light;  
So that we heard the dreadful sound,  
Our day is turn'd to night!

'Twas like that awful gloomy day,  
When Christ was crucify'd;  
Who hung upon the cross at noon,  
And for poor sinners died!

The oldest man cannot declare  
He ever saw the like;  
When no eclipse did happen rare,  
To take away the light!

In short, the terrors of the day  
Can scarcely be conceiv'd!  
Yet in the last extremity,  
I was from fear reliev'd.

Oh! how my soul doth long and pray,  
That sinners may believe  
The awful truths of God's pure word,  
And grace from Christ receive."

M. E. CORNELL.

Napa City, Cal., June 11, 1873.

Shall We Inherit?

How fearful the thought, that we may reject the counsel of God against ourselves, and, though innumerable opportunities have been afforded us for securing an inheritance with the saints, we may, by our neglect, come short of the grace of life, and have to say, "The summer [of opportunities] is past; the harvest is ended, and we are not saved." How much of regret, and how long it may continue, before we are swept with the besom of destruction, we do not know. But "he that knoweth his Master's will, and doeth it not, shall be beaten with many stripes." So much has God given us to know from his own record.

It may be well, then, for us to impress on our hearts the fact, that grace may be received in vain. Even the grace of God as revealed in, and through, Christ, may be rendered all powerless to save, if we neglect so great salvation. It is not necessary for us to become noted for sin and wickedness that we may suffer loss, yea, utter destruction. Simply disregard God's mercies, slight his proffered grace, and move on as we list, giving no attention to the requirements of our merciful God, and we as effectually treasure for ourselves wrath, and lay up in store for ourselves indignation, tribulation, and anguish, as we should if we were violent in our transgressions, and determined to follow a course of sin and wrong.

Let our all, then, be laid on God's altar, and let us approach the throne of his grace, and earnestly cry unto him who is able to save, unto the uttermost, all who come to him in humility, confessing all wrongs, all sin, and looking by faith to the Strong for strength, to the Merciful for mercy and salvation; yea, for every grace that is needed in order to a life of devotion to God here, and a successful journey to the rest that remaineth for the people of God. Let our

souls be lifted up in the prayer of faith, that he that succoreth the tried and tempted may lay underneath us his strong arm, so that victory over every foe may be ours, until we come to the perfect stature of a man in Christ Jesus. Then let us continue in well doing, seeking for glory, honor, and immortality, and thus secure eternal life. What a treasure! Shall we have it? or shall we have indignation and wrath, tribulation and anguish, which is the inheritance which every evil-doer shall ultimately secure? Which shall be our inheritance? Let our lives answer this question, and not our tongues only. "If ye keep my commandments," says Christ, "ye shall abide in my love, even as I have kept my Father's commandments, and abide in his love." Then shall we be overcomers, and shall sit down with Christ in his kingdom. Amen.

D. F. QUINBY.

Compromise.

MUCH is couched in the term compromise. It has decided the destiny of many individuals and nations. When righteously used, it has resulted in untold peace, happiness, and prosperity. It is a mighty lever in adjusting differences that no legislation could affect. "Yielding pacifies great offenses." We should find a pleasure in yielding to others when it can be done without compromising principle or justice; but my friend asks too much when he would have me compromise the word of God.

We may be called bigoted, conservative, and fanatical; be it so. These epithets we can bear, but we cannot endure the frowns of Him, one jot or tittle of whose word will not fall to the ground till all be fulfilled. Take it as we would another book, just as it reads, and all is plain.

Men have changed the law, broken the everlasting covenant, and their children and children's children have done what Ezekiel said they would do. "One built up a wall, and lo, others daubed it with untempered mortar." Read Ezekiel, 13th chapter, and learn what became of the wall and those who daubed it. Many boast of their large charity and Christian tolerance, while they abate not a jot of their sectarian prejudices. Excuse me if my cloak of charity will not cover so much. A permanent, solid structure cannot be expected from such incohesive particles. While one says, "I am of Paul; and I of Apollos; I of Cephas; and I of Christ," are we not carnal, and walk as men? We are exhorted to be of one mind and of one judgment, and all to speak the same thing. When we heed this counsel, the building will go up without the sound of a hammer; and all the parts, fitly joined together, will grow up into a perfect building in Christ.

Jesus said he came not to destroy the law or the prophets, but to fulfill. He kept his Father's commandments, and said that he said and did what his Father told him.

But, says my friend, do you suppose none will be saved only those who keep the seventh day? Paul says, "I was alive once without the law, but when the commandment came, sin revived, and I died." Where there is no law, there is no transgression; but when its claims are brought home, we have no excuse; we know our duty. "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city."

It is a good thing to be established, but always in the truth. There should always be room to pray,

"If I am right, thy grace impart,  
Still in the right to stay;  
If I am wrong, O, teach my heart  
To find that better way."

God will bless the honest seeker after truth.  
A. P. LAWTON.  
West Winfield, N. Y.

A Weed in the Sermon.

"MOTHER, how much tobacco does it take to make a sermon?"

"What do you mean, my son?"

"Why, I mean how much tobacco does father chew, and how many cigars does he smoke, while he is making a sermon?"

"Well, the tobacco and the smoke do not make the sermon, do they?"

"I do n't know but they do—they help along, at any rate; for I heard father tell Mr. Morris, the minister who preached for him last Sunday, that he could never write a sermon without a cigar. So I thought may be the tobacco makes the sermon, or the best part of it."

"My son, I am shocked to hear you talk so!"

"Well, mother, I was only telling what father said; and what it made me think. He said a prime cigar was a great solace (whatever that is); and he said, besides, it drove away the blues—put him in a happy frame of mind, and *stimulated* or *stimulated* his brain, so he could work better. I suppose stimulated means to make one think easier. Now, mother, I have been thinking I could study better if I had something to stimulate my brain; and the next time I have one of those knotty questions in arithmetic to work out, I will get a cigar, and see if it won't help me along. You know you often tell me if I follow my father's example I will not go astray; and now I would like a few cigars to make my brain work well, so I can stand at the head of my class."

"I hope I shall never see my son with a cigar in his mouth; it would be the first step to ruin."

"You don't think father is ruined, do you? He has taken a good many steps since he took the first cigar."

"I think, my son, your father would be better without cigars or tobacco in any shape; but he formed the habit when a young man."

"But father says we are to blame for forming bad habits, and it is a sin to continue in them. I heard him say that in the pulpit, not long ago. There is old Tom Jenkins, who gets tight every day. I suppose he would find it rather hard to break off drinking whisky. But father says it's no excuse for a man, when he gets drunk, to say he is in the habit of getting drunk. He says it only needs resolution and moral courage to break off bad habits."

"But, my son, smoking tobacco is not quite like drinking whisky and getting drunk."

"No, I know that, mother; but I was going on to say that, if smoking was a bad habit, father would have given it up long ago. But I do n't believe smoking is any harm; and it does some folks a great deal of good. You know how nervous and fidgety father gets when he has to go without any cigars; and, besides, he could not write his sermons without them. I am sure if he could write as well and do as much good without using tobacco, he would not spend so much money for it. When I want to buy a little candy, or a bit of spruce gum, father tells me I had better practice the grace of self-denial, and save my money for the missionary box. Besides, he says such stuff is not good for me; it will spoil my teeth and ruin my health. Now I am quite certain that father would not spend money—more than I have ever spent in my whole life for candy, gum, clothes, and everything—if he did not believe tobacco was a real benefit to himself and others. Why, mother, do you know anything about the price of cigars in these times? Cousin Ned Wilkins, who smokes a great many, says 'you can't get a decent cigar for less than fifteen cents; and the best cost forty and fifty cents apiece!' And I heard Deacon Tompkins say his cigars cost him six hundred dollars a year; for he uses nothing but the very best, and they are all imported. He told father so the other day, when they were smoking together in the study after dinner, and I was trying to get my arithmetic lesson. Now, mother, do you think my father, and Deacon Tompkins, and a whole host of ministers, and elders, and temperance lecturers, and lots and lots of good Christian people, would spend so much money to keep themselves in bad habits? Why, just the sum that Deacon Tompkins alone spends upon cigars, would support a missionary in the West for a whole year, and would be a better salary than many western ministers now get! Really, mother, I cannot believe that using tobacco is wrong as long as so many good Christians do use it. I don't care so much about *chewing*—would rather have some nice, clean spruce gum, such as they have got down to Dickinson's store; but I would like to smoke as my father does; and please, mother, give me a little money to get a few cigars."

"My son, you may talk to your father about this matter. Ask him if he thinks it would improve your habits and manners to learn to smoke; and if he approves, you may ask him for a cigar.—*Advent Herald*.

HE who truly loves God delights to meditate of him, and to discourse of him, and to hear the mention of his name, and is weary of the conversations where God is irreverently mentioned, or seldom or slightly remembered.

## The Review and Herald.

"Sanctify them through Thy truth; Thy word is truth."

BATTLE CREEK, MICH., THIRD-DAY, AUG. 5, 1873.

ELD. JAMES WHITE, }  
" J. N. ANDREWS, } EDITORS.

### White Robes.

#### THE GOSPEL DISPENSATION EMBRACES ALL THE AGES OF HUMAN PROBATION.

"After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; and cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb." Rev. 7:9, 10.

The white-robed multitude, as argued in last week's REVIEW, embraces the redeemed from all the ages of human probation. These all unite in one triumphant song, ascribing the praises of their salvation to the divine Law-giver, and to the divine Redeemer of sinners from the transgressions of the divine law. "I and my Father are one," saith the Son of God. They were one in creation. Said Jehovah to Jesus, "Let us make man in our image." They are one in the redemption of sinners in all the ages, as seen in the unit song of all the redeemed from all the nations of all time—"Salvation to our God which sitteth upon the throne, and unto the Lamb." Hence the position taken, that the law of the Father, and the gospel of the Son, constitute harmonious parts of the great plan of salvation, covering the entire period of man's probation.

The word gospel signifies a "joyful message," or good news. The gospel is the good news of salvation from sin through Jesus Christ. We inquire, When was the good news of redemption from sin first heard? How early in the sad history of fallen man was the joyful message of salvation through the Son of God proclaimed? Was it first given in the days of Christ and his first apostles? or of Moses? of Abraham? or of Adam? These questions and the answer we shall give may open to the reader a new and profitable field of thought. We unhesitatingly answer that the gospel dates back to the time when the hope of pardon and redemption was set before the fallen representatives of our race. We distinctly trace the faith and hope of the gospel of the Son of God in that early denunciation of wrath upon Satan, that the seed of the woman should bruise the serpent's head. In this sentence against the author of sin and death, we hear the gospel of our triumphant Redeemer, as verily as in the song of the angels to the shepherds as they watched their flocks by night, "Glory to God in the highest, and on earth peace, and good will to men." "Behold, I bring you good tidings of great joy, which shall be to all people; for unto you is born this day in the city of David a Saviour, which is Christ the Lord."

