

The Advent Review

AND HERALD OF THE SABBATH.

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

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SATISFIED.

Psalm 17:15.

Nor here! Not here! Not where the sparkling waters

Fade into mocking sounds as we draw near;
Where in the wilderness each footstep falters—
I shall be satisfied—but oh, not here!

Not here, where every dream of bliss deceives us;
Where the worn spirit never gains its goal;
Where, haunted ever by the thoughts that grieve us,
Across us floods of bitter memory roll.

There is a land where every pulse is thrilling
With rapture earth's sojourners may not know,
Where Heaven's repose the weary heart is stilling,
And peacefully life's time-tossed currents flow.

Far out of sight, while yet the flesh enfolds us,
Lies the fair country where our hearts abide;
And of its bliss is naught more wondrous told us
Than these few words, "I shall be satisfied."

Satisfied! Satisfied! The spirit's yearning
For sweet companionship with kindred minds,
The silent love that here meets no returning,
The inspiration which no language finds—

Shall they be satisfied?—the soul's vague longing—

The aching void which nothing earthly fills?
Oh, what desires upon my soul are thronging
As I look upward to the heavenly hills!

Thither my weak and weary steps are tending;
Saviour and Lord, with thy frail child abide!
Guide me toward home, where, all my wanderings
ending,
I then shall see thee and "be satisfied."—*Sol.*

General Articles.

CONSTANTINE.—NO. 2.

BY J. H. WAGGONER.

NEANDER, the justly celebrated church historian, is not a whit behind Gibbon in his condemnation of the life of Constantine. He does not hesitate to ascribe his acts in favor of Christianity to deception and a lust for power. He says:—

"Constantine must indeed have been conscious that he was striving, not so much for the cause of God, as for the gratification of his own ambition and love of power; and that such acts of perfidy, mean revenge, or despotic jealousy, as occurred in his political course, did not well befit an instrument and servant of God, such as he claimed to be considered; but there was here the same lamentable self-deception, the same imposition upon one's own conscience, which is so often to be seen in the mighty of the earth who wear religion as their motto, and which, in their case, so easily insinuates itself and gains the mastery, because it is so difficult for truth to find its way through the trappings of pomp which surround them; because they are approached by so many who, blinded themselves, dazzled by this splendor, blind them still more in return; and because no one has ever got access to them, who had the impartiality or the courage to discover to them the cheat, and teach them how to distinguish between outward show and truth. Thus was it with Constantine. And what wonder that he should proceed under such a delusion, when even Eusebius, one of the best among the bishops at his court, is so dazzled by what the emperor had achieved for the outward extension and splendor of the church as to be capable of tracing to the purest motives of

a servant of God all the acts which a love of power that would not brook a rival had, at the expense of truth and humanity, put into the heart of the emperor in the war against Lucius; and of even going so far as to represent him as giving out the orders of battle by a special divine inspiration, bestowed in answer to his prayers, in a war that beyond all question had been undertaken on no other grounds than those of a selfish policy."—Pages 22, 23, vol. ii.

The testimonies thus far presented speak of his life in such general terms as to cover the periods both before and after his reputed conversion. We now offer a few which speak more particularly of the latter part of his life, after his profession of faith in Christianity. Neander relates as a fact, what many have referred to, that he embraced the faith of the Christians because his bishops offered him that consolation which the pagan priests, on account of the enormity of his crimes, refused to give him. These are the words of Neander:—

"When at length he began to feel the reproaches of conscience, he inquired of the Platonic philosopher, Sopatros, or according to others, of heathen priests, what he could do to atone for his crimes. It was replied to him that there was no lustration for such atrocious conduct. At that time an Egyptian bishop from Spain became known at the palace, through the ladies of the court. He said to the emperor that in the Christian faith he could find a remedy for every sin; and this promise, which soothed the conscience of Constantine, first led him to declare decidedly in favor of Christianity."

With these facts before us, we do not wonder at the estimate put upon his Christianity by Neander in the following words:—

"It is most probable that, carrying his heathen superstition into Christianity, he looked upon baptism as a sort of rite for the magical removal of sin, and so delayed it, in the confidence that although he had not lived an exemplary life, he might yet in the end be enabled to enter into bliss, purified from all his sins."—*Church History*, p. 29.

The superstitious nature of his religion is shown by such testimony as the following. Theodoret's history contains the emperor's letter to Sapor, king of Persia, in which he said:—

"My soldiers believe in this God; they bear his standard, and through him they gain the most famous victories."—*Theodoret*, p. 76.

Another ancient writer speaks as follows:—

"Moreover Constantine caused the nails, with which Christ's hands were fastened to the cross, to be converted into bridle bits and a helmet, which he used in his military expeditions."—*Socrates' Eccl. Hist.*, p. 48.

These, as the labarum, or standard of the cross, were superstitiously regarded as charms, by which victory was to be gained in battle.

A very interesting article was recently published in the *Christian Union*, being an extended notice of a book of "Voilage and Travail, which treated of the way to Jerusalem, and marvayles of Ynde, with other Llands and Contrees." It was written by a Sir John Mandevill, in which he describes the place where the nails were found, and gives us to understand that virtue was ascribed to them in procuring victory. The following is an extract *verbatim*:—

"Also, within the Mount of Calvarye on the right side, is an Awter, wher the piler lyzth that oure Lord Jhesu was bound to whan he was scourged, and ther besyde iij fote, ben iij pilers of ston that allweys dropen water. And summe seyn that thei weepen for our Lordes deth! And nygh that Awtier is a place under erthe, xliij degrees of deepnesse, where the only croys was founden by the wytt of Seynte Elyne, under a roche wher the Jewes hadde hidde it. And that was the verray croys assayed. For thei founden iij crosses, on of oure Lord and ij of the ij thieves. And Seynte Elyne proved hem on a ded bodye that aros from death to lye whan that it was leyd on it that our Lord dyed on! And there by in the wall is the place where

the iij nayles of oure Lord were hidd; . . . and one of these the Emperour of Constantynople made a brydill to his hors, to ber him in bataylle, and thogh vertue thereof he overcam his enemyes and wan all the land of Asye the lesse."

Without pretending to be versed in such literature, we will venture a rendering of the above, as it will be necessary for some readers to enable them to discover the point of the historian's statement:—

"Also, within the Mount of Calvary on the right side, is an altar, where the pillar lieth that our Lord Jesus was bound to when he was scourged, and there beside four feet, are four pillars of stone, that always drop water. And some say that they weep for our Lord's death. And nygh that altar is a place under earth, forty-four degrees (steps, probably) deep, where the true cross was found by the wit of Saint Helena, under a rock where the Jews had hid it. And that was the true cross proved (identified). For they found three crosses, one of our Lord and two of the two thieves. And Saint Helena proved it on a dead body that arose from death to life when it was laid on it that our Lord died on. And near there in the wall is the place where the four nails of our Lord were hid. . . . And of one of these the emperor of Constantynople made a bridle to his horse, to bear him in battle, and through virtue thereof he overcame his enemies and won all the land of Asia the less."

The "Saynte Elyne," here mentioned was no other than Helena, the mother of Constantine. Some historians say she caused the nail to be made into a bridle bit, and had the others wrought into his helmet for the benefit of her son.

Thus one testifies:—

"She gave orders that some of the nails should be driven into the royal helmet, in order that the head of her child might be preserved from the darts of his enemies; and she ordered some of the other nails to be fixed in the bridle of his horse, not only to insure the safety of the emperor, but also to fulfill an ancient prophecy."—*Theodoret*, p. 63.

It appears evident that the mother and son were infected with the same spirit of superstition; and that much of Constantine's regard for Christianity sprung from the benefit which he supposed he had received in battle from the sign or standard of the cross, and from the nails of the crucifixion found by his mother at Jerusalem.

Waddington speaks of his character thus:—

"The year which followed the final success of Constantine was disgraced by the execution of his eldest son; and it is not disputed that the progress of his career was marked by the usual excesses of intemperate and worldly ambition. Some of his laws were severe even to cruelty, and the general propriety of his moral conduct cannot with any justice be maintained."—*Church History*, p. 83.

Dr. Carl Hase speaks emphatically of his character and life after his profession of Christianity:—

"The emperor still remained *Pontifex Maximus*, and some of his enactments indicate that he honored, or at least feared, the magical arts of the old paganism. Political interests seemed imperatively to require that Christianity should be established as the religion of the State, that those religious questions which were then producing innumerable divisions might be decided. . . . The same sign which has originally given him the victory (Labarum 312) has also conducted him to universal dominion, and he therefore regarded himself as the favorite of Heaven, called to secure an equal dominion for the cross of Christ. And yet he was not restrained from desecrating that very cross by hands deeply imbued with blood—the blood of his own son (326)."—*History*, pp. 103, 104, sec. 93.

That he retained throughout his life the title of Pontifex Maximus, or high priest of the pagan rites, is worthy of note. It certainly leads to the conclusion, which some writers

have boldly declared, that he never came to consider the Christian religion as the only true one, or the God of the Christians as the only one worthy of being worshiped. But that, while he worshiped the gods, or at least honored them, he selected Christ as his " tutelary god," and honored him above the rest. Thus Gibbon says:—

"His liberality restored and enriched the temples of the gods; the medals which issued from his imperial mint are impressed with the figures of Jupiter and Apollo, of Mars and Hercules; and his filial piety increased the council of Olympus by the solemn apotheosis [deifying] of his father Constantine."—Page 251.

It is also to be noted that, while he retained the pagan title of Pontifex Maximus, he also took upon himself the office of a minister of the gospel of Christ, and preached in the congregations, as well as presided over a Christian Council. It is needless to say that he was flattered by his Christian courtiers on account of his wonderful discourses! Dr. Schaff says one of his sermons "is still extant, in which he recommends Christianity in a characteristic strain, and in proof of its divine origin, cites especially the fulfillment of prophecy, including the Sibylline books and the Fourth Eclogue of Virgil."—*Church History*, vol. ii, p. 34.

This gives us at once an idea of his ministry and the character of his religion.

We have always been surprised that Christian people of this day, with all the facts within their reach, persist in styling Constantine a "Christian emperor." But our wonder has been greatest to hear them speak of the happy time when "the empire became Christian." So far from the empire becoming Christian the church in that day became anti-Christian. Dr. Dowling, in examining the rise of the great apostasy, says:—

"Many of the errors, indeed, of several centuries, the fruit of vain philosophy, paved the way for the events which followed; but the hindrance was not effectually removed until Constantine the emperor, on professing himself a Christian, undertook to convert the kingdom of Christ into a kingdom of this world, by exalting the teachers of Christianity to the same state of affluence, grandeur, and influence in the empire, as had been enjoyed by pagan priests and secular officers in the State. The professed ministers of Jesus having now a wide field opened to them for gratifying their lust of power, wealth, and dignity, the connection between the Christian faith and the cross was at an end."—*History of Romanism*, p. 29.

Neander informs us distinctly that this state of things was brought about by Constantine's influence, who planned the condition of the church to conform to his own ideas for the peace and strength of his empire. In his remarks on Constantine and the Council of Nice, he says:—

"The heathen, he said, would be most easily led to salvation, if the condition of the Christians were made to appear to them in all respects enviable. They should consider that the advantage to be derived from preaching could not belong to all. Some, he said, might be drawn to the faith by being seasonably supplied with the means of subsistence; others were accustomed to repair to that quarter where they found protection and intercession (alluding to the intercession of the bishops); others would be won by an affable reception; others, by being honored with presents. There were but few who loved the exhibitions of religious doctrine; but few who were the friends of truth (therefore, few sincere conversions). For this reason, they should accommodate themselves to the characters of all, and, like skillful physicians, give to each man that which might contribute to his cure, so that in every way the saving doctrine might be glorified in all. A course of proceeding upon such principles must naturally have thrown open a wide door for all manner of hypocrisy. Even Eusebius, panegyrist of Constantine, blinded as he was by the splendor which the latter had cast over the outward church, although he would gladly say nothing but good of his hero; yet even

he is obliged to reckon among the grievous evils of this period, of which he was an eye-witness, the *indescribable hypocrisy* of those who gave themselves out as Christians merely for temporal advantage, and who, by their outward show of zeal for the faith, contrived to win the confidence of the emperor, which he suffered them to abuse."—*History*, p. 28.

Nothing can be added to the above words of Neander to make them impressive. Nothing more should be needed to put us on our guard against trusting to that age for any just decisions of truth. Gibbon says Constantine carried out the policy which he advised before the Council by offering valuable presents to those who would embrace Christianity. It was an age of great moral and religious darkness. The following words fitly describe it:—

"The simplicity of the gospel was corrupted; pompous rites and ceremonies were introduced; worldly honors and emoluments were conferred on the teachers of Christianity, and the kingdom of Christ in a great measure converted into a kingdom of this world."—*McClintock and Strong's Cyclopaedia, Art., Constantine*.

And unfortunately the influence of that time and of those events is not lost upon the world and the church unto this day. As long as men praise Constantine and his works, and count the Roman Empire of the fourth century a Christian empire, so long are they guilty of putting darkness for light and evil for good, so long are they paying homage to a gross perversion and abuse of Christianity. Another eminent church historian says:—

"It were to be wished that there had been as much zeal at this time to support the doctrines and realize the power of the cross as there was to honor its formalities. But this was far from being the case.

"For neither in Constantine, nor in his favorite bishops, nor in the general appearance of the church, can we see much of the spirit of godliness. Pompous apparatus, augmented superstitions, and unmeaning forms of piety, much show and little substance, appear. This is the impression which the account given by Eusebius has left on my mind."

"External piety flourished, monastic societies in particular places were also growing; but faith, love, heavenly mindedness appear very rare; yet among the poor and obscure Christians I hope there was far more godliness than could be seen at courts, and among bishops and persons of eminence. The doctrine of real conversion was very much lost, or external baptism was placed in its stead; and the true doctrine of justification by faith, and the true practical use of a crucified Saviour for troubled consciences, were scarce to be seen at this time. There was much outward religion, but this could not make men saints in heart and life. The worst part of the character of Constantine is, that as he grew older he grew more culpable, oppressive in his own family, oppressive to the government, oppressive by eastern superfluous magnificence; and the facts to be displayed will show how little true humility and charity were now known in the Christian world, while superstition and self-righteousness were making vigorous shoots, and the real gospel of Christ was hidden from men who professed it."—*Milner*, pp. 210, 211.

