

# The Advent Review

## AND SABBATH HERALD.

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

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### "WATCHMAN, WHAT OF THE NIGHT?"

Far, watchman, what of the night?  
Do the dews of the morning fall?  
Have the orient skies a border of light,  
Like the fringe of a funeral pall?

The night is fast waning on high,  
And soon shall the darkness flee, [sky,  
And the moon shall spread o'er the blushing  
And bright shall its glories be."

But, watchman, what of the night,  
When sorrow and pain are mine,  
And the pleasures of life, so sweet and bright,  
No longer around me shine?

That night of sorrow, thy soul  
May surely prepare to meet, [roll,  
But away shall the clouds of thy heaviness  
And the morning of joy be sweet."

But, watchman, what of that night,  
When the arrow of death is sped, [light,  
And the grave, which no glimmering star can  
Shall be my sleeping bed?

That night may be near,—the cheerless tomb  
May keep thy body in store, [light,  
But eternity's morn will chase the gloom,  
And night soon be no more."

### The Sermon.

Charge thee therefore, before God, and the Lord Jesus Christ  
thou shalt judge the quick and the dead at his appearing and his  
coming: PREACH THE WORD. 2 Tim. 4:1, 2.

### THE SLEEP OF THE DEAD.

BY ELD. D. M. CANRIGHT.

TEXT: "For the living know that they shall die;  
the dead know not any thing, neither have they  
reward; for the memory of them is for-  
gotten. Also their love, and their hatred, and their  
memory, is now perished." Eccl. 9:5, 6.

DEAR reader, we have commonly been  
taught that when the body dies the real  
man does not die, but lives right on, thinks,  
feels, loves, and hates, in Heaven or hell,  
just as actually as while in the body upon  
earth. But is this true? Many false doc-  
trines have been taught in the world; may  
not this be one of them? What proof do  
we have that a man lives after we have  
seen him die? Observation teaches us all  
that this is not so. Every day we see men  
die. Did any person ever see anything  
leave the body at death? No, not in a  
single case. Has a human soul or spirit,  
separate from the body, ever been seen  
by any one? No, never. So far, then, as  
actual sight and observation go, all the  
evidence is against this popular doctrine.

Reason is against it. How can a man  
think without brains, walk without feet, see  
without eyes, hear without ears? It is ab-  
surd and contrary to all reason. But does  
not the Bible teach that the dead are con-  
scious? No, not in a single text; but it  
everywhere teaches just the reverse, as I  
can readily show you. If the dead live  
right on and go to Heaven or hell as soon  
as they die, then what sense is there in a  
future Judgment? Is it reasonable to be-  
lieve that God would send a man to hell  
before he was judged, and after he had been  
there a thousand years in torment, then  
bring him out and judge him? Would  
you hang a man and then judge him? Is  
it not absurd to believe that God would  
send a man to Heaven for thousands of  
years, and then bring him down from Heav-  
en and judge him to see if he ought to go  
there? This is too absurd to be believed.  
Again, if the soul or spirit can live just  
as well out of the body as in the body, or  
perhaps even better; if it can be like an

angel, can fly rapidly from one place to an-  
other, can live and think, and act, and be  
so exceedingly happy without the body;  
and if the body, as many preach, is only a  
prison-house, a cage and a clog to the soul,  
then what is the use of a resurrection of  
this body? Why raise the body and put the  
soul back into it again? or, why was the  
soul ever put into the body at all, if it could  
do better without it? Yet no doctrine of  
the Scriptures is plainer than that of the  
resurrection of the dead at the last day.  
See 1 Cor. 15.

Then, again, if the saints as soon as they  
die go up to Heaven where Jesus is, and  
where they can enjoy all the glory and  
happiness of Heaven, what will they care  
for the second coming of Christ? Yet all  
the Bible writers were constantly wishing  
for it, longing for it, and praying for it.  
These fundamental doctrines of the Bible,  
the Judgment, the resurrection, and the  
second advent, are all set aside and de-  
stroyed by the doctrine of the conscious  
state of the dead.

The Bible directly asserts that the wick-  
ed are reserved unto the day of Judgment  
to be punished. "The Lord knoweth how  
to deliver the godly out of temptation, and  
to reserve the unjust unto the day of Judg-  
ment to be punished." 2 Pet. 2:9. See  
also Job 21:28-32. Rev. 20:12, 13. Now  
if the wicked are reserved till the Judg-  
ment to be punished, then they certainly  
are not being punished in hell before that  
time. This is so plain that any child can  
see it, and so reasonable that everybody  
ought to believe it.

Another plain fact which clearly shows  
that the righteous do not go to Heaven  
when they die, is that they are not to be  
rewarded till the second advent, the resur-  
rection, and the Judgment. If they went  
to Heaven at death they would have thou-  
sands of years of reward before the Judg-  
ment. But now see how plainly this doc-  
trine is everywhere taught that the time of  
reward is not at death, but at the Judgment.

"For the Son of man shall come in the  
glory of his Father with his angels; and  
then he shall reward every man according  
to his works." Matt. 16:27. When will  
every man be rewarded? At the coming  
of Christ; "for thou shalt be recompensed  
at the resurrection of the just." Luke 14:  
14. When will you be recompensed? At  
the resurrection. No promise of it before.  
"And when the chief Shepherd shall ap-  
pear, ye shall receive a crown of glory that  
fadeth not away." 1 Pet. 5:4. When  
will you get your crown? When the great  
Shepherd comes—not till then.

"And the nations were angry, and thy  
wrath is come, and the time of the dead,  
that they should be judged, and that thou  
shouldst give reward unto thy servants the  
prophets, and to the saints, and them that  
fear thy name, small and great." Rev. 11:  
18. When will the Lord's saints, great and  
small, be rewarded? When the time comes  
to judge the dead. How plain this doc-  
trine is. Scores of texts all through the  
Bible might be given, teaching the same  
thing. But if this be true, then it cannot be  
true that the righteous go to Heaven when  
they die.

Well, if men do not go to Heaven or hell  
at death, where do they go? Let the Bi-  
ble answer this question, and it will do it  
in very plain terms.

1. It says that they are dead. Death  
is thus defined by Webster: "The extinc-  
tion of life." Notice the following plain  
declarations: "For Naboth is not alive,  
but dead;" 1 Kings 21:15; "your fathers  
did eat manna in the wilderness, and are  
dead;" John 6:49; "David . . . is both  
dead and buried;" Acts 2:29; "the dead  
in Christ shall rise first;" 1 Thess. 4:16;  
"he being dead yet speaketh;" Heb. 11:  
4; "Moses my servant is dead;" Josh. 1:  
2; "Abraham is dead, and the prophets;"  
John 8:52; "Lazarus is dead." John 11:  
14. How plain these declarations are,—

Moses is dead, David is dead, Lazarus is  
dead. And death is an extinction of life.  
Then all these men were dead and not  
alive.

2. They are in the grave. Nothing is  
more plainly stated than this. We will  
quote several scriptures upon this point.  
The reader will notice that it does not sim-  
ply say that the body is in the grave, but  
it says that *the man*, the person himself, is  
there. It does not say that a part of man  
goes there, or that the house that the man  
lived in goes there, but it says that he him-  
self, the man proper, is there. Notice care-  
fully these scriptures: "Dust thou art, and  
unto dust shalt thou return." Gen. 3:19.  
Who was to return to dust? The con-  
scious, intelligent, responsible man Adam.  
To Abraham God said, "And thou shalt  
go to thy fathers in peace; thou shalt be  
buried in a good old age." Gen. 15:15.  
"Whatsoever thy hand findeth to do, do it  
with thy might; for there is no work, nor  
device, nor knowledge, nor wisdom, in the  
grave, whither thou goest." Eccl. 9:10.  
What is going into the grave? That part of  
man which is capable of having knowledge,  
wisdom, devices, &c. "Thy dead men shall  
live, together with my dead body shall they  
arise." Isa. 26:19. Notice it is *men* who  
are dead as well as bodies. "And many of  
them that sleep in the dust of the earth shall  
awake." Dan. 12:2. "The hour is coming,  
in the which all that are in the graves  
shall hear his voice, and shall come forth;  
they that have done good, unto the resur-  
rection of life; and that they have done  
evil, unto the resurrection of damnation."  
John 5:28, 29. Who are in the grave?  
They that have done evil and they that  
have done good,—the intelligent, responsi-  
ble man. "And devout men carried Steph-  
en to his burial, and made great lamenta-  
tion over him." Acts 8:2. Who was  
buried? The martyr Stephen—not simply  
Stephen's body, but Stephen himself. The  
reader will readily remember scores of texts  
through the Bible making the same state-  
ments.

3. The dead know nothing—have no  
thoughts. This is an important proposi-  
tion which we wish the reader to distinctly  
notice.

"Put not your trust in princes, nor in the  
son of man, in whom there is no help.  
His breath goeth forth, he returneth to his  
earth; in that very day his thoughts per-  
ish." Ps. 146:3, 4. In the very day a  
man dies, his thoughts perish. Can a man  
be in Heaven or hell alive, and have no  
thoughts? "For the living know that  
they shall die; but the dead know not any-  
thing, neither have they any more a re-  
ward; for the memory of them is forgotten.  
Also their love, and their hatred, and  
their envy, is now perished." Eccl. 9:5, 6.  
What do the dead know? The declaration  
is positive,—they "know not anything."  
But, says one, This is the body. No, it is  
not; for the next verse says, "Also their  
love, and their hatred, and their envy, is  
now perished." Men love and hate with  
the mind; hence it is the mind of man to  
which here refers. "The dead praise not the  
Lord, neither any that go down into sil-  
lence." Ps. 115:17. "For in death there  
is no remembrance of thee; in the grave  
who shall give thee thanks?" Ps. 6:5.  
"Let the wicked be ashamed, and let  
them be silent in the grave." Ps. 31:  
17. "For the grave cannot praise thee,  
death cannot celebrate thee." Isa. 38:18.  
All these scriptures plainly state that after  
death men have no thoughts, know noth-  
ing, are not intelligent anywhere, or in any  
manner.

4. The dead are asleep. We all know  
that in perfect, sound, sleep there is no  
thought, not even a dream. We are sim-  
ply unconscious. It is a well-known fact that  
the Lord everywhere uses sleep to describe  
the state of the dead. A person in sound  
sleep is peacefully, quietly resting, with no

sorrow, no trouble. Carefully read the  
following scriptures:—

"So David slept with his fathers, and  
was buried in the city of David." 1 Kings  
2:10. "And Solomon slept with his fath-  
ers, and was buried in the city of David  
his father." 1 Kings 11:48. "And Heze-  
kiah slept with his fathers." 2 Kings 20:  
21. "For now shall I sleep in the dust."  
Job 7:21. "So man lieth down, and riseth  
not: till the heavens be no more, they  
shall not awake, nor be raised out of their  
sleep." Job 14:12. "And many of them  
that sleep in the dust of the earth shall  
awake, some to everlasting life, and some  
to shame and everlasting contempt." Dan.  
12:2. "And when he was come in, he  
saith unto them, Why make ye this ado,  
and weep? the damsel is not dead, but  
sleepeth." Mark 5:39. "These things  
said he; and after that he saith unto them,  
Our friend Lazarus sleepeth; but I go, that  
I may awake him out of sleep. . . . Then  
said Jesus unto them plainly, Lazarus is  
dead." John 11:11, 14. "After that, he  
was seen of above five hundred brethren  
at once; of whom the greater part remain  
unto this present, but some are fallen  
asleep. . . . Then they also which are fallen  
asleep in Christ are perished. . . . But now  
is Christ risen from the dead, and become  
the first-fruits of them that slept. . . . Be-  
hold, I shew you a mystery: We shall not all  
sleep, but we shall all be changed." 1 Cor.  
15:6, 18, 20, 51. "But I would not have  
you to be ignorant, brethren, concerning  
them which are asleep, that ye sorrow not,  
even as others which have no hope. For if  
we believe that Jesus died and rose again,  
even so them also which sleep in Jesus will  
God bring with him. For this we say un-  
to you by the word of the Lord, that we  
which are alive and remain unto the com-  
ing of the Lord shall not prevent them  
which are asleep." 1 Thess. 4:13-15.

If the saints are dead, they are not alive.  
If they are in the grave they are not in  
Heaven. If they have no thoughts, then  
they are not thinking. If they know noth-  
ing, then they are not intelligent. If they  
are asleep, then they are not awake. If  
they are to be rewarded at the Judgment,  
they are not being rewarded now. Dear  
reader, this is the doctrine which we  
believe and teach. Is it not the doctrine  
of the Bible? We invite you to examine  
this subject further.

A good man on board a steamboat was  
greatly troubled by a company of card-play-  
ers seated by a table in the cabin, over  
which hung the only lamp in the room.  
They were very profane, as is the custom  
of card players, and he longed to speak a  
word that would serve as a check to them.  
At last he took out his Bible, and drawing  
near the table, politely requested leave to  
read by their lamp. The sight of the Bible  
at once stopped their swearing, and after  
gambling for about ten minutes in silence,  
they all arose, put up their cards, and went to  
bed. What a power in the silent reproof of  
a good man with a Bible in his hand.

BACKSLIDERS.—The churches are full of  
them. There are tenfold more members  
who lag behind the standard-bearer than  
march up to duty and privilege like brave  
soldiers of the cross. Churches, associa-  
tions, whole denominations, report a decline.  
Wherefore? What is the cause? Are  
there no sinners to convert? Is there no ma-  
terial to bring into the kingdom? Loss of  
divine power is the real trouble. The cause  
of this loss is lack of consecration and faith.  
It is a hard thing to say, but truth and faith-  
fulness require the utterance of the fact, that  
Christians are generally backslidden and  
need recovering.

IDLENESS is the Dead Sea that swallows  
up all virtues, and is the self-made sepulcher  
of a living man.

## CAMP-MEETING AT EAGLE LAKE.

(Continued.)

SABBATH afternoon, June 26, I had freedom in speaking to the people from Luke 19: 41, 42. There was a solemn impression left upon the audience.

