

# 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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#### KEEP A LIGHT IN THE WINDOW.

Keep a light in the window burning,  
Faint though its glimmering be;  
It may lighten some homeless wanderer,  
Tossed upon life's dark sea;  
It may whisper thoughts of comfort  
And hope to the sinking heart,  
Of the beacon that fadeless gleameth,  
When the sunbeams of earth depart.

Keep a light in the window burning  
Brilliantly for a sign  
That upon you the "God of Israel"  
Maketh his face to shine,  
Hoping some long-lost brother,  
Waylaid in the path of sin,  
May descry its welcome glimmer,  
And joyfully enter in.

Keep a light in the window burning,  
Ye who in the Lord rejoice,  
And with hopeful souls are waiting  
For the sound of the Bridegroom's voice,  
Till the light of his glorious presence  
Extinguish the feeble ray;  
Like the morning star it shall vanish  
In the light of the "perfect day." —Sel.

### General Articles.

#### INIQUITY INCREASING.

THE following solemn words are from the *Interior*. They set forth the very state of things which the Lord has foretold as a sign of the end. We see in this evidence that God's mercy will not long be continued to such a fearfully corrupt generation.

"It seems to be assumed, in all quarters, that the times are out of joint; that sin and folly prevail in high places as well as low; and that the very foundations of social order are in danger of being destroyed. This opinion finds constant expression through the pulpit and the press, in our seats of justice, and in our halls of legislation. With the increase of light and knowledge, which has marked the progress of the century, there has come an equal augmentation of all the forces and appliances of evil. It would seem that while the good are getting better, the bad are getting worse at each successive stage of the world's advancement, and if this be the law of its progress, it is difficult to see, on principles of human calculation, what the end will be. We are left, however, in no uncertainty as to final results; for we know that God is on the throne, and he has assured us in his word that the good shall at last triumph.

"It cannot be denied that there is, in all parts of our land, and in all ranks of society, an unusual prevalence of luxury and extravagance, violence and corruption, vice and crime, threatening the very existence of our free institutions. At such a spectacle many of our oldest and wisest men are filled with astonishment and misgiving as to the future. What these things mean, and what they portend, are problems which call for the thoughtful and prayerful consideration of all true patriots and Christians.

"To us it seems perfectly plain that the fearful domestic, social, and public evils of the times have grown out of a departure from the essential truths of God's word, and the obvious requirements of God's ordinances, on the part of the individual, the family and the nation. There has been a growing disregard for the old established principles of religion and morality, and with it a relaxation of the demands of con-

science, a connivance with sin and folly, a yielding toleration of error, a tacit conformity to the maxims of worldly wisdom, and an open or secret indulgence in a thousand practices condemned by the word of God. All this has come in a large measure from the prevailing skepticism, materialism, and atheism of the age. A whole generation has sprung up under this teaching, and we are beginning already to reap its harvests. Our people have drifted away from all the old landmarks. Under the popular watchword of progress, a good thing abused, they have been trying the experiment of countless innovations. They have gone after other gods, unknown to the fathers of our church and the founders of our republic.

"There has been a gradual, but now very wide departure from the great principles of virtue and integrity, of individual character and of public honor, on which our republican institutions were founded, and by which they were maintained through all our earlier history. It is the fashion now, in certain quarters, to deery the great principles of the German and Swiss Reformers, the French Huguenots, the English Puritans, the Scotch Covenanters, and the New England Pilgrims. But it is one of the best established facts in history, and one of the grandest, that these are the very principles on which the American Church and the American State were founded—the distinctive principle, on which their young and vigorous life was nourished up to greatness, which have given character to us as a people, and made the nation respected and honored in the eyes of mankind.

"For the first fifty years of our history there was comparatively little departure from the maxims of our fathers. The affairs of the nation were administered on the same principles of economy, frugality, honesty, public spirit, and patriotism, which had distinguished the career of all our early statesmen and patriots, but the last half century, especially the last quarter, with its influx of population, its accumulation of wealth, its lust of power, and its unparalleled splendor, has brought a woeful declension of moral character. Many among us have become so paganized and demoralized that they seem to be ashamed of our nation's religious origin and Christian character.

"The church itself, in many of its branches, has caught the prevailing spirit of worldliness, and, instead of rebuking the sins of the times, has been willing to join in the idolatry of wealth and fashion. We might almost take up the lamentation of the old prophet over the desolations of Jerusalem, and say, 'Judgment is turned away backward, and justice standeth afar off; for truth is fallen in the street, and equity cannot enter.'

"If such be a true diagnosis of the prevailing malady, then the remedy is plain. It is in the line of reformation and return. If as a people we have been departing from the ordinances of God, and heaving out for ourselves broken cisterns which can hold no water, then our only remedy and our only salvation is in coming back to Him who is the fountain of living water—whose inspired word is the true source and standard of righteousness and peace to the individual and the nation. Our safety lies in the setting up of the old landmarks, in the restoration of first principles. When the prophets of God preached reformation in Israel, they called the people, not to a seeking after new inventions, but a return to the old paths.

"It is not in new departures from evangelical truth, not in empirical innovations, not in rationalistic speculations, not in the cold negations of atheism, materialism, and skepticism that our true strength lies. On the contrary, it is in a return and firm adherence to those old established principles of truth, equity, and liberty which have stood the test of ages, sustained the children of God through all generations, and

carried the fruits of civilization around the globe—the principles of the American Revolution, of the Protestant Reformation, and of the gospel of Jesus Christ."

How our peace-and-safety preachers can much longer claim to see the dawn of the millennium through such increasing moral and spiritual darkness is hard to conceive. D. M. CANRIGHT.

#### HOW WE BACKSLIDE.

"THE backslider in heart shall be filled with his own ways." Prov. 14:14. The Scriptures recognize the fact that men are liable to, and do, backslide from God and a love of his truth.

Backsliding is turning from God, is leaving our first love, departing from the simplicity of the gospel. This sin, though frequently scarcely perceptible at first, often ripens into open rebellion against God, and an entire apostasy from the faith. It leads to self-deception, and if persisted in, it will certainly end in utter destruction.

"Because ye are turned away from the Lord, therefore the Lord will not be with you." "Thou hast forsaken me, saith the Lord, thou art gone backward; therefore will I stretch out my hand against thee, and destroy thee."

Now if we would escape the guilt and ultimate consequences of backsliding, we should study our tendencies to backsliding and guard well the inclinations to a departure from the principles of the religion of the Bible. We should learn the weak points of our nature and watch them unto prayer.

Let us then notice a few points where we are liable to stumble and fall away.

1. We may fall by losing our faith in the present truth, which is fitting up a people to stand when the Lord shall come. We must keep in memory the truths of the third angel's message. We must love, cherish, and practice those truths by which we were brought into freedom and sweet peace. "Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip."

2. Many fall and become liable to the temptations of the devil by neglecting secret prayer. If but seldom they come to this fort for strength and courage in the warfare, they are weak. Secret prayer is to the Christian pilgrim what sunshine and showers of rain are to vegetation.

3. A neglect of family prayer leaves the family professing godliness feeble and an easy prey to the enemy. God designed that this duty, if performed in the love of it, should be a source of the greatest blessing to the family circle.

4. Watchfulness is a duty everywhere enjoined upon the child of God. And especially is it enjoined upon us as the coming of the Saviour draws nigh.

"Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man." "But the end of all things is at hand; be ye therefore sober, and watch unto prayer." "Continue in prayer, and watch in the same with thanksgiving."

If the spirit of watchfulness, sobriety, and prayer here required, be maintained, there will be no room for vanity of heart, or lightness of the mind, nor for jesting and joking, and "foolish talking," sins so prominent with many professors of religion in these last days—sins, detrimental to the development of a Christian character.

We are sorry to record that some professed commandment-keepers seem at home when in company with the ungodly and thoughtless, giving themselves up to jesting and joking, to mirth and frivolity; yea, some go even farther, and indulge in very low, foul, and filthy conversation. How dare men do so with such Scriptures blaz-

ing before them as Eph. 4:29; 5:3, 4? Please read them, my brother.

Says the wise man, "Fools make a mock at sin; but among the righteous there is favor." And again, "Go from the presence of a foolish man, when thou perceivest not in him the lips of knowledge." Prov. 14:7. The tongue is an index of the heart. Isa. 32:6; Matt. 12:35. "Death and life are in the power of the tongue." Prov. 18:21.

5. We must note, as one cause of backsliding, an improper use of time. There are murderers of time, precious time, as there are murderers of men. More than eighteen hundred years ago, an apostle wrote, "But this I say, brethren, The time is short."

If the spirit of inspiration led this man of God to regard time *short* then, and to give instructions as to its value, how should we, who live in the closing moments of time, value it? One brother long connected with this work in sacrifices, sufferings, and unceasing efforts to advance the cause of God, speaks of moments in value as the "finest gold."

If we set a proper estimate upon our time and influence, how we can afford precious hours and days to attend the annual round of shows and caravans, or ever be seen at a circus, I cannot understand. Yet professed Sabbath-keepers are found at such places. And I have known some women professing faith in the near coming of the Lord, to well-nigh work their strength and life away out of doors, to help on the work that they might be taken to shows which it is a shame for us to countenance by our presence.

Others find time to witness horse-races, foot-races, wrestling matches, etc. Do these brethren pray for God's blessing upon them before going to such places? And do they pray while there, and return to their homes refreshed in spirit, and nearer to God and Heaven than when they went?

A writer in the *New York Witness*, in a recent article, says, "The politicians of England adjourned the House of Parliament to attend a horse-race. That is a descent from the sublime to the ridiculous—from the dignified to the undignified."

