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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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"BE LIFTED UP."

Be lifted up! O sad and weary heart,
Though faint and very near to death thou art,
Arise! Lest hope's last ling'ring ray depart!
Be lifted up!

Recall thy trust! Remember who has said,
"A crown of thorns they placed upon my head."
His bleeding feet up Calvary's steeps were led—
Be lifted up!

Recall thy faith! Believe and doubt thou not;
His promise cannot fail nor be forgot;
His blessing consecrates the sufferer's lot!
Be lifted up!

Recall thy hopes! The future is not dead,
Though midnight darkness gather overhead,
On every side though rankling thorns be spread,
Be lifted up!

Recall thy love! O grief-worn heart, and tried,
That holy covert seek—His wounded side;
Resign thyself to him—the Crucified;
Be lifted up!

Thus shalt thou find repose and perfect rest,
When thou canst know thyself most truly blest,
In full submission to God's wise behest;
Be lifted up!
—Sel.

General Articles.

THE GIFTS AND OFFICES OF THE HOLY SPIRIT.—NO. 1.

BY ELDER J. H. WAGGONER.

THE POWER FROM ON HIGH.

"AND, behold, I send the promise of my Father upon you; but tarry ye in the city of Jerusalem, until ye be endued with power from on high." Luke 24:49.

The time spoken of by our Saviour in his promise in John 14:16, 17, soon arrived. He had returned to his Father, leaving his disciples alone with their enemies. We can but faintly imagine how tedious were the hours of their tarrying at Jerusalem, and how many were the scoffs at their faith which they were compelled to hear. About ten days after his ascension came one of the Jewish solemnities—the feast of Pentecost. At this feast were gathered, according to the custom, Jews from every nation; for at their feasts they were all to "appear before the Lord."

The disciples were in one place. Circumstances as well as choice separated them from the vast multitude then assembled. Their hearts were stricken; they were a despised people, and they could find but little to interest them outside of their own company. The chief priests and the rulers, the scribes and Pharisees, the first officers of the nation, and all the influence of the great city, were united against them. To these great men all looked for counsel, and the hosts of Israel could but be ready to echo their sentiments. The teachings and miracles of Jesus had been heard of by all; and the crucifixion, with the accompanying convulsions of nature followed by the report of his resurrection, and the well-known truth that Jesus was not found in the sepulcher though it had been surrounded by a trusty Roman guard, all together had created an intense interest and excitement. It was only to be expected that they who had led in the persecution of Jesus would endeavor to shield themselves by casting reproach upon his followers. It was unpleasant, if not even unsafe, for them to appear in the streets of Jerusalem.

But the declaration that that which is

highly esteemed among men is not regarded of God, was true in this case. God was bringing confusion upon the great and the proud, and preparing to lift up the heads of those who were stricken and bowed down. This little company, frowned upon by the world, were watched over and guarded by Heaven.

"And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance." Acts 2:2-4.

The report of this phenomenon soon brought together a wondering crowd, who were confounded or perplexed.

"They were all amazed and marveled, saying one to another, Behold, are not all these which speak Galileans? And how hear we every man in our own tongue, wherein we were born?" Verses 7, 8.

God had chosen this time to manifest this power; for it was well known that these were unlearned men, chosen from the humbler walks of life, and now they were speaking the various tongues spoken by the Jews who had come to Jerusalem "out of every nation under heaven." To those who were thus gathered from the nations it was a wonder. But others, resident in Jerusalem and the country surrounding, were also gathered there, who did not understand the various tongues spoken. To them the scene presented a different appearance. They well knew that these humble Galileans had never been schooled in letters. To them it was but an unmeaning jargon of sounds, and it was but natural that, to all the follies which they had ascribed to the followers of Jesus, they should add the charge of drunkenness. But Peter repelled the charge, and thereupon opened the Scriptures to them as follows:—

"Ye men of Judea, and all ye that dwell at Jerusalem, be this known unto you, and hearken to my words; for these are not drunken, as ye suppose, seeing it is but the third hour of the day. But this is that which was spoken by the prophet Joel: And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh; and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams; and on my servants and on my hand-maidens I will pour out in those days of my Spirit; and they shall prophesy; and I will show wonders in heaven above, and signs in the earth beneath; blood, and fire, and vapor of smoke. The sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come." Acts 2:14-20.

There is much of interest in these words; some of the points introduced we will notice.

The promise was that the Spirit should be poured out upon "all flesh." This cannot be restricted to less than all the church. It certainly cannot be confined to the apostles. The effort made by many to find a complete fulfillment of Joel's prophecy on the day of Pentecost is without even a show of reason. That Joel's prophecy as here quoted by Peter covers the gospel dispensation is evident from his reference to daughters and hand-maidens, of whom there were none among the apostles, as well as to the signs and wonders which reach down to the coming of "that great and notable day of the Lord." If the reader will examine the following scriptures, Matt. 24:27-31; Rev. 6:12-17; 1 Thess. 4:13-18; 5:1-3; Isa. 2:10-21; 13:6-13, he will plainly see that that great and notable day of the Lord comes at the close of the gospel age, ushering in the terrible judgments of God and the second advent of the blessed Saviour.

But we have chiefly to do with Peter's application of the prophecy. He takes up the history of Jesus, in his life and miracles, his death, burial, and resurrection, proving this last by the words of David, and then refers to his exaltation as follows:—

"Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear." Acts 2:33.

Peter here speaks of the promise of the Holy Ghost, which Jesus had received of the Father, and accordingly the Spirit is called the "Holy Spirit of promise;" Eph. 1:13; and its gift is called "the promise of the Father;" Acts 1:4.

When the people were assured that this was indeed the power of God upon the disciples, and thus became convinced that that same Jesus whom they had crucified was the Messiah, they were convicted of their sins and of their danger, and cried out, "Men and brethren, what shall we do? Peter's answer was in every respect applicable to the occasion; it answered their question and gave them definite information concerning the promise of the gift of the Spirit, to which he had referred, and which they had seen illustrated in the wonderful events of that day. He said:—

"Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." Acts 2:38, 39.

It is not possible to mistake "the promise" to which reference is here made. It was "the promise of the Spirit," as in verse 33; that is to say, that which was fulfilled to the apostles should also be fulfilled to them if they would accept, and follow, the crucified and risen Jesus of Nazareth. The words, "all that are afar off," have reference to the Gentiles, as Paul shows in Eph. 2:11-18, in distinction from the Jews, who are addressed as "you and your children." Thus the same promise of the Spirit is extended to the church at large, "even as many as the Lord our God shall call."

This whole instruction, as regards both duty and promise, is neutralized between two classes in the present age. The Friends (known as Quakers) reject baptism as being only an external ordinance. As this subject is quite foreign to the subject of the present argument I pass over the error of the Friends without examination. On the other hand, the Disciples, and those holding with them, ignore the promise, making baptism the only point of interest in the text. When I say they ignore the promise, I mean they do not accept it according to the evident meaning of the text; for there is no real difference between the utter rejection of a text and the denial of its evident meaning. The Jews did not deny the Scriptures directly; but they denied their plain and evident fulfillment, and thus they made them "of none effect." That the promise of Acts 2:39 is identical with that of verse 33 is so clear that Disciple authors have been constrained to admit it, however strenuously they deny the conclusion logically deduced therefrom. Thus Alexander Campbell says:—

"The promise is expressly said by Peter to be 'the promise of the Holy Spirit,' which is extended to all that are near, and 'afar off.' . . . The gift of the Holy Ghost is the immediate antecedent to the promise, as any one may see from the slightest attention to the passage."—Baptism, p. 383, ed. 1853.

And McGarvey in his "Commentary on Acts," says of chap. 2:39:—

"That we are right in referring the word promise in this sentence to the promise of the Holy Ghost just made by Peter is evident from the fact that this is the only promise made in the immediate context."

This is indeed evident, though it has been most strenuously denied by others of that body. Thus, Eld. Treat, associate editor of the Record, of Bedford, Ind., and highly recommended as an expounder and defender of their peculiar faith, persistently denied this fact, in Gosport, Ind., in Nov. 1871, when the subject of "the promise" was under consideration.

But Mr. McGarvey, while he admits the truth of the statement, robs it of all its force

by making a distinction between "the gift of the Holy Spirit" and "the Holy Spirit's gifts," and affirming that the former, but not the latter, is the subject of the promise. If we allow that that distinction is just, the inquiry then arises, Which did the apostles receive on the day of Pentecost? Any answer which includes either to the exclusion of the other is only partial; it does not contain the whole truth. While all will acknowledge that they received the gift of the Holy Spirit, none can deny that they received the Holy Spirit's gifts.

And then another inquiry may properly be raised: Were not all included under one and the same promise? Or, were there two distinct promises of the Spirit? Only one. The promise which Peter held out to his hearers, in verse 39, is identical with that of verse 33, as both Campbell and McGarvey admit. But Peter said that that which they saw and heard, even the mighty power of the Spirit of God upon the apostles, was given by virtue of that promise. There is but one "Holy Spirit of promise," and concerning it Jesus received but one "promise of the Father." And by virtue of that, but "one Spirit" was given. The facts here presented show that the pouring out of the Spirit upon the disciples was the cause of the wondering of the assembled multitude, and that drew out Peter's discourse, which was aimed to correct their impression, and to teach them in regard to the promise and gift of the Spirit. He said the Spirit was poured out, as they then saw and heard, according to the promise which Jesus received of the Father, and that they also might receive it; for the promise was to them and to their children, and to as many as the Lord shall call.

Now if any can distinguish between the promise under which the disciples received the Holy Ghost on that day, and the promise under which the same Spirit was offered to the multitude, it will be by an exercise of ingenuity which we cannot comprehend. Nothing appears more evident than that all the gifts and manifestations of the Spirit of God are under one and the same promise; they are different parts of that promise; and to reject the parts is to reject the whole, and thus to annul the promise.

In regard to the distinction referred to above, it is asserted that the Spirit's gifts include only the miraculous, or power conferred specially on a few, in distinction from the general gift of the Spirit to all the churches. But this is not satisfactory. Says Webster: "Miraculous, of the nature of a miracle; performed supernaturally; effected by the direct agency of almighty power, and not by natural causes." It needs but little consideration to make it apparent to all that there is no such distinction as natural and supernatural gifts and operations of the Spirit in the church. Each and every one who receives the Spirit, in any manner or to any extent, receives it by the direct power of God. There is no natural reception or operation of the Spirit of God in any case. Hence the distinction is claimed without regard to the proper use of the words.

A more obvious distinction, apparently, is claimed between the ordinary and extraordinary manifestations of the Spirit. But again we ask, Are there two distinct promises for these methods of operations? or does not the promise include both? One promise includes all. There is no "promise of the Spirit" in the Bible which does not include the gifts or manifestations of divine power. This we shall claim as an established truth unless a separate and distinct promise is produced for a peculiar or distinct manifestation.

In confirmation of the view here taken we notice that the apostles, who received the gifts and power of the Spirit, did not all possess like power; the Spirit did not manifest itself through all alike. Therefore Paul says:—

"Are all apostles? are all prophets? are all teachers? are all workers of miracles? have all the gifts of healing? do all speak with tongues? do all interpret?" 1 Cor. 12:29, 30.

These questions are asked of the church at large, as well as of the apostles, which is an evidence that the same gifts were in the

church at large, as we shall hereafter show, but not in all alike. Each has his own peculiar office; or, to use the language of inspiration concerning these manifestations, "dividing to every man severally as he will." Yet all were received under one promise; all were parts of one whole.

What a blessing, what a gracious privilege, is thus held out to us as members of the body of Christ—as called of God! And what a responsibility is thus placed upon us. May the Lord guide us that we never more quench the Spirit, but covet earnestly the best gifts, and so humble ourselves before God that we may be "endued with power from on high."

"I Expect Great Things Then."

THE Lord Jesus has gone to receive a kingdom, and he intends to return. During his absence his people have to work in his vineyard, suffer in his cause, and watch for his appearing. Our work is often difficult, our sufferings severe; and watching so long becomes tedious. But as Jesus has promised to come, he assuredly will; as he has given us his word that he will not tarry, but come as soon as his work before the throne is done, we may depend upon his being here as soon as possible. As he is coming to bring us grace in a degree which we have never enjoyed, and glory such as we have no conception of, his coming should be the object of our hope, desire, and love. The thought of it should give us joy, the anticipation of it should fill us with delight. It did give comfort to a poor, afflicted, suffering believer of whom I have heard, and who, when asked why he looked forward to the coming of Jesus with so much joy, said, "I expect great things then!"

Beloved, we may not have much now. Our temporal supplies may be scant, and our outward comforts but few. Our sufferings may be great, and our trials painful. Without may be fightings, and within may be fears. But Jesus is coming. Jesus, who is our brother, husband, and friend. He is coming in glory. He is coming to reign. He is coming to render reward to his servants. He is coming to fulfill all his promises, and accomplish the glorious predictions of his holy word. His coming is the greatest event we can look forward to. It is the blessed hope of his church. It is the desire of all his saints. Our brightest prospects and sweetest anticipations depend on that. Our groaning world appears to long for it. The sorrowful church should daily pray for it. And every sigh that escapes from the tried believer's heart, rightly interpreted, cries, "Come, Lord Jesus, come quickly!" Well, cheer up, my poor, tried brother and sister; for "He that is to come will come, and will not tarry." He is now engaged for us. His loving heart now beats with tenderest affection toward us. He would have us with him, or he would come and be with us, were it not that his Father's glory and our best interests require it to be otherwise. He said once, and he is of the same mind still, "Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me." This is the very thing we desire, and it is the very thing we shall enjoy: for he will soon come "the second time without sin unto salvation," and "we expect great things then."