We invited those who felt that they were not in favor with God, and those who had never professed our faith, and those who had backslidden from God, to come forward. About one hundred promptly responded to the call. Opportunity was given for all who felt burdened to relieve their feelings by saying a few words to the point.

A sister said she felt that she needed the prayers of God's people. She had prayed the Lord to open the way for her to come to this meeting, that she might here seek God with all her heart. There was a very tender spirit in the congregation.

A brother said he feared that we did not realize the sacred work in which we are engaged, and do not feel the necessity of making sure work for eternal life. The truth never looked brighter than to-day.

A sister said she must have a stronger hold on God. She has led a praying life, but has not felt right. Her life has not been worthy of the name of Christian.

A sister said she had done wrong. Nothing, as she now views it, has been good and right in her life. She wants her heart cleansed. She has been living in doubts and fears, and knows that she cannot honor God by such a life.

A brother said he was laboring to find rest for his soul, but he does not feel free. He said that he had felt an antipathy to a certain brother. He begged his brother to give him his hand and forgive him for his feelings. This confession was well wet down with tears.

A sister said she wanted a consecration to God. She had not devoted time to the study of the Bible and had not given time to the education of her children. There has not been a day that she has not said or done something which she afterwards regretted. She seemed to be overcome, and dropped upon her knees before God, weeping, confessing, and praying for the forgiveness of her sins. She confessed that she had been at times impatient with her family and fault-finding with her brethren and sisters.

A sister said she desired to be a child of God. She sometimes felt thankful to God for his mercies, but she longed to get nearer to God, and wanted to feel more anxiety for her children. She wanted a conversion that would make her love sinners more. She thought if she came forward to ask the prayers of the servants of God, he would cause a deeper work in her heart, and she would receive strength to do the duties that God had left for her to do.

A Danish sister said she had tried to serve the Lord, and wanted more of the Spirit of God.

A brother confessed that he was a sinner, by coming forward to these seats. He wanted a deeper work of God in his heart. He came up to humble himself before God. Unfaithfulness he felt was written on all his works. He felt that he must have a pure conscience; for the pure alone shall see God.

A brother said it had been only three months since he commenced to serve God and obey his commandments. He wanted to surrender all to God and love him with all his heart.

A brother said he had made a profession of the truth, but he had never felt satisfied with his position. He felt that he must have a deeper work of grace in his heart. He wanted to get right here at this meeting. He must work from the foundation. The foundation must be sound. He must dig deep and lay it firmly upon the Rock. Unless the law of God was written in his heart he felt that he could never be saved, and hear from the lips of Christ, "Well done, good and faithful servant, enter thou into the joy of thy Lord."

A brother had loved Christ one year, and he felt that the commandments of the Father are holy, just, and good. He felt that he was a most sinful being. He had much to hinder him. He wanted to give up all his sins. For the past few weeks he had had a deep conviction of sin. He felt with the brother who had spoken just before him that he must dig deep, get down to the very bottom of his iniquity, and root out every evil. He knew it was a trying time and a turning point in his life and experience. The law of God is exceedingly broad. The law of the Lord

is perfect converting the soul. This conversion he must experience in his life.

A Dane spoke in his own tongue. Bro. Nelson interpreted his words. The brother said he had done many wrong things in his life, for which he was heartily sorry. He repented of his sins, and wanted to love Jesus with undivided affections and obey the commandments of God.

A sister said she had been many years a professed Christian, but she was convinced from what she had heard at this meeting, that she must have a deeper work of grace in her heart. She came here, that she might have her strength renewed. She made a confession to her brethren and sisters of her neglect of duty. She wanted to be a whole-hearted, daily Christian. She wanted a thorough work of grace in her heart; that she might be a blessing to others.

A sister said she came to this meeting to obtain the blessing of God. She was convicted of sin, and convinced that she has lived at a great distance from God. She has feared the cross of Christ. She loved the Lord's people and these truths. From a child she has had a love for the truth. The commandments of God and the faith of Jesus are precious to her. She wants to be a whole-hearted Christian and honor her Redeemer.

A brother said he realized that he was in the presence of the all-seeing God. He knoweth all things. He knoweth our hearts better than we can know them ourselves. If he should deceive men he knew that it was impossible for him to deceive God. He had not knowingly wronged his neighbor. He wanted to realize the claims of God upon him, and to love God with all his heart, and his neighbor as himself. He was thankful that he came to this meeting. If he did not hear another word spoken, he could say that he is fully paid. He said he was determined to live more consecrated to God.

A sister requested the prayers of God's servants for her husband. He came to the meeting, but because of dampness and wet, had to leave. He was a great sufferer from neuralgia. She felt that she must give herself anew to God, and hope continually in his salvation.

A brother said he had for two years professed to keep the commandments of God. He confessed he had not fully lived out his holy profession. His friends said he was foolish to believe these things. He had come to the meeting to see what there was here. He thanked God for what he had felt. He wanted God and the leaders in this work to forgive him for his unbelief. He wanted to dig deep around his own heart. He wanted his life spared a little longer, that he might get right. He hoped all his friends would forgive him his wrong doing. Oh! said he, how shall we feel when professedly keeping the commandments of God to find out that we are transgressors of the law? He said that he was convinced by the law of God that he was a sinner.

A sister said that she has received some tokens from God that she is indeed a child of his.

A brother said he came forward to confess his sins. He was convicted that he was a transgressor of the commandments. He feels that he must without delay identify himself with God's commandment-keeping people. His friends are astonished to think he has commenced to keep the Sabbath. He feels thankful for the publication of tracts and especially for the VOICE OF TRUTH.

A brother felt guilty that he had not lived up to the light, and will try to walk in the light henceforth as Christ is in the light.

A brother thinks that some may look upon this movement of his in coming forward, as a strange thing after professing to be a Christian for forty years. But he has promised to crucify the old man with his deeds. His children had come to accountability, and he felt to repent before God that he had not set the example before them that he should. He wanted to know from day to day that he is doing the will of God, and to so live before his family and the world that they may know that he is one of the family of God.

A sister said she once enjoyed the blessing of God, but she had got into a fretful way with her family. She wanted to do her duty to her little boys, that they might see that their mother had true love for them. She wanted to be strengthened of God, that she might do her duty to her family and the world. Time is short, and she felt that we must get deep at the root of the work. She asked forgiveness of her

friends, that she had not given them a better example in her life. She prayed God to forgive her for her lack of love to him.

A sister said she wanted to get nearer to God. She did not want to be found following the fashions of this world.

A Danish sister said there were many things which must be done away with in her heart. She did not want to profess the truth and deny it in her life. She asked forgiveness, that she has sinned by her coldness. She wanted to feel the Spirit of God uniting with her spirit, that she could daily have the evidence that she was indeed a child of God. She did not feel that she could say to-day that she was a child of God.

A brother said he wanted to be deeply interested in the work of salvation. The present truth, had searched his heart. He felt that he must have the grace of God in his heart. He had been a Methodist for forty years. About one year ago, when he began to keep the commandments of God, charges were made against him, and he was turned out of the church. He felt that he wanted to be a thoroughly converted man. He knew not how soon his case might be brought in review before God. He must have a blameless life, a faultless character.

A brother said he had been keeping the commandments of God for six months. He felt that he needed a deeper work of grace in his heart. The truth is indeed precious to him; he had never realized the sinfulness of sin until he had seen the light in regard to the law of God.

A Norwegian sister said she has just come out to keep the commandments of God. A few obey the truth. They have meetings, and the Lord meets with them. She wanted more of the grace of God—to be brought into greater nearness to him and to be humble. If she had grieved any of her brethren because of her course, she asked forgiveness. She did not want to be merely half right, but just right.

A brother one year and a half ago was on the wrong track. He was ashamed to say he was a Sabbath-breaker; but now he wanted to be a Christian commandment-keeper.

A brother said he was not satisfied with his condition. To be a Christian is to be Christ-like. We must be all right, sanctified through the truth. A Christian will bear the fruits of the Spirit, love, joy, and peace. He was frequently overcome by an impatient spirit. He felt that he must overcome this; for he did not believe a fretful Christian would get into Heaven. He had made solemn vows to God before he came on the ground. He felt that he must pray much. We are too near the end to be trifling with eternal interests. The pure in heart alone shall see God. He must be a Bible Christian.

A brother said he wanted to get all right. He felt that this was the day and the hour of salvation. He has been for twenty years keeping the Sabbath, yet he is not satisfied with his present attainments. He wanted complete victory over every sin and over everything that offends the Lord.

A little child said she wanted to be good and go to Heaven.

A sister confessed that it is very humbling to acknowledge that while she has been trying to live a Christian life she has not walked before her family as she ought. She has at times been impatient, and feared that this sin would keep her out of Heaven. She wanted to be an overcomer. She knew her besetting sin to be impatience. This grieves the Spirit of God and brings darkness to her soul.

A brother said he resolved a few weeks ago to keep all of God's commandments. He wanted to take hold of the work anew and commence at the foundation. If he had wronged any one he asked to be forgiven.

A brother had been striving to keep the commandments of God one year. He wanted to be a perfect overcomer.

A brother said he felt that he needed a deeper work of grace, that he might perfect a Christian character and walk before his family and before God with acceptance.

A brother said he had followed the Lord for one year. He wanted from this time to strive more earnestly for eternal life.

A sister said it had been only five months since she commenced to keep all of God's commandments. She thanked God that she had the help and example of a good mother.

A brother said he belongs to the church at Grove Lake. The truth found him steeped in tobacco. He had at times used a little when his brethren did not know it. He kept it secret from them, but he could not

carry this burden any longer. He confessed that he had indulged his appetite to his injury; he is decided now to put it entirely away, and forever.

A brother wanted a deeper work of God in his heart. He had professed to love God, and came out in the truth about a year ago, but he was not willing to yield. He wanted to make an entire surrender to God on this camp-ground.

A brother said he was naturally irritable and he had been thus in his family. He wanted to set a better example before his family, that they might be brought into the truth.

A sister said she thought if we would set a right example before our children, they would grow up in the nurture and admonition of the Lord.

A sister said she felt herself to be a sinner. She had not had patience toward her children. She felt that great responsibilities rest upon parents. The blood of our children will be required at our hands unless we are more faithful to do our duty to them.

A brother said he was not a member of any denomination. He has not been a member of any denomination. For the twenty years he had been floating about feeling perfectly safe until three months ago. He had been reading our publications, and investigating. He never heard a sermon until yesterday. He was searching for himself. Since being at this meeting he saw things in a different light. He wanted the truth. He thought he had a right to know something for himself. He came seventy-five miles to become acquainted with this people. He wanted to know what is, and what he must be in order to be saved. He should not have come seventy-five miles if he had not had an interest to obtain the truth. He believed that he had the truth, and he would take hold upon it and walk in its light.

A brother said his course was now. He wanted to enjoy the presence of God. He wanted to get in a position to work. He had been cheered up a little since he came to this meeting. He found there were bath-keepers within five miles of him who have been keeping the Sabbath two months. He was one year ahead of them. He wanted to see brighter days.

A sister said she had five children in grave. She wanted to live a consecrated life before God, and gain Heaven.

A brother said he loved Jesus, he loved the blessed truth. He had been blessed since he came to the camp-meeting.

A brother said he was ashamed to come to the seat as a sinner after professing to follow Jesus twenty-six years. He ought to be telling of victories and triumphs. He came to the camp-meeting determined to seek the truth with all his heart. He had for a time been drifting away from God, and he did not have the assurance of his acceptance with God. He had been blessed since he came upon the ground.

A brother thanked God for the privilege he has had of attending this meeting. He would strive to live near to God. He was not been satisfied with himself at all. He must draw near to God and have more of his heart.

A brother said he had been practicing self-denial. He had wanted to speak but felt great disinclination. He thought ought to love his neighbor as himself. He was a member of the Methodist church for four years. He had been a believer in Advent faith ten years, and had been keeping the Sabbath one year. He had a desire to keep all the commandments of God. He could not say that his life had been acceptable with God. He did not feel discouraged and had tried to give himself wholly to God to-day, trusting in his mercy. Since 1844 he had not felt that the last day was far distant, as many of the church had done. In his youth the Methodists used to preach the near coming of Christ, but those who are past in the popular churches. They have gone forth, "Be ye also ready." It is not the wise or great men of earth who Jesus called to be co-workers with him, but poor fishermen. He hideth these things from the wise and prudent and revealeth them unto babes. He wanted the prayers of the servants of God for his family. He did not oppose him, but they had not embraced the truth. He would be glad to meet them in the kingdom.

A brother felt that he was drifting away from the Lord. He wanted to get where the Lord desired him to be, and where he could have pleasure in daily communion with him.

A sister, six years ago, started to keep the Sabbath, has no family or acquaintance in the truth. She has felt the blessing



but for some reason a season of darkness has come over her, and she scarcely knows which way to turn. She knows the love of God in the heart is, and she wants to realize his love again.

A brother wants to signify his willingness to have God's people pray for him. His sickness has come over him and he feels on his own account. He must have the darkness driven away. His sins are forgiven, and he has gone as far as it is possible for him to go. He wants to realize the hope that has been pictured out before him to-day. He wants to be an overcomer.

A brother promised if the Lord would that he would live a better Christian. He feels that he must take up the cross. He asks his brethren to watch and pray for him, and to pray for him that he may have strength to do his duty.

A brother says he praises the name of the Lord that he has been blessed on the ground.

A Swedish sister wants to press forward. She wants to have her sins forgiven. She wants the grace of God, to live a holy life.

A brother says he has neglected prayer. He has been discouraged. He has neglected duty and lacked faith in God. As he has moved forward the cloud has been removed and he feels the necessity of his heart made pure and clean before God. He feels like beginning anew to serve God. A brother has been one year and a half keeping the commandments of God. He found it good to obey the Lord. "Blessed be they that do his commandments, they may have right to the tree of life, and may enter in through the gates into the city." He means never to turn back. He says that there is a great chance for improvement. He must have the grace of God in his heart, and resist lukewarmness.