What, I wonder, would the same writer say of the course of one acting in a similar manner who hopes for, and talks of soon receiving, "the crown of glory that fadeth not away?" It seems to me that this waste of time and means and scattering of our influence is not in keeping with the present work of the last church of God. It is not in harmony with the prayer, "So teach us to number our days, that we may apply our hearts unto wisdom." Ps. 90:12.

We might here call attention to precious hours, days, and weeks, wasted by some living in villages, in sitting around in stores, hotels and shops, where they never count on accomplishing anything more than to "pass away time." Some seem like fixtures in these places. I appeal to my God-fearing brethren, Are these things right?

6. If we would avoid backsliding, we must be choice of our associations, and of the relations we form, especially those formed for life. Time spent as we have spoken of necessarily brings one into evil associations. They go not there for missionary labor,—not to save precious souls, but to gratify idle curiosity, to feast the eyes on vanities.

There is a power in association. The mighty of earth in Church and State have been swayed by it. It has perverted their judgment and warped their decision in important matters. The companionship and association of the righteous have saved multitudes from wretchedness and woe here, and from the pangs of the second death, hereafter.

Yet many do not well consider these things. Especially are the young in great danger here. Led on by impulse, false hopes, and fair promises from the uncon-

verted, the young Sabbath-keeper connects his or her life-long interests with one who may prove a living and constant impediment to the enjoyment of religion. Repentance then, which comes "too early and too late," avails nothing. A little sound and safe counsel from men and women of sanctified judgment would, if followed, avail more than many tears shed when too late. On the formation of these relations the apostle's voice is, "Only in the Lord."

Dear brethren and sisters, have we backslidden from the Lord? He kindly counsels us, "Return, ye backsliding children, and I will heal your backslidings." "I will heal their backslidings, I will love them freely." "As many as I love, I rebuke and chasten; be zealous therefore, and repent."

And again the soul-inspiring promise is, "Thou wilt keep him in perfect peace, whose mind is stayed on thee; because he trusteth in thee." Isa. 26:3. Bless the Lord, O my soul; we may have peace in God and growth in grace.

A. S. HUTCHINS.

### THE DISCIPLINE OF LIFE.

How many times are we led in a way that we know not of. Our Teacher assigns us one lesson to-day, another to-morrow, and so on through the journey of life, with unerring wisdom choosing for us, where we, with only human wisdom, should be very liable to make sad mistakes. The child at school who without hesitation recited his tables in addition yesterday will find to-day's lesson in subtraction, while he who counted marbles, made paper balls, and multiplied six by four to make twenty, will not recite in division to-day. If our lessons are often repeated, we need not be at a loss for the reason.

The day was fair, and the wind favorable—all things promised well for a pleasant trip and safe return. Ten o'clock, and all is well. How thoroughly we understand navigation. Clouds arise, the breeze freshens, and waves run high. Our self-gratulation is lost sight of, as we cling to a floating plank, all probabilities indicating that the night will find us resting on coral beds instead of the downy ones in the home nest we left this morning.

If temptations never came, or if we never yielded to them, we should consider ourselves very strong. Perhaps we are trusting in ourselves rather than God, and our fall is to teach us, not that we have need to despair, but that "of yourselves ye can do nothing."

Last evening the curtain was raised, and we saw unlimited confidence and trust basely betrayed. How we shuddered! Perchance some grieved and wept, but how many said in their hearts, "I thank thee that I am not as other men are." It was best that we should be undeceived; but was our character perfected by the exposure? This morning some trifling circumstance occurs that rends the veil, revealing our own hearts. Well may we sicken and grow faint, but our Father saw that this was even far more necessary than the lesson of last evening, and his hand proffers the cup of cleansing, even the blood of his dear Son. Do we judge ourselves unworthy such a gift, and sink in despair, or accept and feel the work of healing wrought from day to day?

No wise parent would seek to perfect his child's knowledge of Greek, Hebrew, music, or painting, while mathematics, history, and geography were lost sight of; neither does our Teacher educate us in one branch to the exclusion of all others. He knows that we must die before we can live. "Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit." We feel a hand laid upon us, guiding here, restraining there—our fairest hopes are blasted—our dearest plans thwarted. The ominous rumble is followed by the earthquake that rends the ground beneath our feet. A deafening crash paralyzes our every nerve. Not only has everything desirable been engulfed, but life itself is gone.

"The Man of Calvary" has, in his death, the crowning act of his inimitable life, left a lesson for each student in the school of Christ. The years of his earthly ministry were filled with words and deeds of disinterested benevolence, compared with which the best human efforts seem insignificant; but his *spilled blood* was the fountain designed to purify the world. "He poured out his soul unto death," and gave his life "an offering for sin" for us. "Christ the Consolation," sweet words realized unto us when we fall beneath the chastening rod—to die. Then the Father's hand again

quickens the life-current and the death struggle is succeeded by a subdued and holy joy. A new era has dawned, and we adopt the language of the apostle Paul: "I live, yet not I, but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me."

Now we "see through a glass darkly." We cannot measure the mind of the Infinite, or understand at a glance all his plans and purposes. The good results which might be secured are often worse than lost through perversion. We grieve over the pain, sinking beneath the blow, when we should seek out the cause, and be profited by it.

We have a delicate plant which we wish to train to a trellis. A decoying branch lies at its root. Before we are aware, all its tendrils are twining around the branch, while not one clings to the trellis. We know that decay and death linger in the damp mold where it lies, and so unclasp its clinging hands and place it where, by climbing up, it will grow in health and beauty. We may not be able to do this without severing some of the tendrils, but the hope of a rich after growth solaces our momentary regret. Thus God often deals with us poor mortals. Oh! how reluctant we are to release our grasp. We choose the damp earth-mold rather than the clear dry atmosphere of heaven. Our Father sees the discipline we need, and in his providence lets circumstances occur which will separate us from that which is comparatively worthless, positively harmful, or not of the highest value, thus teaching us to look up to Him. When the tendrils are broken, shall we not recognize the hand that never smites but for our good, kiss the falling rod, and climb up where Heaven's purer light can fall upon us?

Our words are weak and inexpressive, utterly failing to convey our better thoughts; our minds are narrow, we see only the bitterness of the chastisement, while the great designs of the Infinite, because not wholly unfolded, lie so far out of sight that we pass them by. The angel with the cup of blessing may be very near, while our blinding tears transmute its white-robed radiance into a dark and vengeful cloud.

The waves take the child's tiny craft far out beyond the reach of hand or hope of recovery. He throws himself in agony on the white sand, but fails to see the pearl which the receding wave deposited though it lies beneath his hand. "Men are but children of a larger growth." God often removes a lesser blessing, bestowing a greater when we have learned submission; and the reason why we sit in darkness without either is not because his hand is shortened or he unwilling to bestow.

Paul might have said, "I put the saints in prison and lent my influence to condemn them to death, I have been so great a sinner it is useless for me to seek God's face and favor." But no. Truly repentant for the past, he bravely meets the issues of the present, and leaves a record that has been a light to all succeeding ages. The psalmist might have sunk in the deep mire of the "Slough of Despond;" but from the depths of its deadening darkness he reached forth his hand to the Omnipotent, and his songs of victory may revive our last latent hope.

The loved and loving John was no doubt grieved by the treachery of professed friends, and it was indeed a dark Providence when his emperor banished him to lonely Patmos. But from the mountain grottoes on this rock-bound coast comes a voice telling of closer communion with God than he had ever enjoyed in days made bright by outward prosperity.

We look with him from beneath the cool branches of the "tree of life" across the "sea of glass" to the pearly gateway of entrance. We do not see the steep acclivity we just ascended, the ragged rocks that obstructed the way, or the thorns that grew spontaneously in all the narrow path. "But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor," and feel in our hearts that life's bitter discipline taught us to sing in notes of triumphal melody, "Great and marvelous are thy works, . . . just and true are thy ways, thou King of saints."

MARY MARTIN.

### SOMETHING MORE IMPORTANT THAN THE SABBATH.

"THERE is something more important than the Sabbath," said a Methodist presiding elder, who feared some of his flock were becoming interested in this important subject. He said in his opening remarks that there was no Scripture evidence for first-

day observance, and also that the church was very corrupt. Now put these two acknowledgments together. The churches keep Sunday without Scripture authority; they are very corrupt. What makes them so? Is it not because they are "teaching for doctrines the commandments of men?" Matt. 15:9.

Again, he said that the first day of the week should be observed because Christ rose from the dead on that day; but afterward he concluded that all that was required of us was to keep a seventh part of time. Is it a fact that we are to keep the resurrection day, and yet a seventh part of time is all that is demanded of us? Was Christ raised from the dead on a seventh part of time, and no day in particular? Or can we celebrate the resurrection of Christ on simply one day in seven? One of these theories devours the other. O consistency, thou art a treasure.

Finally, as a closing argument, he said there was something more important than talking about the Sabbath; repentance, for example. Now what can be more important than to obey the Lord? Nothing; for "to obey is better than sacrifice, and to hearken than the fat of rams." 1 Sam. 15:22. But admitting that we are to preach repentance, what is the first step to be taken? If we follow the example of the prophets, or of Christ and his apostles, it will be to show men their sins. And how shall that be done? "Whosoever committeth sin transgresseth also the law; for sin is the transgression of the law." 1 John 3:4. Paul says, "By the law is the knowledge of sin." Rom. 3:20. "I had not known sin, but by the law; for I had not known lust, except the law had said, Thou shalt not covet." Rom. 7:7.