What do we expect then? The sufferer expects to be free from disease and pain; for "there shall be no more pain" then. Every Christian will have a healthy body. The nerves, the muscles, the senses, will no more be the seats of disease nor the inlets of pain; but what was sown in corruption, will be raised in incorruption; what was sown in dishonor, will be raised in glory; what was sown in weakness will be raised in power; what was sown a natural body, will be raised a spiritual body. The mourner expects to be freed from the principal cause of his mourning—even sin. He will then be delivered, not only from its guilt, but from its very being; not only from its annoyance, but from its existence. As the body will be free from pain, so the soul will be free from sin; and body and soul will exactly resemble the glorified humanity of the Lord Jesus.

Every Christian expects to see him as he is; to gaze with rapture and delight on his glorified body, tracing the thorn-prints on his brow, and the nail-prints on his hands; to realize with ecstatic delight that Jesus is his own Saviour, his glorious Redeemer, his ever-living and ever-loving Lord. The sight of Christ will eclipse the glory of everything visible, and will leave impressions on the soul which will never be erased. It will exceed all that ever was seen, conceived, or anticipated. It will fire the soul with unutterable love, and fill it with inexpressible joy. The believer will then receive a glorious crown—"a crown of glory which fadeth not away," "a diadem of beauty," "a crown of life." He will be clothed in white robes, and have the palm of victory put

into his hand. A seat near to Jesus will be awarded to him. He will be introduced to the "city which hath foundations, whose builder and maker is God;" to the kingdom prepared for the saints "from the foundation of the world;" to the "inheritance which is incorruptible and undefiled, and that fadeth not away." He will be elevated above his fears, exalted above his foes, and enjoy absolute certainty forever. Every desire will be gratified, and his soul will be perfectly and forever satisfied. Are not these great things? But these and many more are the great things which the Christian may expect; for "eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." Well may it be called the "blessed hope." Well may primitive saints be represented as "waiting for the coming of our Lord Jesus Christ." Well may the saint "expect great things then."

My Christian brother, is the coming of Jesus the object of your hope? Are you anxiously and prayerfully looking forward to that glorious event? Do you "expect great things then?" If so, you will not be so much affected as some professors are by the things which perish with the using. You will live above the world. You will cast your cares upon your God. You will look over many little annoyances and troubles. You will rejoice in hope when all around you is cold and dreary. You will not avenge yourself, but leave many things to be adjusted when Jesus comes. You will act as one that "must appear before the judgment-seat of Christ"—as one that must "give an account of himself to God." The coming of Jesus will stimulate you to all holy obedience, and will be a preventive to your settling down into the world or indulging in sin. Expecting great things when Jesus comes, you will not be affected by little things now, but in your patience you will possess your soul. Expecting great things when Jesus comes, you will quietly carry your cross, manfully face your foes, and diligently employ your talents in your Master's service. Expecting great things when Jesus comes, you will aim in all things to "walk worthy of the vocation wherewith you are called, with all lowliness and meekness, with long-suffering," lovingly bearing with the imperfections of your brethren, "endeavoring to keep the unity of the Spirit in the bond of peace." Expecting great things from Jesus when he comes, you will be desirous of doing great things for Jesus now he is away, and will be willing to suffer great things for Jesus if he may but be glorified thereby.

Beloved, if you are indeed a Christian you cannot expect too much when Jesus comes, but you may expect too little now. He has promised you many great and glorious things now; and he is quite willing to make good his largest and kindest promises. He waits to be gracious. He waits until you want, until you ask him, until you are earnest with him to bestow. The moment the fulfillment of the promise is necessary for you, and will bring glory to his holy and ever-blessed name, that moment will the promise be fulfilled. Expect much from Jesus now. Ask much from Jesus now. But yet when clouds gather, when dangers press, when foes collect, when difficulties increase, when causes of sorrow arise, look forward—anticipate the coming of your Redeemer, and rejoice. In all times of tribulation, in all seasons of conflict, and in all circumstances of discouragement, "gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ;" for you may "expect great things then." He has told us of "earthly things" in his word, and they have been so great that we have scarcely believed him; how astonished, how delighted, how inexpressibly joyful shall we be when he brings us to see, to receive, and to enjoy "heavenly things!" Then we shall have great peace, great joy, great glory. Our wealth will be immense, our satisfaction perfect, and our inheritance eternal. Happy believer! though thy lot be low, thy present resources small, thy conflicts severe, thy sufferings continued, and thy temptations painful; for Jesus is coming. "Behold he cometh with clouds, and every eye shall see him," and you may "expect great things then," nor can your expectations possibly be cut off.

"In expectation sweet,
We'll wait, and sing, and pray,
Till Christ's triumphant car we meet,
And see an endless day."

—Sel.

A Daily walk with God.

[THE following is an extract from the biography of a pious man, written by a friend who attended him during his last illness.]

One night when all had retired to bed, I was with him alone. When sitting with his hands clasped upon his knees, his eyes shut, and his head bent forward, he thus addressed

me in short sentences, spoken under breath, uttered slowly, and very solemnly: "Humble yourself as a little child. Follow your Master, do not go before. Pray without ceasing; wrestle with God in prayer. Our natural temperament cannot be destroyed; it must be regulated. If any one will follow me, said our Lord, let him take up his cross daily. 'Be ye holy; for I am holy!' Oh, it is not easy to realize the life of God in us all the day." "Have you been able to do it?" I asked. He nodded and smiled. "It was long with me a fearful battle," he replied. "With every one it is a sore battle at first; but it must be done. And when done," he added, opening his eyes with an expression of joy, "it is inexpressibly delightful."

"We should have our house," he continued after a pause, "well ordered before God. Everything in it should be as much as possible reflected Heaven; for Heaven must in everything begin here. We should esteem in our house the Bible as the best, the sweetest book. I love the custom in pious families in Wurtemberg of reading it after dinner. We must daily live above carnal joys. The Spirit of God should pervade everything, that we may live holily, live solemnly," and again opening his eyes and speaking emphatically, "live cheerfully."

"When disposed to exceed in anything we should pause and ask such questions as these, Will this please God? Will it grieve the Spirit of God which dwelleth in me? Oh, the blessedness of the divine life!" "How think you it shall best be attained?" I asked.

"I should say, Begin early with prayer. Let your first thoughts be given to God. When you rise, kneel before God and humble yourself as a child, that he may lead you through the day. Think of him when you are dressing. Prayer should not be put off till after breakfast." Then rising up in his chair, and looking with earnestness and speaking with energy, he said, "This I have found to be of inexpressible importance. If our devotions are deferred until after the interruptions of the forenoon, the devil may get upon our backs and ride us all day. I love to give God my first, my freshest, thoughts and hours."

On asking him more particularly about his own method of devotion he said, "I commune with God through his word and Spirit. I do not on such occasions read critically. If difficulties present themselves I pass them by; in the meantime, when any verse occurs especially applicable to myself, I dwell upon it. As I read I ask God for his Spirit, afterward I pray at length. I have no prescribed time, but try to enjoy it as long as I can. Last winter I confined myself to the three gospels. I am now reading John's gospel. I have been living and feeding on the life of Christ."

Anecdote of Judah Touro.

THE New Orleans *Picayune* tells the following story concerning one of the philanthropists of that city in bygone days:—

"It happened once that a wandering Oriental missionary visited our city with a view of obtaining subscriptions to erect a Christian chapel in Jerusalem. The subscription paper contained an appeal to all good Christians, setting forth the persecutions of the Christians by the Jews, and making serious charges against the latter.

"This paper was presented to a very prominent and liberal bank president of this city, who was also an elder deacon in one of our Christian churches. This gentleman, on reading the preamble of the paper, remarked that Mr. Judah Touro was the most liberal and philanthropic rich man in the city, and that the missionary had better take the paper to him first, and he would promise to contribute half as much as Mr. Touro would subscribe.

"Now, Mr. Touro was a very earnest Israelite, who was not likely to be much pleased with the charges against his own faith and people contained in the paper to which he was invited to affix his signature.

"Accordingly, when it was presented to him, the good old man read carefully this no doubt exaggerated picture of the misconduct of his own brethren, and then inquired in his mild way of the Christian: 'Who sent you to me for this purpose?' 'It was Mr. P.; he said you were the most charitable gentleman in the city, and that he could only promise to subscribe half as much as you.'

"He made that promise, did he?"

"Yes, sir!" most emphatically.

"Then the old Israelite without guile took down his check-book and slowly and deliberately filled up a check for fifteen hundred dollars, which he gave to the missionary on condition that his name should not appear on the subscription paper, and that he would repair immediately to his friend P. and exact of him the fulfillment of his promise to subscribe half that sum. We believe that the missionary faithfully performed his engagement, and the facetious

Christian elder was thus compelled to make the largest contribution he ever made for a Christian mission.

"This was another example of 'the Jew's revenge,' and the only manifestation ever given, through his long life, of the existence of this passion in the breast of the noblest of New Orleans philanthropists."—*Sel.*

Enormity of the Sin of Sabbath-Breaking.

To determine the enormity of any offense, it is necessary to consider the circumstances of the perpetrator, the opportunity he had to consider the consequences of his act, and the defiance of the authority of the law-giving power which that act manifests.

In other words, the degree of deliberation with which a man approaches the commission of a wrongful act affords a certain means of determining the degree of malice by which that act was inspired, and the contempt for law which it indicates.

Blinded by sudden passion, one may be driven to the commission of a deed from which he would have recoiled in horror if he had been given sufficient time to reflect on its enormity or on the allegiance he owes to the laws of God and society. Assailed by sudden and overpowering temptations, men of the strongest principle may for the moment, unless restrained by the grace of God, swerve from the path of rectitude, while if they had known the temptation to which they were to be exposed, they would have stood erect, and scorned to think that they could stoop to so base a crime. Sudden passion and temptation cannot justify a wrongful act, but its commission in the absence of these motives shows in the wrong-doer a degree of depravity which leaves him without excuse. In the administration of human law, the darkest crime that can be committed against the persons of individuals—the taking of human life—does not rise to its full height of enormity unless accompanied by that condition of mind known as "malice aforethought."

Most of the commands of the decalogue are of such a nature that the one who breaks them may plead thoughtlessness or sudden temptation. For instance, no one can tell at what moment of great provocation he may so lose control of his passions as to seek the life of his enemy, nor at what period of his career he may become so absorbed in pursuing the object of his earthly ambition as to elevate it to a place in his esteem higher than that occupied by his Creator. Not so, however, with the sin of Sabbath-breaking. The duty enjoined by the fourth commandment, in this respect, stands on ground peculiarly its own. No one who has been once convinced of the duty of keeping holy the seventh day can ever plead in extenuation of his offense that he knew not when he would be called upon to obey that precept, and therefore was unprepared to do his duty. One cannot always tell when he will find his neighbor's pocket-book and be tempted to appropriate its contents; but one can always tell when he will find God's holy time and be tempted to appropriate it to his own unholy use. Six days we are given to consider our duty and decide whether we will obey God or not. On the seventh day we are called upon to render our decision. There is no escape.

There is no way of stepping from the working days of one week to those of the next except by the use of God's holy time. There are but two ways of using that time. One is to make such use as the Creator has enjoined—keep it holy. This constitutes obedience. The other is to use this holy time for our unholy purposes. This is disobedience. There is no middle ground. There is no postponement of the question—no evasion. The lapse of each hour of the working days brings us nearer and nearer to the question, Shall I obey or disobey? And when the seventh day has at last been reached, and its hours have been kept holy or desecrated according to our decision to obey God or our own desires, still we are not released from responsibility. Six days more elapse and we are again called upon to render our decision; and again and again, as long as life shall continue, with the recurrence of each seventh day we are brought face to face with the precept, "Remember the Sabbath day to keep it holy."

What can be pleaded in extenuation of his guilt who has just broken one of God's commandments, who through six days preceding that act intended to break it, and now enters upon a new week with the determination that at the end of six days he will break the same commandment again?

One whose conscience has once been aroused to the duty of keeping holy the Sabbath day, and who, notwithstanding, continues in a life of disobedience, can never truthfully plead in excuse the circumstances which are admitted in extenuation of crimes of a different character. He has ample time to reflect on the con-

sequences of his disobedience. The crime of which he is guilty is committed with full deliberation. The malice borne by him toward the law of God is "malice aforethought." As it has accompanied every act of disobedience in this respect in the past, so it enters into all his calculations for the future, and causes him to turn every Sabbath he may spend into a monument of his deliberate and premeditated defiance of God and his authority.

W. E. DAWSON.

Excuses.

MANY, when led to notice a fault or sin, acknowledge the transgression, but commence at once to justify themselves. But what is sin? "Sin is the transgression of the law." Then whosoever sins against God transgresses his law. What does the law contain? We are told to "fear God, and keep his commandments; for this is the whole duty of man." If circumstances are such as to justify a person in committing an act, it is not a sin.

If this reasoning is correct, it is plain that for sin there is no excuse. Through ignorance we may make mistakes, but we are not speaking of mistakes. We present to the people the law of God. They acknowledge its claims, that it is like its Author, unchanged and unchangeable. We then call their attention to the fourth commandment. Now their ideas in reference to the immutability of that law are changed. The observance of the Sabbath conflicts with established customs, and they ask, "Has not the law been changed? or will not some other way do as well?" A sacrifice must be made and their customs changed, or some other way must be devised. Great efforts have been made and long researches have been undertaken, to find some authority for establishing Sunday observance on a Bible basis. These attempts have all failed. Sin being the transgression of the law, those who break the law are of necessity sinners, either ignorantly or willfully.

Excuses for Sunday-keeping are soon framed. "To keep the Sabbath will interfere with my business, with my influence in the church and community, and with my privileges in many ways." But how is it with Sabbath-keepers? Come into our social meetings. Here is a confession: "I treated Bro. A. very unkindly, but he provoked me." "I have neglected meetings, but the weather was bad." "I attended a place of amusement, or permitted my children to go, but I thought it not very wrong." "I have not spoken a word in honor of Jesus or to promote his cause; for the world has lulled me to sleep." What a terrible state to be in! Our fellow-men going to ruin, and we too sleepy to warn them of their alarming condition!