A sister, weeping bitterly, says she wants to have her sins forgiven.

A Swedish sister says the Lord has been good to her. She loves Jesus. She keeps the law of God; in keeping his commandments she has found great peace.

A brother had been twelve years in the Christian church. Three years ago he began to read his Bible and study it, and God gave him light. He saw the Sabbath in the word of God, and commenced keeping it. He found rest and peace in the love of Christ, in obedience to the law of God.

His husband then spoke a few words to those who were seeking the Lord. He said many had been very much discouraged by the wrong views taken of God. They thought of him with doubt and fear. Their hearts murmured, "I am not sure that he will forgive me." They look upon God the Father as being of stern majesty and justice, and of sympathy and love. "He that loved not his own Son, but delivered him for us all, how shall he not, with him, give us all things?" "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Is not the gift of Christ a pledge of the Father's love for sinners? I would say, to you who have come forward here, The Father loves you.

In the popular churches, we hear but little of the love of God. "Do you love Jesus?" The love of the Father is scarcely mentioned; it is only the love of Christ. God the Father has given us man the greatest gift that Heaven has.

"Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God." I believe that the heart of the great God is disinterested and moved by the condition of sinners to-day, as when he gave his Son to die for the sins of the world. Christ says, "I and my Father are one." Sinners and angels, it is your duty to believe that God loves you this day, and that Christ loves you. The Redeemer of the world has made a great sacrifice to purchase for you everlasting life. Can you now say, "Here on my heart the burden lies, And past offenses pain my eyes?"

The Father has given a pledge to sinners, that he withheld not his dearly beloved Son, but gave him a sacrifice for them. The Father has given the pledge of his love to sinners, in that he gave his life to save them. If the Father has manifested his love for sinners by giving his only Son, he will not freely give every mercy and blessing? On account of disease, or surrounding discouragements, some drift into despair, and gloom overshadows them. In this they may find entire freedom, and again become hopeful and expectant to receive the blessing that Jesus loves

them, pure angels love them, and our gracious Heavenly Father loves, pities and wants to save them, should inspire them with faith and confidence in God. The Father takes no pleasure in the death of the sinner, but he wants him to repent of his sins and turn to righteousness and be saved. When the sinner desires the approval of the Lord more than any thing else, and is willing to make any and every sacrifice for the love of Jesus, he may settle it in his mind as a fact that, if he perseveres, he will stand finally in the city of God upon the gold-paved streets.

Go forward in faith, you that have taken your position upon these front seats, and thereby acknowledged your desire to serve your Heavenly Father. Expect that you will be saved, if you comply with the conditions laid down in the word of God. Take advance steps in faith. Make efforts in and through Jesus, relying upon the merits of his blood. You must have repentance toward God, because it is the Father's law which you have transgressed; and you must exercise faith in our Lord and Saviour Jesus Christ as the sinner's advocate, to plead in his behalf. Come, sinner, to the Father and the Son! All Heaven invites you to come and gain eternal life.

Jesus wants you to come. If you stumble once and again, do not give up in despair. If you are brought into trial, if you are overcome and do wrong, repent sincerely before God, but do not despair. Try again, laying hold more firmly of the merits and strength of Christ. When sinful man has no righteousness of his own to rely upon, Christ becomes his righteousness. When he feels that he has no strength, Jesus offers to put his arm beneath him. The sinner may then indeed say, "Christ died for me, and his blood cleanseth me from all sin. I know in whom I have believed; from him I derive strength for the daily toils and trials of life and to resist the strong temptations of Satan."

When our son Henry was dying he seemed as if inspired. He had a word for all just appropriate for each case. With the Spirit of God resting upon him, he said to his next younger brother, "Don't give up, try to do right." How many will sink down because they make some mistakes. They should never be discouraged, but try again. Under trials and discouragements many lose their faith. Jesus wants to save them. His arms are extended to receive them, and all their burdens if they will come. We hope your hearts will go out to Jesus in loving trust. He will then unite your heart to his by mysterious hidden links joining your soul to his. "He that abideth in me, and I in him, the same bringeth forth much fruit."

We then united in earnest supplication to God for his Spirit and his pardoning love to be manifested upon that occasion. We had the assurance that our prayers were heard. The sweet peace of Heaven rested upon those present, and many were rejoicing in the evidence that Jesus had indeed spoken peace to their hearts.

(Concluded next week.)

#### HEBREW PERSECUTION IN BOSTON.

[I SEND you an editorial, cut from the *Cincinnati Weekly Enquirer* of April 5, 1876, containing some very strong points on the Sabbath.

J. B. BENBOW.]

Not a little, and a very just, indignation is felt among the Israelites of Cincinnati, consequent upon news just received from Boston. The facts are these: A certain gentleman, Mr. E. H. Dann, has for the past eight years been engaged as a clothing merchant in that city. He was an Israelite, and a religious Israelite, conversant with and diligently practicing the laws of his forefathers and the traditions of his race. Foremost among them was the injunction to remember the Sabbath-day and to keep it holy. Mr. Dann built his faith upon the Pentateuch, and founded his observances upon its precepts. He acknowledged no other sacred book than that upon the prophecies of which the Christian religion depends. He obeyed the commands which Abraham and Isaac and Jacob enjoined, which Isaiah and Jeremiah and Ezekiel and Ezra proclaimed, which in the early dawn of Christianity Peter and Paul respected, and for which, as to the hebdomadal date of the day of observance, there is no direct authority for change. Genesis, if we accept the literal meaning of the book upon which both Jew and Gentile yet happily rely, still rules and still points to the seventh day, not to the first,

as the twenty-four hours during which it is forbidden to man to work.

All this Mr. Dann conscientiously believed, and he conducted himself in all his business in strict accordance with the principles he had learned from his cradle. But this, it seems, was not sufficient for the Pharisees of Boston. There is in that city a most ill-advised and, we believe, most unconstitutional ordinance, exacting, not a tax, but a license, for the management within the city limits of any business. A week ago Mr. Dann's license expired. He applied for a renewal. It was refused. He was told in plain terms that it never could be granted, because he had violated "our Lord's day" by keeping his store open upon the Christian Sunday. After a short argument with the Superintendent, the gentleman whose privileges of honest labor were thus so suddenly obliterated appealed to Mr. Bigelow, the Republican President of the Board of Aldermen, in whose hands the final decision of the appeal rested. Mr. Bigelow attempted to quash all argument, but Mr. Dann was not to be put down. Mr. Bigelow asked him whether he was aware that he lived in a Christian land. Mr. Dann replied that heretofore he had been confident that he lived in a free land, but that now he doubted it. The upshot of the case was that the Hebrew defendant was refused his license.

Can there be a more convincing proof of the fatuous bigotry and intolerance of the leading party in Massachusetts than this? History yet burns with the cruelties practiced upon the Jews in Spain a few years after Ferdinand and Isabella had taken Granada. Sir Walter Scott, for the anger of the whole world, has painted in burning words the wrongs of Isaac of York and the insults of Rebecca. Even so late as 1846 the whole history of Continental Europe teems with liberal malisons upon the restrictions of the Jews in the Ghetto. But little more than four years ago the liberal press of the whole world was aflame with passion stirred up by the story of Jewish persecution in Odessa and the Danubian Principalities.

But what is the case now? Here in America—here in the virtual, if not nominal, seat of the power of the Abolitionists—the men who began the agitation for the just freedom of the colored man refuse equal liberty to the children of the Patriarchs who first rose up in armed revolt against the despotism of Eastern kings upon the banks of the Nile, of Eastern caliphs in luxurious Bagdad. And what is the race against which this Republican President of a Republican Board has so violently discriminated? They are the descendants of the men who have given us Baruch Spinoza, the father of modern philosophy, the first man who stemmed the tide of Aristotle. They are the men from whom we trace the subtle ratiocination of Maimonides and Moses Mendelssohn and the musical genius of his grandson. They are the men without whose co-operation Kant and Fichte could never have taught in Berlin. From their loins have sprung Isaac Cremieux, one of the most eloquent leaders of liberalism in France, and Benjamin Disraeli, the Premier of England. They are the men in whose history stand prominent the preachers, seers, poets and orators of antiquity, and the only nation which for ages before the advent of Jesus until now has maintained its integrity intact, its blood and generation pure.

This attack in Boston upon the Jews is another evidence of the latent bigoted hatred of the Republican party against any form of outward worship or inward sentiment repugnant to their own. If these people had their own way—could they carry out their own designs—they would be more intolerant than Calvin when he burned Servetus, or the infuriated mob who sacrificed Hypatia in Alexandria to their fierce and brutal passions.

#### THE SABBATH AT CREATION.

WHEN God made the world and set it in motion it constituted a complete system. The materials of nature had been produced by an exertion of Omnipotence, and so arranged and combined as to meet the approval of the Divine Mind. Light was separated from darkness, land from water, and order made to reign over the realm of general chaos. The principle of life had been imparted to many organic forms, and motion to the planetary orbs.

Man was at the head of the marvelous production—"the noblest work of God." He possessed all the powers necessary to his high station. The earth itself was fitted up and adorned in a manner worthy of

the end for which it had been called into being. Marriage had been instituted by the creation of woman and her gift to man. Provision had been made for the perpetuation of life in all its forms. And a divine glory and perfection were given to the whole system by the appointment of the Sabbath. Gen. 2:1-3.

The beauty and life of the young world were in this manner linked to the throne of God and to the whole universe which revolves about that throne. Ex. 31:16, 17.

Universal recognition was given. God pronounced it all good. The stars sang a welcome to the new orb, and all the sons of God shouted, All hail! to Adam and Eve. Thus this world, and all then therein, began its march of ages.

Who can show that the Sabbath was not an integral part—a constituent element of "the creation," without which the world would hardly have been a constituent in the universe; and that it was not intended to exist parallel with the world and the universe?

But a change came. Man fell. He lost his innocence and his hold on immortality. But did he lose his status as a subject of the throne of God, and as a citizen of his dominions? Was that golden chain which bound him and his world to those dominions broken? Was the Sabbath destroyed? No. That divine institution survived the fall. Man is fallen, but is not a hopeless exile from the dominion of his God. God pitied him, and gave him another chance to seize immortality and hold his place in the universe.

First, God sent the promise of a Saviour; and for four thousand years caused that promise to be often repeated and expanded. At last, he sent the Saviour himself to fulfill the promise; and it was fulfilled by him in all its parts. Luke 24:44. His mission culminated in his death. This was the climax of all he came to accomplish.

Now, what effect did all this have on the Sabbath? It is plain to see that the promise, either when originally made or afterward enlarged, did not affect the Sabbath. The very prophets who spoke beforehand of the "sufferings of Christ and the glory that should follow" were the most devoted friends of that institution; and, when they had all passed from the stage of action, it still remained. So much for the effect of the promise on the Sabbath. Did, or could, the fulfillment accomplish in this direction what the promise had not done? Not unless the fulfillment embraced more than was included in the scope of the promise. But it did not. Reason and logic, then, would lead to the conclusion that our Lord would not attempt to overthrow the Sabbath. This conclusion is amply supported by Scripture. He certainly did not abolish it by his teaching; Matt. 12:1-12; nor by his death; Luke 23:54-56. But what his death did not abolish has never been abolished. Eph. 2:15, 16; Col. 2:14; Heb. 8:13; and 9:16, 17. We accordingly find the Sabbath in existence all through the subsequent parts of the New Testament. Acts 18:4-6; Rev. 1:10. Nothing, then, that Christ did while in this world overthrew the Sabbath.

Does his work in Heaven destroy it? Can we tell? Let us see. The result of all his work on earth and in Heaven is the formation of a "new heaven and a new earth wherein dwelleth righteousness." But the Sabbath is to be in force in the new earth. Isa. 66:22, 23. Thus, when the fall and curse are passed, the earth restored and man redeemed, that golden chain still binds all to the throne of God and to the universe. A second jubilee is held, Rev. 5:13, and immortality without a cloud lies before every being in the universe.

H. WREN.

THE *Watchman* comes out upon the question of feet-washing, and says:—

"Now, if *The Independent* will show us that the other kind of feet-washing is a plain teaching of the New Testament, we will promise that all our churches will practice it." Such ignorance of the Scriptures on the part of a religious journal is really alarming. Read John 13:14, 15: "If I, then, your Lord and Master, have washed your feet, ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you." The duty is plain, and the *Watchman* boasts that "obedience to Christ is the fundamental Baptist principle." Do the Baptists wash one another's feet?—N. Y. *Independent*.

DILIGENCE is a fair fortune, and industry a good estate.

## The Review and Herald.

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

BATTLE CREEK, MICH., FIFTH-DAY, MAY 4, 1876.

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

### CONFERENCE ADDRESS.

#### Progress and Wants of the Cause.

It was voted at the recent extra session of the General Conference, that an address should be prepared on the subjects introduced at that meeting. Last week a portion of that address was given, in which our mission in Europe, and the establishment of the press there, was considered. We also noticed the favorable openings in the South, and progress of the work in several of the Southern States. But we called especial attention to the present condition and wants of

#### THE BATTLE CREEK COLLEGE.

We are fully prepared to speak in the most unqualified terms of the advantages of this school above any other of which we have any knowledge. We have now spent several weeks at Battle Creek and have had a favorable opportunity of learning facts relative to our important institutions located here. We have enjoyed great freedom in speaking to the people on the Sabbath day. Our congregations have been large and attentive. Our commodious house and gallery are usually crowded. And the students at our College constitute a very interesting portion of the assembly. Several features of our school are worthy of especial notice.

1. The correct deportment of the students. This does not seem to be so much the result of stringent rules as of a high sense of duty on the part of the pupils, combined with mutual respect of teachers and students for each other. Under these circumstances, progress in study is secured.

2. There is a constant revival spirit in our school. Conversions are frequent. Sabbath, April 29th, eight students were baptized. And no persons in our large congregation are moved more by the word spoken than these dear young people. We are very happy to be able to make this favorable record of the moral and religious standing of our school.