And thus again Dr. Hase:—

"As fast as he could wisely do so, and by all the means which an absolute monarch can bring to bear upon his favorite plans, Constantine gradually bestowed upon the church security, wealth, privileges, and everything which could make it attractive."—Page 103.

THE RESURRECTION.

(Concluded.)

NOTHING is more plainly stated than the fact that the resurrection of Christ is an illustration to us of the nature of the resurrection of his people. Their bodies will be like his. Christ was the first-fruits. 1 Cor. 15:23. As in the law the Jews were required to bring a sheaf of the first ripe grain, which was a specimen of the nature of the whole crop, so our Lord Jesus Christ became the first-fruits of those who slept, not as being the first one ever resurrected, but as showing the nature of the resurrected body, and as demonstrating the fact of a future coming to life of the dead. In the latter part of the chapter, he brings this likeness still more clearly to view: "The first man is of the earth, earthy; the second man is the Lord from Heaven. As is the earthy, such are they also that are earthy; and as is the heavenly, such are they also that are heavenly. And as we have borne the image of the earthy, we shall also bear the image of the heavenly." We are then to bear the

image of Christ, the heavenly. But in Phil. 3:21, the apostle states this so plainly that none can doubt: "Who [Christ] shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able to subdue all things unto himself." We have only to look to his body, as it came from the tomb, and as it was seen by the disciples after his resurrection, and we may know just what our resurrection bodies will be. This is what the psalmist means when he speaks of awaking in his Lord's likeness.

Going back to the gospel history, we learn that the very body which went down into the grave came forth from it. In it were the very marks and scars caused by the spear and nails which pierced his hands and side. When Thomas doubted, he was called to examine these carefully, to prove that this was the identical person who was crucified upon the cross. His body was a literal body; for he says, "Handle me, and see; for a spirit hath not flesh and bones, as ye see me have." He took also a "piece of broiled fish, and of an honey comb, and did eat before them." The same actual body that went down to the grave came up again. It had the same outlines and features as before; for he was recognized by his disciples. Had he not looked as before, they certainly would not have accepted him as their Lord. And yet glorious changes had taken place. He seems to have been capable of going rapidly from place to place. He could appear in their midst in a moment. He could cause their eyes to be holden, so that they could not know him. He could mount up to the sky, and pass away from the earth; and no law of gravitation could chain him here. In short, his body was like the angels' in nature; and so will the bodies of the saints be in the resurrection state. Luke 20:36. There will be a glory attending them, as was the case with Moses at the transfiguration. He had doubtless been raised from the dead.

What ground for consolation do we have here! There is something tangible and real in the resurrection state. We shall have a real body, and, consequently, inhabit a real world. Our powers of locomotion will be like Christ's in his glorified body. We shall have no need of beasts, coaches, cars, or ships, to convey us from place to place; but we shall mount up with wings as eagles, shall run and not be weary, and shall walk and not faint. Isa. 40:31. The righteous will be able to traverse the earth from its remotest bounds, and appear before God from Sabbath to Sabbath and from month to month (Isa. 66:23) with all the ease that angels of glory could come from the presence of God to comfort Daniel while he was praying. Dan. 9:21. Yes, and who shall say they will not visit other worlds, and behold the glorious workmanship of God? Certainly, if we have a body like Christ's, these conclusions are inevitable.

Another most interesting and precious thought, suggested by the above facts, concerns the identification of persons in the future world. This is a question which must ever be of surpassing interest to us. How terribly sad if when our friends are laid away we never can hope to see and know them again—if all the memories and associations of this world are to be wholly obliterated from the mind! The resurrection would then be more like a new creation than a living again. The idea seems absurd on the very face of it. Our future life is entirely dependent on this. Our living faithfully here, and spending the probation we here have given to us properly, decides our future state. How reasonable, then, to suppose that we should ever realize this, and be thankful for the means and agencies which God uses for our salvation. The Revelator plainly states the fact that we shall occupy a portion of our time in praising our Saviour. We shall realize, then, in its fullest sense, that it was through his blood and ministry that our happy existence there was brought to us.

Everlasting gratitude will fill our hearts as we reflect upon our transition and the agencies through which it was brought about. Shall we entirely ignore those human agencies, which have also faithfully labored for us—such as faithful ministers, and companions, and friends who have toiled for our salvation? Certainly not. It would be a strange thing if we had no desire to see them there, and to resume their companionship. This would argue that we had far less love there than here, which would be absurd.

But we are expressly told that certain ones will be known. Moses and Elias were known, even to those who lived in this mortal state, when they appeared on the mount of transfiguration. Will Peter, James, and John, know less when they reach that perfect state, when that "which is in part shall be done away"? Here we "see through a glass, darkly; but then face to face"; now we "know in part," but then we shall know as we are known. We think their powers of knowing

will be wonderfully increased. Certainly, then, they will know Moses and Elias there.

Even the wicked will see Abraham, and Isaac, and Jacob, in the kingdom of God. When they come around the holy city, just previous to their destruction, this will doubtless be fulfilled. These things argue strongly that we shall know each other there. But the fact that Christ's resurrection is an exact sample of ours, the same as the sheaf of the first-fruits was a sample of the rest of the harvest, seems positively to prove recognition. His disciples did know him, and he knew them. Cannot the angels distinguish one another and us? We shall be as the angels are.

The prophet Jeremiah states a most interesting fact when he refers to the children put to death by wicked Herod when he destroyed all the infants in Bethlehem of two years old and under. Jer. 31:15-17: "Thus saith the Lord, A voice was heard in Ramah, lamentation, and bitter weeping; Rachel, weeping for her children, refused to be comforted, because they were not. Thus saith the Lord, Refrain thy voice from weeping, and thine eyes from tears; for thy work shall be rewarded, saith the Lord; and they shall come again from the land of the enemy. And there is hope in thine end, saith the Lord, that thy children shall come again to their own border." These children had not gone to Heaven unless Heaven is the land of the enemy. They were in the grave. But they should come forth. This is the plainest text in the Bible in regard to the future life of infants. These were very young. But they were to come forth—to live again. Were these mothers never to know their infants again? How then could those mothers' hearts be comforted by this prophecy? How could their work be rewarded if they never should clasp their children again? If they came to their own border, and the mothers never knew one of them, the comfort would be lacking, terribly lacking. Ah! here is infinite consolation, parents, to you who have lost dear children and precious babes. We have laid them down in sorrow. Our hearts have been pierced with anguish as we saw them in their coffins, and took the farewell look as they were lowered into the grave from our sight. And to some of us, even the consolation of smoothing their dying pillows, of closing their eyes in death, and of taking the last sad look, has been denied. But, thank God, there is hope in their end. The resurrection morn is soon to burst upon us. Old earth shall quiver and throb at the the archangel's trump, and shall bring forth at one mighty birth a nation of immortals. Parents will meet their children, companions their loved ones, dear friends shall greet one another there, never more to be sundered.

There is at times in our hearts an unutterable longing—a soul-hunger—to behold the faces of those we have loved, now, alas! laid away from our view. It seems to us we cannot have it so—as if life was robbed of its charms, and we were utterly heart-stricken. To such, oh, how precious the resurrection promise! "I am the resurrection and the life," says the Son of God. How precious and important does this make the coming of Christ, which is to usher in the glad morn of immortality. They are waiting in peaceful rest for that glad moment, sweetly sleeping without a pang or sorrow, while our hearts in sadness mourn their absence. Prove to me we shall not know them, and you rob me of some of the most precious hopes that cluster around the glories of Heaven. We shall know them. "Refrain thy voice from weeping, and thine eyes from tears; for thy work shall be rewarded, saith the Lord; and they shall come again from the land of the enemy."

What a morn of glory is before us, if we are only faithful! What a meeting after our parting! What a company will then be gathered! What joy! what bliss will be felt in every heart! All the truly good will be there, and not one evil person. The holy martyrs who died for the truth will be there. Friends most dear will greet one another. And the assembled, countless host, with their Lord and Saviour at their head, will then ascend to the city of God, to receive the mansions prepared for them. They will go through the pearly gates. They will walk the streets of gold. They will partake of the fruit of the tree of life. They will dwell in the presence of God himself. They will renew the acquaintance and fond associations which death has sundered; and eternity, endless, boundless, will open before them. Then shall we be satisfied. This is the hope which the resurrection makes possible. May God help us to prize it, to live in view of it. What is this poor world in comparison with this hope? It is vain and unsatisfactory. Here is a hope so glorious that souls in darkness will prize it when it is presented before them. May we all labor to bring it before others, that they may share in it at last.

GEO. I. BUTLER.
Rolla, Mo., June, 1875.

"Things Written."

"For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope." Rom. 15:4.

In this passage of Scripture, thoughts of the greatest importance are suggested, and of a nature that ought to awaken in the breasts of all feelings of earnest inquiry. Here we are directed to that source of all hope, Christ, and here it is that we may obtain a knowledge that will be comforting to the soul. "Whatsoever things were written aforetime were written for our learning"—written that we might gain a true knowledge of the will of our Heavenly Father concerning us.

"Knowledge is power," and may there not, then, lie hidden in these aforetime-written things a knowledge that will give the learner such a power as can be obtained from no other source? To the humble and sincere Christian, one who has had experience in the things of God, the only acceptable answer is, Yes. But do we all understand the kind of learning to which Paul refers? Have not many fallen in with the idea that the learning spoken of is of an exemplary or historical nature, and written to inform later generations of what men in those times did, what mistakes they made, what sins were reprov'd, what trials were endured, &c.?

That the scope of the Scriptures embraces these things, none will dispute; but that this is all, the close reader of sacred lore is forced to deny. The subsequent words of the text under consideration prove that more than this is embraced in the teachings of the Bible; for we may through patience and comfort of these very Scriptures have hope. Indeed, hope seems to be made very prominent in the text, and it is that upon which all its considerations depend, and this hope, the text says, we may gain a knowledge of in those things that were written aforetime for our learning.

Hope is defined to be expectation joined with desire. We ask, then, What is there in the Scriptures that is able to inspire hope in our hearts? "According to the words of Christ, the Jews had hope of eternal life through the teachings of the Scriptures. He did not reprove them for this hope, and by his silence on this point we may safely believe that he approved of it. If, then, a knowledge of an eternal existence, of an endless life, is to be derived from their perusal, what a comfort there is in them.

Let us consider the elements of hope. These, as before stated, are desire and expectation. Desire springs from surrounding circumstances. Now, are we not placed in a world where, according to our better reason and judgment, there are things not just right? Does not the true Christian daily, not only around, but within, himself see things occur that sicken the heart, thus kindling within him a strong desire for something better, for a world where all is bright, and where sin and unrighteousness are not known?

This desire having been created, is it at all unreasonable that we should look about ourselves to discover, if possible, evidences that we may realize that desire? Certainly not. But where look for the desired information? To nature, says the naturalist. But when death summons him, all seems dark. He who has trusted so much to nature, as it is termed, to enlighten him, has a hope that is truly fallacious; one that carries him to the dark portals of death, and there deserts him, leaving him in despair. No; finite man may boast as he will of the revelations of nature, but in regard to evidences of a future life, they are a blank. With all his intellect, Ethan Allen failed to find here a satisfying hope. Although he trusted so much to "reason and nature," on his death-bed he is said to have told his daughter to heed the instructions of her mother, who rested her hope on the Scriptures alone.

Shall we not go, then, to the Scriptures, which Paul tells us are "profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works"? They certainly contain the things that were written aforetime, and through them we have hope of eternal life. Now, in order to inspire a hope of this kind, they must contain evidences that such a desire may be fulfilled.

That all desire eternal life, none will dispute; and that all may have it is amply set forth in the Bible. The following passage, found in 1 Tim. 2:4, contains testimony on this point: "Who will have all men to be saved, and to come unto the knowledge of the truth." This salvation can only be obtained by patient continuance in well-doing. (Rom. 2:7.) If, as some affirm, we already have immortality, or eternal life, there is no need that we continue in well-doing to gain it, and therefore here is a portion of Scripture that is not profitable to us. If we already possess im-

mortality, or eternal life, it is no more a matter of hope; for Paul says, Rom. 8:24, "But hope that is seen [or known] is not hope; for what a man seeth, why doth he yet hope for?" and in the next verse he says, "But if we hope for that we see not, then do we with patience wait for it." Would it not be better, then, to wait patiently in the comfort of the Scriptures for that hope which is to be realized in the future, when life shall be given us at the glorious revelation of Christ?

For further evidence that this hope has not been realized, we will resort again to that fountain of real knowledge, the Scriptures. In Job 4:17, we find the following question: "Shall mortal man be more just than God?" Job here calls man mortal, and he must necessarily mean the thinking, intelligent part, as that, and that alone, can be just or unjust. But we are not left in the dark in regard to the meaning. In verse 19, we read that this man dwells in a house of clay. Here is most positive testimony in regard to our circumstances contained in things that were written aforetime for our learning. What greater evidence is needed to create a desire for something better? Surely, those who believe in the inherent immortality of man are mistaken, and they have no true hope.

Further evidence that our departed ones, the dead, have not realized this hope, or its fruition, is found in Job 14:21: "His sons come to honor, and he knoweth it not; and they are brought low, but he perceiveth it not of them." Now if immortality is inherent in man, and his intelligent existence continues after death, why may he not know of the trials of his sons who are left to battle with the realities of this world? Because, says the psalmist, in the day that his breath goeth forth, "his thoughts perish." Read Ps. 146:3, 4. Thought is an essential property of the mind, and an essential property cannot become extinct unless the thing to which it belongs becomes so.