Thus the man who preaches Bible repentance is obliged to set before the sinner at the very beginning the law of God, which is as a great mirror, into which he may look and see his defects. Has the Lord ever abolished one of these commandments? No. He commanded his covenant "to a thousand generations." 1 Chron. 16:15. Has Christ? No. Luke 16:17: "It is easier for heaven and earth to pass, than one tittle of the law to fail." Have the apostles? No; Rom. 3:31; Jas. 2:8-11; John 5:2, 3; Acts 25:8. Then it is not changed at all; and one of the first things to be held up before the sinner is God's sanctified rest-day; yet the cry is, "There is something vastly more important than the Sabbath."

Are not these the priests that cause many to stumble at the law? Mal. 2:7-9: "The priests' lips should keep knowledge, and they should seek the law at his mouth; for he is the messenger of the Lord of hosts. But ye are departed out of the way; ye have caused many to stumble at the law, . . . saith the Lord of hosts. Therefore have I made you contemptible and base before all the people, according as ye have not kept my ways, but have been partial in the law." ORLANDO SOULE.

### SOCIAL CHRISTIAN CULTURE.

CHRISTIANITY, practically considered, embraces all our duties to God, and to our fellow-beings; hence has a comprehensive character, seldom fully appreciated. True Christianity must have both an internal and an external development, and must be cultivated in this two-fold direction—clinging to Jesus and looking heavenward—yet reaching earthward, seeking to lift up fallen humanity into the blessed light. Christianity breathes of its heavenly origin in its internal, heart-purifying, life-sanctifying power; but it breathes out a pitying, loving Saviour in its social character, reaching out to seek and save the perishing.

From early history we find the church established as the immediate outgrowth of Christianity; and it is clear that the great Founder of this social compact designed it to be a very important if not indispensable conservator of his religion. This bond of Christian union seemed very necessary in early times for mutual strength and protection, as well as improvement in Christian graces; and through all succeeding ages, down to the present time, it holds the same essential place as a means of Christian development.

Do any claim that Christianity has no necessary connection with the church, let them read again its early history, when those first apostles, after that wonderful baptism of the Holy Ghost, preached with such power that upon the same day about three thousand souls were added to them, that is, to the church; for we read in the same connection that the Lord added to the church daily such as should be saved;

hence it is God's own institution. Let us study carefully that early history of the church. Behold what a demonstration of converting grace we find in that great Reformation, which first established in name the church. And was it not a *Christian church*, planted under those direct breathings of the Son of God? Behold what wonderful conversions of heart and life, and even of *pockets*, so that all could be given up, and consecrated to Christ and humanity. Love to God and love to man was the summary of the moral law, and now it was taught as the essence of religion. Was not that a *model church*, all glowing with Christian love, unwavering zeal, and moral courage to stand persecution, manifesting universal benevolence and a willingness to work in the vineyard of the Lord as the Spirit gave them utterance, in speaking, singing, reading, and prayer? Did not social Christian culture flourish there? Yea, and a world of sinners looking on, being convinced of the truth, tremblingly cried out, "Men and brethren, what shall we do to be saved?" then was the church powerful in the world—"a savor of life unto life."

Thus Christians *worked* and grew strong in the Lord—so mightily grew the word of God and prevailed—and so the church was established upon the Rock of Ages, and has withstood the battling tide of persecution down to the present time, and to-day lives to hold up God's banner of truth to the unbelieving world.

But the great solemn question of to-day is, Does the light still shine as brightly from the towers of Zion? Ask not simply, the watchman still faithful, unwearied, proclaiming the glad tidings? but, Is each *Christian* at his post, with willing heart and hand, to *help* hold up the banner of Christ? Is he ready for every social Christian duty—to sing praises, pray, persuade the impenitent, and humbly fill the place God has appointed?

Social Christian culture requires social activity in *all* the members of the church, as well as in the minister. The Christian cannot improve without diligence in discharging duty; for this is God's ordained means of life and growth; and the various exercises of social worship should have reference to improvement in all the Christian graces. It should be remembered that each must discharge his own duty, if he would receive a blessing—conscious approval in the present and increased strength for future effort. Neglect of duty is the first and continual cause of decline, weakness, and death among professed Christians. Every neglect casts a cloud upon the Christian's horizon, and habitual unfaithfulness may soon exclude the last ray of heavenly light, leaving the soul in darkness. There is no improvement nor safety except to stand continually at the post of duty. Happy is he who walks so closely with Jesus as ever to enjoy the light of his countenance, and the blessed consciousness of growing more and more into his likeness.

Let no one claim that connection with the church is of no importance to the Christian—that he can live just as well in seclusion, alone with God. Many sad failures prove this a mistaken opinion. The very nature of religion requires outward expression, as well as spiritual communion with God. It inclines to sympathy with all Christians, and thus to the church; and proper church relations prove to the individual both a strengthening and a restraining influence, without which it is difficult to remain steadfast, "always abounding in the work of the Lord." Without the strengthening, encouraging influence of social worship, how soon love and zeal waver, in spite of the strongest resolutions to keep near to God in secret prayer. The law seems irresistible; continued inactivity brings dearth and finally death. Hence it is a most unfortunate position for the Christian to stand aloof from church relations, whether from choice or necessity. It is to be exposed, unsheltered, to the chilling storms and to the prowling enemy of the soul.

To live religion covertly is a contradiction; for its nature is not to cover itself with a bushel, but, with a genial, heavenly light, to shine out and bless this sin-darkened world. The first inspiration of religion is to reach out unselfishly, to love and save others. Who does not remember that, when first made to feel a Saviour's dying love, the first impulse was to lead others to taste the heavenly feast? The heart language was,

"Then will I tell to sinners 'round  
What a dear Saviour I have found."

And so long as the convert enjoys this fullness of love, he will spontaneously ful-



fill the command: "Go work in my vineyard."

This field of labor extends, both within and without the church; and here we will turn our attention to the Christian work and culture outside of the church. In every-day social life is an ample field for the exercise of Christian graces. Would we could say that religion was a familiar guest and not so generally a stranger in the social circle; that the name of Jesus was the dearest household word, and the good news of salvation the most welcome theme. We read in the Holy Book of a time when "they that loved the Lord spoke often one to another." Thus it should be now, in our every-day greetings—kind inquiries of Christian interests and hopes, and cheering words of spiritual prosperity. Thus would Christians cultivate sympathy and harmony in heart and life, and thus convince the world of the beauty and power of religion.

Were such the frequent inspiration of common conversation, how would the usual current of social intercourse be purified from gross profanity, from vain and empty nonsense, and become truly the exalted medium of improvement and intelligent social enjoyment. Why is it that we can so freely speak of every worldly consideration and interest, and yet find it so difficult to speak familiarly of religion? Is it because we love the world better than we love Jesus? While this is too sadly true in many cases, yet much is owing to a lack of social Christian culture. It might seem impossible to correct this fault in the full-grown habits of society, yet with a proper leading influence, the younger portion of community might be trained up to a far more noble and profitable standard of social intercourse. Here we may say that the parent has a most solemn responsibility in guarding and directing the conversation, the associations, and amusements of the young. Let parents cultivate a Christian solicitude and watchfulness over all the associations of their God-given treasures. Let them provide amusements of a noble as well as interesting character; then may the low and vicious be avoided.

But far more than conversation is included in social Christian culture. In all the acts of life and common deal one with another, Christian principles—kindness, truthfulness and honesty—should shine out so clearly that the unchristian world may be constrained to respect religion and its divine Author. Let pure religion be daily lived outside of the church, then would its holy influence be felt, molding and controlling all the interests of society.

S. M. SPICER.

(Concluded next week.)

#### THE FIRST ANGEL'S MESSAGE.

It appears that not many Adventists are aware of the extent of this message. Bro. Wm. Miller told me, in a private conversation I had with him at McConnellsville, Ohio, in September, 1844, that he had counted fifteen hundred ministers, in various parts of the globe, who were proclaiming, "Fear God, and give glory to him; for the hour of his Judgment is come." The great mass of these were in North America and Great Britain. Among those of England were Bickersteth, Birks, Brooks, Brock, Habershon, Plyn, Freemantle, Nathan Lord, McNeil, Winters, Cummings, etc. These gentlemen were among the most talented men of England.

Mr. Wolf, missionary from England to Palestine, preached this message very extensively. It was proclaimed at every missionary station on the globe. It was taught by a sect on the shores of the Baltic. It was proclaimed by Hentepeter, the ablest minister of Holland. It was defended by Henkstenburg, the most talented theologian of Germany.

A young Russian, seeing the words "Second Advent," over a door in New York city, went in to learn its meaning. He became a convert, and declared his intention to preach it in his own country; and after informing himself as to the doctrine, he set sail for Russia. This young man's name was Rusch. And lately we learn that it was proclaimed in Sweden in 1844. I became acquainted with a number of men and women living in obscurity, who solemnly believed this truth, without hearing anything upon the subject. Truly, the great and mighty God is with us.

G. W. MITCHELL.

Zanesville, Ohio.

IGNORANT people may be made enthusiasts; they may be made superstitious; but before they can be made steady, consistent Christians, they must be enlightened.

#### "GO THY WAY." ACTS 24:25.

THE "Angel of Mercy," with calm, sweet face, Came down on her errand of love and of grace, And she paused to speak to the busy throng Of a Saviour's love as she passed along; But my heart was sick when I heard the cry, As the beautiful angel passed them by, "We will choose the world, with its pleasures gay, With its fame, and its riches,—go thy way."

Then she saw in her pathway an erring child, Alone on the mountains, drear and wild, And she sought in pity her heart to move, By the wondrous tale of a Saviour's love; But the answer came with a reckless smile, "Let me laugh and be gay for a little while; I will heed thine entreaties, but not to-day." So she said to the angel, "Go thy way."