3. Most of these students are conforming to hygienic rules of living, and, as a consequence, sicknesses are almost unknown among them, and they are able to make greater progress in their studies. The Boarders Club, an organization embracing nearly fifty persons, is working out a problem of great importance to our school. These have one eating house. One of their number makes all the purchases of the raw material for nutritious, healthful food, and each member pays a certain sum per week to meet the expenses of cooking and keeping the house.

As they have fully adopted the two-meal system, they assemble at the eating house only twice each day, where order and sobriety are observed as if assembling for a religious service. When they have enjoyed the healthful meal they return to their rooms in different directions not far from the College building. Several students, more or less, occupy one room according to its size. The entire expenses of meals and room are not far from \$1.25 per week. Add washing, fuel, lights, and tuition, and one year's expenses to the poor young man at our College, excepting clothing and books, need not exceed \$75, or \$80. And this very sum he can nearly earn during vacation.

The true friends of the health reformation will be gratified to know that the experiment of the Hygienic Boarding Club of our good school is proving a perfect success. Some may be ready to cry "starvation" when we state that butter, milk, and sugar are excluded. But the writer looks back thirty-five years when thirsting for education, and grappling with poverty, he and his room-mate, now Judge Smith, lived three months on corn-meal pudding and molasses with raw apples, and flour-cakes for each Sunday morning. But these young gentlemen and ladies of the Hygienic Boarding Club of the Battle Creek College feast twice each day on the best breads, fruits, and vegetables, at a cost of less than one dollar a week. With them the keen relish of healthful appetite, secured by their restricted diet, far exceeds the gustatory enjoyment of sweetened, spiced, salted and buttered fixings of fashionable living. Thank God for health reform. It is a mighty lever to lift up the student to physical, mental, and moral improvement.

The miserable shattered nervous dyspeptic

who is forever whining and fretting about what he shall eat deserves but very little credit for restricting his diet to simple and healthful food. With him it is a necessity. He must restrict his appetite in point of quantity as well as quality, or suffer worse than death. But when our youth who know nothing of enfeebled digestion and its consequences adopt unfashionable and restricted diet from principle and choice, it is then that the friends of health reform may shout victory. Appetite is the strongest power on earth. He who can control his appetite from choice and not necessity becomes a triumphant conqueror. But appetite in the ascendancy enfeebles moral power as it strengthens its hold upon strong and brave men. Officers upon the field of battle who would lead on their men to the fight, to the very cannon's mouth without moving a muscle, would surrender upon their knees before a glass of whisky, a plug of tobacco, or a roasted turkey.

When young Christian gentlemen and ladies in the pursuit of education and true knowledge eat to live, rather than live to eat, it is then that appetite is an agreeable servant, and not a debasing tyrant.

The School Board will labor to the point to make it an object for our people everywhere to patronize the Battle Creek College. After laying out the grounds, and fencing, and opening a street on two sides, there remain seventeen lots of the original purchase, lying on two sides of the College ground, with a road between. The Board will immediately commence building on these lots. They design to put up neat cottages which will cost not to exceed one thousand dollars each. Including the expense of the lot, these neat and commodious homes will be offered to those who may be induced to move to Battle Creek, in order to educate their children, for about \$1300. This will ever be the most salable property in the city so long as our school may prosper, of the success of which there can be no doubt.

Teachers are united with the Board to make our school the very best in the country. And the church co-operates in maintaining a pure moral and religious influence, which is the strongest safe-guard of the youth. Our greatest embarrassment at present is the want of cash to pay the debt upon the building, and to fully support the school. The simple item of tuition, which must be put at a reasonable figure to secure large attendance, can but little more than meet the expenses of fuel, janitor, and other incidentals. Our faithful professors and teachers must be paid from funds raised from sources nearly independent of tuition.

The Supplement to last week's REVIEW set forth the matter of means quite fully, and the plan by which the stock of our Educational Society is to be raised to \$100,000. We have taken hold of the handles of the plow, and shall not look back until furrow after furrow is turned over, and the \$100,000 is raised.

We do not ask the poor man to give one dollar. But we shall give the wealthy, who have a double competency, no rest upon this subject until they come up to the help of the Lord in the matter of our school with a liberal portion of that cash which they can spare without realizing any real want. We ask those who have taken stock, and who are able to take more to report without delay. We ask those who are able to pay their pledges, and have neglected to pay them, to report themselves at once at this Office. If they cannot pay them now, we wish to know when they will pay them. And we ask that not less than 3,000 Seventh-day Adventists in our country take stock in the College from one share, which is put at \$10, up to one hundred shares. The means will come, and we shall keep on plowing until it does come.

Will the officers of all our churches, and Tract and Missionary Societies immediately act as canvassers for the new monthly, entitled the Battle Creek College, and send us 5,000 subscribers, at 10 cents a year? We hope to issue the first number for June. More next week relative to the progress and wants of the cause in other departments. J. W.

### THE SANCTUARY.

#### Eighteenth Paper.—Points of History.

It now pleased God that the sanctuary should take a more permanent form. All necessity for a movable structure, to be temporarily located in different places, had ceased to exist. The period of Israel's journeyings had long gone by. The period of the Judges, during which the affairs of Israel were often uncertain and the times troublous, though exceeding in duration more than four times the length of the existence of our own government, was at length ended. The tribes of Israel were consolidated into a new

and powerful kingdom. Under David the Hebrew scepter established its broadest sway.

At length God gave him rest from all his enemies round about. 2 Sam. 7 and 8. Then came the house of God into his mind, and to the prophet Nathan, he thus spoke: "See now I dwell in an house of cedar, but the ark of God dwelleth within curtains." This doubtless refers to the tent which he had pitched for it in the city of David, of which the words of Uriah the Hittite, 2 Sam. 11:11, may also probably be understood.

The prophet approved of what was implied in the language of David, that he purposed to prepare a suitable structure for the permanent abiding place of the ark of God, and he said, "Go, do all that is in thine heart; for God is with thee." But the Lord the same night reversed the decision of the prophet, saying to the king that he could not build a house for him to dwell in; for he had been a man of war and had shed much blood. This was an important and a holy work. In this house the olive branch of peace was to be held out by Heaven to a rebellious world, and none but those whose lives had been passed in peace could be employed in its erection.

#### THE TEMPLE, LIKE THE TABERNACLE, BUILT AFTER A PATTERN.

Nevertheless to David was given by the Spirit of God, an accurate pattern of the temple, and all things pertaining thereto, just as Moses had received the pattern of the tabernacle in the wilderness of Sinai. This we find in 1 Chron. 28:11, and onward; and in verse 19, David says, "All this the Lord made me understand in writing by his hand upon me, even all the works of this pattern."

Besides thus receiving the pattern, it was permitted him to make also abundant preparation for the coming building. Its erection was committed to his son Solomon, and to him and the princes, David gave the following solemn charge concerning this work: "Now set you heart and your soul to seek the Lord your God; arise therefore, and build ye the sanctuary of the Lord God, to bring the ark of the covenant of the Lord, and the holy vessels of God, into the house that is to be built to the name of the Lord." 1 Chron. 22:19.

Again: 1 Chron. 28:10: "Take heed now; for the Lord hath chosen thee to build an house for the sanctuary: be strong and do it."

Mark, it was the sanctuary for which provision was thus carefully being made, the sanctuary, of which David had seen the pattern, for which he had made ready his material, and concerning which he gave this solemn charge.

The pattern is now furnished, and the material prepared. Where was this sanctuary located? The spot chosen was most significant. It was none other than the threshing floor of Ornan the Jebusite, 2 Chron. 21:14-18, where the angel of the Lord appeared to David, upon Mount Moriah, 2 Chron. 3:1, which was near to Mount Zion. Upon this spot Isaac had been offered eight hundred and sixty years before, and a lamb had been provided in his place. Gen. 22:1-14.

All questions being thus decided and all preparations made, the work commences. The sacred writer thus marks this important event: "And it came to pass in the four hundred and eightieth year after the children of Israel were come out of Egypt, in the fourth year of Solomon's reign over Israel, in the month Zif, which is the second month, that he began to build the house of the Lord." 1 Kings 6:1.

A question of chronology here demands solution. Paul in Acts 13:18-22, gives a far different reckoning of the time from the exodus to the building of the temple. He allows to the wilderness 40 years, the time given to the destruction of the seven nations of Canaan, usually computed as 6 years (see Bliss' Sacred Chronology), to the Judges 450 years, to the reign of Saul 40 years, to that of David 40 years, and to Solomon's fourth year, 3 years, making in all 579 years, and bringing the building of the temple in the 580th year from the exodus, instead of the 480th as in 1 Kings 6. It is not necessary to give the long and elaborate opinions of critics upon this matter. There being a difference of just one hundred years goes far to show that a mistake of just that measure of time has somewhere been made. This could not be made in the text of the Judges, nor in the discourse of Paul, where the period is drawn out in items, so easily as in 1 King 6, where it is expressed in a single statement. Hence it is the opinion of chronologists that the reading in Kings is not genuine; that the building of the temple was commenced in the fourth year of Solomon, as here and elsewhere stated, but that this was the

580th year from the exodus, instead of one hundred years earlier. See this question discussed at length in Barrett's Synopsis of Criticism, ii. part 2.

### SUGGESTIONS ABOUT THE CAMP MEETINGS.

OUR camp-meetings are becoming more numerous and more important every year. They cost a large amount of hard labor and money, and they have a great influence on souls one way or the other. Hence, every reasonable precaution should be taken to secure success. We cannot afford to have one camp-meeting; nor is it necessary that we should. Perhaps I may be allowed to make some suggestions upon the subject.

1. Not only should the small family tent be well arranged and neatly kept, but the tent should also be pitched so as to set well to look well. It should be seated neatly and in order. In several of the tents last year noticed that the seats were of all lengths, widths, and were thrown together in all shapes. The pulpits were put up in the most careless manner. Then the lamps were small, few, and dirty. On the whole, the tent presented nothing but an inviting appearance. A little taste and a little work will obviate all this; it should be done in every case.

2. The General Conference has already advised that a fit person be selected to make full report of the meetings for the secular year. If our people are awake and alive to this matter, full reports can be published in from one half a dozen papers at each camp-meeting. The president of each Conference should make arrangements beforehand with the papers to publish these reports. Daily papers in particular will do it. As an inducement, we cannot advertise and sell these papers on the ground. Doubtless many would be tempted. Then these reports will be copied by others, and so the truth will be brought to many thousands. This important work should be promptly attended to.

3. Camp-meetings furnish the very best opportunities for missionary work. All of our people are here and they have come expressly to learn our views, and become acquainted with our work. There should be on the ground a full assortment of our small tracts to be given to all who will read. Sample copies of our papers would be about the best thing to distribute. Several judicious persons can be elected and pointed to attend to this work. The president should see to this in time.

4. It is necessary that there should be a report made to the Conference from every camp in the Conference. We have blanks all prepared for this purpose. It takes but a few minutes to fill out one of these and bring it to the State secretary. There can be no reasonable excuse why any church clerk should neglect to do this. It is a shame that any neglect it. It makes trouble all around. It leaves our records in confusion and uncertainty.

It has been found that the best way to secure reports without fail is to have the State secretary send a blank to each clerk about a week or so before the Conference with a request that it be immediately filled out and returned.

5. The S. B. treasurer of every church should also square up his account, and send in the money he has on hand with a statement of the entire yearly pledge of his church, and how much of this is still unpaid up to the time of Conference.

6. Every minister and licentiate who has labored any during the Conference year, is expected to present to the Conference a full report of his labors, expenses, receipts, &c. This should all be written out with ink in a neat and orderly manner. In a number of cases, I have known preachers to come before the audience and committee to report without a scrap of report of any kind. They expected simply to make a verbal statement from memory. Then a large amount of precious time has to be wasted in trying to get at the facts. Others come in with simply a few pencil marks on some leaf, without date, order, or name. Then the whole committee have to spend hours in deciphering these reports. This is an imposition on the Conference, and a shame to any minister who does so.

A little taste and a few hours' work on the part of each preacher will obviate all this confusion. A report should state where the minister labored, when he went to a place, and how many days he was there, how many times he preached, and how many meetings he held during the year. After this should be a financial report, showing to a cent how much his expenses have been, and what they have been for; how much he has received, and the exact date when



of one hundred dollars. A separate payment was made to him. This is necessary, that it may be compared with the auditor's books to see if they agree. The best way to prevent mistakes is to have the duty of the auditing committee to look carefully to these things.

The secretary should have a written statement of what has been paid to each minister, giving the date when each payment was made to him. Then it is but a moment's work to compare this with each minister's report. Much confusion and confusion will thus be saved at our camp-meetings.

Proper provision should be made to make the comfortable who have to attend all the camp-meetings as laborers. Unless a person tried it, he cannot realize how exceedingly trying this work is. For about five consecutive months there is no rest at all, scarcely to stop even one day. It is incessant work from dawn till night, and from five in the morning till nine at night. If the minister is attending a meeting, he must be on some committee, or else advising with some one about something. Then the same round of business must be gone right over with again every week. As soon as one meeting is ended, they have a hurry off and travel day and night to reach the next one. This breaks up all regularity in sleeping, in meals, proper food, &c. Nothing can be more wearing than this.

Hence, I say it is reasonable that the camp-meeting committee should do all they can to make them comfortable. They need chairs to sit down in, a table to write on, a small stove to warm by when wet or cold, as it most always is more or less, a good bed, a wash basin, towels, glass, &c. So far as I went last year, with a few exceptions, none of these things were provided for, and were only obtained in a few cases by a good deal of asking and running. We would go on a camp-ground tired, hungry, and our clothes all worn out. Then we had to beg a chance in some one's tent as best we could, and so shift from place to another without any chance for refreshment.