We now have evidences that awaken a desire for eternal life, and will proceed to look for evidences upon which to base expectation. If these can be found, then we can indeed have hope through the things written in the Scriptures. David had very high expectations in his heart when he exclaimed, "As for me, I will behold thy face in righteousness; I shall be satisfied, when I awake, with thy likeness." Ps. 17:15. The beloved disciple bears a similar testimony in 1 John 3:2: "Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that, when he shall appear, we shall be like him; for we shall see him as he is." Paul also, Phil. 3:21, confirms the above in the words, "Who [Christ] shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself." "And every man that hath this hope in him purifieth himself even as he is pure." 1 John 3:8.

What reasons had these worthies for this strong hope—the strongest in the world? They had been eye-witnesses of the power of Christ in raising the dead to life; had seen him go into the grave; had talked with and handled him after his resurrection; had heard him say that he would also raise his followers "up at the last day." What more was needed to convince them? Admitting their testimony to be true, we may rest in the blessed expectation of a realization of our desires of a better life; and if we believe that Jesus died and rose again, we can also rest assured that he will, when he comes, bring all the sleeping believers with him. Says Christ, "To him that overcometh I will give to eat of the tree of life, which is in the midst of the paradise of God." Rev. 2:7. "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." Chap. 3:21.

Reader, let the uppermost thought of your mind be the hope of eternal life. Overcome, and with all the redeemed share with Christ eternal blessedness in his everlasting kingdom.

A. H. VANKIRK.

So Shine.

WHEN Jesus says, "Let your light shine," he means that we should get rid of that undue reserve by which multitudes are characterized, and which keeps their real character from being as powerful an influence for good as otherwise it would be. In the winter evening, there may be a cheerful light within the chamber, and everything there may be delightful; but if the window be heavily curtained, or if the shutters be entirely closed, none of that inner radiance will find its way into the dreary night without. So there are many believers in the Lord Jesus who have peace and joy within their hearts, but who are, besides, afflicted with such a constitutional reserve that they rarely let out the luster

of their happiness, or speak with others of their spiritual experience.

I know, indeed, that there is a way of talking about these things which is sickening in the extreme; as, for example, when one indulges in Pharisaic cant, and, of course, it is not for that that I am pleading now. I wish rather to impress upon those who are humble and sincere followers of the Lord that it is their duty to overcome their shrinking timidity, and break through their habitual reserve, so that others may be benefited by their revelations of themselves. Raise the blind a little, so that some of the light which is irradiating you within may find its way without to be a guide and a joy to those around you. If you would only make yourselves known to others as you do to your intimate friends, how much more light, and gladness, and love, you would throw around you! How many burdened consciences might the knowledge of your experience relieve! How many desponding spirits might the sight of your gladness enliven! How many drooping hearts might the perception of your vigor revive! Nay, sometimes, you may yourselves be benefited by the discovery of a Christian brother whom, but for your communicativeness, you had never known.

When the English minstrel went to seek for his master of the Lion-heart, he played everywhere the monarch's favorite tune, and was at length rewarded by hearing its notes sent back to him from the prison in which Richard was confined. In like manner if, wherever you go, you sound out the music of Christian experience, other hearts will answer to the melody, and your joy will be redoubled. I heard a friend tell the other evening how, being over the Sabbath at a hotel which was far from any church, he went about all day miserable, having little fellowship with God, and none at all with those around him, who seemed to be as uncomfortable as he was himself. But toward evening, a young clergyman went timidly up to the piano and began to play some familiar hymn tunes. Immediately the parlor began to fill, and the guests joined in the singing, and the discovery was made that a large number of Christians were there, and the remaining hours were spent in sweetest communion. Here was a whole company, each of whom was hungering for fellowship, yet unwilling himself to sound the note which might indicate his real position. Each had the light within, but the blind was down, and the shutters were closed, and so the rest saw nothing of it. For your own sakes, then, as well as for the sake of others, get rid of your reserve, and "let your light shine."

But in the command which Jesus gave, there is an important qualification. He says, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in Heaven." What an emphasis there is on that *so*. It implies that everything should be removed that would tend to suggest ourselves rather than Jehovah to those who look upon our light; for we think there should be no inconsistencies in our own lives. The visitor to a lighthouse is struck with the perfect cleanliness of everything about the lantern or lens. There must be nothing there to interrupt the egress of the rays. So in us, there should be nothing of evil to draw away men's eyes from the light, and make them think of our imperfections. That there is a light in us at all, makes it all the more imperative that we should keep ourselves pure. You may have a window all covered with dust, and spun over with cobwebs, and the passer by in the darkness will take no note of its uncleanness. But so soon as you put a light behind it, you thereby reveal its filthiness to every beholder. In the same way, the evil deeds of open and avowed unbelievers are taken no notice of by the world; for there is no light behind them. But so soon as we become connected with Christ and his church, the light that is within him is sure to make manifest our inconsistencies to all around. Other men "may steal a paw, but we must not look over the hedge;" other men may indulge in explosions of temper, or may manifest the grossest selfishness, or may be just a little too keen in business, and nobody says a word about it; but if a Christian should do any of those things, then even the world itself is down upon him; and not only his own character suffers, but the reputation of the gospel suffers along with him. Hence, the very fact that we have the light ought to make us extremely vigilant to keep ourselves from defilement. One dead fly will mar the odor of the whole pot of ointment; one inconsistency will make all our good to be evil spoken of; and so men, instead of thinking of the light, will have their attention directed only to the imperfections which the light reveals.

Once again let it be noted that the purpose of letting our light shine is that *God*, not ourselves, may be glorified. In looking at a painted window, we think more of the artist

and his picture than of the light, and there are many who put such devices on the window, through which the light of their character shines, that no one beholding it is ever moved to think of God. The best window is that which transmits the light most perfectly; and that is the noblest character which shows the most of Christ. I know a painter whose works consisted mainly of portraits of himself taken in different costumes; and one of England's most famous poets produced a series of writings, in which his moody, misanthropic self was ever the central figure. So there are men who, while letting their light shine, contrive always to paint themselves upon the glass. They are forever speaking of themselves. They tell of the many meetings they have addressed, and of the great amount of good they have done. The first personal pronoun is a favorite with them. Their song, like that of the cuckoo, is an everlasting repetition of their own name; and the listener is wearied with its iteration.

Not so let it be with us. Let Christ be all and in all. Let us hide ourselves behind him. Let us be content to decrease, if only he may increase. Let the spirit that animated Paul animate us when he said, "According to my earnest expectation and my hope that . . . as always, so now also Christ shall be magnified in my body, whether it be by life or by death." Let our song be like that of the skylark, as he rises with dewy breast from his morning couch, singing as he soars, until, unseen in the deep blue above, he rains a shower of melody on the listening earth. It matters not though we ourselves be unseen if but the light be visible, for we are fulfilling the command, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in Heaven."—*Wm. M. Taylor.*

Christ a True Friend.

"There is a Friend that sticketh closer than a brother."

TRUE friendships can only be made between true men—those whose hearts are the soul of honor. Bad men may pretend to love one another, but their friendship is like a rope of sand, having no strength. If a man have a true heart, we may then confide in him.

Faithfulness to us in telling us of our faults is a certain sign of fidelity in a friend. You may depend upon that man who will tell you of your faults in a kind and considerate manner. Fatterers are the sweepings and offal of friendship; but give me for a friend the man who will speak honestly of me before my face—who will not tell one and another of my faults, but who will come directly to me, and say, "You are wrong, and I must be honest and tell you—let us pray together. Such work will glorify God, and result in good. He who takes this course has proved himself a friend; for we never get any praise for telling people their faults."

Praise is a thing we all love. I met a man once who said he could not be flattered. I saw I could not flatter him directly; but in praising his team, children, and farm, I found that he was flattered. When I reminded him of his boast, he was offended. We all like the soothing cordial, only it must be minus the label, *flattery*. We have a religious abhorrence of it if it be called flattery. Call it by another name, and we drink it with as much relish as the drunkard his rum, and become no less intoxicated.

Now, child of God, has Christ ever flattered you? Has he not told you of your sins faithfully? Has he not pricked your conscience on what you have tried to gloss over—your little secret sins? Flattery, like Jonah's gourd, is of short life, but we need friendship long. True friendship is like the strong oak which has stood for ages, that abides the tempest, and which after affording you a shade, will in old age furnish material to build you a house.

Aged reader, dare you doubt Him who has loved so long and truly? Oh! no; his friendship has been tried in many times of need. It has been matured by many tempests, and amid many sorrows. How many friendships are but the fruit of sentimentalism—not like the friendship of Christ, who loved us truly. He did not wink nor connive at our faults, but instilled into us wisdom. Oh! how lasting the is love of Christ.

Real friendship does not consist in words, but deeds. I met a man who told me he had great affection for me, and he gave a certain reason. I told him his reason was false. The very thing you love me for I am not, and hope I never shall be. I cannot accept your love, then; for it is founded on a misunderstanding. Complimentary friendship is the criminal fashion of the age. This world is a great house of shams.

Again, purchased love is not lasting. Give nine times, then refuse the tenth, and your friend will hate you. The love you can buy for gold, sell to the first bidder for dross. But,

O reader, Christ's love was not purchased. He purchased us by his blood, and we bring him nothing in return but ill-spent lives. Men grow rich, and forget old friends. Not so with Christ. He was rich in the beginning with the Father before the world was.

Christ clings close to you, poor, trembling soul—the devil does too; he hates those who are loved of Christ. No place in the world is out of reach of Satan's fiery darts. But in our *best Friend* there is safety. To mother, father, and friends, we may have to say farewell; but not to our best Friend. When others forsake, when others neglect and despise, he is a Friend that sticketh closer than a brother.

There is no selfishness in his love. Remember he who follows Christ is not wrapt up in self, but is constantly doing good to others. How ready was Christ to forgive his enemies, and then help them! Listen to his words, "Follow thou me." D. DOWNER.

The Spirit of Infidelity.

THE spirit of infidelity has the heart of a wolf, the fangs of a tiger, and the talons of a vulture. Blood is its proper nourishment; and it scents its prey with the nerves of a hound, and hovers over a field of death on the sooty pinions of a fiend. Unlike all other animals of prey, it feeds upon its own kind; and when glutted with the blood of others, turns back upon those who have been its coadjutors, and who, if either its disposition or its measures could admit of friendship, would have been its friends. Between ninety and one hundred of those who were leaders in this mighty work of destruction [the French Revolution] fell by the hand of violence. Enemies to all men, they were of course enemies to each other. Butchers of the human race, they soon whetted the knife for each other's throats; and the tremendous Being who rules the universe, whose existence they had denied in a solemn act of legislation, whose perfections they had made the butt of public scorn and private insult, whose Son they had crucified afresh, and whose word they had burned by the hand of the common hangman, swept them all by the hand of violence into an untimely grave.

The tale made every ear which heard it tingle, and every heart chill with horror. It was, in the language of Ossian, "the song of death." It was like the reign of the plague in a populous city. Knell tolled upon knell; hearse followed hearse; and coffin rumbled after coffin, without a mourner to shed a tear upon the corpse, or a solitary attendant to mark the place of the grave. "From one new moon to another, and from one Sabbath to another," the world went forth and looked upon the carcasses of the men who had transgressed against God, and they were an abhorring unto all flesh.—*President Dwight's Fast Sermon, 1812.*

The Solace.

"God is our refuge and strength, a very present help in trouble." Ps. 46:1.

God is whatever his people need, and whatever he is, he is to them. Are they in danger? He is their refuge. Here they are safe from the avenger of blood, the justice of God, and the threatenings of a violated law. Are they weak? He is their strength. He will strengthen them for conflict with the foe, strengthen them while in the engagement, and bring them off more than conquerors. Are they in trouble? He is a help, a very present help in trouble. He will help them to bear trouble. He will help them to improve trouble. He will deliver them in six troubles, and in seven shall no evil touch them.

Christian, in every danger run to thy God. His arms are open to receive thee. His heart is a refuge for thee. He will screen thee. He will shelter thee. He will defend thee. He will be thy protection in adversity and prosperity, in life and death. In all thy infirmities, repair to him for grace. He is the strength of the poor, and the strength of the needy in his distress. He has strengthened thousands of poor feeble ones, and he will strengthen thee. In all thy troubles go to him for solace and succor. He will help thee. Hear his own precious words addressed to his people when in deep trouble and distress: "Fear thou not, for I am with thee; be not dismayed, for I am thy God; I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness." He is thy shield in danger, and thy very present help in trouble. He is always at hand, always ready to help, always willing to bless thee.—*Rev. James Smith.*

If God has chosen your way, depend upon it, it is the best that could be chosen; it may be rough, but it is right; it may be tedious, but it is safe.

The Review and Herald.

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

BATTLE CREEK, MICH., FIFTH-DAY, JULY 29, 1875.

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

Questions on the Sanctuary.

A FRIEND writes us from Fredericksburg, Iowa, that he is thrown into some difficulty in regard to our views by objections raised from an "age-to-come" standpoint; and this, strange to say, by one who keeps the Sabbath. The first difficulty of our friend in reference to our view of a literal sanctuary in Heaven, he states in these words:—

"I. Heb. 10:20 calls the veil his flesh. Rev. 1:20 explains that the seven candlesticks are symbols of the seven churches. Now if the sanctuary in Heaven is literal and according to the one built by Moses, why this explanation?"

We answer by saying that we do not understand Heb. 10:20 to call the veil his flesh. The verse reads: "By a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh." What is the subject upon which Paul treats in this verse? It is the new and living way which Christ hath consecrated for us. Through what does this way lead? Through the veil. And what is this way which he has provided for us? It is his flesh. Paul's declaration is that Christ's flesh is, not the veil, but the new and living way through the veil. And the meaning evidently is that it is by the flesh of Christ, or in other words by the offering which he has provided in the sacrifice of himself, that we are able to enter by faith through the veil into the sanctuary above for the forgiveness of our sins. This is simple and plain. But with the view that his flesh is the veil, the text would be both confused and imperfect; for then we should find Paul speaking of a way through Christ's flesh which would be an incomprehensible idea; and secondly, we should find him introducing the subject of a new and living way, and then leaving it without telling us what that way is. This is neither like Paul, nor the Holy Spirit by which he wrote.