Immediately after the fall, hope of a future life hung on Christ, as truly as we hang our hopes upon him. And when the first sons of Adam brought their offerings to the Lord, Cain, in his unbelief, brought an offering unto the Lord of the first-fruits of the ground. But Abel, in faith of the great sacrifice for sin, to be manifested in the distant future, brought of the firstlings of his flock. Through that lamb, Abel saw the Lamb of God, the Redeemer of the world, and set his hope upon him. In the blood of that firstling, Abel saw the figure of the blood of Jesus Christ. He looked forward to Christ, and made his offering in the faith and hope of the gospel, and through it saw the great sacrifice for sin, as truly as we see the bleeding Lamb of God as we look back to calvary through the broken bread and the fruit of the vine at the Lord's supper. In these emblems, we see Christ shedding his blood for our sins on the cross. Abel saw the same in the bleeding, dying firstling which he offered.

"And the Lord had respect unto Abel and to his offering; but unto Cain and to his offering he had not respect." Gen. 4:4, 5. The sacred narrative shows that, while Abel's act of faith in the Redeemer to come sealed his righteous character, cost him his life, and placed him at the head of the holy martyrs of Jesus, Cain's infidelity was regarded as sinful, and was the stepping stone to the high crime of the murder of his brother, which sealed his character as a vagabond in the earth.

The great apostle, in the eleventh chapter of his epistle to the Hebrews, places Abel at the head of the faithful worthies. He speaks of his righteous act of faith in offering to the Lord in

sacrifice the type of the Redeemer to come, in these emphatic words: "By faith, Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying to his gifts. And by it he being dead yet speaketh." Abel laid hold of the hope that was set before him of the Redeemer to come, and in type, embraced Christ. And, as he set the seal to his faith and hope in presenting before the Lord the most fitting emblem of the dying Lamb of God that taketh away the sin of the world, high Heaven bestowed the signal witness that he was righteous. And for nearly six thousand years, this eminent preacher of the gospel, though dead, has been speaking of his faith in Christ.

The beloved John, in contrasting the infidelity and murderous spirit of Cain with the confiding faith, pure love and obedience of those who revere the commandments of God, and lay hold of the faith of Jesus Christ, says, "Not as Cain, who was of that wicked one, and slew his brother. And wherefore slew he him? Because his own works were evil, and his brother's righteous." Abel formed a righteous character, not only in laying hold of the Redeemer to come by faith through the figure of the firstling of his flock, but by perfecting that saving faith in the act of presenting the sacrifice before the Lord his God.

From Abel, we pass down the brief sacred history of the fallen race to Abraham, and there we find the joyful message of salvation through Jesus Christ, to be extended to the nations of the earth, proclaimed to the trusting, obedient patriarch. Paul speaks of it thus: "And the Scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed." Gal. 3:8. The apostle quotes from Gen. 12:3. See also verse 7, and chap. 17:7, 8, where this promise is extended to Abraham's seed.

The gospel of the son of God is proclaimed to Abraham in this promise, in that it is really a promise of Christ, as argued by the apostle in Gal. 3:16, "Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, and to thy seed, which is Christ." The promise to Abraham, that in him all the families of the earth should be blessed, embraced Jesus Christ as the only hope of salvation of man from all the nations, as stated by the apostle in verse 14: "That the blessing of Abraham might come on the Gentiles through Jesus Christ."

The faith of Abraham embraced Christ as its glorious object. This is seen in Christ's reply to the Jews, who boasted in Abraham as their father. "Your father Abraham rejoiced to see my day; and saw it, and was glad." John 8:56. The great plan of salvation through Jesus Christ, was opened to Abraham, and his faith reached forward even to the restitution by the Son of God.

The words of Paul show that Abraham did not receive the promised inheritance in Canaan; but, that he sojourned in the land of promise, as in a strange land, looking forward to the eternal city, of the immortal kingdom where Christ shall reign in all his glory upon the new earth. "By faith, Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed. And he went out, not knowing whither he went. By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise; for he looked for a city which hath foundations, whose builder and maker is God." Heb. 11:8-10.

The gospel was preached to the Hebrews in the wilderness. Mark well the peculiar expression of the apostle, as he speaks to the point: "Unto us was the gospel preached, as well as unto them; but the word preached did not profit them, not being mixed with faith in them that heard it." Heb. 4:2. It is a serious doubt with very many, whether the children of Israel, in the days of Moses, had the gospel of the Son of God at all. But Paul treats the subject as a settled fact, that the gospel was preached to them in the wilderness. And in his epistle to the Hebrew Christians, he states that it was also preached to them, as well as to their fathers in a former dispensation. He also testifies of the Hebrews in the wilderness, that they "were all baptized unto Moses in the cloud and in the sea; and did all eat the same spiritual meat; and did all drink the same spiritual drink; for they drank of that spiritual

Rock that followed them; and that Rock was Christ." 1 Cor. 10:2-4.

Moses, and the believing Jews had the faith and hope of the gospel. Through the blood of the sacrificial offerings, they saw Christ, and by faith embraced him. Their hopes of the future life were not in the law, but in Christ. The typical system was but the shadow of good things to come, of which Christ, as a sacrifice and mediator, is the center. These good things are the body that casts its shadow back into the Jewish age. The bleeding sacrifices of the former ages were but the shadow, while Christ, bleeding on the cross, was the great reality. The blood of beasts offered by the Jews, understandingly, and in faith, as clearly pointed forward to the blood of Christ, as the Lord's supper and baptism point back to his sufferings, death, and resurrection. J. W.

### Organization.

ORGANIZATION with Seventh-day Adventists was not so much a choice as a matter of necessity, and was first entered into very cautiously by some, and rather reluctantly by others. And as numbers have increased, and missionary fields have opened before us, we have all come to prize our simple and, to human view, complete organization. And while we value our organization, we should respect the important offices we elect men to fill.

Our General Conference is the highest earthly authority with our people, and is designed to take charge of the entire work in this and all other countries. The officers of our State Conferences, and, also, those of our institutions located at Battle Creek, are expected to respect our General Conference Committee as the men appointed to take the general supervision of the cause in all its branches and interests. They should be regarded as the safest counselors and the proper persons to give advice in all important matters.

One or more of the General Conference Committee should be present at each State Conference, and should be invited to take part in all deliberations and counsels, especially in licensing men to improve their gifts in teaching the word of God, and auditing accounts, and settling with ministers. It is simply an insult to our system of organization to urge the President of the General Conference, and other members of the Committee, to attend State Camp-meetings, do nearly all the preaching, and most of the other labor, and not show proper regard for their position and judgment in the important business of the State Conferences. These men, who labor from State to State, and have their minds exercised with the matters pertaining to the general wants and dangers of the cause, are far better prepared to judge of the local wants of State Conferences than their own officers possibly can be. Every auditing committee should avail themselves of the experience and good judgment of the President of the General Conference. If he is not eminently qualified to give good counsel in all important matters, he is not competent to fill his office in any respect. The history of our cause bears a decided testimony in favor of our system of organization. The men who framed it, and introduced it, felt the importance of their work. The Guiding Hand was with them, which is the reason why the lapse of more than ten years has not revealed defects which have demanded changes. We unhesitatingly express our firm convictions that organization with us was by the direct providence of God. And to disregard our organization is an insult to God's providential dealings with us, and a sin of no small magnitude. We say, then, let our General Conference Committee be sustained in their efforts to establish order, build up our institutions, and establish others that are needed. We certainly should do this with a becoming zeal, or we should abolish our General Conference, and let each State Conference, and each church, and each member, virtually constitute an independent body.

The permanency of the cause, and united effort of all our people to push the work forward, depends upon the establishment and maintenance of order. And this cannot be done without proper organization. And organization only exists in form when the offices of such organization are trampled under foot.

No man, capable of filling any office in the cause of God, will feel exalted by such promotion. The true principle bearing upon this subject is expressed by our Lord in these words:

"Whoever will be chief among you, let him be your servant." While those who are leaders and officers should be regarded as such, the respect which they may receive will, unless they are downright novices, lead them to highly esteem and love those who sustain them in their official duties.

The several State Conferences are appointing men to move to Battle Creek to take charge of the leading interests of our cause located in that city. This subject would not have been agitated, and the plan would not have received the sanction of our General Conference, had it not been indispensably necessary. There was no real want of talent among our people at Battle Creek to make it necessary that others should come in. Neither has there been a lack of faithful warnings of the consequences if they did not come up and sustain those who had the burden of the work upon them, and the cause at heart. But all such warning and entreaties for them to come up and stand free and clear in the counsel of God, for the right, and against wrong, seemed to be lost upon them, with very few exceptions. And as those who should have been the responsible persons in the Battle Creek church failed to stand where they should, and do what God would have blest them in doing, men and families are now being appointed by our State Conferences, under the supervision of the General Conference Committee, to move to Battle Creek, and take charge of the work at head-quarters.

These representative men and families stand in close connection with our efficient General Conference Committee. Should one of them prove not to be the person for the place, he will be reported back to his State Conference by the General Conference Committee, and another will be appointed by the State Conference to fill his place.

Now shall the General Conference, and, also, our State Conferences, be sustained by our people far and near? Shall the representative men and families, who bear the burdens of the work at Battle Creek, have the prayers and confidence of the people everywhere? Doubtless there will be those who, awaking to the position their past unfaithfulness and rebellion now places them, will make an effort to obtain sympathy, especially from those who do not understand the facts in the case. But we do hope that our brethren everywhere have sufficient confidence in the good judgment of our General Conference Committee, and our State Conferences, in their appointments of representative men, and in the men themselves, who have come to Battle Creek at great sacrifices to do the will of God, not to be prejudiced against any important action of the men who have the burden and charge of the work.

All persons of good sense will admire the wisdom and safety of our arrangements to guard our institutions and cause. They have been made with the greatest care, and no small sacrifice. And now for any of our people to withhold their confidence, sympathy, and support from the General Conference Committee, and the picked men at Battle Creek, and take stock in a spirit of murmuring and fault-finding criticism that may arise in consequence of decided action for the right, and against wrong, would be not only an insult upon General Conference, the State Conferences, the men sent to Battle Creek, but our entire system of order and organization.

It is the duty of our General Conference Committee to understand every rope in the ship, to know how matters are moving, to correct wrongs, and to sustain the right. And it would be an exhibition of consummate folly for those who know but very little of the workings of the cause to set up their judgment against those who know all about it, and are annually appointed to take charge of it.

In the earlier history of our cause, in the absence of our system of organization, measures had to be carried on very much by individual influence and effort. This was not only laborious, and sometimes painful to the pioneers in the cause; but what most cut them to the heart was the fact that their very best efforts with their good results, were liable to be counteracted at any time, more or less, by the criticisms, fault-finding, murmuring, and, finally, rebellion of those who seemed to consider it a virtue to hold in doubt, and call in question, the course of those who had the burden of the work.