Then she paused to plead with a maiden fair, "Choose not for thy portion earth's sin and care, For nothing but sorrow its joys can give; While mercy is waiting, O look and live! But she turned on the angel her laughing eye, 'I'll prepare for eternity by-and-by, When my form is bent, and my locks are gray, Till then,' said the maiden, 'go thy way.'"

Still she speeds on her errand of love, and now She has placed her hand on the student's brow; But he heeds her not, and with earnest look He bends once more o'er his treasured book, And these hollow words from his white lips came, "Ambition! Ambition! The world, and 'Fame!'" "Oh! speak to me not of a Judgment day." And he said to the angel, "Go thy way."

Then the sorrowing messenger stood beside The graceful form of a beauteous bride, And the angel saw in her sparkling eye Bright hopes of bliss in the by-and-by, And she laid her hand on the fair, young head, "Thy Saviour is waiting for thee," she said. But the world and its pleasures were bright and gay, So she said to the angel, "Go thy way."

Then the angel saw, as she passed along, A lost one—spurned from the heartless throng; But the pitying angel sought to win The wanderer back from the haunts of sin, "Too late! too late!" was the sad reply; "For womanly virtue has passed me by, My heart is too hardened, I cannot pray, And the world will not pardon me—go thy way."

The beautiful messenger paused beside The palace of wealth, in its stately pride. "O man of the world!" said the angel then, "Go—give to the suffering sons of men; The riches and honor that throng thy path Shall profit thee not in the day of wrath, Go labor for treasures that ne'er decay;" But the rich man answered her, "Go thy way."

The miser sat by his hoarded pile, And counted it o'er with a greedy smile, For he worshiped the pieces of shining gold That he grasped in his fingers blue and cold; But the messenger whispered, "Thy gold will rust, And thy hoarded treasures will turn to dust;" But he brushed from his temple his thin locks gray, And muttered impatiently, "Go thy way."

The pitying visitant paused beside A grief-stricken mother whose babe had died, And she murmured at God, for her brain was wild, And her bosom yearned for her precious child; But the angel whispered, "Thy God is just, And thy babe shall rise from the moldering dust;" But methought, 'mid her moaning, I heard her say To the pitying angel, "Go thy way."

Then the bright messenger kindly flew To a gay saloon, with its reckless crew. The foolish youth in his pride was there, And the aged man with his silvery hair; While the angel pleaded with love divine, They filled their cups with the sparkling wine, And she sadly wept as she heard them say, "We will follow the multitude—go thy way."

The pleading messenger hastened then Where wretches dealt in the souls of men, Where human creatures were bought and sold By their fellow-men, for a purse of gold; And she cried in her anguish, "Almighty God Will punish the land with the chastening rod, And cruel oppressors in vain shall pray;" But the answer came angrily, "Go thy way."

Soon the "Angel of Mercy," with wing unfurled, Shall take her flight to a better world, And then will the sinner in anguish cry, When the Spirit forever has passed him by, "While mercy was pleading, I dwelt in mirth, I have bartered my soul for the joys of earth." And the mighty Judge in his wrath shall say, "Thou saidst to my Spirit, 'Go thy way.'"

LILLA D. AVERY.

Locke, Dgham Co., Mich., June 9, 1876.

#### OUR ESCHATOLOGY.

UNDER the above heading is published, in *Scribner's Monthly*, for July, an article by an "orthodox minister." Some of the arguments, a portion of which we give below, we consider unanswerable; and yet, singularly enough, the writer totally misapplies them. The arguments, however, are none the less good in themselves, and we lay them before our readers:—

"The specific purpose of this article is to consider only so much of what is usually included under the above heading as relates to the final condition of the dead, and to show that the current theories upon this subject are unreasonable and untenable.

"The traditional and common belief respecting the final allotment and experi-

ences of men is that there are two distinct states—one of unmixed, interminable woe; the other of unalloyed, eternal happiness. But the last cannot be true unless the first is false. That is, the endless punishment of the lost will render perfect happiness in Heaven impossible, because, for the redeemed to be perfectly happy while the unsaved are completely and irremediably miserable, implies the destruction of those faculties of the soul which are essential to its existence, *viz.*, perception, memory, and moral sensibility.

"The primitive suffering of vast multitudes will be known by the redeemed, if they retain their ability to perceive facts. Now, unless they have lost their moral sensibility, unless they have lost that pitying love and tender sympathy for their kind when in suffering, which most fits them for Heaven, they will have sentiments of grief, of sorrow, amounting to positive pain, as soon as they are aware of the fact that many, and perhaps some of their own relatives and friends, are suffering in hell. If this be so, there will be an alloy in their happiness, and, therefore, it will not be perfect. . . .

"But the most repulsive feature of the current eschatology is that it makes God a *particeps criminis* in this heartless indifference to the woes of the lost, by affirming that the ever-present view of the irremediable suffering of millions of his own offspring will not produce a ripple of disturbance in his infinite happiness. It not only represents God to be cruelly indifferent himself, but solely responsible for a like indifference on the part of the blessed to the sufferings of their fellow-beings, by ascribing their inhumanity to their 'acquiescence in the will of God.'

"Now, it is plain that this is a gross misrepresentation of the divine character. The foundation principle of a correct system of eschatology is that, notwithstanding the existence of sin and the punishment of sin, God is, nevertheless, always good, always loving and merciful, and always just. No system can be credible which denies that these attributes are always co-existent with God. That there is no hindrance to their co-existence will be evident, if we keep in mind the fatherhood of God, and the likeness of the divine administration to what we conceive should obtain in the methods of the wise and kind human parent. A little consideration will show that love requires both the divine and the human parent to do to and for their offspring precisely what justice requires them to do, and *vice versa*.

"In this point of view, it also becomes apparent that justice and love in any parent are necessarily co-existent and inseparable; that neither God nor man can truly love his offspring without at the same time being just to them; or be just to his offspring without at the same time loving them. It follows that punishment is as much a dictate of love and mercy as of justice; and further, that punishment is never justifiable unless it is dictated by love and administered in love.

"No parent or administrator has a right to inflict punishment who cannot do it in love. The conception of an administrator, whether in the family, the civil or the divine government, taking pleasure in the infliction of suffering because it is a just punishment, is revolting to all Christian or refined instincts; such a being would be a monster. And still further, it must be conceded that no one is fit for the high trust of retributive administration in either of the relations just named, who does not come to the infliction of punishment with sentiments of profound regret, and of sincere sympathy and pain, in view of the suffering he is about to inflict. The father who punishes his child with indifference to its pain, or without positive grief, is considered inhuman, if not inhuman. The civil judge who pronounces the sentence without an emotion of sympathy for the suffering culprit, is declared to be unworthy the ermine. Good men look with detestation upon heartless indifference to the sufferings of even criminals. Even so, to conceive of the divine Father and Judge, as consigning his own offspring to interminable and hopeless misery without a sentiment of sympathetic grief, and then turning his back to them forever, never to have an after-thought of fatherly pity for them, is to conceive of a being at once inhuman, ungodlike and Satanical. Such a conception of God effectually demonizes and dethrones him."—*Herald of Life*.

An unkind word falls easily from the tongue, but a coach and six horses cannot bring it back.

#### WHERE IS YOUR TREASURE?

THE reason why a great many professed Christians are in darkness is that they are conformed to the world. I once asked a Sunday-school to tell me, so I might put it on the blackboard, the treasures of earth. They spoke them out: "Money, land, houses, fast horses, friends, pleasure, tobacco, rum." At last the list was exhausted, and we took up the treasures of Heaven. The children said: "Jesus, mansions, robes, crown," and so it went on. The teacher, who I had supposed was a Christian, after looking at the list, said: "What a fool I am!" That was the first soul God gave me on the Pacific Coast. A great many people think that the church is a place to rest in; but this earth is the place for work; we will rest up yonder for eternity. What a glorious privilege it is to be a co-worker with God!

Then the reward! The trouble with people is that they are looking for the reward down here. But we will have our reward up yonder; a crown of righteousness is laid up. I fully believe there will be a great many crownless Christians up in Heaven, just got in as by fire. Paul's life makes us ashamed of the Christians of the nineteenth century. The Jews had given him ninety-nine stripes, and were going to scourge him again. A modern Christian would have said, "Now, Paul, sit down and rest awhile; the opposition is too bitter." What would he answer? "This one thing I do; I press toward the prize." You don't suppose I am going to lose my crown?

"Don't be so radical, Paul; be more conservative," I hear them say. But he was looking for his wonderful final reward.

A wealthy farmer out West took a friend once and showed him all his immense fields, flocks and buildings, saying, "I came out here a poor boy, and all these are mine." The man pointed upward and said: "Well, what have you up there?"

"Nothing." "You are not making such a wreck of life as that, I hope? Not any treasure in Heaven?" A few months after that he died, as he had lived, a wealthy pauper.

What are all the treasures of earth compared to eternal life? Who will lay up treasure in Heaven to-night?—*Moody*.

#### POLITICS.

It is reported of Dr. Byles, of Boston, that he was once asked why he did not preach politics. He replied: "I have thrown up four breastworks, behind which I have entrenched myself, neither of which can be forced. In the first place, I do not understand politics; in the second place, you all do, every man and mother's son of you; in the third place, you have politics all the week; and in the fourth place, I am engaged in a work of infinitely greater importance. Give me any subject to preach on of more consequence than the truths I bring to you, and I will preach on it the next Sabbath." If some of those who are so deeply immersed in the political measures of this present evil world would concern themselves a little less with such things, they would have much more time and energy to inquire and search the news of the coming kingdom.