There was a time when almost all nations were guilty of breaking the second and seventh commandments. This was especially true of those sitting at the head of the nations. At this time of moral darkness the king of a powerful nation was overcome by temptation. A servant of God was sent to point out his sin. He first presented to him a parallel case. Justice shall be administered, is the decree. Says the prophet, "Thou art the man." The king saw his sin. The victorious warrior, the mighty monarch, bowed his head in humble contrition, acknowledged his guilt, offered no apology, but entreated the seer to pray for his forgiveness, and most humbly called on God to blot out his transgression. Other monarchs would have marched the reprobate to the dungeon or the scaffold; other men would have made many excuses, but instead of trying to conceal his guilt, King David composed hymns to be sung in public assemblies, and by future generations, pointing out his weakness in yielding to temptation, and his guilt in the sight of God and man, without an excuse or an apology for his crime. Here is a case from which we can learn a lesson.

May God help us to see our faults, and instead of covering them by justification confess to God and man, wash in the fountain open for all penitent sinners, and make clean work for eternal life.

CHAS. L. BOYD.

The Forbearance of God.

THE goodness and forbearance of God as manifested toward his erring creatures is truly great. After Adam had forfeited all right to the tree of life and was driven from the presence of God, a plan was devised by which himself and his posterity could recover what they had lost. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have eternal life." John 5:16. Paul says, in speaking of Christ, "Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God." Rom. 3:25.

The Lord takes no pleasure in the death of

him that dieth, nor is he "slack concerning his promises, as some men count slackness, but is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance." 2 Pet. 3:9.

When the Lord has purposed to punish any nation or people for their sins, he has always given them warning and ample time to turn from their sins and to escape the righteous judgments of God. And it is evident that mankind often take the advantage of the long-suffering and forbearance of God, and thus are in danger of placing themselves beyond the reach of hope. "Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil." Eccl. 8:11. I will mention a few instances in which the forbearance of God is shown in the salvation of men.

The people who lived before the flood became very wicked. "And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually." Gen. 6:5. The Lord purposed to destroy them. He told them his Spirit should not always strive with man, yet his days should be an hundred and twenty years. This length of time Noah preached to them by precept and example. Peter says, "The long-suffering of God waited in the days of Noah, while the ark was a preparing," and Christ preached to the spirits in prison; that is, Christ preached through Noah to those wicked persons who were shut up in the prison-house of sin. There was no hope for them only by obeying the truth that Noah preached to them. One hundred and twenty years in which to turn from their sins! Will they have any excuse in the day of Judgment?

There is also the case of the Ninevites. Their wickedness came up before the Lord; and he sent Jonah to proclaim: "Yet forty days, and Nineveh shall be overthrown. So the people of Nineveh believed God, and proclaimed a fast, and put on sackcloth, from the greatest of them even to the least of them." Their past course justly merited the displeasure of God and immediate destruction; but by repentance and contrition of soul they were spared.

Again the case of the Jews, and God's dealings with them, is a striking instance of God's love and forbearance. Notwithstanding they were God's chosen people, they became a rebellious and stiff-necked people. "But to Israel he saith, All day long I have stretched forth my hands unto a disobedient and gainsaying people." Rom. 10:21. God warned them by the prophets and apostles, and last of all "Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken to you; but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles." Acts 13:46.

The present generation is exceedingly wicked and is rife with sin and crime. The last message of mercy and warning is sounding that the world will ever hear. All the honest, and those who have any desire for eternal life, will have an opportunity to escape the things that are coming on the earth. God loves those that love him and keep his commandments. He pities those who trample upon his righteous laws. He even bears long with them. The angels are holding the four winds until the servants of God shall be sealed in their foreheads. Oh! may the people of God wake up to the duties of the present time, seek righteousness, seek meekness, that they may be hid in the day of the Lord's anger. And may sinners flee to the outstretched arms of Jesus ere they take up with the sad lamentation, "The harvest is past, the summer ended, and my soul is not saved."

FRANCIS GOULD.

Bordoville, Vt.

The Sunday Question.

It is a well-settled principle, sanctioned by the customs of all nations, no matter what their religious belief may be, that some rest is needed from the usual occupations of life. Universally it has been determined that one day in seven should be devoted to rest and recreation, and in this country the majority of the people have decided that Sunday, or the first day of the week, should be thus set apart. If kept within proper bounds, no harm can result from this system; but yet it should always be remembered that the proper object of government is to protect the lives and property of all its citizens, and not to determine whether one day is holier than another.

Among our people there is great diversity of sentiment on this question. A very large portion believe that all the days of the week are alike, and that no one day is holier than another; and thus believing, they are unwilling to treat Sunday with more respect than any other day. The Jews, who are entitled to have their opinions respected as well as any other class of citizens, believe that the

fourth commandment of the decalogue obliges them to observe Saturday, or the seventh day of the week, as a holy day. One denomination of Christians, the Adventists, who are most excellent citizens, believe with the Jews in the religious observance of Saturday. On the other hand, most Christians believe that the Jewish Sabbath is abolished, and that Sunday should be substituted for it. The Jewish government enforced religious observance, but I believe it will be an evil day for us when it is made the duty of government to coerce our citizens into religious observances.

It is not the duty of our government to determine whether one religious view is true or another false; its province is to deal with civil questions, not religious ones. Under our government every man has the right to choose his own religion and to observe it in his own way, so long as he does not invade the rights of others. That class of our citizens who so zealously contend for the religious observance of Sunday appear to believe that its non-observance is a violation of the law of God. They also seem to believe that it is the duty of the legislative authority to determine what are the laws of God. If their views are correct, then this country will yet become the theater of as bitter religious controversies as the world has ever witnessed. To prevent such an evil our national Constitution has prohibited any legislative body from defining what is the divine law, and has guaranteed to every citizen freedom of conscience and liberty of religious belief.

If the observance of a holy day is to become a part of our civil institutions, then consistency would demand that the mails should not be carried or delivered on Sunday; that our armies should be prohibited from moving, and that our men-of-war lie to on that day. Nay, if it is the duty of government to enforce religious observances, it must, if consistent, go further and provide for the erection of Christian churches, the maintenance of ministers of the gospel, and the compulsory attendance of people on the places of public worship.

Such theories have scourged and desolated some of the fairest countries on earth, and if the people of this country do not wish to suffer a repetition of the religious persecutions of former centuries, they must determinedly resist every effort to foist religious observances on our civil institutions.

If it is any citizen's duty to observe Sunday in a religious way, it is because of his relations to God, and a man's duties to God should never come under the dictation or control of a civil government. If a person performs a religious duty, such as the observance of Sunday, in a manner acceptable to God, it must be a willing service; if it is not a voluntary act on his part it can neither be productive of benefit to him nor acceptable to God. But government can never compel a willing obedience; it can only enforce an outward compliance, and hence, if we allow government to enforce a strict observance of Sunday, we surrender our religious freedom without obtaining any of the objects for which the surrender is made.—*Evening News.*

The Bible and its Foes.

If collected from the earliest times to the present day, infidel books would occupy far more than a thousand times the space of the one volume against which they are directed, and would certainly be much more numerous than all the works that all other "sacred" books ever had the honor of provoking, either for or against them. If all these books were placed in one library, and this single one set on a table in the middle of it, and a stranger were told that this book—affirmed to be, for the most part, the work of a number of unlearned and obscure men belonging to a despised nation called the Jews—had drawn upon itself, for its exposure, confutation, and destruction, this multitude of volumes, I imagine he would be inclined to say: "Then I presume this little book was annihilated long ago; though how it could be needful to write a thousandth part so much for any such purpose, I cannot comprehend. For if the book be what its authors say, surely it should not be difficult to show it to be so; and if so, what wonderful madness to write all these volumes." How surprised would he then be to learn that they were felt not to be enough; that similar works were being multiplied every day, and never more actively than at the present time; and still to no purpose in disabusing mankind of this same phrensy! He would learn, indeed, that so far from accomplishing the object, the new volumes are little more than necessary to replace those of this fruitful, yet fruitless, literature, which is continually sinking into oblivion.

But the volume itself survives both friends and foes. Without being able to speak one word on its own behalf but what it has already said; without any power of explanation or rejoinder, in deprecation of the attacks made

upon it, or to assist those who defend it, it passes along the ages in majestic silence. Impassive amidst all this tumult of controversy, in which it takes no part, it might be likened to some great ship floating down a mighty river like the Amazon or Orinoco, the shores of which are inhabited by various savage tribes. From every little creek or inlet, from every petty port or bay, sally flotillas of canoes, some seemingly friendly and some seemingly hostile, filled with warriors, in all the terrors of war paint, and their artillery of bows and arrows. They are hostile tribes; and soon turning their weapons against one another assail each other with great fury and mutual loss. Meantime, the noble vessel silently moves on through the scene of confusion, without deigning to alter its course or to fire a shot; perhaps here and there a seaman casts a compassionate glance from the lofty bulwarks, and wonders at the hardihood of those who come to assail his leviathan.—*Rogers's Superhuman Origin of the Bible.*

Waiting for the Crowd.

"I AM waiting for the crowd," was the answer given by a little boy on his way to school, when asked why he did not go directly there instead of waiting for a number of his school-mates who were some distance in the rear. He waited, and the consequence was he was too late for school.

"Waiting for the crowd" is not a common expression in language, but it is a frequent occurrence. And the result of waiting is oftentimes a more serious disadvantage to the waiting ones than being a few minutes too late for school.

Of all influences, the one belonging to the crowd seems to enjoy a supremacy. What the majority of persons advocate and believe is generally conceded to be the truth. Many persons are deterred from doing their duty by waiting for a favorable opinion from the crowd. This waiting prevents a discontinuation of many vile practices and customs among civilized nations; it prevents the abolition of hideous, deforming, and degenerating fashions, which cause more mental and bodily disquietude among the members of both sexes than things and subjects of more importance.

Good resolutions are rendered worthless by waiting for a crowd of favorable circumstances to carry them out. Many hearts are troubled and brains perplexed because the comforts and good things of life do not come in crowds. A healthy and moderate quantity is not sufficient for some persons' estimate of necessity, though it is for their digestive organs and general well-being. Public opinion is but the opinion of the crowd; and how fickle it is, yet what homage is paid to it, and how many wait for it and are injured by the waiting, both in business and social relations.

Waiting for minutes to come in crowds, instead of one at a time, leaves many at the end of life poor and ignorant, who might have been educated, in a measure, and wealthy; it prevents the cultivation of the faculties which God has given them. A man may be made wealthy or famous by the crowd; and, if he be not careful, he will, eventually, be made poor and infamous by the same power. A tale of scandal told by the crowd will be rendered credible, though it be false, to the most incredulous. Valuable truths, if not advocated by the crowd, are almost worthless.

Yet, like many other subjects, this one concerning a crowd has its bright side. Who could wish that the flowers would not bloom in crowds, that they would bloom one at a time, that each would wait until its predecessor saw fit to wither and die before it exposed its beauty to the world? The rose tree is never so beautiful as when crowded with its fragrant flowers. Crowds of blades of grass render the fields beautiful in summer, and crowds of leaves produce the cool shade so grateful to the toilworn and weary.

There is nothing in nature that suffers so much from crowding, and waiting for the crowd as human beings. Even the trees of the forest, numerous as they are, seem to have room enough to live and thrive without interfering with the movements or impeding the progress of one another.—*Sel.*

ALL FOR GOOD.—When Bernard Gilpin was on his way to London, to be tried before the Romish party, he broke his leg by a fall, which put a stop for some time to his journey. The person in whose custody he was, took occasion to retort upon him an observation he used frequently to make, that "nothing happens to the people of God but what is intended for their good," asking him whether he thought his broken leg was so. He answered meekly, that he made no question but it was. And so it proved; for before he was able to travel, Queen Mary died. Being thus providentially rescued, he returned to Houghton through crowds of people, expressing the utmost joy, and blessing God for his deliverance.

The Review and Herald.

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

BATTLE CREEK, MICH., FIFTH-DAY, SEPT. 30, 1875.

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

Reflections by the Way.

WE are now nearing the Rocky Mountains. We have been on the Union Pacific from Omaha twenty-four hours, and in two hours our train is due at Cheyenne, the capital of Wyoming. Thus far, our journey has been very pleasant. There is no dust by reason of recent rains, neither is there excess of heat or cold. And what time has not been spent in sleeping, which has been fully one-half since we left Battle Creek in consequence of being short of time for sleep the ten days previous, we have occupied in reflecting upon the

WANTS OF THE CAUSE.

During the past six months, our labors have extended from the Pacific to the Atlantic, as far north as Minnesota and Maine, and as far south as Missouri and Southern Illinois. And it is apparent that the greatest want of the cause is men of God, to preach the word, and labor for the conversion of men and women to Christ and the truth. The destitution of real laborers among us as a people is very great. In some of our Conferences credentials are given year after year to men who have been doing next to nothing, and very few young men are entering the work. This course of things goes too far toward giving the impression that it is a small thing to fill the ministry of the last message, and that but little should be expected of those who enter upon it. These things are hindering young men of moral worth and energy, and are against us.

And it is a painful fact that we as a people have been letting some of the best talent slip through our fingers. For want of the very best school in the land, which by the help of God the Battle Creek College shall be, not a few of our young people have patronized other schools where they have lost interest in the present truth, and to-day are hardly within our reach. Others, who should now be in the ministry, or preparing for it, or be connected with some working department of the cause, have left their homes to seek positions in the world, and, to say the least of many of them, they are lost to the cause at present.

And what gives this matter a most painful aspect is that these are generally the most enterprising and talented of our youth, the very ones the Lord wants in his cause. The fact is well-nigh heart-rending that in the older fields, such as New England and New York, the general gatherings at our camp-meetings are made up of persons of middle and advanced ages, while the young, in whom we should hope for the future, yield to the claims of this world.