Some have assumed an air of very devout cautiousness, and have occupied a sort of mid-

die ground between those who were battling for the right, and those who occupied the position of downright rebellion. The influence of such has been the hardest to meet, and they have done the cause the most harm.

Others have seemed inspired with a satanic shrewdness in criticising the faithful efforts of those who were wearing themselves out in building up the cause, and they have pressed them, and pursued them, to the very verge of the grave. But these persons would be the very last to take responsibilities upon themselves; and at the same time they appeared to regard it a virtue in them to cast all the doubt and distrust in the minds of the people, upon the course of those who were giving their entire energies, and were sacrificing all that makes this life of any value, to push forward the cause of truth and righteousness. The writer and his faithful companion have drunk largely of this bitter cup.

But, thank God, so far as these hopeful words can apply to the case in hand, "Old things have passed away, and, behold all things have become new." We are very happy to turn over to the General Conference, the State Conferences, and the representative men at Battle Creek, all those very knowing and wise persons who had so much trouble with the management of the pioneers of the cause, they taking it for granted that they understood far better how the cause should be managed than those whom God had called to lead out in it from the very first. These will no longer have the satisfaction of feeling that their course annoys us. The burden has fallen off, and we are happy in a freedom we have not enjoyed in twenty years.

We have no time to answer grumbling and complaining letters. These will be either returned, or consigned to the flames. We shall be happy to hear from the real friends of the cause. And all our friends, and the dear friends of truth and righteousness, must allow us, while enjoying the "blessed lonesome" of our quiet, mountain retreat, free from the cares and perplexities of the unfortunate past, to prize very highly the advantages of organization.

J. W.

Working for the Lord.

OUR Saviour represents the kingdom of Heaven by a man hiring laborers to work in his vineyard. He inquires, "Why stand ye here all the day idle?" He wants to employ all that have a mind to work. He has a plenty for all to do, and plenty to reward them with at the close of their labor. The great trouble is, there are so many ready to excuse themselves, or who prefer to work for others, the world, themselves, or even Satan, rather than the Master.

But there are many who really think they should like to work for the Lord if they only knew how, if they could find some field of usefulness adequate to their ability. They see no openings near them, nothing to do that they can do. Perchance, after they get qualified for it, they can labor, after their education is completed, or their faculties developed, or they find some more convenient sphere of usefulness. But right around them they see nothing to do that they can do. I have no question but many feel thus and really think that such is the case.

I was struck the other day while reading Eph. 6:20, with the thought of how some of Paul's most important labors were wrought, "For which I am an ambassador in bonds" (or "in a chain," margin). The great apostle was asking for the prayers of God's people, that he might have strength to open his mouth boldly and speak as he ought to speak. Most ministers would think if they were prisoners, fastened with a chain, whether literally or figuratively, that they would be thenceforth excused from labor. But not so with Paul. I suppose it would have been morally impossible to keep him from laboring for Christ unless they shut him away from every one or gagged him. We find when he was made fast in the stocks with Silas, after being severely whipped, that they could then sing praises to God. And on that very night the jailer and all his house were converted. Some of the apostle's most important epistles were written for the use of future ages when an "ambassador in bonds." And we have no means of knowing how many were converted by his preaching at the same time. He preached Christ wherever he was.

So it has been with some of the greatest workers the Lord has ever had in the world. Their circumstances have not been so peculiarly favorable, but they had the spirit of labor in them. They have labored against seeming impossibilities. Noah only saved his own family. Moses' mission to Egypt must have seemed to him like taking his life in his hand. Elijah thought there were none of the worshippers of Jehovah left but himself, and his own life was sought. Jeremiah sent his burning words of reproof to a hardened king and court, only to have them cut up and thrown to

the flames. But he resolutely wrote another roll, with words of like import, from his prison. John the Baptist raised his warning voice in the solitary wilderness. The prospect of an audience could not have seemed great. But those words were so full of power that all Jerusalem and Judea came to hear them. The great Martin Luther was but a poor boy, so poor that in his school-boy days he begged his bread from door to door. When he began his labors he was but a poor monk. But he went to work, speaking powerfully against the abuses of priests and cardinals. He kept to work till the world was stirred. Other men had better opportunities, and knew as much as he of the wrongs existing. Erasmus had influence, and could have spoken more eloquently or learnedly; others also, might, but would not. John Bunyan was a poor man, with very few opportunities in his youth for mental improvement; and these he did not use to any good purpose, but was noted as a hardened sinner. When converted, he labored ardently for others, till at last he was cast into prison, where he remained twelve years, in all. Here he could easily have excused himself from labor, but this was not his desire. He studied his Bible all the more earnestly, and labored faithfully for all who visited him. And so deep was his experience in spiritual things that he wrote that wonderful work, the "Pilgrim's Progress," which has done a vast amount of good; so that his imprisonment was, in the hands of God, of greater benefit to the cause of truth than his freedom would have been.

I will mention one other instance, William Carvasso, an orphan boy, trained up in ignorance and vice, apprenticed to a farmer, able to spell out but a few words on the printed page. When he married, he became a fisherman on the coast of England, in an obscure village. Certainly, his opportunities were not great. But the love of God was in his heart, and he labored for his fellow-men until the obscure village was transformed. Chapels were built and hundreds were converted to God, under his efforts, while laboring as a fisherman and a farmer. Seven hundred in one place were brought out under his labors, as he went from house to house. He could not write till sixty-five years of age; but after that he mastered the art, and his autobiography and letters written after this have been the means of converting many more.

The history of God's people presents many such instances of men small in themselves, their surroundings not encouraging, but who have done great good in the Master's vineyard. God can do great things through and by us if we have the love of labor in us. This is the great thing. It is not because there are not opportunities around us to do good, that we accomplish no more, but we lack the zeal. We love self too much. We talk of everything but religion. Gossip, idle talk, and variety, are the themes of thousands of professed Christians. Should religion be introduced into many a visiting circle of professors, a silence, deep and profound, would be its only welcome. Work! Why, there is a vast amount of it awaiting us at every turn, if we had the heart to take hold of it. Mothers, in their families, almost anywhere, can find a plenty of it that is sadly neglected. How few mothers there are in this age who carefully instruct their children in the great truths of God's word, and train them faithfully to live out its principles! And yet one of its plainest commands requires parents to do so.

One ardent, humble sister in a church or neighborhood can cast a mighty influence for good. Lay brethren can be strong in faith and good works. There is no reason why they should not love the cause of God as much as the minister. They can labor to sacrifice for it, if their hearts are in it, instead of the world. They can lay up treasure in Heaven in this way, if they will. They can encourage the hearts of others, by their words of good cheer, of faith, and hope. They can have a living experience themselves, and it will manifest itself if it is there. They can scatter tracts and papers, books and pamphlets, which will open blind eyes. They can live in their neighborhoods above all suspicion of selfishness. Instead of sticking for the last cent in trade, they can be liberal and generous, and many times a few cents thrown off in this way, will go farther toward winning a soul, than to give a tract or talk a week.

But many who have ability to labor in word and doctrine, were they consecrated to God, are holding back. They say they believe the Lord is coming to cut off all the wicked of the earth. How much concern do they feel for their souls? Not so much as they do for temporary ease and comfort. Others, who already have occupied positions of responsibility, go back to their business, their worldly concerns, at the slightest obstacles. We need more of the spirit of labor in our hearts, ministers especially. How much there is to be done, and how little we are doing! For one, I feel that we ought to have more of the fire of zeal in our hearts; we must be terribly in earnest. This is the only consistent position we can take, if our work is genuine. The Lord is coming, we believe. No people ought to compare with us in zeal. We should feel as if we could not hold our peace, instead of its being necessary that we be urged at every step. Let us look around us and take up our burdens. We shall grow strong in bearing them.

GEO. I. BUTLER.

Mt. Pleasant, Iowa, July 2, 1873.

The Anchor that Holds.

I DID not unite with the little handful of S. D. Adventists twenty-two years ago, because I thought they were the "rightest" of any church I knew of, nor because I thought them to be infallibly right in every thing; but because I was fully convinced that they were the prophetic people of the last generation, described in holy vision by the exiled seer upon lonely Patmos, eighteen hundred years ago, as the saints or holy ones who, in the time of their patience, keep the commandments of God and the faith of Jesus. I believed that that predicted people were being manifested. My faith was led to give credence to this from such reasons as the following:—

"There are no agencies adequate to give birth to predicted events, save such as God employs; consequently when they occur, we may know without a doubt, not only that they are a fulfillment, but also that God has done it."

When a predicted event does occur, we may know that it is a fulfillment of the prediction, and that God's providence has interposed for its fulfillment. To such events there are no seconds, any more than a second birth, or baptism, or burial of Messiah. The chariot of Providence rolls by. The event looms up with God's seal impressed upon it. It never recurs.

God in his word specifies each event. His people drink in the Spirit by believing the word—they yield themselves up to his guidance, and the providence of God concurs, then the event transpires. There will be nothing in all time like it.

There are no agencies which can counterfeit or derange the progressive fulfillment of the prophetic word. When the time arrives, each predicted event appears; and God's providence must be recognized in it, or we be convicted as, so far, infidels."

"All the evidence which God grants is given, when history testifies the truth of prophecy; consequently, if that be denied, Christ is denied, and 'wrath to the uttermost' will come on those who had till then, been his acknowledged people. By how much the Christian church has had greater light than the Jewish, by so much is their guilt greater, and their revealed damnation more dreadful. Matt. 24:51; 1 Thess. 5:3; 2 Thess. 2:10-12. Professing Adventists have no dispensation in their favor, but must see their flagrant folly, if they recognize prophetic fulfillment up to a certain point in our history, and then deny it in those events which are most manifestly, in time, order of sequence, and manner of occurrence, just what Jesus predicted."

The simple fact that I saw the predictions of Jesus, prophets, and apostles verified in the history of our own times—signs of the Advent near fulfilled in the heavens, and being fulfilled on the earth, and especially the prophetic history of the advent movement, as given in Rev. 14:6-12, being so exactly fulfilled in the actual movement now taking place in the Christian church—led me to believe that the time had come, and that the last message was being given, a message which would bring together the remnant of the church, a people distinguished as those "who keep the commandments of God, and have the testimony of Jesus Christ." And have I swerved from this faith since adopting it? Not for a moment. I see no reason to falter. I simply give credence to the word of God and his providence in fulfilling it. His word and providence are the anchor, and faith, the cable, takes firm hold of it. What if the winds do blow and the hurricane roar? Here is good anchorage; and our cable need not be broken.

Brother, sister, have you this faith? If you have not, review the evidences. Faith comes by hearing, and hearing, by the word of the Lord. There is no good reason for your want of faith. However dark it may be around you, set to your seal that God is true. His word cannot fail; neither will his providence deceive you and lead you astray. Trust in God. If you have this faith, corresponding actions will show it. If these fail, faith will die. Therefore be diligent to make your calling and election sure.

R. F. COTRELL.

Signs of Apostasy.