In reference to the candlestick, we think it an entire mistake to regard the seven candlesticks of Rev. 1:12, 13, as the antitype of the candlestick of the sanctuary; for, first, these are seven distinct and separate candlesticks, or lamp stands, as the word here signifies; but the sanctuary candlestick was only one, with seven branches. Secondly, one like the Son of man was seen walking in the midst of the seven candlesticks; but the high priest never walked around amid the seven branches of the one candlestick of the sanctuary. They therefore have no connection with each other. The seven candlesticks, are simply introduced as symbols of the seven churches. When we inquire for the antitype of the sanctuary candlestick, we find it in the seven lamps of fire which John saw before the throne. Rev. 4:5.

The second difficulty of our friend is the following:—

"Again, Heb. 10:12, says, 'He sat down [past tense] at the right hand of God,' which must have been in the most holy place. Now if Christ entered the most holy place on his ascension (as these texts plainly imply) the view you hold of the sanctuary and 2300 days is shaken to the foundation. I ask for information. I do not believe in probation in the age to come; but I feel I am in darkness."

There is no work we undertake with greater pleasure than trying to impart information to those who are candidly seeking it. And we would that those who have been laboring to unsettle the mind of our friend, might see from this case the nature of the work in which they are engaged. It is simply leading people into darkness and bondage. It is to obscure, not enlighten. It is to perplex and bewilder, not to encourage and establish upon the truth. It is not gathering with Christ, but scattering abroad. If they dare risk this course till the Judgment, they do so on their own responsibility.

In reply to the objection, we answer that we entirely disagree with the conclusion that the expression "at the right hand of God," means in the most holy place. Stephen said, Acts 7:55, that he saw Heaven opened, and Jesus standing on the right hand of God. Was this the most holy place? That apartment of the sanctuary was not opened nor anything seen there according to the evidence of the Scriptures, till the seventh trumpet commenced to sound, near the end. Rev. 11:19. Again, our Lord himself said, Matt. 26:64, "Hereafter shall ye see the Son of man sitting on the right hand

of power, and coming in the clouds of heaven." Is he in the most holy place when he is coming in the clouds of heaven? Yet he is, in that very act, sitting on the right hand of power, or which is obviously the same thing, sitting at the right hand of God. These texts show that this expression, at the right hand of God, simply denotes the position Christ holds in relation to God, as the second in exaltation, power, and glory.

But, for the sake of the argument, we will take it in its strictest sense, as there are scriptures, Rev. 3:21; Zech. 6:12, 13, which speak of Christ as actually seated with the Father upon his throne. And this position of course he assumed when he ascended. Still we claim that there is not the least proof in this that when Christ ascended he entered into the most holy place; for God's throne is not always and immovably in the most holy place. Where is the proof that it is? It will be answered, perhaps, that God is represented as dwelling between the cherubim, which were upon the ark in the most holy place. These expressions are all found in the old Testament, and have evident reference to the arrangement of the earthly sanctuary. God told Moses that he would meet him from between the two cherubim; and there he manifested his glory. Now suppose that during that period when God communed with mankind through the earthly sanctuary, he ordained to meet them nowhere else but from between the cherubim, would it follow that while in Heaven he must be always in that particular place? This conclusion does not seem at all necessary. The law had a shadow, but not the very image of the things.

If it be said that some of these expressions refer to God's position in Heaven, as the prayer of Hezekiah, 2 Kings 19:15, 16, then it follows that he does not remain fixed in that place; for he left it to come down and communicate with Moses and the elders of Israel. If Ps. 99:1, be referred to, we answer that that verse evidently refers to the time when the earth is to be moved (margin, stagger), or reel to and fro like a drunkard, as Isaiah has it, at the voice of God. Isa. 24:20; Jer. 25:30; Joel 3:16; Rev. 16:17. And at this time his position is between the cherubim in the most holy place, where the priesthood of our Lord then terminates.

But even here upon the earth, although the general rule was that God would commune with Moses from between the cherubim, if these were the cherubim of the mercy-seat, he did not always confine himself to that position; for he sometimes met Moses at the door of the tabernacle. Ex. 33:9; Num. 12:5; Deut. 31:15.

Finally, the throne of God itself, as it exists in Heaven, is a living, moving throne. Read Ezekiel's sublime description of this in his first and tenth chapters. Over the heads of living creatures of awful majesty, called cherubim, was the likeness of a firmament, and over that the likeness of a throne, and one above upon it, which the prophet calls "the appearance of the likeness of the glory of the Lord." In chapter ten he calls it "the living creature that" he "saw under the God of Israel." Beyond all question, the prophet here had a vision of God in his holy temple. He himself calls it "visions of God." Chap. 1:2. And this wonderful being, full of eyes and the Spirit of God, is represented as moving about with the Lord of Israel, the Almighty; and the glory of the Lord appeared at times at the threshold of the house, or temple, not always in the most holy place.

All these facts and considerations go to show that we are not to conceive of the throne of God as any earthly throne, composed of inert material, but one of awful life and majesty. Nor are we to conceive of it as an immovable structure, but borne up by the living creatures, and in a measure incorporated with them, who have the power to go and return like a flash of lightning. Eze. 1:14. Are not these the cherubim between which God dwells? And were not the cherubim placed upon the mercy seat to represent the fact that these were the foundation of God's living throne? Whoever, therefore, builds a theory upon the idea that God's throne is an unmovable structure, and always in the same place, is sure to build an erroneous one.

Other points and queries in the communication of our correspondent, we are obliged, for want of time and space, to omit till next week.

U. S.

The Work in Marshall.

SABBATH, July 24, a church of S. D. Adventists was organized in Marshall, Mich., as per appointment in last REVIEW. Nine entered into the organization. Others will unite with them soon. Bro. J. Dickey was chosen Elder;

sister S. A. Gilbert, Clerk, Bro. J. K. Gilbert, Collector and Treasurer. They entered heartily, with good feeling and union, into the work, and we have every reason to believe will find themselves greatly strengthened by the move they have made.

Brethren and sisters came in from adjoining churches, so that the congregation numbered between sixty and seventy. After the exercises of organization, a short time was taken up in remarks setting forth the peculiar position the people of God are called into by the truths for this time, as brought to view in Isa. 8:18.

The meeting was held in the Christian house of worship, which had been kindly granted for the purpose. But as it could be occupied by us only till two o'clock, P. M., it was decided to enter at once upon a social meeting. This, the brethren and sisters took hold of with spirit, and we had a meeting of good interest. Forty-two spoke, and their testimonies showed that the truth was growing to them more sacred and precious continually. It was remarked by one well qualified to judge that he never attended a meeting, unless at a larger gathering, where the time was taken up with more interesting remarks. The cheering character of the meeting was no secret; for the blessing of the Lord was there, and where his blessing is, there is liberty, and there it is good to be.

Bro. Dickey, who now takes his place as Elder of the new church, had been a member of the Christian church, and had worshiped in the house where we were then convened, for the past twenty years. As he there united with others to form a new body, the scene was calculated to call up the tenderest memories of the past, and revive the recollection of former associations. But he was able to testify with a depth of feeling he was hardly able to control, that he had been led to sever his connection with his former brethren, not because he loved them less, but only because he loved the truth more. He still entertains the best wishes (in which we all felt to join) for his former people, and a strong desire that they may also be led to see and embrace the truths which are shining out so clearly from the word of God in these last days, and which are of such infinite importance if they are truth. Others had similar statements to make respecting those with whom they had formerly been associated. But the truth has proved stronger than all previous ties, and has called them out upon the broad and high platform, the commandments of God, and the faith of Jesus. Sister B. of Convis referred to the wonderful period in the history of that church when herself and two other sisters, all of them from different denominations, were all that had taken their stand there upon the truth. But they held on to the truth, and the truth held them, till the Lord sent help, and a flourishing church was raised up there.

We trust that this beginning of the organization in Marshall may be but the nucleus around which many others shall in due time gather; and that a company of precious souls may be saved from that place in the day of the Lord.

U. S.

"Needless Expense."

"I SAW that some have indulged in needless expense merely to gratify the feelings, the taste, and the eye, when the cause has needed the very means, and when some of the servants of God were poorly clothed, and crippled in their labor for lack of means. Said the angel, 'Their time to do will soon be past. Their works show that self is their idol, and to it they sacrifice.'"

"I saw that those who have no possessions here, but have strength of body, were accountable to God for their strength. . . . I saw that they could sacrifice, and that it was their duty to do so as well as those that have property. But often those individuals that have no possessions do not realize that they can deny themselves in many ways—can lay out less upon their bodies and to gratify appetite, and find much to spare to the cause and lay up in Heaven a treasure."

"They [in the narrow way] do not dress like the company in the broad road, nor talk like them, nor act like them. A pattern has been given them. A Man of sorrow and acquainted with grief opened that road for them, and traveled that road himself. His followers see his footsteps, and are comforted and cheered. He went through safely; so can they if they follow his footsteps. In the broad road all are occupied with their persons, their dress, and their pleasures in the way. . . . I saw many traveling in this broad road who had written upon them, 'Dead to the world. The end of all things is at hand. Be ye also ready.' They

looked just like the vain ones around them, except a shade of sadness which I noticed upon their countenances. . . . Those around them would say, 'There is no distinction between us. We are all alike. We dress, and talk, and act alike.' Then I was pointed back to the years 1843 and 1844. There was a spirit of consecration then that there is not now. What has come over the professed, peculiar people of God?"

"I was shown the conformity of some professed Sabbath-keepers to the world. Oh, I saw it was a disgrace to their profession, a disgrace to the cause of God! They give the lie to their profession. They think they are not like the world, but they are so near like them in dress, in conversation, and actions, that there is no distinction. I saw them decorating their poor mortal bodies, which are liable any moment to be touched by the finger of God, and laid upon a bed of anguish. Oh! then, as they approach their last change, mortal anguish racks their frames, and the great inquiry then is, 'Am I prepared to die; prepared to appear before God in Judgment and stand the grand review?' Ask them then how they feel about decorating their bodies, and if they have any sense of what it is to be prepared to appear before God, and they will tell you that if they could take back and live over the past, they would correct their lives, shun the follies of the world, its vanity, its pride, and would adorn the body with modest apparel, and set an example to others around them."

"Many, I saw, dressed like the world to have influence; but here they make a sad mistake. If they would have a true and saving influence, let them live out their profession, show their faith by their righteous works, and make the distinction great between the Christian and the world."

"I saw that God hates pride, and that all the proud, and all that do wickedly, shall be stubble, and the day that cometh shall burn them up."

"Jesus is coming, and will he find a people conformed to the world? And will he acknowledge them as his people? Oh! no. None but the pure and holy will he acknowledge as his. Those that have been purified and made white through suffering, and have kept themselves separate, unspotted from the world, he will own as his."

I have quoted thus much from Testimonies to the Church. The point to which I call especial attention is needless expense. To the above testimonies agree the teachings of the apostle. Gold, pearls, and costly array, are prohibited. 1 Tim. 2:9. Those Quakers who, though they dressed plain, put on the most costly material, have missed the mark. We are accountable to God as stewards for the use or abuse of every dollar he has put into our hands. When we array our persons with costly clothing, or fill our houses with costly furniture, we use the Lord's money for selfish purposes, to gratify the lust of the eye and the pride of life. When we give three, four, five, or six times, for a piece of furniture or article of wearing apparel, what it would take to get that which is neat and tasteful, and equally serviceable, we might as well sink the excess of means in some marsh. Needless expense is waste of the Lord's money; and we incur blame, not only for what we thus waste, but for the example we set for others. I call attention to this subject, hoping it may prove a benefit.

R. F. COTRELL.

One Year Ago and Now.

BRO. W. C. WHITE speaks as follows in the Signs of July 15, 1875, in regard to the progress of the work on the Pacific Coast. And while they thus rejoice in the prosperity of the work there, they may be assured that many hearts on this side of the continent rejoice equally with them in the evidences of the advancement of the cause in their field of labor. God speed it everywhere till the whole earth shall be lightened with its glory:—

If the prospects of our cause on this coast were encouraging one year ago, they are ten times as cheering now. One year ago the third number of the Signs had just been printed. The paper was started amid many difficulties, and was sent out with the earnest prayers of its friends; for the obstacles in the way of making such a paper a success upon this coast looked almost insurmountable. But it was sent out in faith, and now its weekly edition of four thousand copies finds its way, not only to all parts of the Pacific States and Territories, but to the Eastern and Southern States, to England, Spain, Switzerland, and Australia, bringing in a large number of responses from those who have

gained light on Bible-truths, and are now rejoicing in a new hope.

One year ago, the tent-meeting in Oakland had drawn nearly to a close, and (July 14) twenty-three were baptized in Lake Merritt. To-day this church numbers fifty members. Last Sabbath the Sabbath-school numbered eighty-five, scholars and teachers. Besides this, a Bible-class of from twenty to thirty meet in the afternoon, to study the "Nature and Destiny of Man." In our last Sabbath meeting many were led to review the mercies of the year. With some, it was the anniversary of their first Sabbath kept. Said one brother of the tent-meetings: "It was the last call to the supper which forced and compelled me to come in. The truth was made so plain and clear, and was so forced upon our minds, that, although we did not wish to obey it, we could not resist its power."

One year ago, Bro. and sister Van Horn had just begun the good work in Washington Territory. Now there is a commodious meeting-house built in Walla Walla, and the interest is spreading all through the Walla Walla Valley. Let the good work go on. Sister Canright says that Bro. Canright reports twenty-five keeping the Sabbath in Gilroy, and these are talking of building a meeting-house. The tent may go to Hollister next.

Matt. 6:12.

"And forgive us our debts, as we forgive our debtors." It appears from this text that unless we possess a forgiving spirit we cannot expect that God will forgive us our sins; for, indeed, most of us need daily the forgiving grace of God; and if he should for one day hide his face from us in anger, we would faint and die.

The world know not how much they owe to the special influences of God's Spirit for the quiet and peace and happiness they enjoy. Few realize how the forbearance of God is continually tried; few can realize how he endures with sinful man.