#### TRUTH.

THERE is a tendency of men in life, through the inquisitiveness of some, and through the morbid curiosity or the combativeness of others, to make a bad use of the truth. In the battle of life, in its rivalries, in its conflicts, men do not think it safe to let other people know many things they know, and it may not be safe. It does not follow, because you are to be truthful, that you must tell everything you know. There are thousands of things you have a right to keep to yourself, and that it is every man's duty to conceal; but so far as there is overtiness in the matter of speaking, it should be according to the law of truth. It sometimes may be unpleasant, and may produce disturbance, but in the long run it is the safest. It makes a nobler character, wins more confidence, and prepares the future for better achievements than a resort to indirections or equivocations.—*Sel.*

CHRISTIANS who seek for ecstatic joys, or showy gifts of the Spirit, or anything else rather than the pure love of God, make a mistake. Hence the importance of giving earnest heed to Wesley's admonition: "Let no one be satisfied with the direct witness of the Spirit without the *fruits* of the Spirit."

## The Review and Herald.

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

BATTLE CREEK, MICH., FIFTH-DAY, JULY 6, 1876.

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

### THE SANCTUARY.

#### Twenty-seventh Paper.—Cleansing of the Earthly Sanctuary.

OUR last article closed with the query, What was further done with the sins which were borne into the sanctuary? The Bible fully informs us. Their transfer from the sinner to the sanctuary was not the final disposition of them. They were not borne into the sanctuary, either to remain there forever, or to be considered as blotted out and removed. But they were treated as still in existence, and as hateful and evil things, respecting which a further ministration must take place, in order that the camp of Israel might become forever free therefrom.

We have already noticed the service through which the sins of the people were borne into the sanctuary. We now come to notice that by which they were taken out. This work was performed only once a year, and was fixed invariably to the tenth day of the seventh month. The work itself was called the cleansing of the sanctuary, or the atonement; and the day upon which it was performed was called the day of atonement.

To accomplish this, an apartment of the sanctuary, into which no man through all the year had been permitted to enter on pain of death, was solemnly laid open, and the ministry of the high priest transferred thereto. So Paul says that into the second apartment of the sanctuary, or most holy place, "went the high priest alone, once every year, not without blood, which he offered for himself, and for the errors of the people." Heb. 9:7. When this was accomplished, a complete round of service in the sanctuary had been completed. Then the most holy place was closed again to mortal presence for another year, and the work in the first apartment, or holy place, went on as before till the next tenth day of the seventh month.

The description of this special or yearly ministration in the most holy place, which constituted the cleansing of the sanctuary, is found in Leviticus 16. Let us look briefly at some of the principal features of the scene. Through Moses the Lord gave the following instruction to Aaron the priest: "Speak unto Aaron thy brother, that he come not at all times into the holy place within the vail before the mercy-seat, which is upon the ark; that he die not: for I will appear in the cloud upon the mercy-seat." Lev. 16:2. The Lord sometimes met with his people in other places; Ex. 29:42, 43, &c.; but in the earthly tabernacle, the place over the mercy-seat between the cherubim, may be considered as the place where God generally manifested his presence, and from which he had ordained to commune with them. At all events, he promised to meet the priest there on the great day of atonement.

To come thus into the immediate presence of God was an act of fearful solemnity, and was not to be performed without suitable preparation, and certainly in no trivial or careless manner. Therefore, the priest was to offer a young bullock for a sin-offering and a ram for a burnt-offering, and make atonement for himself and his house. Verses 6, 11-14. Having thus, so far as that service could go, become free from sin himself, he was prepared to act in the remaining solemn services of that day, as mediator between God and the people.

He was then to take of the congregation of the children of Israel two kids of the goats, and present them before the Lord at the door of the tabernacle of the congregation. Verse 5. One of these goats was to be slain, and his blood ministered in the most holy place; the other was to be the scape-goat. But which of these it should be was not left to Aaron to decide: the Lord determined that by the lot which Aaron was to cast for this purpose. Verse 8. This being decided, he was to slay the goat upon which the lot fell for the Lord, for a sin-offering for the people, and bear his blood within the vail, and sprinkle it with his finger upon the mercy-seat eastward, and before the mercy-seat seven times.

Two special purposes are stated for which this blood was offered: 1. To make an atonement for the transgression of the children of Israel in all their sins. 2. To cleanse, or make atonement for the holy sanctuary. These vital facts are clearly stated in Lev. 16:15-22, a portion

of which, for the benefit of the reader, we here transcribe:—

VERSE 15. Then shall he kill the goat of the sin-offering, that is for the people, and bring his blood within the vail, and do with that blood as he did with the blood of the bullock, and sprinkle it upon the mercy-seat, and before the mercy-seat. 16. And he shall make an atonement for the holy place, because of the uncleanness of the children of Israel, and because of their transgressions in all their sins; and so shall he do for the tabernacle of the congregation, that remaineth among them in the midst of their uncleanness. 17. And there shall be no man in the tabernacle of the congregation when he goeth in to make an atonement in the holy place, until he come out, and have made an atonement for himself, and for his household, and for all the congregation of Israel. 20. And when he hath made an end of reconciling the holy place, and the tabernacle of the congregation, and the altar, he shall bring the live goat; 21; and Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat, and shall send him away by the hand of a fit man into the wilderness; 22; and the goat shall bear upon him all their iniquities unto a land not inhabited; and he shall let go the goat in the wilderness.

The margin of this last verse reads, instead of a land not inhabited, a land of separation. This goat was separated from the people. He came no more into the camp. And with him, the sins he bore upon himself were considered as forever separated from the people, to appear no more against them. Tradition has it that this goat was hurled from a precipice, and so dashed in pieces. However this may be, beyond question he in some way miserably perished; and with him, also, perished the load of guilt he had borne away from Israel. The man who led away the scape-goat was obliged to wash both himself and his clothes with water before returning into the camp. The whole service was calculated to impress the Israelites with the holiness of God and his abhorrence of sin, and to show them that they could have no contact with it without becoming greatly defiled.

With the sending away of the goat, the people were free from the effect of those sins to which the atonement related. Till then they were not. For every man was to afflict his soul while the work of atonement was going forward; and whoever refused to do this, was to be cut off from among the people. Lev. 23:29, 30.

The work of the priest in the cleansing of the sanctuary is again summed in verses 29, 30, 33, 34: "And this shall be a statute forever unto you; that in the seventh month, on the tenth day of the month, ye shall afflict your souls, and do no work at all, whether it be one of your own country, or a stranger that sojourneth among you; for on that day shall the priest make an atonement for you, to cleanse you, that ye may be clean from all your sins before the Lord." "And he shall make an atonement for the holy sanctuary, and he shall make an atonement for the tabernacle of the congregation, and for the altar, and he shall make an atonement for the priests, and for all the people of the congregation. And this shall be an everlasting statute unto you, to make an atonement for the children of Israel for all their sins once a year. And he did as the Lord commanded Moses."

The view of the subject here presented suggests some pertinent thoughts relative to the forgiveness and remission of sin. The acceptance of a substitute for the sinner was not for the purpose of making in the body of that substitute an end of the punishment due to the transgressor's sin, but simply to remove the guilt from the sinner. The pouring out of the blood of that victim was not to cancel the sin, but to provide a means of its transfer to still some other object or party. Through the blood of the victim the sin was transferred to the sanctuary. So far the sinner's work was an acknowledgment to the law, through blood, of his guilt, and a desire for pardon through faith in a substitute. But he was as yet only relatively or conditionally free. The law still held him, and unless its claims should be more directly satisfied, the remission of his sins would not be secured.

On the day of atonement, the priest, taking an offering from the people, not for the purpose of bearing sins into the sanctuary, but of making an atonement for those already there, appeared with the blood of this general offering for the people, and sprinkled it upon the mercy-seat directly over the law, to make full satisfaction

for its claims. Its demands being thus met, the law released its hold of all the sins in the sanctuary, and through them of the sinners from whom they had come. Then the high priest, if we may so express it, gathered the sins all upon himself and bore them from the sanctuary. Placing his hands upon the head of the scape-goat, he confessed over him all these sins, thus transferring them from himself to the goat. The goat then bore them away, and with him they perished.

Remission means a sending away. Remission of sins is that absolute disposal of them that removes them forever, so that they can no more appear against the sinner. Pardon of sin was secured through the sinner's offering; remission, only through the atonement. Pardon was conditional; remission, absolute.

We have now before us a general outline of the ministration and cleansing of the earthly sanctuary. This was performed, says Paul, unto the example and shadow of heavenly things. From this service, we are, therefore, to reason concerning the ministration and cleansing of the sanctuary in Heaven. U. S.

### THE MINNESOTA CAMP-MEETING.

THIS meeting has proved an astonishment, both to its friends and its foes. Brethren continued to come in from the commencement, till there were fifty-four church and family tents erected. Two of these were forty-foot tents, occupied by seventeen families, and rated as equal to four common tents each. This would make the tenting capacity equal to about sixty tents. Besides these, there were some twenty covered wagons used for tenting purposes in the rear of the main tent circle. A census of each tent's company showed the number present to be five hundred and fifty, with scattering ones enough to make the number up to six hundred. It was the largest camp-meeting we have attended outside of Michigan.

And the character of the meeting was good in proportion to its size. The social meetings were lively and spirited, as many as eighty-five sometimes speaking in the allotted hour. Of great interest among these were the testimonies of quite a number who here committed themselves fully for the first time to the truth. The words of Eld. H. W. Babcock, S. D. Baptist, in one of the social meetings, were sound and to the point. He advised all inquirers for truth not to be afraid of investigation. He said he could assure them that so far as the doctrines of S. D. Adventists were concerned there were no lions in the way, and nothing that would harm them by looking into these things, and coming in contact with them. He had received light, and experienced much joy in the society of these brethren. Others, not of our faith, were constrained to testify that the Spirit of the Lord was in the meeting, and that this was the people of God. From one neighborhood, eight who had come to the meeting, interested but not decided, all took their stand fully on the side of truth. This was a meeting of much joy and praise to the Lord.