HERE is a short paragraph from the *Christian Union*, showing that American Protestants are treading hard on the heels of the Europeans in going back to the world:—

"Another writes that he remembers the time when, to wear ordinary attire, or a beard, or to read a novel, or to go to a concert or ball or to a public dinner, or to play in a charade or at chess or billiards, was denounced as sinful. Now he experiences a change that suits him. He plays at billiards and charades with ministers' families in ministers' houses, and finds that beards, concerts, private plays, etc., are quite the fashion in religious circles as means of recreation and amusement."

And here is still another, from Mr. Beecher, to the same effect:—

"On the corners of the streets in New York, in banks, and in business houses, I have been told, and have been afflicted by being told, in several instances by good men, men who were not scornful, who were not open-mouthed revilers, but who were religiously disposed, 'Mr. Beecher, in business we do not think as well of a man who is a church member as we do of one who is

not. We have learned by experience that men are more likely to be untruthful, and to deceive us, where they are in churches, than where they are out of churches.' It has several times been said to me, that professors of religion were less to be depended upon under such and such temptations, than non-professors. I hope it was exaggerated. It has been accounted for on the ground that men have been so preached to about Heaven and immortality, and about what they owe to God and to Christ, that at last they have come to suppose that if they are Christians, and have spirituality, it is not so much matter about ethics or morality. It is said that church-people have taken the higher forms of life to be a substitute for the lower forms.

"Consider how the whole course of business is tending toward this vast voluminous temptation to deceive—to deviate from the truth. It is one of the grand fundamental tendencies of our times to sacrifice truth in business; and I am one of those who believe that when this comes to pass the sill is rotten, and will not hold the superstructure. A nation of liars never could govern themselves nor achieve any eminence in patriotic virtue."

D. M. CANRIGHT.

Proposed Remodeling of the Map of Europe.

EVERY few days we see fresh accounts of new movements in the eastern world; and that preparations are making for important changes, there can be no doubt. The frequent consultations of heads of the leading powers of Europe and the East, mean something. It is generally conceded that a great war is inevitable. The powers stand in fear, and each seems anxious to provide against surprise. All confidence in treaties is gone or going, and all seem anxious to confederate for safety.

The sure word of prophecy alone can tell us what is coming. The last link in the prophetic chain is rapidly filling up, and the closing events of the world's history are close at hand. The world is filled with violence, the wicked do wickedly, and iniquity abounds. The time has come and the alarm has been sounded to make all ready.

It is well known to our readers that we have long regarded Turkey as an important object of prophecy, that she is to be "dried up to prepare the way of the kings of the east." And how is our faith confirmed of late by the movements of the great powers. It seems to be the common sentiment of all nations that the Sick Man of Turkey is near his death. What a time is this for faith in fulfilling prophecy. It is a *sure word*, and never has failed, and never can fail.

The following extract is only one of many which will serve to show that there is earnest talk at least. It is from the Vienna correspondent of the *New York Tribune*:—

"Strange rumors are afloat about an agreement between the emperors of Russia, Germany, and Austria to put an end to the political existence of the Sick Man of Turkey, and administer upon his estates. The last report is that an entire remodeling of the map of Eastern Europe has already been decided upon; that the outlines of the plan were sketched at the meeting of the three emperors last year, and that the arrangement of the details was the object of the recent journey of the Emperor of Germany to St. Petersburg, and of the Czar to Vienna. The programme, so the story goes, is as follows:—

"The Austrian Empire is to be dismembered, Bohemia, Moravia, and Austrian Silesia to go to Prussia; Galicia to Russia; the Provinces of Upper and Lower Austria, Styria, the Tyrol, Carinthia and Cariola to compose a new kingdom or Grand Duchy, under the sovereignty of the Archduke Carl Ludwig, the Emperor Francis Joseph to abdicate and to assume the sovereignty of a grand eastern empire, made up of Hungary, Croatia, Slavonia, together with all European Turkey, and the semi-independent Turkish dependencies of Roumania (Wallachia and Moldavia), and Montenegro. The Province of Galicia would, of course, be less than Russia's fair share in this division, so she is to get, besides all of Asiatic Turkey, unlimited opportunity to push her frontiers in the direction of India as far as she wishes.

"The magnificent dimensions of this scheme of national reconstruction surpass belief, and it seems incredible that vast countries, with millions of inhabitants, are to be traded off and divided up by three sovereigns, as coolly as robbers share their spoils. There are elements of probability in the story, however, which must not be overlooked. The provinces which are assigned to Prussia are entirely German in language and characteristics, except Bohemia, which is part German and part Czech. Galicia fell to Austria as her share in the partition of Poland. Its language is Slavonic, and its affinities are with Russia. The Hungarians speak a language kindred to that of the Turks, and the Danube, flowing through both countries, forms a great artery of commerce and inter-communication between the two, and makes a geographical propriety in their union. The new Austrian kingdom would be a make-weight in European politics, the strong German tendencies of the people being neutralized by the family ties of the Hapsburger ruler. I ask no one to believe this rumor, which may be taken only as one of many indications that something is brewing that bodes no good to the Ottoman Empire."

M. E. CORNELL.

## SOW THE SEED.

Sow with a generous hand;  
Pause not for toil or pain;  
Weary not through the heat of summer,  
Weary not through the cold spring rain;  
But wait till the autumn comes,  
For the sheaves of golden grain.

Scatter the seed, and fear not—  
A table will be spread;  
What matter if you are too weary  
To eat your hard-earned bread?  
Sow while the earth is broken,  
For the hungry must be fed.

Sow—while the seeds are lying  
In the warm earth's bosom deep,  
And your warm tears fall upon it,  
They will stir in their quiet sleep,  
And the green blades rise the quicker,  
Perchance, for the tears you weep.

Then sow, for the hours are fleeting,  
And the seed must fall to-day,  
And care not what hands shall reap it,  
Or if you shall have passed away  
Before the waving cornfields  
Shall gladden the sunny day.

Sow—and look onward, and upward,  
Where the starry light appears;  
Where, in spite of the coward's doubting,  
Of your own heart's trembling fears,  
You shall reap in joy the harvest  
You have sown to-day in tears.

—Sel.

## Progress of the Cause.

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

## Tract and Missionary Work in Michigan and other States.

FROM June 6 to July 6 we spent in Michigan, holding meetings in six different districts. In this State, as in other Conferences, there has been a lack of interest in the tract and missionary work, owing in part to the fact that too limited a view has been taken of it, and that its importance has not been realized.

The object of the Tract and Missionary Societies is to cultivate all those principles of the gospel which were illustrated in the character of our divine Lord and Master, and to adopt such a system as will enable all to work in harmony for the upbuilding of the cause of Christ upon the earth. It is also the object of these societies from time to time to call especial attention to those points wherein there is a liability of our becoming deficient in the work of God. If we only have in view to scatter a few tracts, there will of necessity be a reaction; for in a short time, this may become an old story, especially if no immediate fruits are seen. But the object should be the salvation of souls for whom Christ died; and to accomplish this, the heart should be so filled with the love of God that there will be a willingness on the part of the individual to sacrifice means, ease, comfort, and to become a servant of servants. Then the distribution of tracts will be only one means to accomplish the desired object. The whole soul should be drawn out for the salvation of others, and for a spirit of adapting ourselves to others' necessities, thus becoming all things to all men so if possible we may be the means of saving some.

There is one kind of labor which is very much neglected, and yet no Tract and Missionary Society can prosper without performing this very labor. It is looking up, and doing for, the worthy poor in our midst. The Saviour says, "Ye have the poor with you always, and whosoever ye will, ye may do them good;" and in the Judgment, to those who are saved, it will be said, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world; for I was an hungered, and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; naked, and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came unto me. Then shall the righteous answer him, saying, Lord, when saw we thee an hungered, and fed thee? or thirsty, and gave thee drink? when saw we thee a stranger, and took thee in? or naked, and clothed thee? or when saw we thee sick, or in prison, and came unto thee? And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

This care for the worthy poor is an important part of pure and undefiled religion before God the Father. Oftentimes, to help the poor to help themselves is the best assistance that can be rendered. We should not wait until they come to our doors, begging for assistance, but we should look them up and should take an unselfish interest in their welfare. Thus we may be eyes to the blind and feet to the lame, a father to the poor, and thus the cause we know not, search out. Who feels the burden of this work and realizes that it is labor for Christ? We do not say, Take the burden of all the poor that can be found. The Saviour says, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me," and

in Matt. 12:48-50, the Saviour defines who are his brethren. See also Matt. 10:40-42.

Present distress may be relieved in almost any case, but the world has institutions for its poor, and so have different denominations; and had God's people always done their duty in this respect, there never would have been a single orphan asylum among them, for the people themselves would have been an asylum. "Bring the poor that are cast out to thy house." But when the hearts of God's professed people become so covetous and worldly that they cannot take the burden of this, a few build an asylum and take such responsibility and thus bring upon themselves the blessing of God in a wonderful manner.

The Tract and Missionary Society will make minute men of all members that will enter upon this work. Every Conference should know all the worthy poor within its limits. Each Director should be acquainted with all such cases in his district, and every member should be interested in the welfare of the orphans and widows and poor. Such cases can be reported to the Director, and if homes should be found, or such assistance rendered as should demand the attention of the society, at the general quarterly meetings the Board of Directors can decide what steps ought to be taken.

Visiting the individuals whose periodicals have been discontinued, will give an excellent opportunity to learn who of them need assistance. Therefore we recommend visiting these persons instead of writing, even if it does cost labor and some expense, for worthy cases are the last ones to make their wants known; but they will suffer in silence, and perhaps, like the widow in the gospel, will give all their living to the cause they so dearly love. This system will prevent rash moves and will save the cause from bearing the burden of doing for those who are unworthy; for "in the multitude of counsellors there is safety."

It is the hearts of the people that must be reached if we would do them good; and this is not done by lowering the standard of piety, and sacrificing the peculiar features of our faith, and becoming conformed to the world. Each religious denomination was peculiar in its early history. God was with these denominations until they began to feel they were too radical, and must conform to the world to save the multitude. The result is everywhere seen. Ichabod (the glory is departed) is written upon almost every religious denomination in the land. Piety which manifests itself in an unselfish life, is the light of the world. There are hundreds among us of both sexes who can so educate themselves as to become successful nurses, and enter families when in affliction, and render that assistance that would gain their confidence; then, by judiciously introducing the truth, souls might be saved. I know of entire families who have thus been brought to acknowledge the truth, and to-day are rejoicing in its light.

The true missionary spirit embraces every good word and work. It is to seek for all such openings where the Spirit of Christ can be exemplified, and thus recommend the faith of the gospel. It places every member on picket-duty. It makes a specialty of every principle of the Christian religion. The reporting system and the quarterly meetings are designed to keep constantly before the mind all these practical duties; hence, extra efforts should be made to attend them, and to learn how successfully to carry into practice these principles. "He that winneth souls is wise," says Solomon. And with all his wisdom, "he sought to find out acceptable words." He knew the importance of speaking right words at the right time; hence he says, "A word fitly spoken is like apples of gold in pictures of silver." "A man hath joy by the answer of his mouth; and a word spoken in season, how good is it!" "The tongue of the just is as choice silver." "The lips of the righteous feed many." And we find many like expressions, which show how forcible are right words.