The more promising young ladies among our people are pressed to give their hands in marriage at an early age, and many of them are overwhelmed with the cares and toils of household duties before they have matured to real womanhood. And these, who might be laborers and shining lights to the world, are nearly lost to the cause, destined to spend the little time of probation left them in the perpetual rounds of the narrow home. And many of our young men marry before they have any well-defined plans for the future—before they have proved themselves capable of filling any important position; and later sometimes find themselves disappointed in choice, and thereby embarrassed and hindered from preparing themselves to fill important positions in the cause. Some of these, after throwing away five or more years of the best of life, seek the ministry with a helpless family on their hands. Under these circumstances it is exceedingly hard for them to become full-grown ministers. Indeed, if the church ventures to give them encouragement, a great and doubtful burden is sometimes taken on.

The world with its deceptive power is holding our people, young and old, back from the duties of the present hour. It can hardly be expected that our young people will consecrate themselves to the Lord, give up the world, and devote their lives to the work of God, while their parents still hold their worn energies in devotion to the interests of this life to such a degree as to deprive themselves of many of the means of grace. What is wanted, and what must be in order for the cause to move forward as would please God, is a general turning to the Lord by repentance, confession, and a spirit of sacrifice.

OUR SCHOOL.

There is no want of means among our people to carry forward the several enterprises at this time. Hundreds of men among us have grown wealthy since they embraced the doctrines of S. D. Adventists. And there are no good reasons why the debt still remaining on our Colleges should not be lifted, and ten thousand dollars more raised before New-Years, to purchase much needed apparatus, and to give free tuition to those young men who should be urged to enter the ministry, but are hindered for want of means. Our people are making a terrible mistake in relation to our school. That debt must be lifted. Our school must possess all real advantages and be the best in our country. Our most promising young men and women from the Atlantic to the Pacific should be induced to fill our College rooms, and hastened to active service in the cause of God. We are losing time in this matter. While our people are sleeping over it, Satan is stealing a march upon us, and is securing to himself and the world precious talent which should be sanctified to the cause of Christ.

Neither is there want of ability among S. D. Adventists. From the very nature of our specific message, based upon the prophetic word and the moral code, it is an appeal to the moral and the intellectual, and necessarily develops the higher order of mind and talent. Fortunately we have not our share of the superficial and dashy; while our ranks are largely made up of people of conscientious, reasoning, God-fearing minds which need urging to their proper position. That a large proportion of our male membership are first-class mechanics is remarkable. This may be accounted for in the perfection with which the great doctrines pertaining to life and salvation harmonize as taught by our people.

Again, the children of our people are, or should be, separated from the corrupting influences of this fast age, and their minds are comparatively free from that false and feverish excitement which is dwarfing and belittling the intellect of those who are carried away by the follies of our time. God save and bless our dear youth! At school they excel because in addition to a good mental inheritance they are in a healthy mental condition to attend to, and make rapid progress in, their studies.

And again, the priceless doctrine of Christian temperance, so fully diffused among our people, is of the highest physical, and, consequently, mental, benefit to our young people. Their parents rejoice in the great physical improvement, the mental clearness, and buoyancy of spirit obtained by adopting improved habits of life. How much greater benefits may be realized on youthful constitutions and minds! With these advantages our young people should and will excel. It is really a disgrace to our people to do a second class job at anything. God and his cause call for our best talent, and demand immediate, energetic action of all our people. We have beat the world in publishing, and a little time will show that we can equally excel in health institutions and schools.

It is of no use to talk to us of accomplishing the great work demanded of our people with second-class talent in a corner. May the spirit of still broader plans be diffused among the friends of the cause everywhere, and may energetic, united action follow. We shall be glad to hear from the presidents of our State Conferences, and other interested persons, relative to the foregoing, at Oakland, Cal. As our train shall speed its way to the Pacific, we shall endeavor to continue our train of reflections for other numbers of the REVIEW, of which the foregoing is but the beginning.

J. W.

Battle Creek.

LEAVING the N. Y. camp-ground Monday evening, Sept. 13, in company with Bro. and sister White, we reached Battle Creek, Tuesday, the 15th. As Bro. and sister W. designed to leave for California the 16th, they had only 48 hours to spend there, but had about two weeks' business in connection with the institutions at Battle Creek to accomplish in that time. This did not promise them much rest preparatory to their long journey to California.

But an interest soon arose overshadowing in importance all business considerations, and that was the spiritual condition of the church. Meetings were held Tuesday and Wednesday evenings, and the interest had then arisen to such a degree that Bro. and sister W. felt unwilling to leave it. They therefore concluded to remain over Sabbath and take the cars the evening following.

For the benefit of the young, some of whom

were falling into the snare of the devil, the effort was especially directed. Some of the church felt the importance of making the most of this timely visit of the servants of the Lord, having once more the benefit of their experience and labors before their long absence on the Pacific Coast, and took hold to second their efforts. The Spirit of God was present to help. The hearts of the young were powerfully wrought upon. Many who had never made a profession, and for some of whom but little hope could be entertained, so wayward were the tendencies they manifested, made a move. The servants of the Lord were led out in exhortations as powerful and labors as earnest as any we have ever heard or witnessed. It was a visitation of the Spirit such as any people are rarely blessed with.

Meetings were held Thursday evening, Friday morning, the evening commencing the Sabbath, Sabbath morning, forenoon, and afternoon. At the conclusion of the afternoon service, twenty-three were baptized by Bro. W. in the Kalamazoo, which has witnessed so many scenes of this kind, yet none so remarkable as this. With but few exceptions, the ages of those baptized ranged from 12 to 17. This was an astonishing result to reach in so short a time. Yet we believe a genuine commencement of the work has been made, which may be cultivated to permanent and most happy results.

A responsibility is thrown upon the church which we hope will be realized by them. These lambs of the flock are to be cared for and taught self-reliance and an individual experience in the Christian life. They are now in a position to be led forward to positions of stability and usefulness in this work. We pray that this duty may not be neglected.

The experience of the past few months in B. C. can but have opened the blindest eyes to the fearful effects of the spirit of recklessness, insubordination, and complaint and murmuring against those who are bearing the responsibilities of the cause, which has prevailed with some. Such a spirit very easily affects and leavens the whole mass, and especially the young. Some are fully aroused to the evil of this thing, and fired with a determination that in the fort at Battle Creek it shall hereafter find no quarter.

No further evidence could be needed that God is with his servants. Only with his help could they endure such intense and unrelenting labors as those to which they willingly and cheerfully subject themselves in behalf of the cause of truth and perishing souls. Only with his help could they labor with such power and such marked success. Yes, God is with them; and this fact ought to shame the murmurer and cavalier out of his nefarious work. Yet with all this evidence there are some who seem to think, or act as though they thought, that the cause would not be safe unless they watched these veterans in the message, to criticize, object, and steady them in their labors. And some will hold themselves aloof from the cause for fear that they will, contrary to both theory and experience, have too much power in their hands. We wait to see on the part of these some such work of the Lord as we see in the hands of Bro. and sister W. We want to see them laboring with such zeal for the good of souls, to rescue and build up the cause. And we want to see such marked operations of the Spirit of God in connection with their labors as we have just witnessed in Battle Creek. But significantly enough, these things do not appear on that side of the house. It will be well for us to look facts in the face, and take our stand as those who have some idea of what pertains to the spirit and work of true Christianity.

U. S.

The Flint Camp-Meeting.

I ARRIVED upon the camp-ground Friday morning. The weather was rather wet and cold, and it continued so during most of the meeting. Probably this prevented some from attending. The outside attendance was not very large; yet perhaps about a hundred attended all the meetings. On Sunday several hundred came, though it rained much of the day.

A good work has been done in Flint the past summer by Bro. Jones and Lamson. About seventy-five have come out on the truth. This meeting has strengthened them much. They took an active part in our meetings, several were baptized, and a number decided to keep the Sabbath who had not before committed themselves. Among them were Bro. and Sr. Betts, the first couple I married, which cere-

mony I performed some ten years ago in Tuscola County. The seed of truth was not lost, though it has been a long time coming up.

Bro. Smith came Sunday morning with a good report from Battle Creek. Bro. Jones and Burrill also assisted in preaching. The Lord gave good freedom in presenting the truth. The social meetings were all good and encouraging. A large number remarked that this was the first camp-meeting they had attended; some, that they had never heard an Adventist sermon before; and many stated that they had but recently embraced the truth. This shows that the truth is spreading in this section.

Sabbath afternoon two or three tent companies joined in prayer and social meetings. All reported most excellent seasons. One or more was converted in most of the meetings. About sixty of the brethren and sisters from Tuscola and Gratiot Counties met in the Vassar tent. Nearly all of these embraced the truth under the labors of myself and Bro. Van Horn when we first began to preach ten and eleven years ago. Those were very happy years in my experience, and these friends have always seemed dearer to me than any others; hence this meeting was a precious privilege to me. I rejoiced to see so many still faithful to God. But many have gone down to the silent grave to rest from their toils. But the saddest of all is that some have fallen under the power of the enemy. As we recalled the memories of the past on this occasion the tears would come thick and fast. For two hours we talked and wept together like children. Every soul was deeply moved. I believe no one present will ever forget that meeting.

Monday morning we came together at nine. Our meeting continued over three hours, so that we had no sermon. To me at least this was by far the best meeting I have attended for many a month. After earnest and touching remarks had been made by several preachers, a call was made for those to come forward who would break away from sin and go with God's people. It was a most solemn place. The Spirit of God seemed to be moving upon the entire audience. Nearly every one was in tears. One after another came forward with the deepest emotion and weeping. Many of them were young men and women between fifteen and twenty-five years of age, the sons and daughters of Sabbath-keepers. The joy of their parents was inexpressible. Besides those, a large number of men and women came forward to take their stand for Christ and for the Sabbath for the first time. In all, there were about one hundred who thus came to seek God. As near as I could learn, not less than a dozen here took their stand for the first time to keep the Lord's Sabbath. This alone was worth all the labor of our meetings.

Besides these, fifty or more here started in the service of God for the first time. The others were those who had become more or less backslidden, but who now returned to God and to their place and duty in the work. Bro. Fisher made a most touching confession, and an appeal to sinners which melted the stoutest hearts. An hour or two was spent in listening to the testimonies of these persons who had come forward. In the afternoon about thirty gave in their names for baptism. Nineteen of these were examined and taken into the different churches, and then they were baptized by Bro. Jones. The others will be baptized in a few days, as it was more convenient for them to wait.

Tuesday morning, at our parting meeting, Bro. A. O. Burrill was ordained to the work of the ministry. Thus closes another good camp-meeting. We feel sure that fruits of it will appear in the kingdom. It has greatly encouraged me to labor on, tired or not, with much or little apparent success, trusting in God for fruit by and by.

I was deeply impressed with the fact that there is a very large number of young persons, the children of our old Sabbath-keepers in Michigan, who have been brought up to keep the Sabbath and respect the truth, but who have never been converted to the Lord. Now their consciences are tender and their morals are uncorrupted. A little judicious labor would bring them to Christ and into the church. If this is not soon done they will leave their homes, and go out to form associations that will lead them away from the Sabbath and the truth forever. It was really distressing to have to resist the many earnest entreaties from different churches for a little labor among them in this and other directions. I hope it may be possible for some one to do this work soon.

D. M. CANRIGHT.

The Lord on Our Side.

It is good to have the Lord on our side. Said the psalmist, "If it had not been the Lord who was on our side, when men rose up against us; then they had swallowed us up quick." Nothing else is equal to having the Lord on our side; but in order to have him on our side, we must take our position on his side. He will not forsake his truth and righteousness and come over to our side; but if we take position with his truth, if we love his will and yield obedience to it, he will certainly be on our side to defend us. He is strong and able to help us. He is a strong tower, into which the righteous run and are safe.

In the great day which is a very little in the future, all other refuge will fail. Nothing can shelter us, but the protecting power of the Almighty. Then it will be good to know that we have chosen the way of the Lord—that we are on his side, and consequently he is on ours. "The Lord is with you, while ye be with him; and if ye seek him, he will be found of you; but if ye forsake him, he will forsake you." 2 Chron. 15:2. Here is encouragement. Who will accept the terms, and be found on the Lord's side? To such he will be a shield. They shall be safe in the time of trouble. The Lord of hosts will be on their side; and he is stronger than all his foes and ours. By his assisting favor I will be on his side. Will you, reader? Make your choice while you may. Be decided. Do not delay. Soon it will be too late—too late to gain Heaven—too late to exhort others and save them. Let us redeem the time.

R. F. COTTELL.

The South as a Field of Labor.

THE providence of God seems to be opening up fields of labor in various parts of our own country and of the world for the spread of the present truth in a wonderful manner. Indeed, these openings become almost a matter of embarrassment in view of the scarcity of laborers to fill them. But this state of things is much more encouraging than the reverse would be. Were there no places where labor bestowed promised any good results, and nobody desired to hear us, then we might be justified in feeling despondent. But when there are many openings for labor, and precious souls are ready to rejoice in the truth, we ought to be encouraged to make most energetic efforts.

I have been laboring this season nearly as far south as this truth has ever been preached, and have been surrounded by southern people. Though I am of northern birth and education, and am thus exposed to the prejudices arising from that cause which are usually supposed to exist among the southern people, I have never found warmer friends than I have in many of them. If I can judge correctly, there are thousands of true hearts ready to receive the truth all through these Southern States among those whom we northern people have thought the truth could never reach. Some of my most interested hearers this season, and some of my warmest friends, were men whose sympathies were with the South during the last war, or who actually served on that side in the southern army. They have hearts that respond to the truth, and they seem to love it as well as any persons I have ever met.

The longer we live, and the more we associate with people, the more clearly we shall see that prejudice causes many of the difficulties which exist among them. A person who never moves out of his own little circle forms narrow views of things, and comes to think he can trust none but a few of his own special friends. But the man with broad views and more generous impulses will find kindred souls here and there all through this world of ours. Let us grant that these are few in comparison with the great mass of mankind, and that possibly the proportion may be greater in some places than others; still, wherever they are, the truth of God must reach them. The field is the world. The message is to many "peoples, and nations, and tongues, and kings."