Knowing that our brethren do not mean to be negligent in these things, I write this to call their attention to what is needed. You are all going for Bro. and Sr. White to attend your camp-meetings, and I hope they may; though know it will be a terrible strain on their strength and health. Do all you can, therefore, to relieve them. I am sorry to say that I know of some little-souled, jealous-minded fault-finders who are really tried if even under these circumstances any extra provisions are made for the comfort of these overworked servants of God and of his people. These persons think that they should put up with as rough a life for five months in the year as they themselves are able to stand for about five days when they have nothing to do but to take care of themselves. Shame on such meanness.

Finally, everybody should come to the camp-meetings and bring all their friends. Hundreds were converted to the truth and to the Lord at these meetings last year, and we hope for greater success this year.

D. M. CANRIGHT.

St. Paul, Minn., April 20, 1876.

### OUR WORK.

NEVER was a more solemn and important work committed to men than that to which the Lord has called his people in these last days. The time has come for the last warning to be given to the church and to the world. On the reception or rejection of this warning hangs the destiny of each individual to whom it comes. The reception of the warning is something more than a mere assent to its truth; it implies a thorough preparation, in the light of the whole word of God, for the Judgment that is at hand. The time in which lost men can be saved will be past, forever past. In view of this the Lord calls to us who believe, Go, labor in my vineyard. But who is sufficient for these things? Our sufficiency must be of God, by the gift of the Holy Spirit. If we consecrate ourselves to God and his work, he will supply us with all the necessary help. Who will take a part in this sacred, solemn, and important work?

The prophetic commandment to all the people of God now is, "Bind up the testimony, the law among my disciples." Those who engage in this work must have the law of God in their hearts. That law requires us to love our neighbor as ourselves. If we love our neighbor, we will labor for his good. We will not be called upon to quarrel with him; but with the love of the truth in our heart, and with the single desire for his salvation, we will labor to

bring him to God. Labor thus put forth for the honor of God's law and for the salvation of men will not be in vain.

The sealing message is rising like the eastern sun. The earth is fast being enlightened by the glory of this message. Who will take a part in the work? No half-hearted workers are called for. A whole consecration alone can answer the demand. Whatever the talent is which God has put in our hands, whether it be moral influence, mental ability, or worldly goods, all must be consecrated to God, all laid upon the altar, and be put to use in the cause of human salvation, the cause for which the Son of God poured out his soul unto death.

Many are hardened through the deceitfulness of sin. Our efforts will be repelled with scorn by many; but nothing should discourage us in the work. Our work is of God; and he will crown our efforts with success. Jesus was rejected and reviled. All manner of indignity and abuse was heaped upon him by those whom he came to help. He was despised and rejected of men. But still his mission was a success. He shall see of the travail of his soul and be satisfied. And we, my brethren, may enter into that joy of our Lord. Our mission will as surely be successful. The fruit of our labor, put forth according to the will of God, will surely be seen, though it may not immediately appear. "Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord."

Well may we afford to labor on in this cause, so evidently the cause of the Lord. Time and means given heartily and perseveringly in this cause will not be lost. Those to whom God has given talents of means may invest in a way in which it is impossible to lose. It may be transferred to the bank of Heaven, a bank that cannot fail, and which no thief can plunder. And those who freely give their time, without hope of reward in this life, will, by the improvement of time, gain eternity. Those who will forego earthly honors and pleasures, for the Lord's sake and for the salvation of those for whom he died, shall receive instead heavenly honors and pleasure for ever more. Courage, brethren, courage in the Lord! The time to labor is short, the reward is near. Fear not, little flock, it is your Father's good pleasure to give you the kingdom.

R. F. COTTRELL.

### APPEAL TO THE MO. CONFERENCE.

DEAR BRETHREN: The time for our annual gathering is drawing near, and we hope that all the friends of the cause will make an effort to attend this meeting, as it doubtless will be the most important camp-meeting yet held in the State. There are some of our people in this Conference who never attend our general gatherings, and they are not all of the poorer class either, but worldly cares and lack of interest have been sufficient to keep them at home.

Brethren, we need you at this meeting to help bear burdens and responsibilities, and in planning and executing the work for the salvation of souls. And you need the benefit of the meeting, to get your spiritual strength renewed, and to get a real awakening to the duties and dangers of the times. Bring your unconverted friends and children, and let us all get where the Lord can bless us, and where we can see the work go forward in our Conference. Time is short; remember our message is for the men of this generation. Time is rapidly passing on; what we do for ourselves and for others must be done soon, whether by our means which the Lord has entrusted to us, or by personal effort. See how the Lord is in his providence opening the way for this truth to go into new fields, far and near.

The Lord wants us to be more earnestly engaged in, and consecrated to, his work. It is our privilege to enjoy more of the real advent faith, and this is always obtained by a spirit of sacrifice; then as we resolutely go forth everywhere with the glory of God in view and the salvation of souls as our object, God can and will give success, and by going on to know his will, we may be prepared for the latter rain and to take part in the loud cry of the closing message.

So, brethren, one and all, let us have a general rally from all parts of the Conference.

To our Kansas brethren and sisters, we say, We would be happy to have your attendance at this camp-meeting, especially on account of past relations. Hope we shall have the labors of Bro. and Sr. White at this meeting.

As to tents, we call attention to what Bro. Ayers has said in REVIEW.

Let all be on the ground in good season, so

we can appropriate all the time appointed and lose none in making preparations. Hope the delegates will be ready to organize the Conference by 5 o'clock P. M. the 24th, in order to give the several committees a chance to arrange the business as early as possible. And may the blessing of God attend us.

W. H. ROGERS.

Edna, Mo., April 26, 1876.

### A VOICE FROM A PRISON IN DENMARK IN THE NINETEENTH CENTURY.

THE following is an extract from a letter from Bro. M. A. Sommer, containing his defense before the court. He was accused of manifesting contempt against the State church in an article on the Lord's prayer in the paper which he publishes. He requested that this letter be published in the ADVENT TIDENDE, as himself was in prison and his paper confiscated. This remarkable transaction shows the truthfulness of the English adage, "There is something rotten in Denmark." But it shows also, that there are some in that country who love truth more than error.

"Defense in the case against Mogens Abraham Sommer for the publication of *Indovelse i Christendommen*, No. 1, 1874, and especially, for the article, 'Our Lord's Prayer' against Notary Public Wadum of Veile.

"The gentleman insists that I, M. A. Sommers, of Bredballe Strand per Veile must be sentenced to six months' imprisonment, to pay all the cost of this case, and to have said number of my paper confiscated.

"The points of accusation are: 1. 'We find in said paper the following words: "The terrible abuse of this prayer (the Lord's prayer) on every occasion when the priest and deacon stand up as the advocates of the church, and repeat it carelessly, only because it must be said, makes a disagreeable impression on a mind that feels for religion and desires to respect it."

"How can the gentleman say that anything is said here of the State church? Are there no other priests and deacons than those in the established church? . . . The State church accepts the faith of Luther as the only true doctrine, and Luther teaches that Christ is the only advocate, and none beside him. Consequently my remarks can not apply to the Danish State church, if it still stands on true Lutheran ground.

"We do not here speak of the use of the Lord's prayer, but of the abuse of it, when it is read carelessly only because it must be read. Would not the gentleman himself feel disagreeably and wounded in his feelings, provided he had any interest in religion and respect for Christ, if he should step into a church—even if it was the State church—and hear the Lord's prayer read about ten times by the priest and deacon during the services with expressions and motions as though they were fully in earnest, when he knew that religious earnestness was far from them in their every day life, and that they were perfect infidels and only performed for the sake of the revenues of the office? Yet because I have such feelings and write them, I must be sentenced to six months' imprisonment, &c. A man with common sense cannot possibly understand why such action should be taken, and knows not whether to laugh or to cry over such action.

"The second point of accusation is this: 'It is written in said paper, p. 2: "If we consider still farther, how often unbelieving teachers, covetous and worldly-minded ministers, have repeated the Lord's prayer, and said, Lord, Lord! our Father! when they made no effort at all to do his will, is it not then reasonable to ask such hardened souls, who always resist the Holy Ghost, to cease to take the name of God in vain; to cease to mock God by calling him Father, when they have no desire at all to be his obedient children?"

"This is the crime alleged against me! These words are called mockery against the faith and service of the established church! For speaking and writing these words I must be sentenced to six months' imprisonment. I have preached these words before thousands of hearers, and they have been read by at least 4000, among whom are many ministers and teachers. Yet not one of these have told me that I have mocked and despised the faith and worship of the established church by these words. They acknowledge the sad truth that we find unbelieving teachers and covetous and worldly ministers in the world in one church as well as in another,—ministers who say their prayers with their lips, but whose hearts are far from the Lord, exactly in the same manner as our

Saviour testified that the ministers and teachers did in his day. (Matt. 15: 9.)

"If the gentleman himself was zealous for the Christian religion, and knew that an unbelieving, covetous and worldly-minded minister declaimed the Lord's prayer carelessly with his lips, I think he would exclaim: 'I wish that priest would at once stop with his motions and pretensions. I know him well. He cares nothing for prayer. But when he can drink wine with his friends his whole soul is in it.' Would not the gentleman say, 'There are no greater blasphemers of God than such ministers, who put on the mask of holiness, and act the part of a hypocrite?' . . . Yet when I have such feelings and publish them I am accused of mocking the faith and religious services of the State church."

"I acknowledge that my words would have been worthy of censure if I had singled out a certain minister and said that he was a hypocrite, if he was not one. Had I for instance stated of the priest in Veile that he was a drunkard, a gambler, a usurer, an enemy of the cross of Christ, who only preached for the sake of the office, and generally whiled away his time in idleness and worldly enjoyment, then the question might have been introduced, whether my words ought to have been censured or no. \* But I have not said any such thing in said paper. The reason why is, because I do not know the priest in Veile at all. (He is by occupation, or ought to be, the shepherd of my soul, and for this I have to help pay his salary, but I have never seen nor heard the man.) . . .

"Any one who understands the teachings of Christ and the apostles must acknowledge that that which in most religious denominations is preached under the name of Christian religion differs very much from the word of God, and it is astonishing how many errors have been accepted for Bible truth. This I have heard, not only in the State church long ago (for I have not seen a priest in his ornate robes during the last eighteen years in the established church, for it hurt my religious feelings even from childhood to see the priest arrayed in a robe which looked to me more like a fool's robe, suitable only for a mask), but also in many other churches (for instance Henry Ward Beecher's church in Brooklyn), and I have wondered at the doctrines that are offered to men in the name of Christian religion. . . .

"It is furthermore evident that since I have preached the gospel almost every day for the last twenty-five years, it would be the greatest self-contradiction for me to mock the evangelical Christian religion. I have only pointed out the abuse of the word of God. . . .

"I therefore insist that there is no lawful reason for the accusation, and pray to be delivered from the intended sentence. . . .

"M. A. SOMMER.

"Veile, July 17, 1875."

The case of Mr. Sommer came before the different courts and was finished in February, 1876. He was first sentenced to four months in prison and to pay the cost, but appealed to the circuit court and finally to the supreme court, where he was sentenced to imprisonment for two months and to pay the cost, amounting to about 200 crowns (\$50 in gold). He writes farther in his letter:—

"The time is near for the return of our Lord, and all who see light in his light will learn to understand that Satan has but a little time. For this reason he uses all the means within his reach to defend himself against the proclamation of the gospel and the revelation of the truth of God.

"Concerning the Sabbath I believe that most believers in Denmark agree with the Adventists that the Sabbath is the seventh day of the week, and not the first. The last-named theory is only an invention of the pope, like infant sprinkling, confirmation, &c. Yet there is a great step from the understanding of this to the yielding of obedience to the commandment. I have presented my views on the Sabbath to some of our congressmen, as they are now about to present some regulations concerning the holidays. I have asked them to try to get the Sabbath changed from the first to the seventh day of the week, but they know only the rudiments of this world, and answer that the Jews keep the seventh day, but the Christians keep the first day in memory of the resurrection of Christ. But this is not found in the Bible, not a syllable of it. It is the great deception of the pope which through 1500 years has gained a reputation, and the ignorant hold on to it, as they do to many other papal errors."

Mr. Sommer was released from prison, April 7, 1876.

JOHN G. MATTESON.

\* Said minister is known as such a character. J. G. M.

## SOW THY SEED.

"In the morning sow thy seed, and in the evening withhold not thine hand." Eccl. 11:6.

E'en the sun shall rise at morn,  
Sow thy seed;  
Though the world may laugh with scorn  
At the deed.  
Scatter it with willing hand  
On the moist and fertile land;  
Though some fall among the sand,  
Scatter wide thy seed.

When on high the sun shall shine,  
Sow thy seed;  
Think not that ease should be thine  
While there's need  
That the seed should first be sown,  
E'er the ripened grain be grown,  
For the seed-time soon is down;  
Scatter still thy seed.

When the lengthened shadows fall,  
Sow thy seed;  
Until darkness shroudeth all,  
There is need  
That the husbandman make haste;  
If the harvest joys he'd taste,  
Not a moment can he waste,  
But must scatter seed.

When at night thou dost behold  
All thy seed  
Scattered freely on the mold  
And the mead,  
Then while rest, sweet rest, is thine,  
While the stars above shall shine,  
Nature and a work sublime  
Bring to life thy seed.

Thou hast labored long and well  
Sowing seed,  
On the hillside, in the dell,  
On the mead;  
But, of all that thou hast sown,  
It is yet to thee unknown  
Which shall bear the most, when grown,  
Of the ripened seed.

In this world, now full of strife,  
There is need  
That we thus through all our life  
Scatter seed;  
E'en a pleasant, cheerful smile  
May a tedious hour beguile,  
For we cannot tell meanwhile  
What shall bear most seed.

Thus may we be blithe and free  
Sowing seed,  
Though we cannot always see  
That the deed  
Has achieved the end we sought,  
Still we'll labor as we ought  
To apply the lesson taught  
By our sowing seed.

—W. D. T., in Token of Truth.

## Progress of the Cause.

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

## IOWA.

## ONAWA.

APRIL 4, 5, we were unable to have but one meeting here on account of bad roads. Also re-organized Systematic Benevolence with an advance on the pledge of last year.