Another feature of the tract and missionary work is the system of raising means, which makes this work a source of financial strength to the cause of truth. Every institution among us is owned by the people; every enterprise is sustained by the people. Men called of God to lead out in this work, and thus acknowledged by the friends of the cause, should be seconded by all whose sympathies are with present truth. This is done, first, by a godly life which will bring the work into favor with the people. Secondly, by our prayers that God's blessing may rest upon them and their efforts. Thirdly, by our means to carry forward such enterprises as will tell for the advancement of this work. The system which is now being adopted, if carried out, will, at any time, call the attention of every man, woman, and child, to every enterprise connected with this cause, thus giving them an opportunity to pledge and to pay what they please within any quarter, to aid in the work; the director acting as collector and treasurer during that time. (See Constitution). At the general quarterly meeting, the matter is laid before the brethren

and sisters present, and there it commences.

Each director goes home prepared to set the matter before the friends in his district, explaining the utility of such a move, and giving all an opportunity to do as God has prospered them.

Here is a part the children can act. They should be educated to take an interest in every branch of this work, and that their means from one penny upward will go to help make up the sum that is necessary to carry forward the enterprise. This places before them an object in life and awakens in their young minds an interest in the cause of God. This work is not the work of man, but of God, and whenever the cloud rises, and the trumpet gives a certain sound, all the friends of the cause in different parts of the land will move forward like a well-disciplined army. If the work in which we are engaged means anything it means everything. The world is to be warned, and steps must be taken to speedily enlarge our facilities for spreading this truth, and all the people should sympathize in their hearts with every advance step.

Michigan should lead off in this work. Here, the institutions are located, and the numbers in this Conference are nearly three times those of any other Conference. Their financial strength is therefore nearly thrice that of any other Conference, reckoning their wealth the same as in other Conferences, and certainly it does not come behind. We expect it will respond to the effort that is now being made. Sister Anna Driscoll, the present Secretary, will write to every Director in the State, notifying them what particular steps they are expected to take between now and camp-meeting. Let the officers set an example of sacrificing of their time and means, and the people will partake of the same spirit. The cause must rise, and now is the time to let it be known, that our hearts beat in the fullest sympathy with this work.

S. N. HASKELL.

## Allegan Co., Mich.

I HAVE NOW been in this county eight Sabbaths—three in Monterey, one at Leighton, one at Allegan, and the last three in Otsego. At Monterey and Otsego, I found the churches so much in need of help, and so very anxious to have me remain with them till things could be set in order, that I did not feel free to leave them till we could see a mark made in this direction.

And I think it safe to say, that all the working members in each of these churches, realize that they have been very much benefited by the meetings we have held, and the efforts made from house to house to lead the brethren and sisters to that state of activity, union, and zeal, in the cause of the Lord, which should everywhere characterize the remnant church. So far, the blessings of Heaven have seemed to crown our efforts.

Mainly, the brethren have taken hold nobly to remove those obstacles which have lain in the way of a growth in grace, and of the prosperity of the church. Instead of long, tiresome church meetings, they have visited each other, talked matters of difference over in the spirit of love, confessing past wrongs and neglected duties, praying with and for each other, with most gratifying results. Let us each remember, "He that covereth his sins shall not prosper; but whose confesseth and forsaketh them shall have mercy." Prov. 28:13.

But I cannot report that all have engaged in this work who should. The stupor and mold of death hangs over some, for whom we greatly fear. Will they awake and arise to the great work of preparing to meet the Lord before it is too late? or will those terrible words fall upon their ears from the lips of the Master, "Ye have set at nought all my counsel, and would none of my reproof: I also will laugh at your calamity; I will mock when your fear cometh?"

We are rapidly being borne on to great and solemn events connected with the closing scenes of this world's history. Now is the time for the church to make advance steps if we gain the prize at the end of the Christian race.

At Monterey, Allegan, and Otsego, we celebrated the ordinances of the Lord's house. His good Spirit was present, we trust, to raise our hearts in gratitude to him who died that we might live.

At each of the last two named places, I baptized two young friends. May they be faithful unto the end. At the close of our meetings, Sabbath, 19, some six or seven came forward for prayers. A very deep solemnity pervaded the house, and much of the Spirit of God fell upon us while in prayer for these mourners. As we arose from the season of prayer, about as many more rose up, expressive of a desire for the prayers of the church.

Last Sabbath, the solemnities of the Judgment hour seemed to rest upon the minds of God's people. The afternoon meeting closed with earnest prayer for some twenty who had expressed a desire to go with the people

of God to Mount Zion. We have been indeed thankful for the presence and help of Bro. Charles Jones, and other working brethren and sisters, from Monterey and Allegan, in some of the meetings here.

Yesterday, at 5 p. m., I had freedom in speaking to a large audience, on repentance and faith. Friends who came in to hear gave good attention. We now leave this people, to go to Wright. We feel a deep solicitude for the future prosperity of the dear old friends in this county. They have shown us many tokens of care and love.

I intended to say that the Otsego church, and friends, have taken hold liberally on the T. and M. enterprise, as have others in the county. Pledges here, amount, I think, to something over two hundred dollars.

A. S. HUTCHINS.

Otsego, Mich., July 28, 1873.

## Armada, Mich.

FRIDAY evening, June 20, we gave our first discourse in this place, and have continued since, preaching every evening, and three times each Sunday, when the weather would permit. Although we have had rain in abundance, yet it has not prevented our meetings much, for we have given, up to this date, forty-five discourses.

Our congregations have been good from the first, at times numbering over four hundred, and people have listened with a marked degree of interest, and we have reason to believe some will profit by what they have heard.

But while we have had good congregations, prejudice has been in the minds of some, and they have felt inclined to stay away; yet, when by some means or influence they would attend, their prejudices have given way, and some of them have become lovers of the plain teachings of the Bible and are our warmest friends.

It does not seem hard to convince people of the truthfulness of our position on the Sabbath, and other Bible questions, for we can number by scores those who will acknowledge that these points can not be gained, but it is God's Spirit that must do the converting work, and for this we pray.

Last Sabbath was a good day for us, there being about one hundred present. We addressed them at half past 10 o'clock, from Rev. 12:17. This was followed by a social meeting, until we thought proper to close and come together again at three o'clock. At this hour, still others joined us, and we resumed our social meeting, which was a precious season to all as we witnessed the falling tears of those that felt the force of God's truth and his Spirit. May the Lord give strength to such to fully obey all his commandments. Some have decided thus to do, and our prayers go out after many more.

Our congregations have not decreased in numbers, though the people are in the midst of harvesting and haying; neither has the interest abated, so we conclude to continue our efforts.

E. B. LANE.

D. H. LAMSON.

Armada, Mich., July 25, 1873.

## Gowen, Mich.

OUR quarterly meeting was held Sunday, July 27, 1873. A young brother was buried with Christ in baptism and united with the church. About two hundred of our friends and neighbors were congregated to hear and see. The people received the word gladly, and with good order. When our dear Bro. R. Petersen, for the first time, united with us in washing feet and partaking of the Lord's supper, it was truly a blessed time. The Lord was present in our meeting, wherefore we all are very thankful to God and Jesus. We ask the people of God for future watchcare, help, and prayer.

Bro. R. Petersen wants a place to work among a Sabbath-keeping people.

Address, AUGUST RASMUSSEN,  
By order of the Church.

Gowen, Mich.

## Northern Missouri and Kansas Tent.

AFTER continuing our meetings in Lee's Summit five weeks, we took down the tent on the 14th inst. Fifteen have commenced to keep the Sabbath of the Lord, making, in all, twenty. We established Sabbath meetings; twelve signed the covenant to keep the commandments of God and the faith of Jesus.

The Baptist minister in the place expressed himself very favorable to our position, admitted we had the truth on the Sabbath, and, in the last interview we had with him, said, "Would to God all would keep the Sabbath." As we parted with him, he wished us good success in the Lord. He publishes a Sunday-school paper there, and is a man of fine attainments.

We met no open opposition there, except from the Methodist minister in charge, who

spoke against us and the Sabbath. Bro. Long was present, took notes, and reviewed him, to the entire satisfaction of all who gave attention.

In accordance with the best light we could get, after looking about some, and advising with brethren in this vicinity, we decided to pitch in Holden, Johnson County, Mo., and commenced with a fair interest and a tent full on Friday night, the 18th, and have had, up to this time, five meetings, presenting the Advent, Signs of the Times, and introducing the Prophecy of Daniel, with an increasing interest to hear.

This is a place of considerable business, about 2500 inhabitants, on the Missouri Pacific, and also the junction of the Mo., Kan., and Texas, R. R. The people appear to be candid in their inquiries, and we are hopeful of reaching some with the truth. As an additional reason for making an effort at this place, there are ten or twelve, living some six or seven miles from here, who embraced the Sabbath under the labors of Bro. Lawrence, two or three years ago. They have had no help since, nor are they organized.

While we were pitching and seating the tent, P. R. Lawrence, of Ottumwa, Iowa, a spiritualist inspirational speaker and healer, seeing our announcement in the paper of this place, and, before putting out his bills, came in, desiring to make arrangements with us to have the tent to lecture in one night and perform his wonderful works, promising if we would do so he would not put out his appointments for the hall; but we declined by telling him we thought we could hardly afford to give him the tent to lecture in, as we were not in harmony with his work, nor had yet represented ourselves to the people, as to the nature of our mission; but he came, and, after our introductory discourse, got up to make his announcements for lecturing, healing, &c. We informed our audience we had nothing in common with him.

He was determined to show his colors, and coming back Sunday afternoon in company with some of his friends, denied our statements being true in reference to their claim of spiritualism being the second coming of Christ, which we showed was true by their writings; we also showed their manifestations to be of Satanic influence, then he declared he would as soon pray to the devil as to God; that he was as good as God; that if he made the devil he was responsible for his acts, and therefore no better. Oh, how precious the truth looks when compared with such blasphemy!

J. H. ROGERS,  
L. R. LONG.

Holden, Mo., July 22, 1873.

**Meetings in Michigan.**

FROM JUNE 5-25, I held seventeen meetings with the friends near Dowagiac, Cass Co. At the close of the meetings, I baptized four, organized a church of eight members, and arranged s. b. amounting to \$117.00. Bro. John Wilson was chosen for their elder. They took the name of church of Dowagiac, and ask to be admitted into Conference. Their regular place of meeting is five miles north-west of Dowagiac, in the Champlain district; and they would like to be visited by the preaching brethren.

For the present, sickness in my family detains me at home.