The providence of God seems to be specially preparing the way for the spread of the truth in the South, if I can discern the character of passing events. It would have been difficult, years ago, when the feeling between the two sections was so bitter over the slavery question, to have disseminated our views in the Southern States. The abolition of slavery, and the events of the last ten years, have done much to change this. There has been, to a great extent, a mixing together and a breaking down of the old sectional lines. The last year or two the tendency in this direction has been very marked. And as we approach the great centennial year, 1876, the

old patriotic feeling concerning our one great country is kindling from Canada to the Gulf of Mexico, and all parts of the country are being affected by it.

Any one who has read the papers the present season cannot have forgotten the enthusiasm in Boston over the presence of leading southerners at the anniversaries of the battles of Lexington, Concord, and Bunker Hill. Many of them were most earnest enemies of the North during the war, but their presence was most heartily cheered of any.

The speeches of leading generals in the rebellion, such as Gen. Forrest's, breathing a spirit of conciliation, and a desire to forget old differences and accept the situation, are a plain omen in this direction. Even Jefferson Davis, who was so exceedingly unpopular a few years ago that the boys in every village were singing about hanging him on a "sour apple tree," is now being invited to make public addresses at fairs and other large gatherings at many places in the North. This is a great evidence of the strength of the current in the direction of conciliation. I think it is safe to say that before the close of another year, public sentiment will be such that the former bitterness and acrimony between the two sections will have largely disappeared.

The way is now opened for the advance of the truth anywhere in the South. There is not enough of sectional hate to hinder it to any great extent. I feel sure there are many noble spirits there who would receive it if properly presented. The southern people are more cordial and hospitable generally than our northern people. I see no reason, but the scarcity of laborers, to hinder the truth from being successfully propagated in any of the Southern States. I see in all these recent movements in the nation the breaking down of the barriers which have hitherto stood in the way. And I firmly believe that the providence of God is in this, that the way may be prepared for the loud cry of the third angel's message. Thus God is opening up avenues of access to the people in various parts of our country and the world. May we be ready to fill them to the best of our ability as he prepares the way by his opening providence, till the earth shall be lightened with the glory of the coming dawn.

GEO. I. BUTLER.

Rolla, Mo., Sept. 16, 1875.

"I Laughed him out of It."

UPON entering the cars a few days ago, I took my place in a double seat occupied by two gentlemanly looking men, one of whom proved to be an old friend and distant relative, while in the other, after a formal introduction, I recognized one for whom, in former days, I had formed a sincere attachment as pastor of the church which I then attended. In the course of conversation, the subject of religion was introduced, and upon hearing of my faith he was "surprised to learn that any one could so far depart from his early teaching as to embrace such a sleepy doctrine." Then, to show his disapprobation, and perhaps to create a laugh at my expense, he indulged in some very sarcastic remarks unbecoming a minister of the gospel, in which the other participated by remarking, with a shade of derision in his manner: "Father got the same notion in his head awhile ago, but I laughed him out of it."

Thought I, What a fatal avowal to meet unrepented of in the Judgment! Such an acknowledgment may be made here in a boastful manner, but scorn and contempt will give place to shame and remorse when the heinousness of such a sin is made apparent to all, especially the guilty, to whom it will be revealed with overwhelming distinctness. And how much more aggravated will such an action appear when it involves ridicule against parents, and even threats of abandonment in old age, as I afterward learned was a fact in the above case.

But this is only one of many instances which might be cited to show the tendency of the time, and the manner of proceeding, when arguments fail, to drive people from the truth and cause them to drag out a miserable existence, and finally to lose eternal life. Such a course only tends to confirm the statement so often made that some would rather see souls lost than to see them saved under a faith different from their own.

This truly is an age when "truth faileth; and he that departeth from evil maketh himself a prey" to every artifice of the enemy, in which to be successful he will practice through mediums standing high in the estimation of the world, and sometimes, sad to say, of the church; yet there is a responsibility attending the reception of a knowledge of the truth which can never be thrown off by those who receive it,

though opposition may arise in the form of satire and derision. God calls for men and women to be steadfast and immovable in the right, which will require principle in every decision, and courage to persevere in every movement.

The cause of truth should be more dear than any earthly object besides, that when assailed on account of our choice we may say, with the firmness of one anciently, "If it seem evil unto you to serve the Lord, choose you this day whom ye will serve; . . . but as for me and my house, we will serve the Lord." Josh. 24:15. Just as long as we maintain this position the Lord will be with us to comfort and sustain in every trial (see 2 Chron. 15:2; Ps. 37:25), and we may be able with the apostle to affirm that "neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

J. O. CORLISS.

The Gospel.

THE work of the gospel ever has been, and ever will be, a work both of separation and of union. Those who receive the gospel and take upon themselves the duties it enjoins must separate themselves from the world. It is also true that they must and will separate themselves from those who oppose God's truth, though such may profess to love and serve him.

In the opening of the gospel to the Gentiles, we learn that God visited them "to take out of them a people for his name." Acts 15:14. Christ speaks with great distinctness on this point: "Think not that I am come to send peace on earth; I came not to send peace but a sword. For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law. And a man's foes shall be they of his own household." Matt. 10:34-36.

These are the words of the Prince of Peace—one who knew well the force of every word spoken. Now, we ask, if former organizations and fraternities are severed for light, truth, and duty's sake, where lies the fault? In those who gladly accept the plain teachings of the sacred Scriptures, or those who reject them?

An easy illustration may help the mind here: We suppose friend A has four sons. In the morning he requires them to go into the field and perform each one a certain and reasonable amount of labor, the work to be done being in two different localities. These youths are charged not to separate, but, labor together, performing the work in one locality first, and then together go and complete it in the other. In good time and in a proper manner the duties are closed at the first point, when one says, We will proceed agreeably to direction to the other place. Three raise their objections to this, persistently refusing to go. The purpose of the first is fixed. He proceeds to perform his share of the work, while the voices of the others are ringing in his ears, "You will get the punishment, while we shall be free; for father's orders were not to separate. You have left us, while we remain firm and fixed on the ground where we started."

If one can decide which would here meet the approval of the parent, we may decide with equal clearness who will receive the approval of our Heavenly Father when we separate from former brethren and unite heart and hand on the great principles of present truth. God has made precious promises to such. See Micah 4:6, 7.

A. S. HUTCHINS.

Last-Day Tokens.—No. 2.

HOLDING THE WINDS, AND DRYING UP THE RIVER EUPHRATES.

FROM recent news it appears that there is more trouble in Turkey, and that the "Eastern Question" is being agitated again to some extent. The following from the N. Y. *Witness*, of Aug. 26, shows how the thing is to be disposed of for the present, and what is expected to be the ultimate result of these matters; though the writer misapprehends the means by which it is to be accomplished, and what its concomitants will be:—

"'GRAPES OF THISTLES.'"

"The 'Great Powers' are perfectly agreed that the Eastern question must not be raised at the present time, which is another way of stating that they are not in accord about the method of settling it on any other basis than the established one. So the existence of Turkism in Europe will be prolonged till some understanding can be reached about the division of the sick man's

inheritance. Meanwhile it is hoped that the administrative reform which has, so far, been a mere pretense, will be made a reality. This is a clear case of expecting grapes of thistles. The administrative machinery of Turkey is so hopelessly debased and corrupt that the only way to reform it is to reform it out of existence."

S. B. W.

The Decay of Romanism.

WHAT was Rome in 1790, and what is it now? Within these eighty years the Church-State and the temporal power of the German Episcopate have been dissolved. The possessions of the church in France, Spain, and Italy, have been sold as national property. Everywhere has Protestant heresy obtained civil rights. Protestant chapels flourish in Rome as well as in Madrid; the Protestant clergyman walks about unmolested, and disseminates his Bibles by thousands and tens of thousands. Had not—since Napoleon's Consulate in France, and in the other Catholic and Protestant States since the Congress of Vienna—political power steadily stood up for the church; had not, after 1848, political reaction leagued itself with ecclesiastical reaction; had we not what the spokesmen of Ultramontanism now so earnestly, so persistently demand—left the church to herself—the veil of the temple had long since been rent asunder.

The German Catholic movement of 1840 by no means foundered on Peter's rock; it was first hindered, then repressed, and finally strangled, through police measures, by State persecution. To the church's advantage, in the very heat of the contest, a pope pronounced from the pulpit the word "Reform"—a pope who at that time loved that his name should be connected with that of Ganganelli. The infallible Pope Pius IX. was in the year 1849 the ideal of Italian Liberals whom to-day he curses. The transformation which the world then hoped for at the hands of the Roman Catholic Church already cast widely before it its majestic shadow. "Wherefore secede from a church which intends to make its peace with modern culture and society?" so said quiet, thoughtful people—and remained. The Syllabus, the "Non Possumus," and the Infallibility Dogma were necessary to prove that between modern society and Rome nothing real or durable can exist except war.

Roman Catholicism is being surely driven to take up that position which fifteen hundred years ago perishing heathendom occupied with regard to ambitious Christendom. It is the religion of the uneducated. . . . So long as Rome could dispose of the secular arm in her service, and the night of ignorance beshrrouded the world, her mastery was easy. No intelligence was required to burn dissidents. The conflict in which we are now engaged in Germany derives the desperation of its character only from the fact that the State has too long favored and furthered the aggressions of the church. . . . The Liberals over-estimate the strength of their adversary. In the end, this battle must become a battle of intelligence; and upon that territory the Jesuits, ghostly as well as worldly, with all their dogmas and the miracles of the saints to boot, cannot but quickly come to grief.

Let Roman Catholicism look which way it will, it can claim as its own no great man of learning, no great poet or painter. Its most distinguished theologians have fallen away from it; the absolute contradiction in which, silly enough, it has set itself against modern discovery and natural science, presses it hardly even upon its own special field—theology. No man of learning can approach the Bible now-a-days in the naive manner with which the book was wont to be interpreted at the beginning of this century. . . . The sort of Ultramontane journals and orators against the professors of theology are well-known; but how much is wanting ere one of the partisans of Infallibility shall equal or surpass Dollinger in erudition! When they throw dirt at an artist like Kaulbach they truly manifest a vulgar vigor; but they cannot set up against him a painter of equal eminence. There were once a Catholic erudition, a Catholic poetry, a Catholic school of painting and music; but they exist no longer. The last blossoms on the life-tree of Catholicism were Manzoni, Chateaubriand, and De Maistre.—*Berlin National Zeitung*.

MANY of the chords of religion are untouched in times of prosperity when they are fanned by balmy zephyrs and regaled by rare perfumes, but when God plays upon them with violent tempests, then the deeper tones sound forth, and they roll out majestic strains of music.

AFTERWARD.

Now, the sowing and the weeping,
Working hard and waiting long;
Afterward, the golden reaping,
Harvest home, and grateful song.

Now, the pruning, sharp, unsparing,
Scattered blossom, bleeding shoot;
Afterward, the plenteous bearing
Of the Master's pleasant fruit.

Now, the plunge, the briny burden,
Blind, faint, groping in the sea;
Afterward, the pearly guerdon
That shall make the diver free.

Now, the long and toilsome duty
Stone by stone to carve and bring;
Afterward, the perfect beauty
Of the palace of the King.

Now, the tuning and the tension,
Wailing minors, discord strong;
Afterward, the grand ascension
Of the Alleluia song.

Now, the spirit conflict-riven,
Wounded heart, unequal strife;
Afterward, the triumph given,
And the victor's crown of life.

Now, the training strange and lowly,
Unexplained and tedious now;
Afterward, the service holy,
And the Master's—"Enter thou!"

—Sel.

Progress of the Cause.

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

Canada.

SINCE we pitched our tent in Bolton, P. Q., the 3d inst., I have given seventeen lectures. The weather is very rainy and cold, yet the meetings are well attended. This is the first time that a canvas tent was ever pitched in this Dominion by S. D. Adventists for a course of lectures; and, at first, some feared that we were a strange set; but they soon changed their minds about us, and became more and more interested in the truths spoken. Many are heard to say, "We have never heard so much Bible truth preached before." Three preachers have come to hear us, two of whom say they have heard the truth.

Since last Sunday morning, have spoken on the third message (Rev. 14), God's law, the Bible Sabbath, Sabbath in prophecy, and the sealing. Last evening, when I asked those in the congregation who believed that Sunday was the Sabbath, or Lord's day, according to the Scriptures, to arise, not one arose. But several arose to manifest their belief that "the seventh day is the Sabbath." Shall continue to give lectures and visit families. Some have come quite a distance to our meetings, and the way is opening in several places to give lectures in halls, school-houses, etc. Truly, if we will work we shall find enough to do. The Lord helping, we are well able to surmount obstacles and trials by the way. Pray for us.
A. C. BOURDEAU.
Knowlton, P. Q., Sept. 15, 1875.

Northern Iowa Tent.

OUR meetings have closed at Monona, and the tent has been taken down and housed for the winter near Waukon. Owing to the frequent storms of rain and wind, our meetings were broken up. Our tent was once blown down, and there being no place for us to hold meetings at Monona, we concluded to commence here (Rossville) ten miles north of Monona. Commenced here the same day that we stored away the tent, Sept. 16. We have a good interest. Held our first meetings in a school-house, but that being too small the Baptists gave us permission to use their church, which is a large and commodious building. Now the Methodists have tendered us the use of their church. We hope that much good may be done here. Three embraced the Sabbath at Monona. For the present our address will be Rossville, Allamakee Co., Iowa.

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

Kentucky.

My last report was made at the close of the Hammondsville meeting, which it became necessary to suspend on account of the constant rain.

July 31 and Aug. 1, met with the Sabbath-keepers at Locust Grove. The Lord blessed, both in preaching and in social meetings. One more signed the covenant to keep all of God's commandments.