## SMITHLAND.

April 8-10, after wading through water averaging a foot deep for about five miles, or nearly one-third of the whole distance, we arrived here in time for the meeting at the commencement of the Sabbath. I found the spirit of union and love prevailing among the brethren, and also a marked advance in the work and a growth of grace. The brethren here have diligently kept the books and tracts of the T. and M. Society at work among their neighbors, and, as a result, several have embraced the truth and are now keeping the Sabbath. At their organization a year ago, eleven persons constituted their membership, and now it numbers thirty-five. Eight were received into the church, and six were baptized at this meeting.

The subject of s. b. was presented and although the brethren here are poor in this world's goods they raised their pledge from \$115 to \$208. Besides this, they have set to work to build a meeting-house this season. This is indeed much needed, and a neat and commodious house of worship in Smithland will greatly promote the interests of the cause there. God will bless the efforts of those who are devoted to his cause, and crown their labors with success.

## SOLDIER VALLEY.

April 12, 13. Though this meeting was in the middle of the week, I found the brethren were ready to attend, and they remained till the close. Harmony prevails here, and those who have been on the back ground are striving for the mastery. May the Lord help them to come off victorious. One was baptized and added to the church; s. b. was re-organized and raised from \$56 to \$86.85.

These brethren, with those in the above churches, seemed to awake to the fact that

they had failed in the past of returning to the Lord his own, and that they had been self-caring in not returning the first-fruits. May the Lord help us all to fully carry out, in the future, these principles which are so just.

DUNLAP.

The meetings here (on April 15, 16) were held in the Congregational and M. E. churches, which were kindly opened to us. The believers here are few in numbers, but firm in the truth. The attendance from without was moderate; gave five discourses.

At each of these meetings Bro. Bartlett rendered valuable assistance, as these churches were planted by him.

R. M. KILGORE.

## MADISON CO., N. Y.

AFTER organizing a church at Chittenango Falls, commenced a series of meetings at Pompey Center, Onondaga Co. Interest increased until March 19, when the dragon was aroused. They "could not worship with any peace or comfort with that law right along side of their minister's head." So one of the deacons cast down the law of God, and the minister conducted their worship, preaching, "The fool hath said in his heart, There is no God," with God's holy law of love under his feet. Then they locked us out of the building. However, the hotel keeper generously opened his hall for us. Continued meetings until April 6, when the weather was unfavorable, and the roads in a very bad state.

April 8 and 9, held a two days' meeting with the Chittenango Falls church. The inclemency of the weather prevented the attendance of many who much desired to be present. April 9, baptized six. It was a most encouraging and profitable season. Spent the ensuing week in house to house labor at different points. April 15, meeting at Chittenango Falls. After meeting, repaired to the water, and administered baptism to one sister who had resolved on full and glad obedience to God's requirements, and to walk in the light, depending on the blessed promises.

April 17, 18, visited Morrisville. Found one sister rejoicing in the truth received through the publications. There appears to be an earnest spirit of inquiry here. I regard Morrisville as a good opening for tent labor.

The Chittenango Falls church now numbers 13 adult members. In each of the adjacent places where we have labored there are many who have acknowledged conviction of the truth. Much depends on the individual members of the church, to win the honest-hearted to obedience. We confidently expect each succeeding month to learn of additions to this church, through the loving, patient, persevering efforts of its members. Their weakness is in their strength, for their dependence is in the Lord, and in the power of his might. Their T. & M. Society is in good working order. Our prayer is for God's blessing on their zealous endeavors.

My address, till further notice, will be North Parma, Monroe Co., N. Y.

CHAS. B. REYNOLDS.

## MISSOURI.

I AM thankful to say that there is now a great awakening on the subject of the Sabbath here in a large region. The prospect is that a large society will be formed before long. Eld. Rogers has written me that he will come soon and help the work along. Ten or twelve are already keeping the Sabbath, and many more are prepared to when we have an organization. We are unworthy instruments, but the excellency of the power is of God. We pray for his cause everywhere, and many times for those who are at the helm, though we have never seen any of them.

H. WREN.

## OSAWKEE, KANSAS.

SINCE my last report I have been laboring in this place. At first there was a good interest, but the enemy got in and prejudiced the minds of the people before I had time to get our positions before them. The Dunkards became frightened for fear some of their members would accept of the Sabbath, and sent to Nebraska for a minister to show up Sunday. He came, and pitched the law overboard as the old covenant, as he termed it. I asked him what sin was. He said it was the transgression of the law. I asked him what law.

He said, The law of God. He also took the position that the law and the prophets were until John; then Christ abolished the law. I reviewed him. Some of the most influential families in the place have taken their stand on the side of truth. Bro. Cook, Ayers, Sharp, and Morrison are here now—all in new fields.

GEO. KENNEDY.

FROM a private letter from Bro. J. B. Frisbie, we take the following:—

"We have had a good time at West Liberty, Mich. Some over twenty have covenanted together to keep the Sabbath, and the blessing of the Lord has rested upon them. They have established Sabbath meetings, with a Sabbath-school and Bible-class. Eight were baptized last first-day. The interest is still good. We expect others will soon go forward in baptism. Many have been convinced of the truth, some of whom we expect will lay hold of eternal life. Oh! may they not put it off too long. Too many have done this to their sorrow in the past.

"This has been a hard field of labor. A number of years ago there were tent-meetings at Moscow. Some came out then on the truth, and some were convinced who have now taken a stand with us. Truth sown in honest hearts does not easily die out. There was once a church here, but it has been broken up by removals, deaths, &c.

"The Congregationalists in Jerome sent for me to occupy their meeting-house. They gave me a good hearing and treated me kindly. Quite a number acknowledged the truth, but they are slow to move. I do not despair of fruit yet of that labor, if it should be after some days.

"I have succeeded in getting some ten or eleven subscribers for the REVIEW."

## MINNESOTA.

FEB. 22, in answer to a call from the president of our Conference, I left Bro. Curtis at Ellsworth, Wis., where we had just commenced a course of lectures, and went to Burbank, Kandiyohi Co., Minn., to fill an opening made by the circulation of reading matter. I found a deep interest to hear on the part of the people, and great attention was given to the word spoken. After laboring here until the first of April ten signed the covenant to keep the commandments of God and the faith of Jesus. Several others are keeping the Sabbath who were not ready yet to sign the covenant, but I hope will be soon. L. H. ELLS.

Medford, Minn., April 18, 1876.

## OAKFIELD, MICH.

CAME to this place March 14. Commenced meetings in what is called the Spencer school-house, with a good attendance and good attention. As it was in a lumbering district, and snow came on just then, everybody turned out to help the lumbermen; still, my congregation kept up. I soon learned that the people came from one way, south of the school-house, and as there was a commodious house, one and one-half miles south in the center of my congregation, I moved my meetings to it. As the result of the meetings, over twenty were organized into a class. Last Sabbath and Sunday Bro. Burill met with us. On Sunday ten were baptized. His report will cover the rest of the facts.

As Monday morning came, I thought I would make personal calls on those who had accepted the truth. Before night I learned they had a man on the ground to preach against us. I attended, and after his first meeting I made some remarks; on the second evening I did the same. On the third evening he extended his remarks till late. Last evening I reviewed. No harm has been done—not a soul has been turned that I know of. I am of good courage in the Lord and hope to be the means in God's hands of doing some good.

E. VAN DEUSEN

## NEBRASKA.

WE are glad to report that the cause is progressing in this State. Urgent calls are coming in from all parts of the State. April 6-9, we held meetings with the brethren at Arago. Our audiences were small, but a good interest was manifested by those in attendance, and the brethren were much encouraged. We organized Systematic Benevolence for 1876 to the amount of \$60.00. We expected to organize a church here, but as some of the Sabbath-keepers intend to move away soon, we thought it not best.

April 11 to 16, we held some meetings the friends at Salem. Rain and mud prevented a general attendance, so the work was not as good as we had hoped it would be, but we were not altogether disappointed. We enjoyed much of the blessing of the Lord. Some of the brethren of Arago with us, and united with the small church consisting of nine members, which were organized here. The solemn ordinance of baptism was administered, by which six new souls put on Christ, henceforth, we tread in the footsteps of our great Father. May the Lord guide them into the kingdom.

Sunday afternoon held an ordinance of baptism. It was truly a solemn occasion, we felt to humble ourselves as in the presence of the Head of the church. There were several others who are keeping the Sabbath, whom we expect will unite with the church here.

C. L. BOWEN

M. WING

Salem, Neb., April 18, 1876.

## NO LAW, NO SYSTEM.

ON my way to meeting a stranger came up and asked me to ride. Learning he lived near an acquaintance of mine, I was a first-day Adventist, I made some inquiries in regard to him. Our conversation then turned upon the first-day Adventism, and he remarked that they were like a flock of sheep with a dog among them—scattered. He said they had no system among them. I asked him if they did have any regular organization. He said, Yes, a sort of one, but it did not amount much. He then spoke of the Seventh-day people, it was different with them, said they had system in all their moves, that if they wished to send a mission out they had the means already on hand to do it, and that they were very systematic in all their moves, and were a prosperous people, while the first-day people were scattered. After some farther conversation I asked him his name, and was surprised to learn that he was a noted first-day Adventist minister. Learning that he was a Seventh-day Adventist, he remarked that if there was any day binding in the seventh, but he thought it did not make much difference which day we kept.

I could but think that their loose system was owing to their not having much regard for the law of God. The psalmist said, "Great peace have they which love the law; and nothing shall offend them."

GEO. O. STATE

## THE GLORY OF EDEN.

THE glory of Eden—what was it? Fresh life everywhere bursting into action and filling the young world with its motions, forms and colors? No. Was the joy and perfection of that animal existence which formed a part of the perfect scene? No. Was it the landscape waving grass and hills with waving fields? No. Was it the stars of gold in fields of blue above? No. Was it those green woodland retreats where angels and walked and talked with Adam? No. Was it that river of crystal flowing through of gold and bdellium and onyx? No. Was it the tree of life? No. Was it Adam? No. Eve? No. Was it angels who of older worlds of light thither went to congratulate the new-made ones upon entrance? No. God was there betimes; was the glory of it. But, when he was there, the Sabbath pointed to his throne where he sat and ruled myriad worlds with mighty power and mighty love. It was the glory. And if it was the glory of Eden, must it not now be the glory of earth?

That fresh life is gone from every part of nature. Earth's face is marred by cold and deep. Stars and skies are veiled by cold and sullen clouds. The forests are dwarfed and mangled. Rivers are dull and murky; the tree of life is moved; Adam dead five thousand years and Eve as long. God no longer walks with man; and angels find but few who are not repel. Still, there is a badge of Eden left—the Sabbath day. It brought the glory of earth and the glory of Heaven together every seventh day. It has outlived the ages and crimes and woes of man to point the way back to Eden, and up to God. God would not forsake the world, nor would he have the world forsake him. So he keeps the standard of Deity aloft for men to rally to.

LEARNING passes for wisdom among those who want both.



## HOW IT SHOULD BE.

**President.** Dear brother director, I am gratified to greet you at this State meeting of the T. & M. Society. My heart is very much encouraged by the many tokens of good, and tokens of progress everywhere manifest in connection with this glorious cause. How is it with you?

**Director.** I can assure you, brother, my courage never was better, nor my hope stronger, nor my hope brighter, than now. I have been trying to work some of the vineyard, and to encourage my brethren to work for Jesus, and as a consequence I feel stronger in the Lord and am fully assured of the speedy triumph of our solemn message.

**President.** Praise the Lord! I know we may exhort one another, and thereby build each other up in the most holy faith. I am very anxious to inquire how your district responded to the roll call for the present quarter?

**Director.** I am very happy to inform you that I have obtained a report from a member in my district. 'Tis true I have made some exertion to secure a report, but I am doubly paid by my reward; and besides this, I think my brethren will more easily and readily respond next time.

**President.** How encouraging your good report is! I am so glad to see you. You are laboring faithfully to develop a reporting system. It is only a part of the system, to be sure, but what could an amount do without tactics, and of what use tactics unless understood and practiced? Our efficiency to work in union and concert depends upon this. We must understand how to work together, and the strength of our union will be felt over the land. But I must inquire of your reports quite generally without any question? Have you examined your reports in this respect?

**Director.** I have examined my reports, and it gives me pleasure to inform you that my report contains a donation. Some of the reports are small, it is true, but the least we can do for Jesus is precious in his sight.

**President.** Oh, how cheering! Just as we should be. Somehow your words impart courage. Our sacred fund is kept up mainly by donations. Should these be seriously crippled, if not entirely retarded. Donations, great and small, should come in quarterly from every member. They should come cheerfully, for God loveth the cheerful giver.

Now that our excellent quarterly meeting is over and for a time we are called to suffer a few words of counsel. Enlarge all your members to donate liberally the coming quarter. Although we are all free from debt, taking emphatically a new start, yet with liberal free-will offerings must come in to keep the blessed cause moving. See if you cannot get a donation of not less than a dollar from each one the coming quarter. Some, no doubt, will do much more than this. Encourage all to do so because they love the precious truth which the money will buy and scatter abroad. Encourage all to report because they love union and concentration of effort. Encourage all to labor, because they love precious souls, and the blessed cause of the divine truth. Now, brethren, all fare-

"Refreshed again we start,  
Though for awhile we part,  
Yet always joined in heart,  
We'll meet in glory."

H. A. ST. JOHN.

## EDUCATION OF THE YOUNG.

How can the youth and children, best educated? is a question worthy of the forethought of every parent. The youth of to-day are to become the principal element of the future. What future society will be, then, depends much upon the character of the youth of to-day; and that character depends upon the formation chiefly upon three things: moral disposition, discipline, and association.

The little child has a certain disposition, the first characteristics depending upon the formation of the brain and the health of the body. This early, pliable disposition is shaped and molded by whatever it comes in contact with. Parental discipline is the first that acts first. If that discipline is good, it should be, what God demands that it should be, the natural disposition may be molded as to become the pride of the child. If that discipline is bad the mind of the child will be molded by it just as

readily; and how many bad children and evil men can we find, for the cause of whose bad qualities we may point to bad discipline in early days. This is a serious question for parents to consider.