P. STRONG.

**Report from Maine Tent.**

I LEFT home June the 16th, for Lagrange, to engage in tent labor with Bro. W. H. Blaisdell; found a chance to put up our tent; but hearing that Bradford, a town about six miles from Lagrange, was a much more thickly settled place, we concluded to go there and see if we could find a more favorable opening. After examining the country we concluded to put up our tent here at Tasker's Corners. After we arrived here we learned that there were three persons keeping the Sabbath in town, Bro. Furbush, sister Strout, and sister Spaulding, that had been keeping it ever since father Bates first preached it. They say he came here about 1845 or 1846, and preached the Sabbath. Bro. J. N. Andrews also was here. They are quite aged people. They said they had been praying for the Lord to send some Sabbath preacher here, but had almost despaired of ever seeing one. When they saw us, they were almost overjoyed, and tears would unbidden start, while they expressed their gratitude to God, that we had come to give a course of lectures in a tent.

Bro. Furbush is a sickly man, and is not able to go out often. When we went into his room he was in his bed, and by his side on the bed lay Bro. White's "Life Incidents." And, while the tears rolled down his careworn cheeks, he expressed words of praise to God that he had a chance once more to see some brethren who preached the third angel's message. I said to him, I see you have "Life Incidents." Yes, he said, and it is the best book on earth except the Bible. Sister Strout and husband have rendered

us much service since we have been here, for which we hope the Lord will bless them. Bro. Strout has commenced to keep the Sabbath since we came here. Sister Spaulding lost her husband some years ago. May the Lord bless these old and tried servants. It greatly strengthened us as we prayed, sung, and wept with them.

We erected our tent four weeks ago today. We have labored hard, and the Lord has blessed. There has been some influence here against us. Eld. Jaquith, a Baptist, came into our tent, and wanted to speak against us, and we granted his request. Bro. Blaisdell reviewed him, and it resulted in our favor; all could see we had the truth. He misrepresented our people, and sister White's writings. Bro. Blaisdell clearly showed to the people that he stated things that were not true. There is power in the third angel's message. My attention was first called to it about five years ago by Bro. and sister White, and Eld. J. H. Waggoner; I only regret that they did not come before. It grows sweeter and sweeter to me, the more the truth unfolds; and if I had a thousand tongues I should want them all employed in proclaiming this glorious truth.

REUEL S. WEBBER.

Bradford, Penobscot Co., Me., July 21, 1873.

A further report from the same place says:—

The Lord has seen fit to let a little light shine on us within the past week, and to bless our feeble efforts some, for which we feel very thankful. There are now thirty who have decided to keep the Sabbath since we came here.

Two men who live about five miles from our tent, that were believers in the first message, came to our meeting, and heard us, for the first time, when we spoke on the subject of the three messages. They were deeply interested. They said they had never been engaged in any of the time moves since '44, but yet, had never known where the mistake was in Wm. Miller's argument; but they said they could see it all plain now. They and their families are now keeping the Sabbath.

The interest in our meetings is now better than at any time previous. We hope to see more embrace the truth. We intend to stay here awhile longer. We came to this town entire strangers, never having seen a person that lives here, that we knew of, but we feel that we have some true friends here now. May the Lord help them to endure unto the end.

We deeply feel our need of help from the Lord. Brethren, pray for us.

W. H. BLAISDELL,  
R. S. WEBBER.

**Quincy, Mich.**

A LITTLE more than two weeks have passed since we pitched our tent in this place. From the first we have had good congregations, and a constantly increasing interest, though it is in the time of harvest. We do not often have less than two hundred hearers. Last evening (Sunday, the 27th), there were as many as five hundred out to hear on the change of the Sabbath. At the close of this meeting, a vote was taken, when twenty-five or thirty expressed themselves convinced that the seventh day of the week is the Bible Sabbath; but there were none to witness in favor of Sunday. Books go off quite freely, showing that the people have an interest to become informed on the different points of the present truth. The interest is becoming quite general, and what is heard at the tent is the principal topic of conversation. We have had no open opposition yet, still the ministers keep aloof from us.

We hope for some good result of the meeting here. We ask to be remembered in the prayers of those who love the cause of present truth.

I. D. VAN HORN.  
Quincy, Mich., July, 28, 1873.

**Northern Iowa Tent.**

WE have closed our meetings in Fredericksburg, and the tent is now pitched in Bradford, a small town sixteen miles west of F. and two miles north-east of Nashua. We left a little company of seventeen in Fredericksburg and vicinity, who covenanted together to keep the commandments of God and the faith of Jesus. A leader was appointed, and arrangements made for Sabbath meetings. Seven of this number were Sabbath-keepers before we went to the place, but they were so scattered they had no meetings. We pray that the good blessings of God may rest upon this little band, and if they walk in the light as it shines upon them, God will bless them. There are still others who are deeply convicted of duty, some of whom have already expressed a determination to keep the Sabbath. Last Sabbath and Sunday, we were made glad by the presence of our friends from abroad, who added much to the interest of the meetings.

Our brethren from Waukon and West Union took hold and helped us move to this place. We commence meetings here to-morrow evening. We are strangers in this place. We request an interest in the prayers of God's people, that God may give us the victory over the powers of darkness, and that some souls may be led to see and embrace the whole truth. We sold, while in Fredericksburg, about nineteen dollars' worth of books; obtained six subscribers for REVIEW and one for Reformer.

Our address will be, until further notice, Bradford, Chickasaw Co., Iowa.

J. H. MORRISON,  
C. A. WASHBURN.

July 23, 1873.

**Vernon Co., Mo.**

WE have just commenced labors at Montevallo; held one meeting, which was very liberally attended. The tent was five weeks at Clintonville; one week, were discussing the Kingdom and Sabbath questions. We were compelled to discuss, or leave the place with the impression more or less extant that we were afraid of public investigation. But from the testimonies we hear from the opposite party, they think themselves worsted in the contest. The interest at Clintonville kept up till the close of the meeting. Many were entirely convinced; but I believe only ten took a decided stand to keep all of God's commandments. Some of them were persons who had never made any profession before. But we confidently expect to have a church there of from fifteen to twenty-five members. Four willing souls were baptized by Bro. Butler at our last meeting.

T. J. BUTLER,  
J. H. COOK.

**Thoughts and Suggestions for the Missouri and Kansas Conference.**

DEAR BRETHREN: Our yearly gathering, which was, we trust, a great blessing to those who attended it, is over, and we have returned to our respective fields of labor, and have had some time for deliberation respecting the future prosperity of the cause in this new and large field. Our progress in the past has been very slow. The General Conference Committee has done for us, until they thought best to leave us to our own ability and resources, with the blessing of God, to shoulder these responsibilities, and press forward this great work of sounding the last warning message of mercy to the world.

At this writing, two tents are manned with laborers from our own Conference, and are blessed with a good prospect of a successful summer's labor, and there are now in the field, in active labor, seven ministers and licentiates, who design to give themselves to this work, and we have confidence to believe they feel something of the burden of the work in which they are engaged, and are trying to fully consecrate themselves to the service of God.

Now, brethren, should these laborers continue in this work during the entire year, and the Auditing Committee decide they ought to be paid for their time, we ask, Where is the means to come from? A small estimate of what would be necessary, including tent expenses, would be two thousand dollars. If we are correctly informed, about twelve hundred would cover the amount of s. b. pledged. Should that all be paid, which is not probable, there would be a deficit of eight hundred dollars.

Now the question arises like this, Shall this work move on with all the force now in the field? or shall it stop for want of means? We are satisfied that there is no lack of means, if our brethren only felt the importance of sending in their tithes to the treasury of the Lord.

Again, most of those in the field are poor, and cannot labor all the time without something to help their families while they are away. This makes it necessary that all should promptly pay their pledges quarterly, and forward it to J. N. Ayers, Conference Treasurer at Farlinville, Lynn Co., Kansas, and the reports, to the Secretary, Chas. F. Stevens, Elk Falls, Howard Co., Kansas.

Now, a word to the unorganized bodies of Sabbath-keepers, and the scattered and lonely ones. Many of you are doing nothing in the way of supporting the cause, and few are doing what you probably ought to do, were you to come up to s. b. figures. Now we earnestly request you to send in your pledges to the Conference Treasurer, so that we may know what to depend upon. If you can send the money now, very well. But if you cannot send the money, send your pledges for the year, and see to it that they are paid quarterly.

But some say they are keeping their means to spend in their immediate neighborhoods. If that is so it is a very successful method of crippling the cause of God. We believe if all would send in their tithes there would be abundance to meet all the wants of the cause in this Conference. Then

our ministers could go out into the ripening harvest, and gather in the golden grain to the garner of the Lord, and probably during this coming fall and winter nearly all of you could be visited, where calls for labor have been made. Now, brethren, we make this appeal in behalf of the suffering cause of truth, and to fully apprise you of the financial embarrassment under which we are laboring, and as you love the cause of God, we expect you to respond by sending in your means or pledges immediately.

J. H. ROGERS, } Conf.  
T. J. BUTLER, } Com.  
J. H. COOK, }

**A Confession.**

DEAR BRETHREN: With your permission, I feel that I should like to say a few words through the REVIEW, to the brethren who are acquainted with me, and are knowing to some of the circumstances connected with my course for the past few years. For several years, I have not been in the liberty of the gospel as before. I suffered myself to be led into sin, and have taken a course which has brought reproach upon the cause of God. This I deeply regret. I know that it was the dark influence of Satan that led me on in the course that I pursued.

A departure from God's word in one respect, has prepared the way for a further digression in another direction; and in this way, Satan has led me into a delusion, and to unite with a people who were at war with the present truth. Though I have never felt at heart to go against Seventh-day Adventists, still, while I upheld and went with a people that did, I lent my influence in that direction.

About one year since, I left that people (I refer to those who are called Elijahites, or those who followed one J. T. Curry, who claimed to be a prophet, and appropriated many other of the most distinguished characters of the Bible to himself). I have since been trying to work my way back into favor with God by trying to humble myself before him, and confess my wrongs. I feel as though a portion of my time had been worse than lost. I have done no good, and have had a scattering influence, and instead of growing in grace, I lost the favor of God in a measure, and I have sometimes felt as though I was separated from God and his people. I feel my weakness, and my own inability, and utter helplessness to work for God or myself, without his help; but I would, in view of my wrongs, deeply humble myself before God, and seek forgiveness for all my sins, while Jesus pleads the merits of his blood in my behalf. I desire, as far as possible, to counteract my influence where it has been wrong, and shall labor to this end to the best of my ability.

My faith, hopes, sympathies, and interest, are fully with this people. I deeply regret that I have ever been turned aside from the present truth. I feel an earnest desire to enlist all of my energies in the right direction. And I hope, dear brethren and sisters, that I may not only obtain your forgiveness, but that I may have your prayers, that I may be kept from the deceptive power of Satan in these last days of delusions and peril.

From your erring brother,  
D. W. JOHNSON.

Springfield, Mass., July, 1873.