Aug. 4, commenced a protracted effort at Powder Mills. Brethren and sisters were pres-

ent from Locust Grove, and aided much. The meeting increased in interest until the close. Sunday, the 8th, after a discourse on baptism, four were baptized. In the evening we had our farewell meeting. All present seemed much affected. There were more Sabbath-keepers present at this meeting than were ever before assembled in this State. Their heartfelt confessions and their streaming eyes told of the work of the Spirit upon their hearts. I never was in a meeting where the power of God was more sensibly felt. Praise his name!

Worn in body and mind, I rested one day, and then started for Edgefield Junction, Tenn. The Sabbath-keepers there had had no preaching for about two years. Found the young very much discouraged. After speaking the first evening, I felt that my work there was for the Sabbath-keepers especially. I stayed until the 18th, laboring in prayer and social meetings, and giving close, practical discourses, until it was apparent to all that the Lord was moving upon hearts. Those that were discouraged made hearty confessions. It was truly affecting to see them plead with their unconverted friends. One brother and his wife came twenty-eight miles through the mud, traveling nearly all of one night to reach the place before the Sabbath. It was the first time they had ever heard a Seventh-day Adventist preach, and they drank in the precious truths of the third message with joy and eagerness. On first-day they were buried in baptism, giving every evidence of genuine conversion.

Cannot some aid be sent to Tennessee. Why cannot Bro. Butler or Bro. R. M. Kilgore come and spend the fall and winter in that State? Where are the consecrated young men who want to get an experience for themselves? The Sabbath-keepers there are as willing to aid the cause financially as they are anywhere in the north. But the drouth last year and the rain this year have made the crops a failure, and they are embarrassed financially. I pray that the Lord will move the General Conference Committee to send this dear people help.

While at this place, I learned that there were Sabbath-keepers in Ohio Co., Ky., near the falls of Rough. On my way from Tennessee, I met with the few at Locust Grove on the 21st; and on the 22d, in company with Bro. Barr, started on horseback for Ohio Co., Ky. Found five keeping the Sabbath, who were convinced by reading. Began lectures on the 25th. I never saw people more anxious to hear. I lectured in the daytime and evenings too, until nature gave way, and I suffered for eight days with a severe attack of chills and fever. I gave twelve discourses before I was obliged to give up. The people were very kind, and willing to do all they could for me, but they knew nothing of hygienic treatment. Quinine is their only remedy. By the aid of Bro. Porter, who had acquired some knowledge of our treatment by reading the *Reformer*, and the blessing of the Lord, the fever was broken, and on the 9th I rode ten miles to the cars. I rested at Bro. Barr's one night, and then rode 26 miles to Powder Mills. We had a very good meeting. Sunday I baptized nine. Two of them were colored people. This was the most joyous baptismal scene I ever witnessed. At this place twenty-two signed the covenant, and many more will soon. They have a good Sabbath-school and meeting every Sabbath. They have taken subscriptions to build a church.

I reached home the 16th very much worn. I do not know how long I can endure laboring alone so constantly. May the Lord direct the mind of some consecrated minister to come South.
S. OSBORN.

Lynn, Greenup Co., Ky., Sept. 18, 1875.

Rolla, Missouri.

It may possibly interest some to learn how the cause prospers in this distant quarter of the field. It will be remembered that Bro. Nelson W. Allen and myself came here with the tent in the beginning of the season, and that at the last report some sixteen or eighteen had signified their intention to keep the Sabbath. Since that time, our experience has been peculiar. We have continued here much longer than we intended. But there never has seemed to be a time when we could feel clear to leave, as quite a number seemed almost decided, and there was still a good interest to hear.

From the first, there has been great opposition, and efforts have been made from all quarters to keep the people away from the tent. There have been public efforts against us from the pulpit, and insinuations have been made by ministers of the gospel that it was not a respectable place to go. But the fact was, some of the most respectable people in the place were constant attendants, and not a single disorderly act of any consequence was seen there during the whole season.

After a while, however, the local clergy

got tired of attacking us and left us in quiet, as they found to their cost they were hurting themselves more than us. Since that time, several from abroad have come in on purpose to break our influence. One Disciple minister came and preached night after night. The people soon got sick of hearing him, and many of his own church would not attend his meetings. He said he "had been fighting this doctrine for fifteen years, and was going to keep on fighting it, and when he could do so no longer, he would stand off and make mouths at it." He stated this in the pulpit. Our interest continued good. We knew, however, that the Disciple church were trying to get some one from a distance who they thought would be sufficient for the task of destroying our influence here.

About this time, I went to the General Conference, and it was over three weeks before I came back. Bro. Allen continued meetings alone as he had strength during my absence, and kept up the interest very well. When I returned, I found Dr. A. G. Lucas here fighting us with all his might. He had given five or six sermons, and was evidently intending to do his best to hurt us. They had sent some two or three hundred miles for him, and their most prominent member here stated in public before he came that he did not suppose there was a man in the United States better prepared to show up our views than he was. Dr. L. is an old debater, and ten or twelve years ago held three debates with Elds. Cornell and Snook, so he was pretty thoroughly posted. The people greatly desired him to speak one evening and hear me speak the next; but he would not consent to this, so I commenced reviewing his discourses. Bro. Allen took notes of his sermons at the court-house, and I reviewed at the tent. This did not please him, as I took the larger part of the congregation with me. This continued several days. He found he was gaining nothing in this way, so he put out a hand-bill concerning "S. D. Adventists and Mrs. E. G. White." In his discourse he made many statements which were untrue, and did his best to bring us into contempt and derision, getting his inspiration, partially at least, from Mr. Carver and Miles Grant. We put out a hand-bill the following day, in which we stated that his discourse would be reviewed and his false statements exposed. His whole effort only hurt himself and his own influence.

At last, seeing he could accomplish nothing this way, he sent me a written challenge for a discussion. I had thought I never would engage in discussions with any one. I have such a distaste for them that I have always been careful not to throw out banter for them. I never had held one in my life, while he was old in the business. But circumstances were such that I saw no other way. We had been contending against opposition every step of the way, and now to decline when squarely challenged, I felt would jeopardize the cause in this whole section of country, and our young friends would never hear the last of it. The people voted for the discussion, and I finally consented.

The discussion is just closed, after holding eight continuous nights, most of the sessions being two and a half hours in length. The subjects of the Sabbath, the first-day, the state of the dead, the end of the wicked, and spiritual gifts, have been canvassed. We feel that God has given us a glorious victory on every one of these questions. On some of them, I think I never saw a disputant so badly worried. He is a shrewd, keen, wily man, ready to attempt any advantage, whether fair or otherwise. But his dodging and throwing dust did not save him in the eyes of the community. All our friends feel greatly pleased over the result, while we have made many friends from those who were prejudiced against us, and many of his own partisans have admitted his defeat. Some of his members have said that this debate was the worst thing for them they could have had. I think I never felt more free in speaking than in this debate. I know the Lord helped me to show up his sophistries, and make the truth stand out clearly. My great effort was to make the weight of evidence in favor of the truth appear, rather than to follow his dodges and quibbles. The debate has decided several, and the prospect of good from it, I think, is great. We were morally forced into this fight, and now I think they will leave us in peace to close up our work here, and go to other fields. Of all the debates I have ever attended, I think this is the most decisive victory, on the whole, in the eyes of the community. So, as the

result of his three weeks' effort against the truth here, after coming two or three hundred miles, and laboring very hard, he leaves our friends doubled in number, the present truth standing firmer and clearer than ever, and his own adherents discouraged.

The Lord has been greatly blessing us, and to him be all the praise. As nearly as I can learn now, there are from twenty-five to thirty keeping the Sabbath here and near here as the result of our efforts in this place this summer. We shall stay here but a short time to close up the work as well as we can, and then I shall return to Iowa to labor. I never felt to more highly appreciate the strength of our positions, and the privilege of laboring in this cause, than now.

Bro. Allen has greatly assisted me in taking notes and in other ways. God is blessing him. His health has been very poor, so that probably he will work with his hands to recover his health. When I first returned he was unfit to labor at all, but we believe God has heard prayer in his behalf, and he has been steadily gaining ever since. My health and courage are good.
GEO. I. BUTLER.

Rolla, Mo., Sept. 16, 1875.

Marquette Co., Wis.

DURING the past month, I have labored in Chicago, Racine, and Raymond. Our brethren in Chicago lost five members in the storm of the 19th of April. That was the night when those who say they are Adventists and are not, professed to be waiting for the glorious appearing of our Lord. Yet we know some who carefully locked their stores and put the keys into their pockets when they went out to meet the Lord. On returning, they were glad to find everything safe.

These time-setters are in general the bitterest enemies of the law of God. They are not subject to the law of God, neither indeed can be. They advocate also trine immersion. Mr. Thurman has written a book on this subject. He assures us that all the Jews were baptized unto the Father in the cloud. (The Bible says they were baptized unto Moses. 1 Cor. 10.) This was their first immersion. Afterward, says Mr. Thurman, John the Baptist baptized all the Jews, without an exception, in the river Jordan. This was the second dipping, which was unto the Son. Finally, on the day of Pentecost, the apostles immersed the believing Jews unto the Holy Spirit. Therefore, says Mr. Thurman, we Gentiles must also be dipped three times to make out one baptism or dipping. Yet not with intervals of 1500 and 3½ years.

Having laid this curious foundation, they can see very clearly that Matt. 28 teaches three dippings in one dipping or baptism, and not one baptism in three names.

I think nothing so clearly shows the error of trine immersion as those texts which speak of being buried with Christ by baptism into his death. "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death?" Therefore we are buried with him by baptism into death," &c. We cannot be baptized or immersed into the Father's death; for the Father has never died. Neither can we be planted with the Holy Spirit in the likeness of his death nor be raised in the likeness of his resurrection; for the Holy Spirit has never died, neither has he been raised from the dead. Christ only has died for our sins, therefore we can only be buried with Christ by baptism into his death. But this burial or immersion can be performed in the name of the Father and Holy Spirit as well as in the name of Christ.

We had some additions in Chicago to make up for the loss. Four believers were baptized into the death of Christ. Seven new members were added to the church. Several others have commenced to obey the truth. The church was encouraged and edified by the grace of God.

The 4th and 5th of this month we had quarterly meeting in Oakland. Friends from abroad came in and the house was filled. A Norwegian brother and his wife were buried with Christ in baptism.

Next Sabbath we visited Bro. Decker, who was preaching in the tent at Oxbow, Rock Co., sixteen miles from Oakland. It was rather cold, yet a goodly number of hearers gathered on the Sabbath and evening following. First-day forenoon, about three hundred came together. They listened with good attention to the word preached. After this meeting, one brother was baptized.

In the afternoon, we attended the Methodist preaching and class-meeting. The preacher warned his hearers against observing days and months, and seeking salvation through the law. After the sermon, the members spoke freely in the class. Most of them were in favor of the Adventists. One was in doubt which day we ought to keep, but wanted to know the truth. Another had fully decided to keep the commandments of God and the faith of Jesus, whatever be the consequences. Another, a lady, had been full of prejudice, but it had all passed away. She had found that the Adventists loved the same Jesus whom she loved. Others spoke of the second coming of Christ being near and rejoiced in the fact. All who had been in the tent assured their class-leader that they had found food for their spiritual life there as well as in their own meetings, and they wanted to praise God for all the light he would give them.

We remarked that our hope of salvation is in Christ alone, and that there is no other name given under heaven whereby men can be saved; that the law of God is not given to us as a means of justification, but to show what is right and wrong; that as far as the Sabbath is concerned, the Methodists observe exactly as many days in a week as we do. We keep one day holy as a Sabbath, and they keep one also. I stated that we would not debate this question, but every one could search for himself; that, for convenience, we would rather have the first day the Sabbath than the seventh; but it was our conscientious conviction that the seventh day was the only holy Sabbath of the Bible; and for this reason we could not omit to keep it holy; that we all had one God and Father, one Saviour, one Bible, and one Heaven, where God would gather all his dear children. Therefore, we ought to love one another, to bear with one another, and to be followers of God as dear children. The Spirit of God was in our midst, and all seemed to be edified.

In the evening, a large congregation gathered in the tent. Some Irish Catholics came to disturb us. Several of them were under the influence of liquor. They made considerable noise during the meeting; but Bro. Decker dealt very kindly with them, and this checked them somewhat. After about half an hour of noisy demonstrations, they left without injury to the tent. There is a good prospect of raising up a church in this vicinity.

I am now in the vicinity of Harrisville, where some Danish families desire to be instructed in the truth.

JOHN MATTESON.

Sept. 17, 1875.

The Fourteenth Annual Session of the N. Y. and Pa. Conference.

This meeting was held, according to appointment, on the camp-ground near Rome, commencing Sept. 9, 1875. Five ministers were present, and eighteen churches presented twenty-two delegates. Delegates were received from five additional churches without credentials. Brn. White and Smith were also present and were invited to participate in the discussion of business.

The reading of the minutes of the last session called forth remarks from Bro. White which gave relief to the minds of some of the brethren upon the points alluded to.

By vote of the Conference, the president appointed the several committees as follows: On Nominations, Hiram Edson, H. Hilliard, A. M. Green. On Resolutions, Uriah Smith, S. B. Whitney, Jacob Wilbur. On credentials, Jas. White, Uriah Smith, S. B. Whitney. Auditors, Wm. Coats, D. B. Green, A. H. Hall, Thos. Smith, W. H. Eggleston, Daniel Bowe.

The treasurer's report showed receipts to the amount of three thousand eight hundred and forty-one dollars and thirty-two cts. (\$3841.32), and expenditures amounting to seven hundred and twenty-three dollars and twenty-five cts. (\$723.25), leaving a balance of three thousand one hundred and eighteen dollars and seven cts. (\$3118.07).