It is a sad fact that a large portion of those who assume the responsibilities of parents are not well qualified to govern or instruct. A parent who cannot govern his child, cannot love that child as well as if trained to obedience. The child is not so lovely, and no one will regard it as he would the child that obeys cheerfully the wishes of its parents. The little child that can understand should be taught by love and firmness to obey when spoken to once. A stick should never be kept on the shelf with which to scare into obedience. The child soon learns that if he minds just before the parent reaches him with upraised stick all will be well. This is a good way to learn a child to dally as long as he dares to. Never take the stick into your hand on such an occasion unless you use it; and do not use it as long as patient, loving firmness can effect obedience without it.

The reins of parental authority are held with a very slack hand at the present day. Quite too generally do boys and girls of fifteen feel it beneath their dignity to yield implicit obedience to mother's wishes, and they do not hesitate to do what father forbids when they think he will never know it, and in some cases they do not stop to consider that point. As long as the son or daughter has a home beneath the parental roof, it is the duty of the parents to require and enforce obedience to proper commands.

The youth cannot always be in the presence of his parents or guardians; and unless he be very strongly fortified against bad example, or wise enough to keep out of bad company, he will at such times absorb the spirit of his associates. It is very important, then, that parents know where their children are, and with what company they associate. Here is where the greatest danger lies. The boy who at home is thought by his parents to be free from those vices which have ruined so many promising young men, and brought desolation to so many happy homes, though he may be innocent now, is liable to be led into evil by fast companions. The evil may have a charm for him; he may be so carried away with the gaiety of his leaders that he will begin to plot and plan secretly to be with them; and step by step will he go on, concealing from his parents what he knows to be wrong, until he loves the scenes of midnight revelry, debauchery and crime. Parents, it is your duty to know where your children spend their evenings; and doubly is it your duty to know where they are and what they are doing when they are out at midnight.

"Oh, the morals of the times!" St. Paul has well described our day in 2 Tim. 3:1-5. Please read. A great responsibility rests upon parents. Theirs it is to give the first lessons, to make the first impressions. "As the twig is bent so the tree is inclined."

The principal part of the training which a person receives should come from his parents. How easy it is for the observing teacher of the public school to tell what kind of training each of his scholars has received at home! This leads us to speak for a moment upon the duties of parents and guardians in relation to the public education of their boys and girls.

The true teacher is keenly alive to the interests of his school. He watches anxiously every move of the school, and calculates its effects upon its character. Everything that would tend to attract the mind of the pupils from their studies, is regarded as a foe. He tries to elevate the aspirations—to create a desire in his pupils to excel. He tries to open to their view the great store-house of knowledge, and he labors to impress them with the necessity of giving their time and energy to the study of their books.

Parents are anxious to have their children improve. They wonder why it is that their children go to school term after term and still make no progress. Why do they go over the same ground so many terms and know so little about it at last? I can give you some of the reasons. The mind when overtaken will not grasp and retain every idea that passes through it. Those thoughts that are the most exciting will make the deepest impression and last the longest. When a youth is attending school, all unimportant business or pleasure should be avoided. One of the most deadly foes to the school is the party.

The party occupies the mind for a week before and a week after its occurrence, provided there be time between two parties.

"Whom is John to carry?" "Who is going with Lucy?" are the important questions. The day of the party arrives. From two to twelve pupils want to be dismissed at recess to get ready for it. The guests assemble. The tin is rolled, and the pawns are paid. Sometimes singing is introduced, which is well; but if all the knowledge one ever gets is what he hears uttered at parties, he never will be noted for his wisdom. There is nothing in the party that elevates the mind or refines the manners; but the effect is powerful in the opposite direction. It gratifies the desire for chaffy chit-chat and foolery. It creates a reciprocal desire in boys and girls to be together. This, though right when regulated by common sense and sound judgment, is allowed to rise to such a pitch as to make boys and girls silly and imprudent. On every occasion the boys are on hand to see the girls home. It is so apparent in many cases that we fear the evening prayer-meeting itself would lose its charm for each if the other were not there to go home with.

We have watched the working of this evil carefully, have noted its effect upon the mind of the pupil; we have compared the advancement of the pupils when attending to nothing but their school duties with the progress of the same ones while suffering the pangs of the girl-boy mania; we find here a fruitful cause of slow progress in books. The pupil may, by putting all his energies at work when he does study, contrive to recite very well; but he will not remember. He comes to the class with a green lesson just studied, and while he can remember how it looks in the book he can repeat it. Ask him about it to-morrow, and he can't remember, but he can tell you everything that was said and done at the party last week. Give me a lesson that is ripe, one that was learned yesterday, one on which the mind has had time to dwell.

Let me speak especially to parents. I need not tell you that your school costs money—you are alive on that point; but I cannot say that you are awake to the duty of seeing that your children are obtaining an equivalent for your money. If you cannot discover in what the pupils seem to be interested by talking with your own children and watching them, visit the school; inquire of the teacher. The keen observer will tell you much, not only by the conversation of his children, but by their countenance and actions. Watch them closely. If they are not interested in their studies, will you not see if there is not some outside attractions that are the cause? Are they dissatisfied with some restrictions of the school-room? Find out who it is that says the most about it; find out who their leader is; ascertain the facts from the right source, and see that your children are not beguiled into wrong doing by more positive characters in school. One disaffected scholar of a positive nature will work much evil in a school in a short time. He will work as a leaven, until a disturbance is made.

Read the minds of your children. Keep posted. Guard against everything that will turn their minds from their business, the study of their books. As a teacher, we labor to impress the pupils with the duty they owe their parents and their Creator, and to improve the God-given privilege of educating themselves. We labor to interest them in their studies, and ask them to let alone parties and night rides, and give their energies to the business of school. Do parents want a successful school? Do they want to see their children advance? Let them co-operate with the teacher in shielding our school from the contaminating influence of parties, late hours, and evil associates. We leave the subject right here. Twenty articles of this length would fail to express all that we feel upon the school question. We want to see good results from our labors. We like to see children improve; and when a pupil by orderly conduct and close application to study shows a disposition to learn, he has our respect, our love, and all the assistance he will accept. Parents, visit the school!—C. W. STONE, in *Frontier Sentinel*.

## BENEVOLENCE.

A BENEVOLENT man is a happy man; he cannot be otherwise; for it is a universal law of our nature to be made happy by making others so. Those evil passions, such as envy, hatred, malice, and pride do not exist in the heart of a benevolent man. These malign passions are found within the heart of the selfish man, which lead him to deception, fraud, murder, or crimes of the most heinous nature. Yea, the very worst

elements in such a one's nature are in activity against him.

A benevolent man has a heart cleansed from all those evil passions that would have a tendency to cause him to commit any act of injustice. He lives to make others happy, for their happiness is his, and he thus realizes the verity of the divine assertion, "It is more blessed to give than to receive."

Bunyan once put the following riddle into his own peculiar verse.

"There was a man though some did count him mad,  
The more he gave away the more he had."

The benevolent man has no difficulty in finding its solution, for he has already learned that for every act of liberality he has received a rich reward; and if not in like, which is often the case, it has been in the true enjoyment of doing good, and making others happy by tenfold. Conclusively, every benevolent man by experience has found that acts of benevolence bring home to his heart happiness and joy which the cares of this world can neither give nor take away.—*Sel.*

## Obituary Notices.

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

FELL asleep in Jesus, at Battle Creek, Mich., March 7, 1876, our beloved sister, Grace W. Davis, daughter of Obediah and Elmira O. Davis, in the twenty-seventh year of her age. She was taught from childhood to observe the Sabbath; in early life she sought the Lord, and three years ago was baptized by Eld. White. She has been for several years an invalid, but last summer was greatly blessed and strengthened in answer to prayer, and looked forward hopefully to life, when a severe attack of lung fever suddenly brought her to the grave, after two weeks of suffering. It had ever been her wish to rest through the time of trouble, and we feel that in our Father's love she is safely folded from the evil to come.

Always very conscientious, in her last hours it was her only anxiety to finish her work faithfully. She seemed to have no fear of death, but passed away as quietly as a child falls asleep upon its mother's bosom, while even in death a smile rested upon her countenance.

Our hearts yearn for the voices hushed, the vanished smiles, the loved ones fled, yet we sorrow not without hope. For them the battle of life is over. A few more years of conflict, and, through grace, we hope to meet them radiant with the light and glory of immortality. Funeral services by Eld. U. Smith. MARY A. DAVIS.

DIED, at Battle Creek, Mich., March 17, 1876, my dear companion, Elmira O. Davis, aged fifty-two years. Through the labors of Bro. Chamberlain, she took a decided stand on all the present truth in 1850, at Fairhaven, Mass., the home of our beloved Bro. Bates, by whom she was baptized. She was a person of strong faith, and was very earnest and persevering in prayer. She was ever ready to assist others in their afflictions, oftentimes going beyond her own strength to do so. She was a loving and faithful companion and mother, a firm friend, a dutiful and affectionate daughter.

May her aged mother who shared the disappointment in '43 and '44, who received the third angel's message as it began to be proclaimed, and who has already parted with a husband and daughter, both firm in the faith of the soon-coming of Jesus, specially have the consolations of the gospel to sustain her, now that she is called to part with the last one of her children who believed in present truth.

Anxious care and solicitude for our daughter, Grace W. Davis, who died ten days previous, was mainly the cause of my companion's death. Thus were we doubly bereaved in less than two weeks. But our afflictions are lightened by the blessed gospel assurance that they shall soon come from the land of the enemy, and that those who are sown in weakness shall be raised in power. Glorious hope! A very comforting and assuring discourse at the funeral by Eld. U. Smith.

O. DAVIS.

DIED, of consumption, in Williamstown, Vt., April 11, 1876, Mr. Joshua Bailey in the 89th year of his age. He had been a patient sufferer for six years, seeming ever ready to go, and patiently waiting God's time. He died rejoicing in his Saviour, having a smile of heavenly sweetness upon his countenance. S. A. POOR.

DIED, in Odell, P. Q., Jan 20, 1876, sister Caroline Phebe La Bounty, aged 28 years and 9 months. Sister L. was a correspondent of the V. M. Society of South Lancaster, and her letters breathed the true Christian spirit. She commenced keeping the Sabbath when about sixteen years of age. To do right was her motto. Her influence was good, and she tried to hold up the light of present truth, by loaning our periodicals. We believe it may be said of her, "She sleeps in Jesus." M. L. PRIEST.

DIED, of consumption, Feb. 22, 1876, at the residence of his brother, Archer Williams, near Powder Mills, Hart Co., Ky., Bro. David Williams, in the thirty-second year of his age. He was converted at an early age and united with the M. E. Church, in which he lived a humble devoted Christian, discharging his duty faithfully. In 1875 he embraced present truth, under the preaching of Bro. S. Osborn, was baptized, and became a zealous worker for Christ. He was a kind husband, an affectionate father, and a citizen whose loss is greatly felt. He leaves a wife, two little girls, and a large circle of relatives, and friends to mourn their loss. He sleeps in Jesus, and we believe, if faithful we shall meet him in the morning of the resurrection. S. M. ROSS.

## The Review and Herald.

Battle Creek, Mich., Fifth-Day, May 4, 1876.

### CAMP-MEETINGS FOR 1876.

KANSAS, Melvern,	May	25-29
MISSOURI, Holden,	June	1-5
IOWA, Marshalltown,	"	8-12
WISCONSIN, Sparta,	"	15-19
MINNESOTA, Eagle Lake,	"	22-26
WISCONSIN, Ripon,	June 29 to July 3	
MICHIGAN, Battle Creek,	Aug.	3-7
OHIO (place not determined),	"	10-14
VERMONT, Essex Junction,	"	17-21
NEW ENGLAND, S. Lancaster,	"	24-28
MAINE, Richmond,	Aug. 31 to Sept. 4	
NEW YORK, Rome,	Sept.	7-11
INDIANA, Bunker Hill,	"	14-18
ILLINOIS, Waldron,	"	21-25
SOUTHERN IOWA,	Oct.	5-9

It will be observed that the time of the Ripon, Wis., Camp-meeting has been changed from September to June and July, the Illinois meeting from June to September, and that the Kansas and Missouri meetings are each put one week later on account of the backwardness of the season.

### Ordination and Baptism.

BRO. JOHN FULTON, of Hutchinson, Minn., who has for nearly a year been in attendance at the College, was publicly set apart to the work of the gospel ministry, at our house of worship, Sabbath, April 28. An ordination discourse was given by Bro. White, setting forth in the most clear and instructive manner the duties of the gospel minister, the principles he should inculcate among the people, his labors, trials, joys, hopes and future rewards. The congregation was large and deeply attentive. Ordination prayer by Bro. Canright. Right hand of fellowship and charge by Bro. White. The occasion was one of great interest.

In the afternoon, after a short but pointed and comprehensive discourse on the subject of baptism, by Bro. Canright, nine candidates were examined and went forward in the ordination. Eight of these were students from the College. This was a most pleasant sight. The allusion to this in the address by Bro. White expresses the feelings of the brethren here in regard to this work. For such seasons as these and for the labors of Bro. White, who has enjoyed freedom here since his return from California, the Battle Creek church are truly grateful. We are glad for the prosperity of the school, the good state of feeling among the students, and the prospering hand which the Lord has set to this work in many places.

May these tokens of good multiply at each step in the future. U. S.

### The Kentucky Conference.

It will be seen by this week's REVIEW that the time of this Conference is postponed one week. It is designed at this meeting to organize a State Conference including, perhaps, the states of Kentucky and Tennessee. Hence it is necessary that every organized body of Sabbath-keepers in these States immediately call a business meeting and elect one or more delegates to represent them at this meeting. We shall want to know the number of members in each church and the amount of s. b. pledged for the year. See article in this paper, "Suggestions about the Camp-meetings."