The general interest among the people, and power of the appeals to the unconverted and backsliders is shown in the fact that about one hundred and fifty came forward for prayers. Twenty-two were baptized. More would have gone forward in that ordinance, but all were advised, as far as possible, to perform this duty in their own churches at home.

Friday, A. M., Eld. Babcock spoke from 2 Cor. 5:14. With words which commended themselves to all who heard, he dwelt upon the fact that all who loved Christ would be willing to accept of his truth, from whatever source, and by whatever means he might see fit to send it to us. It might not be presented in the smoothest language or the most polished phrase, but if it is the truth we should be none the less willing to receive it. Not many doctors of divinity are willing to learn and practice the simple and humble truths of God's word; and he who is willing is, in the hands of God, a more effective agent than the one too proud to learn; for he can make no use of such. The entire discourse was listened to by all with the greatest pleasure.

The growth of the cause in Minnesota has been most encouraging. Nine new churches were added to the Conference at this meeting. Bro. P. Lindblad, who gives promise of making an acceptable laborer among the Swedes, was ordained on Monday evening, June 26. Bro. White gave a discourse appropriate to the occasion, and Bro. Matteson gave the charge and right hand of fellowship. It was an interesting season.

In the forenoon of this day, Bro. H. W. Bab-

cock, already mentioned, from the S. D. Baptists, and Bro. N. Battin, an ordained minister from the first-day Baptists, who bore a very interesting testimony at different times during the meeting, fully united themselves with our people, and by vote of the Conference first, then by the whole congregation, were received as members of the Minnesota Conference to receive credentials as laborers with other ministers of the State. Both of these brethren stating how and why they had come to accept the doctrines held by S. D. Adventists, spoke the great truth relative to the nature and destiny of man, and the relief it had brought to their theology, investing, as it does, the resurrection with that importance which the Bible ascribes to it, and enhancing the glory of the position and work of Christ as the great giver, the author of immortality to all his people, and leading us onward to the time when nothing of evil will be left to defy the power of Jehovah and mar his fair creation, but the foul vestige of sin will be wiped away, and we will once more have a clean universe, holy and happy. This view, besides being scripturally commends itself to all as infinitely preferable to the old view of everlasting sin and suffering, evildoers made eternal by that very Being who abhors it.

With the three ministers now added, Minnesota will have in the field the present season seven ministers and seven licentiates. Believers in the State, according to reports to the Conference, now number about one thousand.

There was a good representation of the Scandinavians upon the ground. Bro. Matteson held daily services with these in their own tongue. Bro. and sister White also addressed them, Bro. Matteson interpreting. These were seasons of great interest to that people, tending to confirm and strengthen them in the truth. The degree of union they manifested with the work, notwithstanding the bitterly poisoned and distracting influence recently brought to bear against them, was most cheering.

The weather was pleasant throughout, and the outside attendance was large. Even on Sabbath many came in from the surrounding country, and the grove presented a very animated appearance. On Sunday, it is estimated that between 2500 and 3000 persons were present. Bro. White spoke in the forenoon, and sister White in the afternoon, with usual freedom.

The Minnesota Conference, and the Minnesota & M. Society, held the usual sessions necessary to transact their business. As in other Conferences, so here also reigns the most complete union and harmony, both of feeling and action.

At the closing session, Tuesday morning, the subject of finances was introduced, and the query raised as to what should be done for the support of tent labor the present season, the treasury being exhausted in meeting past obligations to laborers in the State. A subscription was at once taken up, which returned over one hundred and thirty dollars, exceeding the expectations of all, and adding in the hearts of the members of the Conference, a new degree to their already lively courage. Sister White, on this occasion, spoke words which moved hearts; and thus this triumphant meeting came to a most triumphant close.

The brethren showed their appreciation of the labors of Bro. and sister White at this meeting by a resolution, which will appear in the business proceedings of the Conference, also by a rising vote of the entire congregation, as the closing act of the parting meeting.

We have never seen the beauty and harmony of truth better appreciated than by the brethren at this meeting, especially by those who by thorough investigation have newly come to the faith. It is becoming, as it should be, a controlling power in many hearts. May it thus become in all! U. S.

### THE GREAT SURPRISE.

THE greatest surprise a man meets is to throw himself with all energy and determination into any work with confident expectation of accomplishing a certain result, and then have it turn out exactly the contrary from what he intended.

In looking over the history of this cause, we see many places where such surprises must have overtaken those who have risen up against the truth to overthrow and demolish it. They strike a blow at the car of truth with which they intend and expect to hurl it from the track, if not to demolish it altogether. A little dust is raised which for the time being may obscure the work. But when that clears away, lo! the cause is found steadily advancing, brighter and more vigorous, rather strengthened than other-



by the efforts meant to crush it, the attack  
ing about as much effect in hindering the  
ck, as smoke would have in checking a rail-  
ng the train.  
r people, so we find it at the present time in Minnesota.  
e, and an unaccountable outburst, a wild raid has been  
ceived since last camp-meeting, against the cause  
to re- that State. In the expectation of its engi-  
minis- the cause was to be immediately revolu-  
en, in- nized there, and Seventh-day Adventism  
accep- ed out. But no meeting ever held in the  
d des- was equal to the camp-meeting just closed.  
ght to- ever was the cause there able to show such  
resur- merical and mental strength, nor give better  
Bible- omise of the future; and this, if not as a par-  
of the- result of the opposition against it, at least,  
t life- spite of it.  
s peo- And thus it will always be. The wrath of  
wher- God will cause to praise him; and the re-  
wer o- mander thereof he will restrain. Men can do  
ie las- thing against the cause of God, but for it.  
ly and- us keep steadily on with the work we have  
ptural- hand. U. S.

HOW DO YOU COUNT?

is a public discourse, I promised to read every  
the New Testament where the first day  
of the week is mentioned. At the close a com-  
ment was made that I had omitted that place  
where it is said that "after eight days," the dis-  
ciples being met received another visit from the  
Saviour. John 20:26.  
Let us consider this matter. It was "to-  
morrow evening," and that first day of the  
week, in the morning of which the women had  
gone to the sepulcher and brought back the news  
of the resurrection, was "far spent," when the  
disciples, with Jesus, arrived at Emmaus,  
about furlongs (more than eight English miles)  
from Jerusalem. Luke 24:29. After their  
supper was prepared, and they were seated at  
the table, their eyes were opened that they  
saw Jesus, and he vanished out of their sight.  
The same hour they arose and walked over  
about eight miles to Jerusalem, and found the  
disciples gathered together, and told them the joyful news  
of a Saviour "risen indeed," but they did not  
believe them. Mark 16:12-14. Then Jesus  
came into their midst, and after saying, "Peace be  
unto you," he upbraided them for their unbelief,  
showed them his hands, his feet, and his side,  
and then called for food and ate in their pres-  
ence, all to convince them that the same Jesus  
that was crucified was really risen from the  
dead. Luke 24:36-43; John 20:19, 20. By  
the time all this was done that first day was  
nearly, if not wholly, past.  
This was Sunday evening. Now let us count.  
Sunday evening would be one day after, Tues-  
day two, Wednesday three, Thursday four, Fri-  
day five, Saturday six, Sunday seven, and Mon-  
day evening would be eight full days; so that  
Monday could be truly said to be after eight  
days. But how after eight days should mean  
less than seven days, I leave others to show.  
To show the Scripture use and meaning of  
such phraseology, the reader is referred to the  
fact that what two inspired witnesses expressed  
in the phrase, "after six days," Matt. 17:1;  
Mark 9:2, another says was "about an eight  
days after," Luke 9:28.

R. F. COTTRELL.

LUKE 16:16.

Those who teach that the law was done away  
by the time of Christ often quote this text:  
"The law and the prophets were until John;  
since that time the kingdom of God is preached,  
and every man presseth into it." This is  
thought to teach that the way by which man  
must enter the kingdom of God has been en-  
tirely different since the time of John, and that  
we are not now required to regard any law of  
the Old Testament.  
A close examination of the text will show  
that this is not its meaning. To what law does  
it refer? To make good English, it was neces-  
sary for the translators to supply a word. They  
supplied the word "were;" but does that convey  
the original meaning? There is nothing in the  
text itself to indicate what word should be used,  
but in the parallel text, Matt. 11:13, the right  
word is found in the original; it is not "were,"  
but "propheesied." The text reads: "For all  
the prophets and the law propheesied until  
John."  
The law propheesied as well as the prophets;  
that is, it pointed forward to future events.  
The law here spoken of cannot be the ten com-  
mandments; for they are not of a prophetic  
nature, but are strictly moral precepts to reg-  
ulate the characters of men in all ages. The  
reference must be to the law of types and of-  
ferings, which pointed to, or typified, the events

to take place in the time of John and Christ;  
and as surely as heaven and earth remain, not  
one tittle will fail of having its antitype or  
prophecy fulfilled; nor will any part of the  
moral law fail of being God's rule of right for  
man. F. R. RICHMOND.  
Brightwood, Mass.

THE JEWS ON THE TWO LAWS.