The following names were presented and ratified by the Conference as officers for the ensuing year: President, B. L. Whitney; Conference Committee, P. Z. Kinne, S. N. Walsworth; Secretary, S. B. Whitney, Lithfield, Herkimer Co., N. Y.; Treasurer, Chas. E. Green, Sacket's Harbor, Jefferson Co., N. Y.

The following resolutions were adopted:

Resolved, 1. That, notwithstanding the embarrassments under which we have labored in this State, we hereby express in-

creased confidence in the truth, in the working of this cause, and in its future prosperity and final triumph.

2. That, in common with our brethren in all the States, we rejoice in the prosperity which we now behold attending the cause in various parts of the field, and we recognize in this sufficient reason for new encouragement in the work, and for taking hold of the promulgation of the truth with increasing zeal.

3. That while we regret that so little labor is bestowed in this State, and that the cause is in so languishing a condition in our midst, we will not slack our hands from the financial support of the cause, but will move forward in the discharge of all Christian duties, praying the Lord of the harvest to raise up more laborers to go forth into this wide and inviting field.

4. That with deepest gratitude we acknowledge the hand of God in favoring us with the labors of Bro. and Sr. White and Bro. Smith in this meeting, by which the light and relief we stood in pressing need of have been brought us; and we hereby express our obligation to our brethren of the Conference Committee for their interest and zeal in bringing this about.

5. That, while we deeply regret the necessity of such testimony as has been given us by Sr. White, it is our opinion that the papers read before the meeting on the morning of Sept. 13 should be published in a pamphlet of one thousand copies at the expense of the Conference, and circulated in the Conference at the discretion of the Conference Committee.

The last two resolutions were approved by a unanimous rising vote of the congregation.

Upon recommendation of the Committee on Credentials, Brn. Jacob Wilbur and B. L. Whitney were set apart for the gospel ministry, after which, credentials were given to Brn. R. F. Cottrell, S. B. Whitney, J. N. Andrews, C. B. Reynolds, C. O. Taylor, F. Wheeler, Jacob Wilbur, B. L. Whitney, and a license to Bro. A. H. Hall. For want of time to properly consider cases of others, they were referred to the Conference Committee for licenses. The auditor's report showed appropriations amounting in the aggregate to one thousand eight hundred and sixty-seven dollars and sixty-seven cts. (1867.67).

Voted, To use the same ground next year.

Voted, That the President appoint the Camp-meeting Committee; whereupon W. H. Eggleston, Wm. Brown, and E. W. Whitney were named as such Committee.

The Secretary was instructed by a unanimous rising vote to present a written expression of thanks from the entire meeting to Mr. Wright, the owner of the grounds, for his courteous and generous bearing.

Voted, That the Conference bear Bro. Kinne's expenses to the New England Camp-meeting.

Voted, To publish these minutes in the REVIEW.

Adjourned indefinitely.

B. L. WHITNEY, Pres.

S. B. WHITNEY, Sec.

The Iowa and Neb. T. & M. Society.

This Society convened in quarterly meeting at State Center, Sept. 4, 5, 1875, with only a partial representation present.

The secretary made the following report of work done since the last meeting, which is only partial, many districts not reporting:—

No. of districts, 11; No. of districts represented, 7; No. of families visited, 90; letters written, 129; subscriptions for *Voice*, 10; *Reformer*, 15; *Youth's Instructor*, 3; *REVIEW*, 11; *Signs of Times*, 4. Papers distributed, 364; pages of tracts distributed, 52,913.

Money received on memberships,	\$10.00
" " " donations,	38.25
" " " book sales,	2.65

Total, \$50.90

The following resolutions were adopted as the sentiment of the meeting:—

Whereas, The reports from the different districts have been very deficient, therefore,

Resolved, That the directors be, and they hereby are, instructed to urge upon the librarians and members the necessity of each member's reporting; and they are further instructed to make a specialty of seeing that they have complete reports from their respective districts.

Resolved, That the directors be, and they hereby are, instructed to report to the next quarterly meeting the feelings of the brethren

of their respective districts as to holding camp-meeting in the fall of the year.

On motion the following resolution was adopted:—

Whereas, The evidences of the soon coming of the Lord are brightening around us and forcing themselves upon us; therefore,

Resolved, That we enter upon the missionary work with renewed energy, and urge upon the brethren the necessity of so doing.

The next quarterly meeting was appointed to be held at Marion, Linn Co., Iowa, December 4, 5, 1875.

H. NICOLA, Pres.

C. G. JOHNSTON, Sec.

THE SACRIFICE.

The morning sun rose bright and clear,
On Abraham's tent it gaily shone,
And all was bright and cheerful there—
All, save the patriarch's heart alone.

While God's command arose to mind,
It forced into his eye the tear;
For though his soul was all resigned,
Yet nature fondly lingered there.

The simple morning feast was spread,
And Sarah at the banquet smiled;
Joy o'er her face its luster shed,
For near her sat her only child.

The charms that pleased a monarch's eye
Upon her cheeks had left their trace;
His highly augured destiny
Was written in his heavenly face.

The groaning father turned away,
And walked the inner tent apart;
He felt his fortitude decay,
While nature whispered in his heart:

"Oh! must this son, to whom was given
The promise of a blessed land,
Heir to the choicest gifts of Heaven,
Be slain by a fond father's hand?"

"This son, for whom my eldest born
Was sent an outcast from his home,
And in some wilderness, forlorn,
A savage exile doomed to roam!"

"But shall a feeble worm rebel,
And murmur at a Father's rod?
Shall he be backward to fulfill
The known and certain will of God?"

"Arise, my son, the cruel fill,
And store the scrip with due supplies;
For we must seek Moriah's hill,
And offer there a sacrifice."

The mother raised her speaking eye,
And all a mother's soul was there;
She feared the desert drear and dry!
She feared the savage lurking there!

Abraham beheld and made reply:
"On Him, from whom our blessings flow,
My sister, we with faith rely,
'Tis his command, and we must go."

The dutious son in haste obeyed!
The scrip was filled, the mules prepared;
And with the third day's twilight shade
Moriah's lofty hill appeared.

The menials, then, at distance wait;
Alone ascend the son and sire;
The wood is on his shoulder laid—
The wood—to build his funeral pyre.

No passion swayed the father's mind,
He felt a calm, a deathlike chill—
His soul all chastened, all resigned,
Bowed meekly—though he shuddered still.

While on the mountain's brow they stood,
With smiling wonder, Isaac cries,
"My father, lo, the fire and wood!
But where's the lamb for sacrifice?"

The Holy Spirit staid his mind,
While Abraham answered low and calm,
With steady voice and look resigned,
"God will provide himself a lamb."

But let no pen profane, like mine,
On holiest themes too rashly dare;
Turn to the *Book of books divine*,
And read the blessed promise there.

Ages on ages rolled away—
At length the hour appointed came,
And on the mount of Calvary,
God did indeed provide a Lamb.

—Sel.

Preaching the Gospel.

"WHY don't you preach the gospel?" "Why don't you preach Christ?" These questions are often asked by our opponents, who thus insinuate that we do not preach Christ and the gospel, and their insinuations have an effect upon the minds of some. These questions are often asked with great emphasis upon the words "gospel" and "Christ," as though our preaching was entirely void of the teachings of Christ. They would have it appear that we do not expect to be saved through Christ, but by our own works. All who have had the honesty to examine the reasons of our faith know that we do believe in Christ, that we expect to be saved through Christ or not at all, and that those who are saved at last

will ascribe their salvation to God and the Lamb forever and ever.

We might ask this question of our opponents and with reason too—for they do not preach the whole gospel—What does the gospel embrace? The word gospel means good news. The gospel of the kingdom means good news concerning the kingdom. The gospel embraces the promise to the woman. This was the first gospel sermon to man. Its fulfillment must cover the entire plan of salvation, all of which a man must preach or preach only a part of the gospel. The gospel plan embraces, 1. The first coming of Christ. 2. His resurrection. 3. His Ascension. 4. His ministration in the first apartment of the sanctuary above. 5. His ministration in the most holy place—a work of especial interest to the church of God. This work is the atonement for the sins of God's people. And as "sin is the transgression of the law," it follows that he is to atone for the violation of the commandments, including the Sabbath precept. 6. His second coming in the clouds of heaven, to take vengeance on the ungodly, and to resurrect the righteous dead and change the righteous living; in short, to save his people in the everlasting kingdom of God.

All these great truths are plainly taught in the Bible. They constitute the gospel. Those who preach them are emphatically preaching the gospel, preaching Christ. Those who preach the gospel must preach law also; for Christ is to save his people from their sins, not in them. No promise is given to save people in violation of any one of God's holy precepts. Hence it is very easy to see that those who preach Christ and the gospel must preach also the law.

We do preach Christ, Christian friend. We preach him crucified, buried, risen again, and ascended up to Heaven. And we do not stop here; but we preach him ministering there over a broken law, and finally coming to save his people and punish those who persist in disobedience. Be they high or low, rich or poor, priest or people, they will soon be convinced that God's righteousness (or law) is not abolished.

We do preach the gospel. We preach the everlasting gospel; and it is going to peoples, nations, tongues, and kings. Who will join in the glorious work? H. F. PHELPS.

A VERY learned judge was once asked what he would do if a man owed him ten pounds and refused to pay. His reply was worth remembering by those who are quick to take offense and begin a quarrel. He said, "Rather than bring an action against him, with its costs and uncertainty, I would give him a receipt in full of all demands; yes, and I would give him five pounds over to cover all possible expenses." That was his conclusion after extensive observation on the matter of going to law.

LET afflictions be ever so many, yet they are not more than thy mercies, nor so many as they might have been had God consulted with thy sins, with thy deserts, or with his own justice.

Obituary Notices.

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

DIED, of inflammation of the stomach, at Monroe Center, Mich., Sept. 4, 1875, Arthur E. Lloyd, aged about 16 yrs. He kept the Sabbath with his parents and was an obedient son. His friends greatly mourn their loss. The writer attended the funeral Sept. 5, at the Green School-house which was filled with attentive hearers. Text, by request, Matt. 24: 44: "Therefore be ye also ready."

J. B. FRISBIE.

DIED, of consumption, at Pleasantville, Mason Co., Iowa, Sept. 9, 1875, my beloved companion, Charity Smith, aged sixty-nine years and eight months. She embraced the Sabbath about fourteen years ago, and has faithfully kept it. She was patient during her sickness, and spoke often of her hope of immortality through Christ our great Redeemer. She often spoke words of comfort to her companion and children, entreating them to prepare to meet her. She leaves many friends to mourn their great loss.

CHARLES SMITH.

DIED, of spinal fever, at Clyde, Ohio, July 25, 1875, our little Bertie, aged two years and five months. With sorrow and aching hearts we laid him away to rest in the silent grave. We mourn, yet not without hope; for we believe that angels have marked his grave, and that he will live again.

A. A. & S. M. HUTCHINS.

DIED, of cholera infantum, at Smithland, Woodbury Co., Iowa, Sept. 4, 1875, our little Nellie, aged eleven months. She was a lovely child, and although so young is greatly missed from the family circle. But we have laid her away in hope of meeting her again in the morning of the first resurrection. Funeral discourse by Bro. M. V. Landon, leader of the Smithland church, from Rom. 8: 25.

J. L. & H. E. JORDAN.

The Review and Herald.

Battle Creek, Mich., Fifth-day, Sept. 30, 1875.

The N. Y. Sun of Sept. 22 gives a terrific account of the devastating work of a cyclone in Texas, by which the town of Indianola was laid in ruins. About one hundred and fifty lives were lost, and the village with a population numbering some twelve hundred is nearly swept away. Only three houses remain free from damage. The corpses were strewed for twenty miles on the beach of Matagorda Bay. The same storm completely submerged Galveston Island and with the loss of many lives and a great amount of property.

To the Brethren in Western N. Y.

MANY of you know Bro. Warren of Cattaraugus Co., a hard-working and whole-hearted man. He has a small property which he has earned at the forge and anvil. He has recently had the misfortune to have his barn burned, a little motherless boy he had taken into his family kindling the fire. He barely saved his horses from being burned, his hay and grain and other things being lost. We all of course pity him. But the Irish have a proverb that "a little help is worth a world of pity."

To illustrate: In the north of England there lived a poor man who made a scanty subsistence for his family by drawing coal with a single horse. One day his horse fell dead in the street. His friends and neighbors gathered around expressing much sympathy for his misfortune; some said they pitied him so much they did not know what to do. At length an old Quaker came along, with a little more grace in his heart than noise in his head, and hearing their expressions of pity he took from his pocket a three pound note, and laying it in his broad-brimmed hat, he said, "I pity him so much." The hint was taken, and in a few minutes enough was raised to buy the man a horse.

Now I pity Bro. Warren \$5.00. How much do you, brethren? You are at liberty to respond to me, or to him. His address is B. B. Warren, Cottage, Cattaraugus Co., N. Y.

R. F. COTTRELL.

Ridgeway, N. Y.

Wanted!

THE names and post-office addresses of the clerks of all the churches in the N. Y. and Pa. Conference.

I want to furnish all with Conference blanks, so far as I have not done so, and then I want all to be faithful in the matter of reporting. Let us see if we cannot make a record for this year that will do us credit. We must be faithful in little things if we expect the Lord to do great things for us, and here is one good point on which to commence. Send your money to the treasurer, Chas. E. Green, Sacket's Harbor, Jeff. Co., N. Y., and then report the amount to me. My P. O. address is Litchfield, Herkimer Co., N. Y. Please use the blanks instead of inserting your report in the body of a business or friendly letter. S. B. WHITNEY, Sec.

Litchfield, Herkimer Co., N. Y.

Notice.

As the Kansas T. & M. Society will hold its first general quarterly meeting at Rock Creek, Osage Co., Dec. 4, 5, 1875, the directors are requested to hold district meetings Nov. 20, 21. Would like to see all the directors at this meeting. Pledges should be paid as we need the means to get more books. See that all the trial subscribers to our periodicals are visited, so that we can have a full report.

J. N. AYERS, President.

A Note.