LABOR is of noble birth, but prayer is the daughter of Heaven. Labor has a place near the throne, but prayer touches the golden scepter. Labor, Martha-like, is busy with much serving, but prayer sits with Mary at the feet of Jesus.

DEATH may remove from us the great and good, but the force of their actions still remains. The bow is broken, but the arrow has sped, and will do its office.

**Obituary Notices.**

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

WENT to sleep, July 16, at Olcott, N. Y., after weeks of suffering and wakefulness, Herbie C. Lindsay, aged two years and twenty days.  
C. W. LINDSAY,  
E. O. LINDSAY.

DIED, in Burlington, Mich., July 26, of congestive chill, Angeline L. Van Steenburg, daughter of our late Bro. Charles W., and Emily Osborn, aged twenty-one years.

The deceased, for a number of months before her death, manifested an unusual interest in the truth and the service of God; and her conversation gave evidence that she realized the necessity of a Christian life. She expressed her faith in the forgiveness of her sins, and her willingness to die. We hope she may be accepted of the Lord in the first resurrection. Funeral services in the F. W. Baptist house. Sermon from Rom. 6: 23.  
J. H. W.

The Review and Herald.

Battle Creek, Mich., Third-day, Aug. 5, 1873.

The Eastern Camp-Meetings.

We give the time of these meetings, and their order, as follows:—

Table listing Eastern Camp-Meetings with locations (New York, Vermont, New England, Maine, Michigan, Ohio, Indiana) and dates (August 7-11, 14-18, 21-25, Aug. 28 to Sept. 1, Sept. 4-8, 11-15, 18-22).

Camp-Meeting in Michigan.

THE readers of the REVIEW will notice the appointment this week of the place for this meeting at Battle Creek. It is doubtless as central as any place, and as the ground used last year was a pleasant one, and the lumber and stands are already there, and it will require very little expense to fix up the ground, the State Committee thought best to appoint it here.

And as the next annual meeting of the Health Institute is to be held in connection with this meeting, it will doubtless be easier to get enough stockholders together here to hold a legal meeting than at any other place. Last year we came very near not having a sufficient number of stockholders present to hold a legal meeting. The law requires that a majority of the stock shall be represented. All stockholders, then, in other States as well as in Michigan, who cannot be present, should make out proxies, so that their stock may be represented. If they have made out their proxies to parties who they know cannot be present, they can now make them to others. The law requires that meetings of the stockholders be held annually. Let all, then, interested in the Institute see that their stock is represented.

This will be an important meeting for the cause in the State of Michigan. There will be considerable business to be attended to. It is important, therefore, that all be upon the ground in season to commence with the meeting Thursday morning. Every tent should be up Wednesday night, and all should remain through Monday. Our farewell meeting, Tuesday morning, is generally one of great interest. During Sunday, when the crowd comes, the minds of all are liable to be led away from the important object of the meeting, and Monday is one of the most important days of all. Come, brethren, at the beginning, and stop till the close. Come to work in the cause of present truth. Come to humble your hearts and chasten your souls, that the Lord may meet with us. Bring your children and your unconverted friends, and let us make this one of the best meetings we have ever enjoyed.

CERTIFICATE OF PROXY.

To enable the brethren everywhere to carry out the above suggestions, we append the following:

I, \_\_\_\_\_, of the town of \_\_\_\_\_, in the State of \_\_\_\_\_, owning \_\_\_\_\_ shares in the Health Reform Institute of Battle Creek, Mich., being desirous of voting in the meetings of the Institute, hereby empower \_\_\_\_\_, of the town of \_\_\_\_\_, in the State of \_\_\_\_\_, to cast my vote on any question that may come before any meeting of the stockholders, which I am not able to attend, until this proxy shall be revoked by some document issued to another person.

Witness my hand and seal this \_\_\_\_\_ day of \_\_\_\_\_, in the year of our Lord, 1873.

Signed, \_\_\_\_\_

Dated \_\_\_\_\_, 1873.

This writing should be acknowledged before any justice of the peace, if the stockholder is not a member of the church, or certified by the elder or clerk of any church to which such member belongs, or by any S. D. Adventist minister in good standing. Then inclose the proxy to the one you desire to cast your vote, when you have thus made your proxy.

I suggest that those persons who have come to Battle Creek from the different Conferences, to represent the cause, would be good men to act as proxies. Bro. Benn Auten and Wm. Ings are here from Iowa, Bro. Chas. W. Comings from New England, Bro. Lindsay, Abbey, and Gaskill from New York. We trust our brethren will see to it that we are not hindered from holding a legal meeting for lack of shares being represented.

GEO. I. BUTLER.

The Fall Term of School.

No doubt many are waiting to learn the time this will commence, and to ascertain in regard to board, tuition, and the prospects of the school generally. To answer the inquiries of such we will say that our Fall Term will probably commence Monday, Sept. 15, 1873. We regret that it cannot begin two weeks earlier, but the camp-meeting coming at Battle Creek, Sept. 4-8, makes it out of the question. Many who would want to attend the school would want to be at the meeting. The school could not well be in progress at the same time. So the time above stated will be as early as we can fix it. Probably this term will be held in the meeting house. The new Office building now being erected will be ready for the winter term, and then we hope to have accommodations more according to our wants, till we can put up buildings suitable for the purpose. Until then we must do as well as we can.

We expect Bro. Sidney Brownsberger, a graduate of the State University of Michigan, and a successful teacher, will be connected with our school this fall. There will be opportunity for the study of the languages, and other higher branches. Board can be obtained at from \$2.50 to \$3.00 per week. Rooms from 50 cts. to \$1.00, for those who wish to board themselves, which probably would be the cheapest. We do not urge any to come from abroad, the circumstances, on account of our lack of proper build-

ings, are not as favorable as they will be hereafter. Yet we have no doubt there are very many among us who would receive great benefit from attending.

Probably our theological lectures will not be connected with the fall term.

We shall try to make our school of a high moral tone, thorough in its system of instruction, and one where the influence surrounding pupils will be salutary. For these objects we shall labor to the best of our ability with the means at our command.

GEN. CONF. COM.

The Payment of Pledges.

It may be proper to say to those who have made pledges to the Association in the past, but have not paid them, that money is now needed. The impression has prevailed that the Association was prospering so well that there was no especial need of funds, and some of those who had pledged themselves in its behalf have delayed to pay up. To all such we would say that the erection of the new building, this season, makes it necessary to expend quite a large sum. The friends of the Institution therefore are requested to pay up their pledges, that there may be no embarrassment on this account.

GEO. I. BUTLER, Pres. Gen. Conf.

In answer to many inquiries, we say that a limited number of copies of the debate between Elds. Waggoner and Vogel will be furnished in book form, of which definite notice will probably be given next week.

Maine Camp-Meeting.

THERE can be no reduction of fare obtained on the railroads to our camp-meeting. Ample provisions will be made for horse keeping at reasonable prices. A boarding tent will be on the ground as usual, where refreshments can be obtained.

Those coming by railroad will purchase tickets to Pishon's Ferry. Ministers will please call for clergymen's tickets, as they can come on the Maine Central or the Portland and Kennebec and other branch railroads, for half fare.

We hope to see all on the ground this year on time. Let none excuse themselves from coming, for we all need the instruction, benefit, and encouragement that can be derived from such a meeting. When we are favored with the labors of our able ministers from the West, none should remain away who can possibly attend. Make the meeting a special subject of prayer, let all wrongs be made right, and let the work commence now, so when we come up to the camp-meeting, we can be prepared to take hold of the work of God in earnest, and work for the salvation of others. We want to see the best camp-meeting ever held in Maine. Come, brethren and sisters, make the effort, and God will bless.

CAMP-MEETING COMMITTEE.

Camp-Meetings in Ohio and Indiana.

WE request the officers of each State Conference, in the above-mentioned States, to forward to the REVIEW Office the place where their camp-meeting will be held, as soon as convenient, for publication, and the appointment of their State Conference.

GEN. CONF. COM.

Special Notice.

Those coming to the N. E. Camp-meeting over the Vermont Central, via Boston, Fitchburg, and Clinton R. R., and all branches on the B. F. and C. R. R., will be furnished with free return tickets on the ground; also, it is expected, over the Chesire R. R.

But those coming from Providence via Worcester and Boston, must call for camp-meeting tickets at the following places, or else they will have to pay full fare in return, Providence, Worcester Junction, Worcester, Ayres Junction (formerly Grotton Junction), Boston, Nashua, and Lawrence. At these last-mentioned places, tickets must be furnished.

NEW ENGLAND CAMP-MEETING COM.

Tents.

THOSE wishing to attend the New-England Camp-meeting will find it for their comfort to have family tents as far as consistent. Tents can be rented at reasonable rates of James Martin & Son, No. 114 Commercial St., Boston. Will those wishing to rent, write immediately, stating the size they wish, to H. B. Stratton, 65 Dorchester St., South Boston, or to myself at South Lancaster, Mass., and the tents will be furnished on the ground. Let none stay away for want of tents. Bring your bed-ticks and bedding. Tents also can be purchased at reasonable rates.

Table listing tent prices: For Tents 9x9 \$4.00, 9x12 \$5.00, 12x12 \$6.00. S. N. HASKELL.

If any of our scattered brethren in this part of the State desire labor, address me at Lee's Summit, Missouri, J. H. ROGERS.

My address is 122 W. Division St., Chicago, Ill. JOHN MATTESON.

Appointments.

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

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

Michigan Conference.

THIS Conference will hold its next annual session in connection with the camp-meeting at Battle Creek, Sept. 4-8, 1873. Let all the churches, and scattered brethren be well represented. Also let each s. b. Treasurer see that all pledges are paid up to Sept. 1, 1873.

E. H. ROOT, Mich. S. H. KING, Conf. D. H. LAMSON, Com.

Tract and Missionary Society.

THE Mich. T. and M. Society will hold its next annual meeting in connection with the camp-meeting at Battle Creek, Sept. 4-8.

E. H. ROOT, Pres.

The Health Reform Institute.

THE stock-holders of the Health Reform Institute will hold their seventh annual meeting at Battle Creek, Mich., in connection with the camp-meeting, Friday, Sept. 5, 1873, at 9 A. M., for the election of officers, and for the transaction of any other business that may come before the meeting.

Stock-holders who cannot attend will please see that their stock is represented by proxy; neglect of this may defeat the object of the meeting.

- Directors: JAMES WHITE, IRA ABBEY, WILLIAM INGS, HARMON LINDSAY, E. B. GASKILL, M. S. MERRIAM, C. W. COMINGS.

THE next quarterly meeting of District No. 10, Mich. T. and M. Society, will be held at St. Charles, August 16 and 17, 1873. Also the quarterly meeting of the churches of Saginaw Co. Special invitation for all to attend.

JOHN MCGREGOR, Director.

QUARTERLY meeting for Sand Prairie church, Wis., August 30, 31, 1873. The brethren visiting the churches are expected.

THOS. DEMMON, Clerk.