Often we hear people doubt or deny the special providence of God, when, at the same time, he is keeping a strict record of every idle word, and every skeptical expression; and still he waits, and invites all to approach his mercy in humble confession and penitence; can we possibly find fault with our cotemporaries, for their wrongs, while God is so forbearing with us?

Jesus set us a very noble pattern in asking his Father to forgive his foes, even while they were killing and tormenting him. Only think of it; before they even thought of repentance, he implored God to forgive them, and no doubt many of those who cried out to crucify him, were among the converts on the day of Pentecost, in answer to this prayer.

If we harbor an unforgiving spirit toward others, we tacitly say to God that we wish his frown and secret curse to ever rest upon us and all our interests; and if we remember the wrongs of others, we say to God, "Do not forget our sins, but ever keep them in thy mind, and remind us of them on every convenient and proper occasion." JOS. CLARKE.

Why we Do So.

SAID a minister of the gospel a few days ago, after hearing a discourse on the fourth commandment, "I think those men do wrong in teaching the observance of the seventh day enjoined in the law, as they only put a weapon in the hands of the world with which to afflict the church." The above, intended as a weighty objection to the Sabbath because in opposition to the universal practice of the church, is but a tacit acknowledgment that the church is in error on the point. The great wrong inveighed against was not the teaching of a doctrine opposed to the Bible, but portraying the truths of God's word so clearly as to expose sin in which the church was shown to be involved, and it was feared the world would lose confidence in their teachings if these transgressions were faithfully pointed out.

In view of such expressions, may we not justly conclude that we are living in the time of the fulfillment of Isa. 56:10-12? The chapter opens with an emphatic declaration of God through the prophet that his salvation is near to come, and his righteousness to be revealed; and the apostle Peter tells us salvation will be revealed in the last time (1 Pet. 1:5), which determines the time of the application of the words of God by the prophet. He proceeds in the second verse: "Blessed is the man that doeth this, and the son of man that layeth hold on it; that keepeth the Sabbath from polluting it, and keepeth his hand from doing any evil," showing that at that time some can lay hold of

the Sabbath who have previously been polluting it, and by so doing will secure to themselves a great blessing as brought to view in succeeding verses. But a class spoken of in verse 10 are represented as being blind, ignorant, and dumb, and the reason why they are so deplorably deficient, is given in the language that follows: "Sleeping, lying down, loving to slumber," and therefore they do not see, and are ignorant of, the will of God.

But the Lord speaks again in the 58th chapter, saying, "Cry aloud, spare not, lift up thy voice like a trumpet, and show my people their transgression, and the house of Jacob their sins," and in the enumeration of these departures from God which follow, Sabbath-breaking is mentioned as a prominent one, and he says, "If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, . . . then shalt thou delight thyself in the Lord," which implies that some professing to be his people will be guilty of trampling under foot his holy day, and therefore will not be delighting themselves in the Lord. In consequence of this he says, "Cry aloud, spare not, and show my people their transgression," and in accordance with this solemn charge, and in fulfillment of Rev. 14:12, which is a part of the last solemn message of mercy to mankind, the cry is now going forth to the world, that the people may turn from their transgressions and be prepared to meet the stern realities of the impending Judgment, when every man's work will be tried of what sort it is.

Gray, Maine.

J. O. CORLISS.

How to Preach so as to Convert Nobody.

THE design of this article is to propound several rules, by a steady conformity to any one of which, a man may preach so as not to convert anybody. It is generally conceded at the present day that the Holy Spirit converts souls to Christ by means of truth adapted to that end.

It follows that a selfish preacher will not skillfully adapt means to convert souls to Christ; for this is not his end.

Rule 1. Let your supreme motive be to secure your own popularity; then, of course, your preaching will be adapted to that end, and not to convert souls to Christ.

2. Aim at pleasing, rather than at converting your hearers.

3. Aim at securing for yourself the reputation of a beautiful writer.

4. Let your sermons have the following characteristics:—

Let them be written with a high degree of literary finish.

Let them be short, occupying in the reading not to exceed from twenty to twenty-five minutes.

Let your style be flowery, ornate, and quite above the comprehension of the common people.

Be sparing of thought, lest your sermon contain truth enough to convert a soul.

Lest your sermons should make a saving impression, announce no distinct propositions or heads, that will be remembered, to disturb the conscience of your hearers.

Make no distinct points, and take up no disturbing issues with the consciences of your hearers, lest they remember these issues, and become alarmed about their souls.

Avoid a logical division and subdivision of your subject, lest you should too thoroughly instruct your people.

Give your sermons the form and substance of a flowing, beautifully-written, but never-to-be-remembered essay; so that your hearers will say, "It was a beautiful sermon," but can give no further account of it.

Avoid preaching doctrines that are offensive to the carnal mind, lest they should say of you as they said of Christ, "This is a hard saying; who can hear it?" and lest you should injure your influence.

Denounce sin in the abstract, but make no allusion to the sins of your present audience.

Keep the spirituality of God's holy law, by which is the knowledge of sin, out of sight, lest the sinner should see his lost condition, and flee from the wrath to come.

Preach the gospel as a remedy, but conceal or ignore the fatal disease of the sinner.

Preach salvation by grace; but ignore the condemned and lost condition of the sinner, lest he should understand what you mean by grace, and feel his need of it.

Preach Christ as an infinitely amiable and good-natured being; but ignore those scathing rebukes of sinners and hypocrites which so often made his hearers tremble.

Avoid especially preaching to those who are present. Preach about sinners, and not to them. Say *they*; and not *you*, lest any one should make a personal and saving application of your subject.

Aim to make your hearers pleased with themselves and pleased with you, and be careful not to wound the feelings of any one.

5. Preach no searching sermons, lest you convict and convert the worldly members of your church.

6. Avoid awakening uncomfortable memories by reminding your hearers of past sins.

7. Do not make the impression that God commands your hearers now and here to obey the truth.

8. Do not make the impression that you expect your hearers to commit themselves upon the spot, and give their hearts to God.

9. Leave the impression that they are expected to go away in their sins, and to consider the matter at their convenience.

10. Dwell much upon their inability to obey, and leave the impression that they must wait for God to change their natures.

11. Make no appeals to the fears of sinners; but leave the impression that they have no reason to fear.

12. Say so little of hell that your people will infer that you do not believe in its existence.

13. Make the impression that if God is as good as you are he will send no one to hell.

14. Preach the love of God, but ignore the holiness of his love that will by no means clear the impenitent sinner.

15. Often present God in his parental love and relations, but ignore his governmental and legal relations to his subjects, lest the sinner should find himself condemned already, and the wrath of God abiding on him.

16. Preach God as all mercy, lest a fuller representation of his character should alarm the consciences of your hearers.

17. Try to convert sinners to Christ without producing any uncomfortable convictions of sin.

18. Flatter the rich, so as to repel the poor, and you will convert none of either class.

19. Make no disagreeable allusions to the doctrines of self-denial, cross-bearing, and crucifixion to the world, lest you should convict and convert some of your church-members.

20. Admit, either expressly or impliedly, that all men have some moral goodness in them, lest sinners should understand that they need a radical change of heart, from sin to holiness.

21. Avoid pressing the doctrine of total moral depravity, lest you should offend, or even convict and convert, the moralist.

22. Do not rebuke the worldly tendencies of the church, lest you should hurt their feelings, and finally convert some of them.

23. Should any express anxiety about their souls, do not probe them by any uncomfortable allusion to their sin and ill desert; but encourage them to join the church at once, and exhort them to assume their perfect safety within the fold.

24. Preach the love of Christ, not as enlightened benevolence, that is holy, just, and sin-hating; but as a sentiment, an involuntary and indiscriminating fondness.

25. Be sure not to represent religion as a state of loving self-sacrifice for God and souls; but rather a free and easy state of self-indulgence. By thus doing you will prevent sound conversions to Christ, and convert your hearers to yourself.

26. So select your themes and so present them as to attract and flatter the wealthy, aristocratic, self-indulgent, extravagant, pleasure-seeking classes, and you will not convert any of them to the cross-bearing religion of Christ.

27. Be time-serving, or you will endanger your salary; and, besides, if you speak out and are faithful, you may convert somebody.

28. Do not preach with a divine unction, lest your preaching make a saving impression.

29. To avoid this, do not maintain a close walk with God, but rely upon your learning and study.

30. Lest you should pray too much, engage in light reading and worldly amusements.

31. That your people may not think you in earnest to save their souls, and, as a consequence, heed your preaching, encourage church fairs, lotteries, and other gambling and worldly expedients to raise money for church purposes.

32. If you do not yourself approve of such things, make no public mention of your disapprobation, lest your church should give them up and turn their attention to saving souls, and be saved themselves.

33. Do not rebuke extravagance in dress, lest you should uncomfortably impress your vain and worldly church-members.

34. Lest you should be troubled with revival scenes and labors, encourage parties, pic-nics, excursions, and worldly amusements, so as to divert attention from the serious work of saving souls.

35. Ridicule solemn earnestness in pulling sinners out of the fire, and recommend, by precept and example, a jovial, fun-loving religion, and sinners will have little respect for your serious preaching.

36. Cultivate a fastidious taste in your people, by avoiding all disagreeable allusions to the last judgment and final retribution.

37. Treat such uncomfortable doctrines as obsolete and out of place in these days of Christian refinement.

38. Do not commit yourself to much needed reforms, lest you should compromise your popularity and injure your influence. Or you may make some branch of outward reform a hobby, and dwell so much upon it as to divert attention from the great work of converting souls to Christ.

39. So exhibit religion as to encourage the selfish pursuit of it. Make the impression upon sinners that their own safety and happiness is the supreme motive of being religious.

40. Do not lay much stress upon the efficacy or necessity of prayer, lest the Holy Spirit should be poured out upon you and the congregation, and sinners should be converted.

41. Make little or no impression upon your hearers, so that you can repeat your old sermons often without being noticed.

42. If your text suggests any alarming thought, pass lightly over it, and by no means dwell upon and enforce it.

43. Avoid all illustration, repetition, and emphatic sentences that may compel your people to remember what you say.

44. Avoid all heat and earnestness in your delivery, lest you make the impression that you really believe what you say.

45. Address the imagination, and not the conscience, of your hearers.

47. Make it your great aim to be personally popular with all classes of your hearers.

47. Be tame and timid in presenting the claims of God, as would become you in presenting your own claims.

48. Be careful not to testify from your own personal experience of the power of the gospel, lest you should produce the conviction upon your hearers that you have something which they need.

49. See that you say nothing that will appear to any of your hearers to mean *him* or *her*, unless it be something flattering.

50. Encourage church sociables, and attend them yourself, because they tend so strongly to levity as to compromise Christian dignity and sobriety, and thus paralyze the power of your preaching.

51. Encourage the cultivation of the social in so many ways as to divert the attention of yourself and your church-members from the infinite guilt and danger of the unconverted among you.

52. In these sociables talk a little about religion, but avoid any serious appeal to the heart and conscience of those who attend, lest you discourage their attendance, always remembering that they do not go to sociables to be earnestly dealt with in regard to their relations to God. In this way you will effectually so employ yourself and church-members as that your preaching will not convert anybody.

The experience of ministers who have steadily adhered to the above rules will attest the soul-destroying efficacy of such a course, and churches whose ministers have steadily conformed to any of these rules can testify that such preaching does not convert souls to Christ. If souls are converted in congregations cursed with such a ministry, it will be by other means than by preaching.—PRES. E. G. FINNEY.

What a Man Does in Half a Century.

ACCORDING to a French statistician, taking the mean of many accounts, a man of fifty years of age has slept 6000 days, worked 6500 days, walked 800 days, amused himself 4000 days, was eating 1500 days, was sick 500 days, etc. He has eaten 17,000 pounds of bread, 16,000 pounds of meat, 4600 pounds of vegetables, eggs, and fish, and drank 7000 gallons of liquid, viz., water, coffee, tea, beer, wine, etc., altogether. This would make a respectable lake of 300 square feet surface and three feet deep, on which small steamboats could navigate. And all this solid and liquid material passed through a human body.

BE GENTLE TO THE ERRING.

GIVE a kind word to the erring—
It may raise a fallen brother!
And the law of Heaven teaches
We should kindly help each other.
Ah! the paths of vice are many;
And when tempted and when tried,
Remember that thou too art mortal,
And thy feet may turn aside.

Give a kind word to the erring:
Who have trod the paths of sin;
For the tempter, too, may woo thee,
And thy feet may run therein.
All along life's rugged pathway
Stones are, bruising weary feet!
Thistles spring among the flowers—
Tares are growing with the wheat.

And the Master in his vineyard
Hath a work for you to do,
For the harvest there is plenteous,
But the laborers are few.
Tarry not—the day is waning,
And the night is coming on,
And the Master will reward you
For the work thy hand hath done.

If from out one bleeding bosom
You have plucked the piercing thorn;
If you've cheered the drooping spirit
When its every hope was gone;
If you've stretched the hand in kindness
To lead erring, straying feet,
There's a rich reward awaits you,
And love's labor, too, is sweet.

If along life's rugged highway
You have raised a drooping flower;
If thy smile hath ever gladdened
For one heart a gloomy hour—
It hath placed a star to glitter
In the angel crown above!
Ah! life's mission here is holy,
When we make it one of love.

Oh, remember, then, the erring!
Thou mayest lift the soul again,
And from some poor, bleeding bosom
Wipe away the guilty stain.
All the world is one broad vineyard,
Where there's work for each to do;
For the harvest there is plenteous,
But the laborers are few!
Work, then, for life's sun is setting,
And the night is drawing on;
And the Master at his coming
Will expect thy task well done!

—Sol.

Progress of the Cause.

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

Michigan.

SINCE my last report I have tried to do what I could in Hillsdale Co. Have held from two to six meetings a week in Jefferson, besides holding a few meetings and visiting in other places. I have seen very much of the work of the Lord in Jefferson. The blessed truth is taking deep hold upon many hearts, and almost weekly some new ones are taking their stand to keep all the commandments of God.