TO THE number of licensed preachers in our Conference should be added the names of Brn. C. W. Stone and C. F. Worthen. There are also other young men among us who would doubtless receive the approval of the Holy Spirit and of the brethren should they move out in love and devotion to the work of God, and act the part they might in the salvation of souls. Great is the field of labor; many are anxious to hear the tidings of salvation, and there are humble, devoted souls who will receive the truth, and rejoice in it.

A. S. HUTCHINS.

An Invitation.

FRIENDS of the cause in Princeville, Rochester, Eugene, Rock Island, and Hillsdale, Ill., and all others who are pleased to come, are cor-

dially invited to attend our forth-coming meetings at Aledo. Eld. R. F. Andrews is expected to be with us Thursday to Sunday, Oct. 7-10. Opportunity for baptism. Come to worship. G. W. COLCORD.

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. Others will be added as fast as paid.

Thos. Bickle.....100	Hiram Hunter.....100
A A Bradford.....100	M Wood.....100
M J Bartholf & wife 100	S A McPherson.....100
James Harvey.....100	D R Palmer.....100
J H Bennett.....100	C W Comings.....100
N G Raymond.....100	Betsey Landon.....100
R M Pierce.....100	"A Brother".....500
B M Berry.....100	P S Marshall.....100
E H Root.....100	Wm Harper.....100
L McCoy.....100	Amy Dart.....100
Jacob Shively.....100	Isaac Zirkle.....100
J P Henderson.....100	A W Maynard.....100
T S Harris.....100	Sidney Hart.....100
James Raddabaugh 100	Dexter Daniels.....100
Geo Leighton.....100	Daniel H Gould.....100
Albert Belden.....100	Mary A Hare.....100
M. J. Olds.....100	Geo. Lowree.....100
C. B. Tower.....100	Truman Loomis.....100
Henry Hilliard.....100	Henry Crosbie *.....200
J. N. Andrews.....100	H B Stratton.....100
James H. Minisee.....100	Andrew Olsen.....100
Jacob Wilbur.....100	S. M. Holly.....100
Alfred Hobbs.....100	Wm Ings.....100
Wm E Newcomb.....100	R G Lockwood.....100
Isaac Kaufman.....100	Gustavus Barnard 100
Newel Grant.....100	S H King.....100
H A Crow.....100	S H Peck.....100
H Brown & Son.....100	Benn Auten.....100
J. Byington & wife 100	Emily Leighton.....100
C. B. Preston.....100	J. F. Bahler.....100
C. K. Farnsworth 100	Daniel Bowe.....100
H. W. Kellogg.....100	Chas. E. Green.....100
W. H. Eggleston.....100	Jesse Barrows.....100
P. F. Fercoit.....100	* Deceased.

Appointments.

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

* Services in Chicago, every Sabbath (seventh day), at 209 West Erie St. All Sabbath-keepers spending a Sabbath in Chicago are invited to attend.

Indiana Camp-Meeting.

THIS meeting will be held Oct. 7 to 13, 1875, at Bunker Hill, Miami Co., within one-half mile of the depots of the Indianapolis, Peru & Chicago R. R., and the Pan Handle R. R. We expect to get a reduction of the fare on the I. P. C. R. R.

CONFERENCE COMMITTEE.

Grove-Meeting Changed.

In consequence of high water, the Grove-meeting in Western Iowa will be changed to Soldier Valley, six miles east of Little Sioux, Harrison Co., Iowa. We will meet passengers at Little Sioux. The first place appointed is overflowed with water, and liable to remain so for some time. Time, as previously given, Oct. 7, 1875.

J. BARTLETT,
J. W. McWILLIAMS,
E. W. FARNSWORTH.

PROVIDENCE permitting, we will hold meetings near Friendship, Allegany Co., N. Y., where Bro. Charles Drew may appoint, Oct. 16, 17, 1875.

JOHN LINDSEY,
S. A. H. LINDSEY.

THE next general meeting of the Illinois Tract Society will be held at the Geo. White School-house, near Durand, Winnebago Co., Ill., in connection with the two days' meeting to be held there, commencing at the going down of the sun, Sabbath eve, Oct. 15, 1875. Teams will meet those coming either way on the train, sixth-day, at D. Time from the east: 12 m., west: 2:30 p. m. Let each district hold meeting and report. Bring bedding, &c. All who can, come to the meeting. We cordially invite all our Wisconsin friends to meet with us.

G. W. COLCORD.

WILL meet the brethren and sisters at the monthly meeting at Springfield, Oct. 2, 1875, and would like to see all the members of the T. & M. Society of the south part of Dist. No. 2, especially those who have canvassed for the Voice of Truth and Health Reformer.

R. SAWYER, Director.

THE next quarterly meeting of Dist. No. 5, Mich. T. & M. Society, will be held with the church at Wright, Ottawa Co., Mich., Sabbath and first-day, Oct. 16, 17, 1875. Hope to see a good representation from all churches in the district. Come prepared to redeem your pledges as far as possible. Librarians will please forward their reports to the secretary, E. Higley, Coopersville, Ottawa Co., Mich.

J. S. WICKS, Director.

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

ALEX. CARPENTER, Director.

Quarterly Meetings in Minnesota.

PINE ISLAND,	Oct. 9, 10, 1875.
Greenwood Prairie,	" 16, 17, "
Stewartville,	" 23, 24, "
Otranto,	" 30, 31, "
Rice land,	Nov. 6, 7, "
Steel Center,	" 13, 14, "

No providence preventing, I will hold a meeting at Bro. Tanner's, south of Grand Meadow, Tuesday, Oct. 26. I hope to see all the friends in that vicinity at this meeting.

HARRISON GRANT.

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

Armada, Sabbath and first-day, Oct. 2, 3.
Flint, " 9, 10.
Dryden, " 16, 17.
Pine Run, " 30, 31.

Opportunity will be had for baptism at each of these places. Hope to be able to visit churches in St. Clair Co. in November.

D. H. LAMSON.

NEXT monthly meeting of the Jackson church, at Bro. H. H. Bramhall's, in Springport, Mich., Sabbath, Oct. 2, 1875.

E. P. GILES.

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

N. M. JORDON, Director.

QUARTERLY meeting for the churches of Oakland, Little Prairie, and Johnstown, will be held at Johnstown Center, Rock Co., Wis., Oct. 2, 3, 1875.

GEO. S. SMITH, Clerk.

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

HARRISON GRANT, Pres.

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

P. S. THURSTON, Director.

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

Canola,	Oct. 30, 31, 1875
Independence,	Nov. 6, 7, "
Labette,	" 13, 14, "
Union Town,	" 20, 21, "
Mound City,	" 27, 28, "
Rock Creek,	Dec. 4, 5, "
Centerville,	" 11, 12, "

Meetings to commence with the Sabbath. Arrangements have been made so that a preacher will attend all of the above meetings.

J. N. AYERS, Pres.

QUARTERLY meeting of the church at Poy Sippi, Oct. 9, 10, 1875. This will also be the quarterly meeting for Dist. No. 11, Wis. T. & M. Society. We hope to see a general gathering at this meeting.

P. H. CADY.

I WILL meet with the church in Otsego, Sabbath, October 2, 1875.

J. BYINGTON.

THE next quarterly meeting of the churches in Gratoit Co., Mich., will be held at Alma, Sabbath and Sunday, Oct. 2, 3. Let there be a general attendance of the brethren and sisters throughout the county.

In behalf of the church,

TITUS Z. ANDREWS, Clerk.

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

J. B. GOODRICH.

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

S. D. SALISBURY, Director.

BRONSON, Sabbath, Oct. 2.

M. B. MILLER.

By request of the president of the Iowa Conference, I will, if there is no preventing providence, meet with the friends of the cause at Decatur City, Iowa, Sabbath and Sunday, Oct. 9 and 10. Shall be glad to meet delegations of friends from the surrounding country. Let there be a good turnout.

GEO. I. BUTLER.

A GENERAL quarterly meeting will be held at Waukon, Sabbath and first-day, Oct. 2, 3, 1875. Scattered friends of the cause and neighboring churches are especially invited to attend. Cannot Bro. Nicola meet with us? The ordinances of the Lord's house will be celebrated, and opportunity for baptism will be given. Come, brethren, praying that the Lord may meet with us. To be in earnest now is wisdom. The Bradford and West Union churches are calling for help. The president of the I. & N. Conference will please take notice.

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

THE quarterly meeting for Dist. No. 3, Illinois T. & M. Society, will be held at the new church near Sheridan, La Salle Co., Ill., Oct. 3, 4. We hope by that time to have the church ready for use. The librarians will see that the reports are made out and sent in to the district secretary, George A. Hobbs, Sheridan, Ill. Will the friends at Pontiac and Gridley meet with us if possible, as we have some important matters to consider? Can one of our ministers be present?

JAS. M. BUTE, Director.

QUARTERLY meeting of the S. D. A. church of Norridgewock, at South Norridgewock, Maine, Oct. 2, 1875. All members that cannot come will please report by letter.

F. J. KILGORE, Clerk.

THE general quarterly meeting designed to be held the first Sabbath and Sunday in Oct. at Martinsville, Clark Co., Ill. will be postponed one week on account of other engagements, and will be held Oct. 9, 10, 1875. Let us see as many of our scattered brethren at this meeting as possible. Come on Friday prepared to stay until Monday. Bring feed and provision and bedding prepared to remain till the close. Meetings will commence on Friday evening.

C. H. BLISS.

THE Tract Society meeting of Dist. No. 7, Ill., will be held in connection with the quarterly meeting at Martinsville, to commence Sabbath, Oct. 2.

M. L. KITTLE, Director.

THE next annual meeting of the Ohio T. & M. Society will be held in connection with the camp-meeting, Sept. 30 to Oct 5. District directors will please report to the secretary in time for this meeting.

O. MEARS.

If the Lord will, I design meeting with the friends of present truth as follows:—

Aledo, Mercer Co., Ill., Oct. 3, and continuing to Oct. 10.

G. W. COLCORD.

KICKAPOO CENTER,	Oct. 2, 3, 1875.
Sand Prairie,	" 9, 10, "
Hurricane Grove,	" 23, 24, "
Waterloo,	" 30, 31, "

Members payings. n. will please come prepared to pay the amount due, as the means is needed.

JOHN ATKINSON.

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.

PERSONS desiring to write to me may direct, Galesville, Trempealeau Co., Wis. Letters will always be forwarded to me from that place.

D. DOWNER.

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. Dexter Daniels 48-11, B F Lewis 48-12, B P Van Camp 48-12, Frank Van Camp 48-12, V Hadley 48-12, Rufus Walton 48-15, L N Lawrence 48-10, Geo Benton 48-20, Lorenzo Squire 48-10, Mary A Sharp 48-12, D W Randall 48-10, Mrs Wm Beaumont 48-12, Mrs Geo Irons 48-11, Wm P Longmate 48-13, Byron G Robb 48-13, Seth Page 48-12, L E Guernsey 48-9, Cornelius Bice 48-10, R S Tyler 48-13, N B Cole 48-12, J L Kilgore 48-11, C K Drury 48-12.

\$1.00 EACH. Wm Stevens 47-12, T D Brackett 47-14, J H Milliken 47-12, J F Klostermyer 48-13, Mrs W W Chase 47-12, F A Drake 47-12, Benj Hostler 47-1, Sophia Johnson 47-11, Nelson Patter 47-12, Daniel Phillips 48-12, Alfred Spencer 47-3, E C Hoxie 47-14, O V Pratt 47-10, Mrs Mary P Griffin 47-12, Nancy Gibbs 47-10, Mrs R Sexton 47-19, M E Baldwin 48-12, Nancy Fried 48-12, Thirza M Foster 47-10, S Osborn 47-20, G W Craig 48-12, Mrs E S Williams 47-12, A C Hardy 47-13, Susie T Ayres 48-12, Betsey M Blackmore 47-12, W L Saxby 48-1.

MISCELLANEOUS. Hiram Harlo 75c 47-12, Stephen Halstead \$1.20 47-12, Mrs N R Bolles 50c 46-25, Peter Mott 2.50 48-25, Betsey I Spees 50c 46-25, J A Hamilton 50c 46-25, Mrs M Slayton 1.50 48-2, Dr Hamar 50c 47-12, L Schellhouse 50c 47-17, Mrs G M Harper 8.00 48-12, S D Heady 1.35 46-17, Mrs J E Norstrom 25c 46-19, A D Woodruff 50c 46-25.

Books Sent by Mail.

Peter Mott 50c, Mrs I R Barnum 10c, Nancy Saunders \$1.00, D S Henkel 80c, Nahum Orcutt 55c, S Hanson 25c, R Nutting 80c, Charles Harper 35c, Vesta J Cady 8.50, Alfred Merrell 75c, Mrs John Dwyer 16c, Mrs J L Smith 1.00, Laura J Payne 25c, W P Dewar 25c, Alonzo T Jones 10c, T M Thompson 17c, Sarah Armitage 1.50, D Hugunin 05c, Henry Mack 21.50, J N Ayers 1.00, Calvin Knott 35c, Abijah Robinson 15c, E M Stevens 2.00, Lucius Heritage 16c, M P Galleher 10c, Eliza Truman 15c, A S Hutchins 3.25, Charles S Gates 1.00.

Books Sent by Express.

Jas Ackland, Ottawa, Ont., \$6.00, D H Lamson, Flint, Mich., 19.25.

Cash Received on Account.

Nahum Orcutt \$5.00, M Wing 6.00, Vt T & M Society 332.18.

Mich. T. & M. Society.

Dist No 3 John Snow \$1.00, Dist No 3 Mrs Marble 1.00.

Book Fund.

L M Lewis & wife \$2.00, Sophia E Babcock 1.10, Wm P Longmate 1.00.

General Conference Fund.

New England Conference \$200.00.

S. D. A. Educational Society.

Nahum Orcutt \$20.00, A friend 12.50, S B Whitney 10.00.