THE "Jews' Letters to Voltaire" is justly cel-  
ebrated among all believers in the divine origin  
of the Bible as an able and critical work. It is  
well worth reading. In treating of the laws of  
the Old Testament, these letters make the same  
distinction between the two laws, the moral and  
the ceremonial, that we do. Here is what they  
say:—

"But are these ritual laws, which you quote,  
only the divine law of the Jews? Are they the  
principal and most essential parts of it? Our  
prophets everywhere say the contrary. The  
decatalogue, that most excellent compendium of  
morality, and so many other admirable precepts  
on the duties of man toward God, toward him-  
self and toward his fellow-creatures, are the foun-  
dation and first part of this law; and whatever  
wise rules are given for external worship, and  
for everything that concerns it, on the authority  
of magistrates, on inheritances and suits, on  
trials and the manner of making peace or war,  
etc., in a word, on the whole administration,  
ecclesiastical, civil, and political,—these are the  
second part."—*Jews' Letters to Voltaire*, Part Sec-  
ond, Letter I. pp. 177, 178.

In a foot-note they add: "The divine law  
of the Jews is distinguished into divine natural  
law, which comprehends the moral laws founded  
in the nature of things, and into divine positive  
law, which comprehends the ceremonial laws,  
the laws of civil polity, etc., which are founded  
merely on the good will and pleasure of God."

These plain and truthful statements by those  
learned Jews to that noted infidel are valuable.  
We can use them to good effect in our sermons  
on the two laws.

THE JEWS ON "FOR EVER."

On the words "for ever" the above learned  
Jews say:—

"Your critics insist on the words 'for ever,'  
in sempiternum, to 'the end of all ages.'  
We may answer them that the Hebrew words  
which are thus rendered, signify only a long  
and indefinite space of time; there are number-  
less instances of this in Scripture."—*Jews' Let-  
ters to Voltaire*, A Short Commentary, Extract  
V. p. 423.

This is also good and sensible. It proves that  
the learned Hebrews who certainly ought to be  
good critics on their own language, do not re-  
gard these words as necessarily meaning eter-  
nity. D. M. CANRIGHT.

A WORD MORE TO OUR FRIENDS IN IOWA AND NEBRASKA.

HAVING received further information con-  
cerning the lack of money to pay off the indebt-  
edness of the Conference for last year, and for  
the running expenses of our tents now in the  
field, and not knowing the address of all the  
leaders of our churches in the Conference, I  
will say a word further to our brethren through  
the REVIEW.

I learn from our former treasurer that there  
are claims allowed by the Auditing Committee  
of the last Conference, amounting to about four  
hundred dollars, still unpaid for lack of funds.  
And furthermore, there are no funds in the  
treasury to meet tent expenses this season, and  
some of our tent laborers are calling for means  
to enable them to pay expenses. The friends  
of the cause will see at once, from these plain  
facts, the necessity of helping us out of this dif-  
ficulty. They surely will not want to see the  
cause hindered, and men whose claims have  
been allowed to be just denied their dues.

To meet this difficulty, we urge all those in  
every church in the Conference, who are behind  
on their s. b., to pay up. Had all these paid  
the pledges they voluntarily made, much of this  
difficulty would have been avoided. Do not,  
dear friends, embarrass the cause by a neglect to  
live up to your promises. Make the effort, and  
pay to your church treasurer your back pledges  
at once.

We also request those of our brethren who  
can, without distressing themselves by so doing,  
to pre-pay one or two quarters of their s. b. for  
the present year to their church treasurers at  
once, to help their Committee out of their pres-  
ent embarrassment.

We request the elders and leaders of our sev-  
eral churches to notice this article, and call the  
attention of the brethren and sisters to it in the

public meetings. And finally we ask the church  
treasurers in all our churches to forward prompt-  
ly to the State treasurer, Bro. A. R. Henry, of  
Indianola, Iowa, such funds as come into  
their hands, either by money order, draft, or  
registered letter.

There are good omens of success to be seen in  
this Conference. Our increase last year of 14  
churches, and nearly 1400 members is certainly  
gratifying. Good openings are all around. Brn.  
Kilgore and Farnsworth are now setting the  
new tent in Dakota Ter. Our tents are starting  
in Nebraska; Bro. Morrison is with me here in  
Mt. Pleasant. We have just commenced meet-  
ings in the big tent 50x70, pitched in the public  
square, on the green grass under the beauti-  
ful trees—a great favor indeed, granted by the  
city councilmen. We commenced last night  
with an audience of upwards of two hundred,  
who gave good attention. There are many in-  
telligent people in this city of 4000 or 5000 inhab-  
itants. It is called the Athens of Iowa because of  
its educational privileges. We want your prayers;  
for we feel a great burden for this place, that  
God will bless our effort. We shall advertise  
largely, and do all we can. Our strong Confer-  
ence ought at least by another year to send a  
new tent, properly manned, to Colorado, to start  
the work there. Dear friends, we have a great  
and glorious work committed to our hands, let  
us cheerfully do our part.

I will speak of another point. If our breth-  
ren and sisters in our old churches will take  
hold with us to help where the cause needs  
help, we will try to afford especial labor from  
our best gifts, in those churches which seem to  
need it, after the cool weather comes. We be-  
lieve labor could be very profitably bestowed in  
many of our older churches, and that an in-  
crease of membership might be expected and  
the old members much encouraged. We have  
such a work under contemplation. Let us all  
arouse, work in the good cause of God, scatter  
the tracts, and try to think of something else  
besides this poor world of sorrow and sin. This  
is the work of God, and the Lord is soon coming.

Take hold with us in the work of God, breth-  
ren and sisters, and the Lord will help us. I  
invite those who think there are good openings  
in any part of our Conference to correspond  
with me. I also invite our ministers, and li-  
ceniates to correspond with me from time to  
time in reference to their plans, their success  
and their contemplated fields of labor. The  
Conference Committee should understand such  
matters. GEO. I. BUTLER.  
Mt. Pleasant, Iowa, June 29, 1876.

IS IT A REAL OBJECTION?

It is alleged, as an objection against our work  
as a people, that nine-tenths of those we gather  
in are from the churches of various denomina-  
tions; that is, that not more than one in ten of  
our number are from the ranks of unbelievers  
and those that have never before made profes-  
sion of faith in Christ.

Now it is the worse for those who make this  
allegation, and the worse for professing Chris-  
tians generally, that it is not true. Many of  
our number have come from the ranks of non-  
professors and even avowed infidels, and a large  
proportion is made up of conversions of young  
people who never before professed faith in  
Christ. It is true that our message gathers  
some from almost every church. But is this really  
an objection to our work? Viewed from a secta-  
rian stand-point, it doubtless is. It is a mat-  
ter of regret to churches to see their members  
leaving them; and there is the more reason for  
it if their most conscientious and spiritual mem-  
bers are taken.

But view it from another stand-point. Ad-  
mit for a moment that our message is really the  
fulfillment of God's promise in the prophecy of  
the "third angel," and is consequently a Heav-  
en-sent warning, as we believe without a doubt  
it is. In this case it is the highest commenda-  
tion of any church that, amid the general world-  
liness of professed Christians, it still has many  
members retaining so much of the spirit and  
life of godliness as to believe and obey a mes-  
sage from Heaven. In this view of the subject,  
that church stands highest in God's estimation  
that contributes the greatest proportion of its  
members to make up the "remnant" which are  
distinguished and described as those that "keep  
the commandments of God, and have the testi-  
mony of Jesus Christ." Would to God that  
more might be found in the churches. But  
thank God that there is, even at the present  
time, a remnant according to the election of  
grace. See Rom. 11:1-5.

R. F. COTTRELL.

ACCESS TO GOD.

THIS, from the pen of Dr. Hamilton, is delight-  
ful to ponder:—

However early in the morning you seek the  
gate of access, you find it already open; and  
however dark the midnight moment when you  
find yourself in the sudden arms of death, the  
winged prayer can bring an instant Saviour near;  
and this wherever you are.

It needs not that you ascend a special Pisgah  
or Moriah; or put off your shoes on some holy  
ground. Could a memento be erected on every  
spot from which an acceptable prayer has passed  
away, and on which a prompt answer has come  
down, we should find "Jehovah shemmah, the  
Lord hath been here," inscribed on many a dun-  
geon floor. We should find it not only in Jeru-  
salem's proud temple, and David's cedar galler-  
ies, but in the fisherman's cottage, by the brink  
of Gennesaret and in the upper chamber where  
Pentecost began.

And whether it be the field where Isaac went  
to meditate, or the rocky knoll where Jacob lay  
down to sleep, or the brook where Israel wres-  
tled, or the den where Daniel gazed on the hun-  
gry lions, and the lions gazed on him, or the  
hill-side where the Man of sorrows prayed all  
night, we should still discover the foot of the  
ladder let down from Heaven—the landing-place  
of mercies because the starting point of prayer.  
—Sel.

TURKEY.

EACH day during the past week the cable news  
has indicated the certainty of a conflict of arms  
between the Servian and Turkish armies.

Prince Milan had departed from Belgrade to  
join his army in the field, and the bishops had  
gone forward to bless the troops, on Thursday;  
and the London *Daily News'* Paris dispatch, of  
Friday, says:—

"Advices from Belgrade say that the apathy  
and hesitation manifested a few days ago have  
been succeeded by a real political frenzy."

The same dispatch says, "The Montenegrin  
delegates are positive that the prince will even-  
tually join the Servians." And a Vienna dis-  
patch says, "Advices from Cettinge announce  
positively that a treaty of alliance was regularly  
ratified between Servia and Montenegro two  
weeks ago."

The Paris correspondent of the *London Times*  
repeats that Prince Milan, on leaving Belgrade,  
harangued the troops and people as follows:—

"SOLDIERS AND PEOPLE OF SERVIA: I leave  
the capital to join the valiant army which will  
aid me to fight victoriously the traditional enemy  
of my country and religion. Adieu until after  
victory."