Four different times have we repaired to the beautiful Bird Lake near by for baptism. The largest number going forward at one time was seventeen. Altogether, thirty-five souls have followed their Lord in baptism. Each of these scenes was solemn and impressive, and at the first they were attended by hundreds of witnesses. Six of the number baptized unite with the church in Ransom, and four in Hillsdale, while the remainder form a part of the newly organized church in Jefferson. This church now consists of thirty-three members, all heads of families excepting one, and a band more earnest, and united in brotherly love I have seldom, if ever seen. Oh! what a power there is in the present truth to melt and unite hearts, when accompanied by the Spirit of God. The organization of this church is complete, except the ordination of officers. These are appointed on trial for a season.

The steps necessary to legally hold church property have now all been taken, a subscription circulated, a building committee appointed, and the timber and a portion of the lumber is now on the ground for the building of a house of worship. It is designed to have it all completed before winter.

Thus far Bro. T. J. Butler has been left to labor alone in Ohio. He has tried the old tent, but found it unfit for service. A new one is probably in the field by this time, and I feel quite anxious to join Bro. B. to render the little assistance in my power, but as I have been hindered hitherto, duty seems to demand a longer stay here. Just now the present truth, and especially the holy law of God, is being opposed by Eld. A. N. Seymour and another man of the same spirit. These men profess to believe in the near coming of Jesus, and yet their opposition to the third angel's message and God's holy law, is the

most spiteful and unreasonable of anything I have ever yet seen. We trust in God to vindicate his own truth. And we do most earnestly pray and labor that no honest God-fearing soul may be led into the terrible snare and delusion that the ten commandments are abolished.

I think I never felt more deeply than at the present writing the necessity of a close walk with God, that I may be a co-worker with Jesus and holy angels in saving precious souls from the devil's snares and the wrath to come.

May the Lord protect, and abundantly bless his dear people in Jefferson. And this he will certainly do, if they walk humbly and circumspectly before him.

H. A. ST. JOHN.

Ransom, Mich., July 20, 1875.

The Cause in Minnesota.

I HAVE been trying to do what I could in the Conference thus far through the Spring and summer. Left home in April. Held quarterly meetings at Blue Earth City, Tenhassen, and Cherokee. May 15, 16, held meetings with the Mankato church. Two were baptized, and five united with the church.

May 22, 23, held a meeting at Kingston. A company was raised up here last winter by Bro. Hill. As those who embraced the truth here are in two localities it was thought best to organize two separate churches. I baptized eight, and organized a church of six members at Kingston, and one at North Kingston of eleven members. Also organized s. b., and left them rejoicing in the truth.

May 22, met an appointment at Karonas. Here I found a strong company brought out by the labors of Brn. Dimmick and Fulton. Sunday morning we all retired to the banks of a beautiful lake, when eighteen followed their Lord in baptism. We then returned to their house of worship, and organized a church of nineteen members. This church was admitted into our Conference at one of its late sessions, as were also the churches of Kingston and North Kingston.

June 5 and 6, we enjoyed an excellent meeting at Grove Lake. At this meeting, I baptized five who united with the church. Two of them took a stand when Elder Haskell was there last winter. I then visited the field where Brn. Hill and Decker were laboring. There I found a good interest. About twenty had commenced to keep the Sabbath, and others were very much interested.

June 12 and 13, met with the brethren at Corina. Here is a company brought out by the labor of Bro. Ellis last spring. Three were baptized, and I partially organized a church, and they have been taken under the watchcare of our Conference.

As I was nearly one hundred miles from our camp-ground, I started for Eagle Lake, which I reached Friday, and in connection with the Conference and Camp-meeting Committee worked on the ground to prepare for our camp-meeting.

Now our camp-meeting has closed, and our brethren and sisters have returned to their homes, determined to live nearer to God and to lead better lives than ever before. May God help the dear brethren and sisters to put all their good resolutions into practice, and be prepared to meet Jesus when he comes.

I was with the church at Golden Gate last Sabbath. We had an excellent meeting, one which will be long remembered. We have three forty-foot tents in the field. Brn. Curtis and Ellis are in Wright Co.; Brn. Hill and Morse have pitched their tent in Todd Co.; Brn. Dimmick and Call are giving a course of lectures in the tent in Brown Co., with a good interest. I have been with them three or four days, and I think I never saw a better interest.

Sabbath and Sunday last, the hearts of the people here in Redwood Co., were made sad by seeing the grasshoppers come down upon their fields in abundance. I never saw anything like it. They looked like large snowflakes coming down in a storm. Large wheat-fields and gardens have been nearly or quite destroyed within the last two days. Oh, how little we know what a day may bring forth! God help us to be faithful, keep pace with the message, and prepare to stand upon Mount Zion with the redeemed.

HARRISON GRANT.

Redwood Co., July 12, 1875.

Rolla, Missouri.

As was suggested in a former report, Bro. Allen and myself came to Rolla about six weeks ago. But as the tent had not

come, we did not commence labor at once. After waiting nearly a week, we commenced our lectures in the court-house. Continued our meetings there about two weeks, and then changed to the tent. From the first we have had a regular interest from some of the best citizens of the place, and the interest is full as good now as it has been at any time, our congregations being rather larger. We have canvassed the second advent and Sabbath questions quite thoroughly, and are now upon the immortality question. Our interest is by no means fully developed yet.

Last Sabbath, as near as I could learn, some sixteen kept the Sabbath of the Lord, who never had done so till they heard us. There are many more under deep conviction, some of whom I feel sure will take a stand in favor of the truth. I shall be greatly disappointed if there is not a good commandment-keeping church brought out here. The people here are very kind-hearted and sociable, and we meet with more cordiality than we generally do in northern latitudes. I can but believe, from what I see and learn, that God's truth will yet search out many souls in the South who will be jewels in the kingdom of God.

Some of the ministers of the place have manifested great bitterness, devoting sermons of denunciation to us and our work. But they seem to be killing their own influence more than ours. We can but pity them in their blindness. While they would have a small congregation, we would have a tent nearly full. Bro. Allen's acquaintance here, formed while he was professor in the School of Mines, located in this place, has been a great help to us in getting access to the people. He was much thought of by the citizens of the place when he left. After he embraced the present truth, reports came here that he was crazy, and that we were a set of fanatics. But they have since found out, that there is at least a "method in our madness," and these reports have only helped us and excited the people to come out. So they can "do nothing against the truth but for the truth." The Lord has greatly comforted our hearts in seeing the interest among the people. To his name be all the praise.

GEO. I. BUTLER.

July 13, 1875.

Iowa.

AFTER the Conference, I went with Brn. Bartlett and Farnsworth to assist in setting up the tent at Woodbine, Iowa. Leaving the brethren, I went to Deloit, in Crawford Co., where I found a few friends of the truth. On the Sabbath, held meetings in the vicinity where Bro. R. Winters, one of the 1844 Adventists, lives. He and his family are still working for the interest of the cause.

On first-day, had meeting in the school-house in Deloit. I spoke on 1 Cor. 12. When I had done speaking, two or three elders of the "Latter-day Saints" wished to review my discourse. As I could not remain until the next day, they concluded to review it that afternoon and invited me to their church, where I in turn had a good opportunity of reviewing them, of exposing some of their errors in their own pulpit and to their own people, and of preaching the truth of God. There was a large congregation present. I was requested to come back and stay longer the next time I came. There are eight keeping the Sabbath in this place.

Next day I came to Dowville, where I found a family of Adventists from Minnesota, who are earnest workers in the cause of present truth, and who have got some of their neighbors and friends interested in the Sabbath question. Now I wish to say to the friends of the Tract and Missionary Society, in behalf of such, that they should continue to supply their isolated members with books and tracts, until they become acquainted with, and join, some Society in Iowa.

It sometimes is the case that our best workers are poor people, having to move from place to place, as tenants, and from one community to another, where the truth is unknown. Their lives of obedience to the commands of God excite a spirit of inquiry in the minds of their neighbors, and hence the way is open to do good in the missionary field. These friends at Dowville want tracts from Minnesota until they can join the T. & M. Society elsewhere. They do not like to send to the Office, as they have no means to pay for them. I found quite an interest at this place; I will try to give a course of lectures here when I return.

I next went to Woodbine, where the tent is located. I found some interested. The brethren had just passed through the great "wind storm," in which many houses were blown down and others unroofed, but sustained little or no hurt. Some of the people remarked, when they saw the tent up in the morning, "The Lord must be with them." They will go from this place to Dunlap.

I found the friends at Logan and Missouri Valley "growing in grace" and in the knowledge of the truth. May they all go forward from "conquering to conquer," from grace to glory.

J. W. McWILLIAMS.

Soldier Valley, Iowa, July, 1875.

Todd Co., Minn.

We have commenced meetings at Round Prairie with the tent. Our congregations have increased from 25 to about 200. Some come out 15 to 25 miles, and one family 22 miles, with an ox team. They had never seen an Adventist before, but some unknown person had sent them the Voice. We have given eight discourses. We ask the prayers of God's people.

W. B. HILL,
F. W. MORSE,
L. H. DECKER.

Clayton Co., Iowa.

We began meetings at this place June 30. At first the weather was rainy and unpleasant. We began with a congregation of about two hundred which has been about our average. We have given twenty-three lectures, and held three meetings. The brethren and sisters came in from Waukon and West Union, and met with us last Sabbath, the 17th. The meeting was well attended, and we enjoyed a good degree of the Spirit of God. It encourages our hearts to have those of like precious faith meet with us. We know that we have passed from death unto life because we love the brethren.

The interest is on the increase. We are now discussing the Sabbath question. The people from the first have been very friendly. A few have already decided to keep all the commandments, and many more are in the valley of decision and waiting to hear their minister, who occupies our tent this (Monday) evening. The kindness of the people reduces our expenses to almost nothing. Our health and courage were never better.

C. A. WASHBURN,
F. A. BARLOW.

Hardin, Clayton Co., Iowa, July 12, 1875.

Tipton, Iowa.

I AM happy to say that our meeting at Oxford was one of much encouragement to us all. We had a good representation from abroad. Brn. Mitchell and Shireman gave six discourses, with manifest demonstration of the Spirit in each discourse. In short, we had an excellent meeting. Here, some seven had recently come out on the Sabbath, and at this meeting a church was organized consisting of ten members, Bro. George Field being appointed leader, and Bro. H. Tanner, clerk. Systematic Benevolence amounts to \$36.00 per annum. We are confident that the Lord will add others to this number soon. Prospects are brightening at other points. The Lord is blessing our ministering brethren with courage, strength, and heavenly grace, for which we thank his holy name.

J. DORCAS.

A Desired Privilege.

On my way to Jamaica, visited friends in Orange County, the place of my residence when I received the light on present truth. Was happy to meet deacon Buzzell, with whom I used to be connected in the F. W. Baptist church, now strong in the Sabbath truth, and firmly established in the blessed hope of the near coming of the Saviour, and of the gift of immortality to the overcomer at that period. Bro. B. and his companion were brought to reverence the holy Sabbath by reading over one year since.

On Sabbath, spoke at his house on the cause of the disappointment in 1844. An Adventist minister was present, who expressed himself in friendly terms on our views, but said his mind was not clear on the two covenants. I gave him Eld. J. N. Andrew's eleven sermons, which he said he would read.

The next day, I heard him preach a

sermon in which he said some very important things, on the necessity of a correct theory in matters of religion. He seemed to regard sound doctrine a prerequisite to sound Christianity. So thought and so taught the great apostle. 1 Tim. 4:16. In concluding his remarks, he stated that he had received sufficient light since embracing religion to lead him out from the church into the faith of the soon coming of the Lord, and that if there is additional light and truth he wanted it. He kindly gave me the privilege of speaking in the afternoon. I greatly desire that both of these brethren should attend our camp-meeting, soon to be held.

A. S. HUTCHINS.

July 11, 1875.

The Social Meeting.

God has opened various channels through which to perfect his people, and among them we find the prayer and social meeting. From the hand of God we receive only good and perfect gifts, and it becomes us as the children of a kind Father to improve them wisely. After we have done what we can to testify our gratitude for the favors which we enjoy, we are unprofitable servants.

The prayer and social meeting is designed to give spiritual strength and energy, and to promote a growth in grace which will be of incalculable benefit. There are a great many who excuse themselves from doing duty because, as they tell us, they have no gift. If they could talk and pray as well as such a one, why, then they would do it. They think, perhaps, that the Lord will excuse them; but in this they are greatly mistaken. My experience and observation have convinced me that those who follow this course generally soon wither away, and become dwarfs in the church. What will become of such when God arises to shake terribly the earth? If ever there was a time in the world's history when every gift should be brought into active exercise, and the church should awake to duty, it is now.

The apostle Paul speaks to the point on this subject, "And let us consider one another to provoke unto love and to good works; not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another; and so much the more, as ye see the day approaching." Heb. 10:24, 25. Again the prophet speaks thus: "Then they that feared the Lord spake often one to another, and the Lord hearkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name." Mal. 3:16. Angels of God are continually making a record of all our acts, both of obedience and disobedience, and we shall be judged according to our works.

The small gifts are necessary in the church, as well as the large ones. What would be thought of an individual if he should build a house and leave out all the small timbers, braces, pins, &c.? We should call him a foolish man, we should expect that the first storm that beat upon his house, would demolish it. It could not stand. It is just so with the church. Take out all the one talents, and the church would fall. They are placed there for its strength and support.

Then let us be constant in our attendance at the prayer and social meeting, and, when there, let us be sure to add something to its interest by praying or speaking. We shall thus have the approbation of God, be better prepared to contend with the powers of darkness, and shall build ourselves up in the truth. Christ suffered "that he might present it [the church] to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish." Eph. 5:27.

FRANCIS GOULD.

Bordoville, Vt.

The following letter was received from a brother in Osage Co., Kansas:—

DEAR BRETHREN: I am a stranger to you and perhaps to some of your doctrines, but, thank God, I have seen light upon the Sabbath question. I have received a quantity of books from your Office, many of the works I never saw before, also the tracts which numbered about three hundred. I desire to know all of God's truth, and I pray that these works may be helps to me in my investigation. I will see that the tracts are faithfully distributed.