Unorganized bodies and scattered brethren should also be represented at this meeting. As your numbers are few at most, every possible effort should be made by all to come. Bring your unconverted children, companions, and friends. Pray for the blessing of God, and come expecting to receive it. D. M. CANRIGHT.

### European Press.

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

James White.....\$100	E. H. Root.....\$100
John Morrison.....100	Wm. Ings.....100
Geo. I. Butler.....100	Charles Comings.....100
Newell Grant.....100	E. W. Whitney.....100
	R. G. Lockwood.....100

### To Correspondents.

A. M. LINDSLEY: Your letter was not received.

A. S. REXFORD: The writer of the book of Revelation was the same John who wrote the

gospel and epistles which go by his name. See the reasons in "Thoughts on the Revelation."

ANSWERED BY LETTER: S. R. Twist, H. H. Brunsteter, I. H. Moser, D. H. Lamson, G. W. Bartlett, E. M. Kimball, J. S. Wicks, Mary L. Brown. U. S.

### To the Friends in the South.

IN accordance with the advice of the General Conference Committee, I expect to spend a few weeks in the Southern States, to labor where help may be needed and to see what further needs to be done. I shall, therefore, be pleased to hear immediately from any friends of the cause in that part of the field,—the States south of the Ohio river. If there are any small bodies of Sabbath-keepers, or lone ones, or persons specially interested in the present truth, or any promising openings for labor, I shall hope to hear from them soon. We wish to learn what the prospects are for this part of the field. Direct to me at Elizabethtown, Hardin Co., Ky. D. M. CANRIGHT.

### Change of Address.

I WOULD hereby give notice that my P. O. address is changed from Litchfield to Frankfort, same county; s. b. treasurers, and others wishing to communicate with me will please observe the above change. Hope to receive a full report for the quarter just ending.

S. B. WHITNEY, Conf. Sec.

### Attention!

WE wish to call attention to the camp-meeting fund that was voted to be raised at our last general State meeting. Every director will remember having received a notice, stating the amount his district was requested to furnish. We hope that you have already attended to this matter. If there should be any that have not as yet sent in their portion we hope it will be consistent for them to do so at once, as it will be wanted for the camp-meeting. Send it to the treasurer, E. O. Hammond, Monroe, Green Co., Wis. O. A. OLSEN, Pres.

### Officers and Members of Ill. T. & M. Society

PLEASE do not use T. & M. blanks for note paper. They are more expensive than common note paper, and as you can use but one side it takes more postage. Sometimes we find "due 3 cts." on our letters, and find the cause to be so many blanks, with only the backs written upon. Please use that on which both sides may be written.

F. M. T. SIMONSON, Sec. Ill. T. & M. Society.

A SCOUNDRELLY PLOT EXPOSED.—The Women's Christian Association of Philadelphia have sent out a circular warning the public of a base letter which has been circulated broadcast over the country, addressed to young girls. It purports to come from a firm who profess to be "agents for the Centennial Committee;" and it offers remunerative situations in the Centennial Exhibition, besides expenses paid, and wages in advance. Girls are advised by this letter not to consult their parents, but to come without their knowledge. No such firm as that which signs the circular is connected in any way with the Centennial Commission; and the circular is in reality only a vile scheme to entrap the innocent into ruin. It is to be hoped that the originators of this infamous scheme may be detected and punished; though unfortunately the law does not provide a penalty at all adequate to such a dastardly crime. In the meantime the true character of the circular, and the base purpose of those who send it, should be generally understood; and the press throughout the country should warn the public of a device which is sufficiently plausible to be dangerous, and which, if not checked in time, may work an immeasurable amount of ruin.—*Boston Journal.*

### Law for the People.

WE have received a number of a periodical recently started, entitled *Law for the People*, which we judge will fill a very important field, and one hitherto unoccupied in this manner. It is an eight-page monthly, and its object is to disseminate a knowledge of the more common points of law among the people. Terms, 75 cts per year, in advance. C. M. Woodruff, Publisher, Ypsilanti, Mich.

MEN AND GOLD.—Anything Midas touched was turned to gold. In these days touch a man with gold and he'll turn into anything.

AN angel explained the visions of Daniel, and Jesus explained the parable of the tares and wheat. If their explanations need explanation, who is authorized to explain them? and if not explained by authority, of what use are they?

## Appointments.

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

### The Kentucky Conference.

THE Conference for Kentucky will be held at Bro. D. Barr's, five miles from Elizabethtown, Hardin Co., Ky., May 19-21, 1876. Eld. D. M. Canright will attend the Conference. We hope the brethren and sisters, both in Kentucky and in Tennessee, will consider this their meeting, and will make all reasonable sacrifice to attend. Dear brethren, come to work with the burden of duty on your hearts, and we will have a good meeting. Teams will be at Elizabethtown the 18th and 19th to take any that may come by R. R. We hope s. b. treasurers will come fully prepared to square up past accounts. Let us start anew for next year. S. OSBORN.

### Wisconsin Camp-meetings.

THERE will be two camp-meetings in this State; one at Sparta, June 15-19; the other at Ripon, June 29 to July 3. Ample preparations will be made at each of these meetings. Provisions, hay, and grain, will be furnished on the ground at reasonable rates.

O. A. OLSEN, for Committee.

### Wisconsin T. & M. Society.

THE next annual meeting of the Wisconsin T. & M. Society will be held in connection with the camp-meeting at Sparta, June 15-19. Every district should hold its quarterly meeting two or three weeks before the annual meeting, and send a report to the State secretary, E. R. Gillet, Monroe, Green Co., Wis. Let every director be at his post. O. A. OLSEN, Pres.

### Wis. Conference.

THE next annual meeting of the Wisconsin Conference will be held in connection with the camp-meeting at Sparta, June 15-19. We hope that every church will be represented by delegates. Let the elders and clerks see that proper reports are made out for the Conference. Let special attention be paid to your s. b. pledges. Pay up past pledges, and have them properly arranged for the coming year.

O. A. OLSEN, } Wis.  
GEO. C. TENNEY, } Conf.  
O. H. PRATT, } Com.

### Missouri Conference.

THE first session of the Missouri Conference of S. D. Adventists will be held in connection with the camp-meeting near Holden, Johnson Co., Mo., June 1-5. We shall expect each church in the State to be represented either by delegate or letter. Let the s. b. treasurers see that all the s. b. funds are duly reported to the State treasurer; and let the church clerks see that the statistics and standing of each church are reported in time to the secretary.

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

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

J. H. ROGERS, Pres.

QUARTERLY meeting at Arkansaw for the churches of Burnside and Arkansaw, Wis., May 13 and 14. There will be much to attend to at this meeting. The churches of Burnside, Maiden Rock, Rock Elm, and Modena, are invited and urged to come. The T. & M. Society will hold its quarterly meeting in connection with this meeting. Will Eld. I. Sanborn be at this meeting prepared to assist me in tent labor till camp-meeting? Eld. Hill is invited. Don't bring your farms, debts, and failures; leave them at home. Let every one come to make others happy, and all will then receive a blessing. D. DOWNER.

THE Lord willing, I will attend the quarterly meeting at Johnstown Center, Rock Co., Wis., May 6, 7. Let there be a general attendance of the brethren from that part of the State.

Will commence meetings at Racine May 9, evening, and continue the following week. Will hold a general meeting with the friends at Green Bay and Duck Creek May 27, 28. The brethren there will arrange.

O. A. OLSEN.

Vt. T. & M. quarterly meetings will be held as follows:—

Dist. No. 4, Bristol, May 13, 14, 1876.  
Dist. "6, Roxbury, "20, 21, at the house of Bro. H. W. Barrows.  
Dist. No. 2, Irasburg, May 27, 28.

Let it be borne in mind at each quarterly meeting for this quarter, that pledges for the benefit of the T. & M. Society should be paid as far as possible, and that our fund should be increased by donations. We are in need of means to purchase books with.

A. S. HUTCHINS, Pres.

QUARTERLY meeting of Wis. T. & M. Society, Dist. No. 11, May 13, 14, 1876. A cordial invitation is hereby extended to all the brethren and sisters in this vicinity to attend this meeting. Let all the members of the T. & M. Society bring in their reports. P. H. Cady.

MONTHLY meeting of the Jackson church, Tompkins, Mich., May 6, 1876. E. P. G.

THERE will be a quarterly meeting of T. & M. Society at Smithland, Iowa, May 20. A general attendance is requested, and Bartlett is expected to be with us. C. J. BARBER, Director.

QUARTERLY meeting of Mich. T. & M. Society, of Dist. No. 8, at Jay, Saginaw Co., 13, 14. Hope to see a good representation from all parts of the district. Will liberally send their reports to me at St. Charles in time for this meeting? E. S. GRIGGS, for Director.

MEETING of the N. Y. and Pa. T. & M. Society, District No. 8, will be held at Chittenango, N. Y., at the house of Mr. Geo. Fitch, May 14, 1876. As it has been some time since a general meeting has been held in this district, we request that the brethren make a special effort to attend this meeting. E. W. WHITNEY, Director.

QUARTERLY meeting of the N. Y. and Pa. T. & M. Society, District No. 1, will be held at North Parma, Monroe Co., N. Y., May 20. We request that every Society in the district be represented at this meeting, and request librarians to make a thorough effort to have full report from their respective churches in time for this meeting. W. H. EGGLESTON, Director.

## Business Department

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

### RECEIPTS

For Review and Herald.

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

\$2.00. EACH. J. L. Hobart 49-16, E. Scribner 49-17, H. Chapman 49-17, John Young 49-17, Martin R. 49-17, Wm. Harmon 49-17, James M. Palmer 49-17, Cady 49-17, Abisha Tubbs 49-9, Mrs. John Avery, Robert Sawyer 49-11, Alexander Feryall 50-20, O. 49-17, Cyrus Gurdy 49-17, James Humphry 49-17, B. A. King 49-17.

\$1.00. EACH. Chas. Geer 49-16, Wm. Buchanan 49-17, Thos. J. Abbey 49-16, M. E. Lamphere 48-16, C. McCoy 50-1, Philander Smith 49-17, Samantha 49-17, Roxana Ricketts 49-17, Eli Metzger 49-17, Metzger 49-17, L. D. Weaver 49-17, A. Marvin 49-17, T. Puchert 49-17, Joseph B. Reed 49-17, Erastus 48-17, C. L. Mook 48-17, I. Nottingham 49-17, Addison 49-17, T. F. Emans 48-15, C. W. Palmer 48-17, W. P. French 48-21, Mary E. Flagg 48-12, Charles 48-17, L. J. Briggs 48-17, H. A. Wheeler 48-17, Wilber 48-17, Nancy Hiller 48-10, Caleb Dugan 49-17, John Davidson 49-17, John Brewer 49-17, Walker 49-17, Jeremiah Onwake 49-17, Calista 49-17, S. W. Dilline 49-17, Seth Hojkins 49-17, A. Bigelow 49-17, Julia B. Story 49-17, Jane Blos 49-17, Wm. L. Stout 49-17, Geo. Billington 48-17, E. Schram 49-17, John Kearn 48-18, S. S. Whipple 49-17, Ira S. Condit 49-17, Mary Westphal 49-17, E. A. 49-17, H. M. Brown 49-17, Mrs. Sarah Lee 49-17, Isaac 49-17, A. L. Courter 49-17.

MISCELLANEOUS. John W. Caldwell 25c 48-17, L. Bishop 50c 48-17, Amelia Frazier 25c 48-3, Hunter 50c 48-17, M. J. Clark 50c 48-17, Mrs. J. E. 50c 48-17, Chas. Osborn 25c 47-21, Otis Reynolds 50c 48-17, Susan Stubblefield \$1.50 49-17, G. W. Botsford 47-11, Mrs. F. M. Briggs 50c 48-1.

### Books Sent by Mail.

F. P. Hall \$1.25, W. H. Ernst 1.00, Andrew Hoyt 1.00, A. M. Preston 80c, H. W. Decker 2.62, Emma Fay 1.00, W. O. Heber 1.00, J. N. Bunch 10c, Mrs. E. B. Lord 1.00, M. B. Miller 75c, F. J. Foster 50c, J. Fargo 50c, A. H. 2.75, J. M. Littleton 25c, Frank Benton 25c, Anna Strand 50c, Peter Blow 1.00, W. E. Dawson 1.00, C. E. Hodgkin 15c, M. E. Bean 2.00, W. H. Hall 50c, Manguson 25c, Mrs. Chesbro 1.25, Robert Chalmers 1.00, Jennie Coyer 10c, R. R. Moon 15c, James Evans 1.00, John Joy 1.00, Andrew E. King 2.00, Myres & V. 25c, Geo. Fowliston 1.00, I. C. Wilmamth 25c, W. J. B. 2.50, G. A. Carlstedt 1.00, H. B. Fry 35c, G. S. Hone 1.92, E. M. Cady 10c, B. R. Simmons 2.00, Geo. Ken 10c, Mrs. M. S. Wardner 25c, Geo. Adgit 95c.

### Books Sent by Freight.

E. B. Lane \$79.14, S. Osborn 66.62.

### Books Sent by Express.

P. H. Cady 4.20, J. E. Morin 2.80, S. A. Beach 20c, W. Lucas 4.88, Elsie Gates 4.88.

### Educational Aid Fund.

A. A. Bradford \$10.00.

### Cash Rec'd on Account.

Ill. Conf. fund (Almira M. Preston s. b.) \$4.00, N. & Pa. T. & M. Society 150.00.

### Mch. Conf. Fund.

Antrim \$20.75, Gowen 18.10.

### Swiss Mission.

A. Jones \$10.00, "A brother from New England 400.00, James F. Corey 40.00, K. T. Rogers 5.00, Van Wagner 5.00.

### Ill. Tract Debt.

George Foreman \$10.00, I. Colcord 10.00, John 10.00, T. M. Steward 10.00.

### Mich. T. & M. Society.

Dist. No. 11 \$17.70.

### Gen. Conf. Fund.

Wm. G. Allen \$3.00, Albert Wike 3.00, Aug. Sparrow 25c, Elizabeth Sparrow 25c, Catherine 25c.