THERE will be a quarterly meeting of the Tract and Missionary Society of Dist. No. 4 at Bro. Bramhall's, in Springport, on August 23, 24. A special request is made for some messenger to attend. By request.

E. P. GILES, Agt.

THERE will be a quarterly meeting for the churches, and T. and M. Society, in Dist. No. 9, at Ithaca, Sabbath and first-day, Aug. 9, 10. Bro. S. H. King will meet with the brethren there. A general attendance is expected.

E. H. ROOT.

I WILL meet with the church in Oceana Co., Mich., near Greenwood Station, Aug. 9, 10.

JOHN BYINGTON.

QUARTERLY meeting of the Hook's Point church will be held at the school-house in Hook's Point, Hamilton Co., Iowa, August 30 and 31. We earnestly invite Bro. Nicola, or any other S. D. Adventist minister to meet with us. We hope to see the friends from Batch Grove in attendance at this meeting.

W. B. EVERHART.

THE Tract and Missionary Society of Dist. No. 8, of Michigan will be held at Bushnell, August 17, 1873. A general attendance and reports are expected at this meeting.

J. FARGO, Director.

The quarterly meeting for the District will be held August 16, in connection with the T. and M. meeting. Bro. Hutchins is requested to meet the churches at this meeting. There will be an opportunity for baptism if any desire.

CONFERENCE COMMITTEE.

Quarterly Meetings.

GREENVALE, Ill., August 16, 17, at the Chelsea meeting-house. Rockton, 23, 24. We hope all the friends of the cause, within a reasonable distance of these meetings, will attend. There will be a Tract and Missionary meeting held at each of the above places. There will also be opportunity for baptism. Meeting to commence with the Sabbath.

R. F. ANDREWS.

California Camp-Meeting

THE California State Camp-meeting will be held from September 17 to 23 one mile east of Yountville Station, on the Napa Valley Railroad; nine miles north of Napa, and six miles south of St. Helena. It is desired that all the tents be on the ground Monday evening, the 15th, and those designing, as far as possible, to arrive Tuesday evening, the 16th, as suggested in the REVIEW. We expect Bro. and sister White, and Bro. D. M. Cairright to join us in the camp-meeting. Come, brethren and sisters, to this camp-meeting. Bring your friends with you that you think may be benefited. Come, praying that the meeting may be a signal blessing to the cause in our midst. Teams will meet trains each way to convey passengers to and from the camp ground free of charge.

J. N. LOUGHBOROUGH, Cal. JACKSON FERGUSON, Conf. JOHN JUDSON, Com.

California Conference.

THE first session of the California State Conference will be held in connection with the camp-meeting, Sept. 17 to 23, at Yountville. At the session of our State meeting, we, by vote, resolved ourselves into a State Conference. According to the State Constitution circulated among you, you will see that each church of twenty members or less is entitled to one delegate, and one delegate for every additional fifteen members. Thus, twenty members, or less, will entitle you to one delegate; thirty-five members, to two delegates; fifty members, to three, &c. Blanks will be sent to each church clerk in due time, with proper instructions how to fill them for the Conference. Let each church immediately elect their delegates, that all may be ready in due season.

CAL. CONF. COMMITTEE.

THE next quarterly meeting for the churches of Burlington and Newton will be held at Burlington, August 9 and 10. A general attendance of all is expected. A minister will attend to preach the word.

HICKMAN MILLER.

Vermont T. & M. Society.

THE next annual meeting of the Vermont T. & M. Society will be held in connection with the Vermont Camp-meeting at Wolcott, Vt., Aug. 14-18, 1873. Officers for the year will be appointed; important changes in the constitution of the Society, and other matters of interest will be considered; and it will be expected that agents and other officers shall be prepared to present the reports required.

A. C. BOURDEAU, Pres.

MEETING of Tract and Missionary Society of Dist. No. 3, Mich., will be held at Hillsdale, Mich., August 9 and 10. We hope to have a full report from all members of this district at this meeting. Bro. E. H. Root is expected to meet with us.

STEPHEN D. SALISBURY, Director.

New England Conference.

THIS Conference will hold its next annual session in connection with the camp-meeting at South Lancaster, Mass., Wednesday, Aug. 20, 1873. Delegates should be on the ground at the latest by Wednesday morning. The Conference is appointed one day in advance of the camp-meeting in order to get the business out of the way of the religious services of the meeting as much as possible. Let all the churches and scattered brethren be well represented. It is expected that each church will send delegates according to the constitution. Also let each s. b. Treasurer see that all pledges are paid up to July, 1873. The Conference Secretary will furnish each s. b. Treasurer with a blank to fill out.

S. N. HASKELL, N. E. H. B. STRATTON, Conf. A. W. SMITH, Com.

THE Lord willing, I will meet with the churches in Iowa, as follows:—

Table listing Iowa church meetings: Monroe, August 9, 10; Decatur City, " 16, 17; Siam, Taylor Co., " 23, 24; Afton, " 30, 31; Adel, September 6, 7. H. NICOLA.

Business Department.

Not slothful in Business. Rom. 12:11.

Special Notice to Subscribers.

A blue cross on the margin of your paper signifies that your subscription will expire with two more numbers. A renewal is earnestly solicited.

RECEIPTS For Review and Herald.

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

\$2.00 EACH. Mrs B Hale 44-14. Charles Buck 44-7, Mrs M Brace 44-4, J Straw 44-4, Peter Case 44-4, J W Lennard 44-4, Geo Bates 44 6, Charlotta Jordan 44-4, M A Addison 44-4, Mrs M C Reasor 44-4, N J Lovejoy 44 4, Emily Owens 44-4, C A Wilbur 43-1, Mrs H M Zenor 42 1, Wm W Smith 44-15, J H Hall 44-11, The Democrat 44 15, W H Wild 44-4, L S Bristol 44-9, H M Hadden 46-4, S E Edwards 44 1, Mrs G W Soerman 45-1, Albert Cash 44-4, Mary Olmstead 45 1, Chas Lowell 44-4, J Dompier 44-4, Jas L Hoag 44-9, E H Crumpton 44-4, Lewis Dysert 44-4, J E Hool 45 11, Jacob H Hobbs 44-4, L M Chandler 44-7, Martin Leach 44-4, T Z Andrews 44-4, T F Rice 44-9, Mary A Howe 44 9.

\$1.00 EACH. E Sedgwick 44-4, Wm McAllister 43-9, Margaret Rowley 43 4, Polly G Pitts 44-4, R F Phippeny 44-7, Trueman Ramsey 43-22, C E Cross 43-4, T T Wheeler 43 23, J Burbridge 43-4 Lucy R Holden 43-4, S A Howard 43-4, J M Hastings 43-4, H C Maxham 43 4, Lucinda Moor 43 4, F R Richmond 43 14, Mrs Wm Miles 44 4, A H Hilliard 44 4, J Sharff 43-4, M J May 43-4, M Rich 44-16, G Ives 44-4, C Wright 43 9, Abram Coon 43-4, S Sherman 43-4, W McClenethan 43-4 Smith Sharp 43-8, Hannah Rogers 43-4, L M Weeks 43-7, H L Doty 43-4, Solon Greenwood 43-4.

MISCELLANEOUS. Jos L Hakes \$1.50, 43-21, Mrs D Hutchinson .60, 43-4, Mrs R Markwell 1 05, 43-8, Leroy Burleson 1.50, 43-20, H Harrington 3.00, 44-6.

50 Cents Each. R W Durham 43-4, C D Foster 43-4, L R Morrill 43 4, H E Harter 43-4, Jane Allen 43-4, Mary E Martin 43-4, W W Sharp 43 1, Mory Goff 43-4, Robert Pettijohn 43-4, Mrs S Tucker 42-14, H Sutton 43 4, E M Thomas 43-4, O O Bridges 43-1, N A Gochey 43-4, Mrs S M Vail 43-4, Luther C Niles 43-4, Wm F Bostick 43-4 Robert Ausin 43-4, Jonathan Brown 43-4, Eld W B Morey 43-4, A Dunbar 43-4, Eld A Campbell 43 4, Mrs Thos Mitchell 43-4, A Burgess 43-4, Sarah E Maxon 43-4, L McLoughland 43-7, Franklin Wood 43 4, J W Davis 43-4, M J Quinn 43-7, B H Spaulding 43-4.

Books Sent by Mail.

A W Lewis M D 25c, Samuel Treat 50, D D Woods \$1.00, Josephine Chute 25c, R A Jey's 25c, C G Wicklen 30c, M I Robinson 45c, L I rns 2.50, John F Porter 2 95, M McCormack 30c, J J Peretti M D 3.00, E H Crampton 3 00, Albert Wike 50c, Jacob Wine 1.00, Harvey Arebart 1.00, N Orcutt 1 16, Judeon Barker 15c, J T Belden 1.00, Rebecca Glunt 60c, John Hansen 2 50, Lincoln Conte 25c, Mary Chute 25c, James Sawyer 2 00, F W Colby 15c, E B Lane 6.50, H W Decker 15c, Edward G Butler 50c, Martin Olsen 40c, Nellie Rogers 50c, Abraham Neff 1 00, Moses Toosing 1.00, Henry Bagger 50c, S H Peck 1.00, N H Gutfredson 2 00, A Sierte 4.00, W G Burbee 1.00, B Chute 25c, James R Keefover 50c, Mary A Howe 1.00, J Q A Haughey 70c, J N Loughborough 6 37, Myron W Harris 30c, F R Richmond 1 00, W H Wild 3.00, J S Bransford 15c, John Hawkswell 15c, George Arehart 1.00, I P Dunaway 30c, Mrs A Weeks 15c, Eliza Blandford 20c.

Books Sent by Express.

I D Van Horn, Quincy, Branch Co., Mich., \$7.88, C H Bliss, Greenup, Cumberland Co., Ill., 28 64, J F Carman Potterville, Mich., 9.33, B W Reed & Sons, Washington, D C, 15 00

HYGIENIC BOOK FUND.

A G Hussey \$10 00.

Cash Received on Account.

John Matteson \$6.20. New England Delinquent Fund 1.86, Geo I Butler 43.38, Mich Delinquent Fund 63.10, A S Hutchins 12.90, E W Whitney 21.50, Vermont Delinquent Fund 50c, H F Phelps 5.00, A C O'Reilly 2 38, D T Bourdeau 135.00, D V Winne 2 00, S H Lane 2.30.

Michigan Conference Fund.

Received from the church at Jackson \$78.00

Book Fund.

J B and M Langdon \$5.00, H L and R A Doty 1.00, M A Nicola 50c.

Review to the Poor.

C Colson \$5.00.

Donations for the Danish Monthly.

C Colson \$5.00.

Michigan Camp-Meeting Expenses.

C Colson \$3.00, Fred Colson 1.00.

The Review and Herald.

TERMS:

One year in advance.....\$2.00 " " " when paid by Tract Societies, or by individuals, for the poor, or to other persons on trial.....1.00. Address, REVIEW & HERALD, BATTLE CREEK, MICH.