I have been a deacon in the Baptist church in this place until lately, but was obliged to withdraw on account of my

views on the Sabbath. Many of my friends think the devil is at work here, but I know the Spirit of the living God is throwing light upon some minds. May God bless you in the effort to spread his truth, and a correct understanding of his holy law.

Please accept my hearty thanks for favors received. It may be when the grasshoppers leave, I shall be able to add my mite towards forwarding the good cause.

A Resolution.

I HAVE been thinking for a long time that I have been neglecting my dear Saviour who died to save sinners. My whole life has been given to the world's fleeting pleasures. But I have made a firm resolution this day that I will take heed to my ways. I will pray fervently unto Him in whom there is help.

I am the only person receiving your paper here. My husband is not a Christian, but I pray that God may let him see the light before it is too late. I have not attended an Adventist meeting since I was six years old, but my heart yearns to receive the glorious present truth. Will the brethren and sisters pray for me, a lone pilgrim in this wicked place?

MRS. ALICE POWELL.

Colfax Co., Neb.

Encouraging.

UNDER this heading there appeared in the *Signs of the Times*, of June 10, 1875, many cheering, soul-stirring extracts from letters received at the *Signs* Office from individuals who had become interested in the present truth and embraced the third angel's message simply from a perusal of the *Signs*. I often think, after reading of precious souls being brought to a knowledge of the truth through the agency of our periodicals, that none need say, There is nothing for me to do. There is work for all in the wide harvest field of the Master. We learn that whole families have embraced the truth and turned their feet from trampling upon God's holy Sabbath unto the keeping of all his righteous commandments without ever seeing or hearing a living preacher. These are facts that should stir our spirits, and awaken our drowsy energies to make new and more earnest efforts to place our publications in the hands of interested readers.

There are, according to Rev. 7:2-4; 14:1, 144,000 to be sealed with the seal of the living God. These are to be gathered from every nation, and kindred, and tongue, and people. The third angel's message is not a local affair. It is to go with a loud cry until it reaches the uttermost parts of the earth. It is the work of God, and it must move onward until the world is warned of the approaching judgments of God, and accept or reject the only terms upon which the priceless boon of eternal life is to be given.

God is moving, by his Spirit, upon the hearts of the people. There are thousands of individuals whose hearts and consciences are made tender, and who are ready to receive the present truth, through whatever source it may be presented, whether by the living preacher or by the silent one in the form of books, periodicals, and tracts, which can go to those who could be reached in no other way.

What a work is ours! What a field lies before the members of the various T. & M. Societies! What opportunities we have of presenting the truth! And how eagerly we would avail ourselves of them did we realize the fearful responsibility which rests upon those who have received the light of present truth. For the manner in which we improve upon these opportunities we must shortly give an account, and receive a reward accordingly. In the day of Judgment all our works will be tried with fire; "for the fire shall try every man's work of what sort it is; and if any man's work abide, he shall receive a reward." If the blessed words, "Well done, thou good and faithful servant," are ever addressed to us, it will be because we have done well, and have acted faithfully the part assigned us.

Through the faithful and constant efforts of those who feel the burden of the work and a burden for souls resting upon them, tract organizations have been effected, by means of which the laity are permitted to act in successful co-operation with the preacher in giving the world its last message of warning. There are scores of cities whose inhabitants have never had their attention called to the solemn times in which we are living. In these cities, in towns, and in villages, and upon the highways, the humble missionary can accomplish a mighty work in acting as a pioneer for our preachers. He can act in the same capacity as an engineer corps to an advancing army. He can go ahead, shod with the preparation of the gospel of peace and armed with the sword of the Spirit. With such equipments, and Jesus,

the Captain of our salvation, to lead, there is nothing but ultimate victory for the soldier of Christ.

By a judicious and systematic effort upon the part of the members of the T. & M. Society in the distribution of our books, periodicals, and tracts, we can advance the cause of truth by clearing away prejudice from the minds of the people. We can thus prepare the way for more successful labor in new fields.

In order to be successful in the various enterprises connected with the T. & M. Society, we must have a spirit of meekness and Christian love which will manifest itself to those with whom we converse, and show them that our motive is to do them good. We may show them that we do not wish to gain a personal victory, but to lead them to Christ.

A theoretical knowledge of present truth is of no benefit to us unless we put that knowledge to a daily practical use, but it will only increase our condemnation in the day of Judgment; for those who know the Master's will and do it not shall be beaten with many stripes. God will hold us to a strict account for our labors in his vineyard. Even now the Master's voice may be heard saying, "Why stand ye here all the day idle? go ye also into the vineyard." This language of our divine Lord, dear reader, applies to you and to me. There are no exemption papers issued nor discharges given to the people of God, until the battle is fought and the prize is won. If we feel our lack of ability and our limited means wherewith to work for God and his precious cause, we must seek wisdom of God, who giveth to all men liberally and upbraideth not. Oh! that we might fully realize our need of God's sustaining grace.

M. WOOD.

Life.

LIFE is, and ever has been, to the candid, thoughtful mind, a mystery. Who fashioned the delicate and intricate organs of the human body, and from whence came the vital spark which animates the same? Why is it that after a little time we must yield up our individual existence and, seemingly, become as if we had never been? Why this little season of life, strength, and activity, and why these hopes, longings, and aspirations? Why this multitude of beings, similar, yet unlike ourselves?

These questions have been asked, pondered, and studied carefully by wise men in all ages of the world. Search the annals of the past, study the open book of nature, ponder carefully every philosophical reason, and weigh well every hypothesis which may be formed, and you will obtain no light, no well-grounded theory, no foundation upon which to build your hopes. But is their no information for the human race as to their origin, object, and destiny? Yea, verily, there is a sure guide, a safe pilot, a "thus saith the Lord."

The Bible is the only compass which points through the gloom and darkness of the grave, and opens before the mind of man views of heavenly bliss and visions of immortal glory in the future. If we disbelieve the Bible, where are we in this world's darkness, and what have we to rest our hopes upon?

The hope of the Christian is a glorious one—big with immortality. It tells us that life is not limited to threescore years and ten, but may be eternal. It tells us that this short, earthly life is given us in which to prepare for that life which has no end, but is one long eternity of joy, peace, happiness, and rest.

As we look back into the past, we find that sorrow, pain, anguish, tribulation, and death, have followed in the footsteps of man. What heart-aches, weariness of the flesh, disappointments, and unrest, the human race have endured! As we look forward into the future, our earthly eyes, unaided by the light of revelation, can discern nothing but gloomy shadows and thick darkness; but by the eye of faith we can look down through the dim vista of coming years and see far ahead a tiny star, which grows brighter and brighter until it merges into the light and glory of the eternal world. What views of loveliness and gleams of glory flash before the mind, and what longings for a nobler, truer, better life, are awakened by these forestastes and glimpses of the restful peace, of that far-off heavenly land.

Let us then endeavor to make this life a success, that when that life shall dawn our lives may run parallel with the life of God through a never-ending eternity.

ELIZA H. MORTON.

Allen's Corner, Me.

A HEALTHY FRUIT.—A lazy dyspeptic was bewailing his own misfortunes, and speaking with a friend on the latter's hearty appearance. "What do you do to make you so strong and healthy?" "Live on fruit alone," answered the friend. "What kind of fruit?" "The fruit of industry; and I am never troubled with indigestion."

Obituary Notices.

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

DIED, of consumption, in Monterey, Mich., July 16, 1875, Ellen A. Kenyon, only child of Eld. H. M. Kenyon, aged seventeen years. About a year since, she was obliged to leave our school in Battle Creek, and from that time gradually sunk under the power of disease. The Monday previous to her death, she received a blessing beyond anything in her previous Christian experience. She was then enabled to make a full resignation of all to the Lord, and felt that he accepted her. Though she suffered much the last days of her life, she bore it patiently, calmly waiting the hour when she would find release in the slumber of the tomb. The blow falls heavily on Bro. and sister K., but the good evidence their dear child left behind of a preparation for a part in the first resurrection sustains and comforts them. The funeral was held in the house of worship in Monterey, July 18. Remarks were made to the large congregation by Bro. White, Bro. Brownsberger (her teacher), and the writer.

U. S.

The following lines were written by J. C. Clemens, in memory of our dear sister, Ellen A. Kenyon. "Even so them also which sleep in Jesus will God bring with him."

Sister, the blinding tears will all unbidden fall
At sight of thy loved form wrapt in death's mournful pall.
We can but grieve to know thine earthly race is run,
Yet our sad hearts still pray, Dear Lord, "thy will be done."

Though in the morn of life, with all thy youthful bloom,
Death with relentless hand hath claimed thee for the tomb,
Submissive we would bow beneath the chastening rod,
Knowing thy precious "life is hid with Christ in God."

We thank God thou wast not in darkness left to grope,
Nor we to sorrow left as they "that have no hope."
In Jesus' worthy name acceptance thou didst crave,
Of this (blest be that name), he full assurance gave.

Sleep on; thy labor's done, its fruits thou soon shalt see,
For though thou art at rest thy works still follow thee.
Eternity alone the record will disclose,
And stamp the glittering stars that will thy crown compose.

We gratefully receive thy last sweet message given
To urge us to prepare to meet our friend in Heaven.
God help us to improve the favors he bestows,
And when our race is run receive us at its close.

DIED, at Melmore, Ohio, June 11, 1875, our oldest daughter, Jennie, aged twenty-one years and ten months. Her disease was consumption. She suffered several months very patiently and met her end with resignation. In her last hours she sweetly leaned on the strong arm of Jesus. Her trust in a merciful and loving Saviour was complete. Jennie joined the M. E. church when about ten years old, but when the tent came to this place in 1869, she embraced the Sabbath of the Lord, under the labors of Bro. Van Horn and Burrill, and was baptized in 1870 by Bro. Van Horn.

Her parents and brothers and sisters sorely mourn their loss; but we sorrow not as those who have no hope. We look forward to that day when the graves will be opened and the saints arise victorious over death.

Her funeral was held in the M. E. church Sunday afternoon, at 2 o'clock. Comforting words were spoken by Eld. Kall, to a large congregation of sympathizing friends, from words which she had chosen in Eccl. 12:1.

"She sleeps in Jesus, cease thy grief,

Let this afford thee sweet relief,
That, freed from death's triumphant reign,
In Heaven she will live again."

E. B. & E. H. HERBST.

FELL asleep in Jesus, Edwin C., son of William and Angeline Edson, of Hess Road, Niagara Co., New York, aged seventeen years and ten months. He was attacked with typhoid fever at a time when his vitality, never large, had been reduced by study, and after a few days of suffering, he died Tuesday, July 13, 1875. Bro. and sister Edson, his sisters, and relatives have in their bereavement, the heart-felt sympathy of the community in which they live. The sweet gentleness of his disposition and the purity of his character had endeared him to all with whom he associated. Words of consolation at the funeral from Ps. 127:2: "For so he giveth his beloved sleep."

CHAS. B. REYNOLDS.

DIED, in Piteairn, St. Lawrence Co., N. Y., June 28, 1875, of consumption, John, son of Joel and Mary Powers, aged seven years and seven months. Little John possessed a very sweet and gentle spirit, and was very careful not to do wrong.

HENRY H. WILCOX.

DIED, of quick consumption, at Janesville, Wis., May 17, 1875, Bro. James W. Lowden, Sen., aged 83 years. Bro. Lowden embraced the doctrine of the near coming of Christ in 1843, and afterward the truths held sacred by Seventh-day Adventists, in which he always seemed to take much pleasure. He was a member of the Methodist church about forty years before he embraced the Advent doctrine. He leaves a wife and eight children to mourn, but they mourn not as those without hope. May the Lord help all the mourning circle to speedily prepare to meet their soon-coming Lord and receive eternal life.

I. SANBORN.

The Review and Herald.

Battle Creek, Mich., Fifth-day, July 29, 1875.

The Camp-Meetings.

Table listing camp-meeting dates for Michigan, Vermont, New England, Maine, New York, Ohio, Indiana, and Kansas.

Bro. White left Battle Creek, Monday, July 26, for New York to purchase power presses, engine, book-binding machinery, &c., for the Publishing House in California.

We have a number of questions on hand from different correspondents. We will attend to them as soon as consistent with other duties.

Camp-Meeting Tickets.

The superintendent of the Chicago and Lake Huron R. R. generously offers half-fare rates to all coming over that road to our camp-meeting, Aug 10-17.

Pamphlet on the Sabbath in the German Language.

The S. D. A. Publishing Association has for sale, in the German language, the true German character being used, that excellent argument of Eld. J. H. Waggoner's, called, "The Nature and Obligation of the Sabbath of the Fourth Commandment."

Sabbath Publication in the Holland Language.

The Association has on its shelves about 900 copies of the "Nature and Obligation of the Sabbath of the Fourth Commandment," by Eld. J. H. Waggoner, translated into the Dutch or Holland language.

One Hundred Dollars Each.

We here give the names of those east of the plains who have paid one hundred dollars each, to purchase a power press, engine, and printing material for the Pacific Coast.

Table listing names and amounts of donors for the Pacific Coast press, including Thos. Bickle, A A Bradford, M J Bartholf & wife, etc.

Notice.

Those wishing tents at the New England Camp-meeting will please correspond at once with H. B. Stratton, 65 Dorchester St., South Boston, Mass., stating what size they wish, etc.

Errata.

IN REVIEW AND HERALD, Vol. 45, No 18, page 138, where it reads Enoch first received instruction from Noah, it should read, Enoch first received instruction from Adam.

ABOUT 750 Russian Mennonites passed through this city over the Michigan Central railroad yesterday, bound for Nebraska. They stated that

some 25,000 of their brethren were soon to join them in Nebraska.

FERDINAND I., EX-EMPEROR OF AUSTRIA.—The ex-Emperor of Austria, Ferdinand I., died at Prague, in Bohemia, Tuesday. He abdicated during October, 1848, in favor of his nephew, Francis II. The latter part of his reign, which began in March, 1832, was marked by political disturbances, and uprisings against the crown.

Appointments.

And as ye go, preach, saying, The kingdom of He aven 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.

S. D. A. P. Association.

The Seventh-day Adventist Publishing Association will hold its sixteenth annual session on the camp-ground at Battle Creek, August 10th, 1875, at 9 o'clock A. M., for the election of officers, and for the transaction of any other business that may come before the meeting.

Table listing trustees for the S. D. A. P. Association: James White, Harmon Lindsay, Freddie House, E. B. Gaskill, Uriah Smith, S. N. Haskell, James Sawyer.

The Michigan Camp-Meeting.

This meeting will be held on the old ground, near Battle Creek. All tents should be put up as soon as Monday, as the meeting is to commence Tuesday morning. Ample provision will be made for this meeting.

The Michigan Conference.

The Michigan Conference will hold its next annual session in connection with the camp-meeting at Battle Creek, August 11, 1875. Delegates should be on the ground the first day of the meeting.

Table listing trustees for the Michigan Conference: E. H. Root, J. Fargo, M. S. Merriam.

The Educational Society.

The Seventh-day Adventist Educational Society will hold its First Annual Meeting on the camp ground at Battle Creek, Mich., Thursday, Aug. 12, 1875, at 9 o'clock A. M., for the purpose of electing a Board of Trustees for the ensuing year, and transacting any other business that may come before the meeting.

Table listing trustees for the Educational Society: James White, U. Smith, E. B. Gaskill, H. Lindsay, Benn Auten, S. N. Haskell, J. H. Kellogg.

General Conference.

The Fourteenth Annual Meeting of the General Conference of Seventh-day Adventists will be held at Battle Creek, Mich., first-day, Aug. 15, 1875, at 9 o'clock A. M., for the purpose of considering such matters pertaining to the general prosperity of the cause as may properly come before this body.

Table listing trustees for the General Conference: James White, Geo. I. Butler, S. N. Haskell.

The Health Reform Institute.

The stockholders of the Health Reform Institute will hold their ninth annual meeting at Battle Creek, Mich., in connection with the camp-meeting, Friday, Aug. 13, 1875, at 9 o'clock A. M., for the election of officers, and for the transaction of any other business that may come before the meeting.

Stockholders who cannot attend will please see that their stock is represented by proxy if they have not already made provision of this kind.

Table listing directors for the Health Reform Institute: James White, U. Smith, S. Brownberger, Harmon Lindsay, Benn Auten, E. B. Gaskill, J. H. Kellogg.

The next quarterly meeting for the churches of Oakland, Little Prairie, and Johnston, will be held at Johnstown Center, Rock Co., Wis., Aug. 7, 8, 1875. Bro. Matteson is requested to meet with us. Let all come that can.

G. S. SMITH, Clerk.

LOVINGTON, Ill., Sabbath and Sunday, Aug. 14, 15. Preaching at the usual hours. We hope to see all the friends of the cause in this part at this meeting. By request we will organize a Tract and Missionary Society.

C. H. BLISS.

MISSOURI VALLEY, Iowa, Aug. 14, 15, 1875. Deloit, Crawford Co., Aug. 21, 22.

J. W. McWILLIAMS.

If the Lord will, I will meet with the church at Edgefield Junction, Tenn., Aug. 12, and remain over Sabbath and Sunday. All Sabbath-keepers in the vicinity are requested to attend. An opportunity for baptism will be given.

S. OSBORN.

MONTHLY meeting of the Jackson church at Tompkins, July 31, 1875.

E. P. GILES.

QUARTERLY meeting of the T. & M. Society of Dist. No. 3, Mich., in the tent at Bronson, Branch Co., August 1, 1875. Will the librarians please send their reports to J. Warren Wright, Battle Creek, without delay.

I. A. OLMSTEAD, Director.

QUARTERLY meeting at Greenup, Cumberland Co, Ill., July 31 and Aug. 1. Let the brethren at Martinsville, and other scattered brethren attend this meeting. A T. & M. meeting will be held in connection with it. Come, brethren, and let us seek God together. Preaching to commence on Sabbath evening.

C. H. BLISS.

SUTTON, Vt., Sabbath, July 31, 1875. Morgan, Vt., Sabbath and first-day, Aug. 7 and 8. At this meeting baptism will be administered if desired.

A. S. HUTCHINS.

The next quarterly meeting of the T. & M. society of the churches in Dist. No. 5, Mich., will be held with the church at Ravenna, Sabbath and first-day, July 31, and Aug. 1, 1875. Will all the librarians see that their reports are forwarded to the secretary, E. Higley, Coopersville, Ott. Co., in time for this meeting.

J. S. WICKS, Director.

QUARTERLY meeting of the S. D. A. church at Waterloo, Grant Co., Wis., July 31, to be held over first-day. A general invitation is extended. Can some minister attend?

JEHIEL GANIARD.

QUARTERLY meeting at Rochester, Fulton Co., Indiana, August 7, 8. All are invited. Bro. Lane or Kenyon is expected.

JAMES HARVEY.

New England Conference.

The New England Conference will hold its next annual session in connection with the camp-meeting at South Lancaster, Mass., commencing Aug. 26, and continuing until Aug. 31. All companies of our brethren where Systematic Benevolence is organized should send their delegates, and fill out their blank reports, which each company will receive from the Secretary, in season for the meeting.

N. E. CONF. COM.

Maine Camp-Meeting.

No providence preventing, this meeting will be held Sept. 2-7, 1875, at Richmond, Sagadahoc Co., Maine, 1 1/2 miles from the depot, 1 1/2 from the steamboat wharf, on the main road up the Kennebec River leading to Gardiner, on land owned by Wm. Grant, in a pleasant oak grove. Bro. and sister White are cordially invited to attend. Half fare may be expected on the R. R. More hereafter.

COMMITTEE.

The next general quarterly meeting of the Iowa and Neb. T. & M. Society will be at State Center, Iowa, Sept. 4, 5, 1875. Hope there will be a general representation at this meeting. Meeting to commence Friday evening.

H. NICOLA.

Will the directors hold a meeting for the T. & M. Societies of Vermont about two weeks before our annual meeting, which will be held in connection with the camp-meeting, so that their reports can be sent in one week before camp-meeting? I would suggest the 7th and 8th of August. We hope all reports will be gathered in.

L. BEAN, Pres.

There will be a State quarterly and annual meeting of the T. & M. Society of Michigan in connection with the camp-meeting at Battle Creek, Aug. 10-17. The reports from each district should be sent to the State secretary, Mrs. E. B. Gaskill, of Battle Creek, one week previous to the meeting.

E. H. ROOT, Pres.

PROVIDENCE favoring, the forty-foot tent, No. 3, of Wisconsin, pitched in the town of Douglas Center, Marquette Co., on the 23d of July, will remain there for several weeks, or as long as the interest may demand.

I. SANBORN.

QUARTERLY meeting of Dist. No. 6, N. Y. and Pa. T. & M. Society, at Indian Lake, Hamilton Co., N. Y., Aug. 21 and 22, 1875. Would be glad to see all the members present.

M. S. TYREL, Director.

THE next monthly meeting for the churches in Oswego Co., N. Y., will be held at Vermilion, Aug. 7, 8, 1875. Bro. B. L. Whitney is expected to be at the meeting.

DANIEL BOWE.

Tents! Tents!!

CAMP-MEETING tents can be had of Geo. F. Foster, Son, & Co., Chicago, Ill., at the following prices:—

Table listing tent prices: 12x18 4 ft. wall, 10 ft. high, 8 oz. duck, \$39.88; 14x16 4 " " 10 " " 39.88; 16x18 5 " " 11 " " 50.87.

Five per cent discount from these prices for cash.

Business Department.

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

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

My address, till further notice, will be Kilbourn City, Wis. I. SANBORN.

RECEIPTS

For Review and Herald.

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

\$2.00 EACH. C R Ogden 48 9 Mrs Nancy Baker 48-4, Lizzie Flory 47-1, Mrs Betsey Judd 48-11, Geo Stringer 48-12, L S Weatherwax 48-4, Miss A C Hudson 47-17, Mararet Veeder 47-20, D R Leighton 48-4, Mrs A Brown 48-4, J L Miller 48-4, A Carter 47-1, Edmond Smith 48-4, Cyrus Smith 48-4, James Wasson 48-4, M M Lunger 48 1, M A Hicks 48-4, Arba Smith 48-1, C A Washburn 48-5, James Radabaugh 48-1, W Sulliff 47-17, Maggie Clemens 48-4, Mrs Elvira Lewis 48-4, H Nicola 48-1.

\$1.00 EACH. Amos Prescott 47-3, T H Purdon 47-3, R F Barton 47-2, J H Cottrell 46-14, Elvira A Nutting 47-3, S A Howard 47-4, E J Paine 47-4, A M Taplin 47-4, Mrs Wm Chesbro 47-2, Mrs Susan Bell 47-4, Eld F Wheeler 47-1, Janette Dunham 44-20, Ann E Hanson 47-4, John K Nelson 47-4, Phineas Martin 47-4, Wm H Slown 47-4, Charles Blake 47-4, S J Hersum 47-1, Luther Farnham 48-4, J H Gearing 47-1, John Adams 47-1, H L Brush 47-4, Mrs Mary Haskell 47-1, Martin Leach 47-4, M B Clark 47-6, John Hoff 47-1, Solomon Myers 46-23, Joseph Wright 48-4, John Weaver 47-4, Laura M Davis 47-3, Stenie Larkee 47-4, Mrs Mary Bingham 48-4, Mrs A L Pottenger 47-4, Asa Bee 47-9, G R Starkweather 47-4, Jennie Tomlinson 48-4, Samuel York 48-4, Mrs A M Lindsay 47-1.

MISCELLANEOUS. F G Long 25c 47-13, Emma Hillgoss 50c 46-17, Mrs Mary Webber 50c 47-18, Jacob Saunders 30c 46-17, Mrs M Hansard 50c 48-1, C W Gibson \$3.00 48-1, Jas P Chapman 1.50 47-15, D D Ruthven 3.08, 48-4, Eld John Zuma 3.08 48-4, A D Woodruff 50c 46-12, L B Ricker 1.25 47-12, H C Green 50c 46-16, Myra Tomlinson 50c 47-4, P Lightner 50c 46-23.

Books Sent by Mail.

A A Sage \$3.00, I R White 25c, Ada Richmond 25c, Ezra Hackett 1.07, Timothy Bryant 1.56, H Wesley Jackman 50c, E D Hurlburt 2.00, Daniel Parks 1.00, C R Austin 1.49, M B Miller 2.95, Frank Leonard 1.00, Theo F Kendall 1.00, S P Beighley 25c, Henry Mack 75c, L F Smith 1.00, Mrs Wm O Thompson 3.00, F N Satterlee 25c, J R Stone 35c, Sarah Glascock 40c, R C Chalmers 2.20, Jan Herrington 5.00, J Hunter 2.50, M H Robinson 2.00, J W Hoyt 2.70, John R Purinton 1.50, Mrs Mary Bishma 10c, Sarah M Lowell 10c, W H Beddoe 2.50, Mrs Sallie Winslow 80c, James B Smith 1.10, C W Middleton 2.40, Francis Rondeau 65c, Hascal Peebles 1.25, J Bartlett 1.61.

Books Sent by Express.

J Bartlett, Dunlap, Harrison Co., Iowa. \$8.32.

Books Sent by Freight.

Stephen Griswold Omro, Wis., \$14.00, J H Rogers, Hamilton, Mo., 61.05, J R Long Hamilton, Mo., 21.52.

Pacific Pub. Association.

"A Brother" \$500.00, Sarah Beach 15.00, Rufina Ferguson 23.00, J M Ferguson 34.50, Charles L Boyd 23.00, Lucretia S Boyd 11.50, H C Stone 69.00, Mrs Raehael Stem 11.50, Sarah A Stem 46.00, Mary E Ballard 11.50, James Cattew 23.00, Maria Vickery 11.50, M Adams 11.50, Jacob Hill 5.00, Amos Morel 11.50, Alfred Hobbs 50.00, T M Stewart 23.00, W E Price 11.50, A S Osborn 1.50, Isaac Sanborn 57.50, Mrs M Thompson 25.00, Recorda Lorenzen 5.00, Usual Mullen 20.00, Eli Oshorn 10.00, Mrs M M Nelson (deceased) 25.00, Emma Sprague 10.00, O A Hegg 10.00, Ole Olsen 30.00, Jennie Olsen 20.00, Daniel Andre 34.50, J T Mitchell 11.50, C R Ross 23.00, J L Kilgore 23.00, Rebecca Glunt 11.50, Samuel Zin 46.00, A W Reed 23.00, Edwin Berry 23.00, D P Berry 23.00, Sarah Nettlingham 11.50, Thomas Hibben 11.50, Anna Hibben 11.50, Napoieon Durgen 5.00, Geo Knight 34.50, Gustavus Barnard 55.00, Rob't Ladlee 11.50, Richard Atkinson 50.00, Robert Vickery 34.50, Rachel E Stone 11.50, Luther Smith 20.00, M J Bartholf 3.50, O Burr 10.00, S S Smith 50.00, Peter Erb 50.00, O H Ebbe 25.00, D I Stephens 15.00, John Weaver 10.00, C A Washburn 23.00, Alfred & Elizabeth J Nettlingham 13.00, C K Farnsworth 25.00, J B Vaughn 50.00.

Mich. T. & M. Society.

Dist. No. 3, Elizabeth Young, \$5.00, Dist. No. 7, 14.00.

Cash Received on Account.

James Sawyer \$3.00, Signs of the Times 2.75, Maine T & M Society 44.00, Iowa & Neb. T. & M. John S Johnson \$5.00, " " " " P A Marvin 5.00, Wis. T. & M. Society Mrs P E Chase 5.00, " " " " Lucy Austin 5.00, " " " " S L Downer 5.00, " " " " Sarah E Stephens 5.00.

Book Fund.

F R Richmond \$15.00, E C Day 10.00.

Mo. & Kan. Sufferers.

Phineas Martin \$8.00.

Danish Mission.

Phineas Martin \$1.50.

Swedish Mission.

Phineas Martin \$1.50.

Michigan Conference Fund

Church at Richfield (s. b) \$22.45, " " Greenville (Danish Branch s b) 20.70.