"ST. PETERSBURG, June 30.—The represen-  
tative of Russia at Belgrade, acting on direct  
orders of the emperor, has to the last moment  
done everything in his power to dissuade Prince  
Milan from invading Turkish territory. The  
prince, however, declared that, being urged by  
the people, he could not remain a passive spec-  
tator after the acts committed by the Turks in  
Bosnia and their violation of the Servian terri-  
tory. Had the porte accepted the suggestion of  
appointing him viceroy of Bosnia on condition  
of his recognizing the sultan's full sovereignty,  
the prince believed the insurrection and the con-  
sequent threatening aspect of affairs would have  
been averted. The porte would not negotiate  
with Servia, and he was compelled to yield to  
the public feeling of the country, and must act  
accordingly."

LONDON, June 30.—The *Times'* Constantinople  
correspondent says: "The new sultan is over-  
whelmed with the difficulties of his position, and  
contemplates abdicating in favor of his younger  
brother."

"The Turkish government has formed the  
desperate resolution of enlisting 80,000 Bashi  
Bazouks, with a view to preventing the spread  
of the insurrection by the constant menace of a  
general massacre of Christians."

Notwithstanding these movements, in London  
there seems some hopes of averting the conflict.

"The *Times'* Vienna dispatch, of July 1, says,  
Notwithstanding Prince Milan's departure for  
the front, immediate action seems to be de-  
ferred, as dispatches were sent on Thursday to  
the Servian agent at Constantinople containing  
important communication for the porte. From  
this it would seem that Servia will, after all, try  
negotiation before appealing to arms. The above  
intelligence is confirmatory of the previous re-  
port that Servia had sent an ultimatum to Tur-  
key."

"BELGRADE, June 30.—It is stated on reliable  
authority that an ultimatum was sent to Con-  
stantinople on Wednesday, and will probably  
be handed in to-morrow or Sunday."

While some dispatches express the hope that  
the war may be localized, still others affirm that  
no confidence can be placed in the mutual for-  
bearance of England and Russia.

If the great, final, prophetic battle at Arma-  
geddon is not indeed near at hand, the indica-  
tions are that the "beginning of the end" is  
very near. A. C. S.

## THE ANGEL'S CALL.

"And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely." Rev. 22:17.

Soft through the air an angel's voice  
Sweet bids us to our Father's home;  
It bids the weary soul rejoice—  
"The Spirit and the bride say, Come."

Oh! turn and list to that sweet call;  
No more in paths of sin to roam.  
Ye sick and faint, ye sinners, all,  
"Let him that heareth, too, say, Come."

Ye saints, whose lips are parched and dry,  
Whose paths lead toward that heavenly home;  
Take up the soul-entrancing cry!  
"Let him that is athirst say, Come."

Oh! beauteous fount, whose limpid flood  
Shall ever flow for you and me;  
Thy waters are the living God;  
Drink, then, and live—for all 'tis free.

Come, sin-sick souls, and quaff its waves;  
Drink deep of everlasting joy.  
From sin, its crystal water saves;  
Let songs of praise your lives employ. —Sel.

## Progress of the Cause.

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

## GERMANY.

THOUGH I have kept silence since my report of Jan. 20, I have not been idle, but have labored for the good of souls, publicly and in private.

I have had to struggle against perplexing difficulties. Finally, I felt it necessary to call on Bro. Andrews to come here. The 7th of March I had the great privilege of meeting him at Cologne. It had been just a year since he left Germany. He remained three full weeks among us, earnestly laboring for the prosperity of the cause. His visit was timely, his labors faithful and a blessing; but not without great pains-taking on his part. However, there are those, who could not receive him, nor accept his Christian counsel, on account of their hatred and envy. Poor souls!

Though the enemy is going around to hinder as much as possible, five more have taken a stand to keep all of God's commandments. We have had the pleasure of seeing them in our Sabbath-meetings. May they be a light to others.

March 4, two were baptized; March 25, three; and May 27, five adults. Half of these persons had once been immersed. But since they became enlightened on the nature of the divine law and Sabbath, they became satisfied that they were not in a proper state to be baptized when they were first immersed, because they then lived in the transgression of God's holy law. Thus they wished to be baptized aright.

March 28, I have held my first lecture in Langenberg, a city of five thousand inhabitants, about ten miles north of the place where I have been lecturing. This place is an entirely new field of labor. There is not one Christian Sabbath-keeper there. Nearly the whole population of the city belong to the Evangelical National church, to which they are much attached. Silk-weaving is their main business, which they perform mostly in their respective dwellings.

This lecture was the very first biblical lecture held in that place. Although the lecture hall is again a room in a hotel, it is the best opening I could possibly find. In this country neither school-houses nor meeting-houses are opened for lectures by those who are not pastors of the leading National churches. And to get a suitable hall for \$7 in gold a month is a good chance.

In spite of the circumstances, not less than one hundred and fifty persons have been present. In the intelligent-looking congregation, I recognized the owner of one of the city newspapers. Good attention was paid to the word spoken. The people quietly entered the hall; they left it in an orderly manner at the close of the lecture. Considering all things, I think it was a success. To God be all the praise! I hope to give a course of lectures there.

Without doubt, by-and-by the pastors of the National church will be stirred up very much. I need wisdom from on high, to act in such a way as to meet the approval of my divine Master. I want to follow him. I wish to serve him. He has been very good to me. Though the battle has been a hard one nearly all the time that I have been in Prussia, he has sustained me graciously and blessed my feeble efforts in his vineyard.

"'Tis sweet to work for Jesus,  
There's resting by-and-by."

I ask an interest in the prayers of God's dear people.

It is with heartfelt gratitude that I acknowledge the reception of several packages of German tracts printed at the REVIEW Office. I received them with thanksgiving to God, and with prayer to him to make them a means of great good, I distribute them. May the unknown giver himself share in the blessing of God!

J. ERTZENBERGER.

Vohwinkel, bei Elberfeld, Prussia.

## ILLINOIS.

APRIL 14-17, I attended the church and T. & M. quarterly meeting at Aledo. Three were immersed. Received \$40 on the State tract debt.

April 18, I spoke in the city of Rock Island, in Dart's Hall, to a goodly number of interested hearers. Two ministers were in my audience. Bro. Kendall writes me he is convinced that Rock Island is a promising field. Oh! for more laborers to enter the fruitful fields of Illinois.

April 19, 20, spoke three times in Bro. F. Simonson's neighborhood, near Hillsdale. Sister S. writes that one has since commenced keeping the Sabbath.

April 21, I came home and remained over two Sabbaths. I spoke a few times to the brethren and sisters of the Clyde church, and to the many friends of my childhood. One meeting was particularly affecting. In the afternoon of the same day we enjoyed a communion season. Sunday evening, April 30, I talked with freedom to a large congregation of my relatives and neighbors, then distributed several hundred pages of tracts among them. The word is received at Coleta that some of my wife's relatives have embraced the Sabbath under the labors of Bro. R. M. Kilgore, near Marshalltown, Iowa. This adds to the interest at C. Thus the Lord's servants working in Iowa aid us in Illinois. Human influence! how extensive its power eternity alone can tell!

May 3-8, held meetings with our Scandinavian and American brethren and sisters in Chicago; also looked after the tent interests of our Conference.

May 13, 14, Bro. R. F. Andrews and myself held a few meetings at Watseka, Iroquois Co. At the same time, Bro. Morin was holding meetings with the French in W. When I left, he hoped to raise up a little band of souls devoted to the truth. Met Bro. B. F. Merritt, who has been holding a few meetings in this county. He intends to give a course of lectures under one of our sixty-foot tents at Sheldon.

May 20, 21, attended the quarterly meeting at Kankakee. It was very encouraging. I examined the offered camp-ground, and decide it worthy of acceptance.

May 27, 28, held meetings in the Legg school-house, near Waldron, where Bro. Steward gave a course of lectures last winter. Friends came from Kankakee and St. Anne. One was baptized.

June 3, 4, I spoke four times at Lovington. Baptized four. Two of these were converts to the truth at Cerro Gordo.

June 9-11, spoke several times at Oakland. Baptized six; organized a church of twenty-three members. Bro. H. P. Ritchey was chosen and ordained elder; Bro. S. T. Bland was elected church clerk; Bro. W. Bitner, church treasurer.

Nineteen attended meeting from Bro. Bitner's neighborhood, where, in 1873, '74, Mrs. C. and self were treated as never before nor since. Our meetings in St. Omer school-house were closed by interference of almost a mob! Leading church members came to that last meeting, fired with whisky, and armed with revolvers (if I am correctly informed), threatening to "egg" us; and thus "break up" our meetings! We received no bodily injury, but in disgust we closed the effort. Some of the gang have since left the country in disgrace.

None of the nineteen who attended my late meetings in Oakland took part in this miserable affray; but one sister said she was glad to receive baptism at my hands, because she had opposed me. Now we are friends. Four lately ceased using tobacco. The clouds rise a little; the sky begins to appear, and I am encouraged with reference to Coles County. We had an ordinance meeting here yesterday.

G. W. COLCORD.

Lovington, Ill., June 18, 1876.

## N. Y. &amp; PA. TENT, NO. 3.

PITCHED tent No. 3, in a pleasant grove, about half a mile from Clear Creek, Chautauqua Co., N. Y., and commenced meet-

ings June 16. When we came here, we found no person who evinced the least interest,—could hardly get anything done, even by paying liberally. This place is over seven miles from any Sabbath-keepers. The weather, until the past three days, was unfavorable. It was rainy and muddy, and the nights were very dark; yet the interest has steadily increased and the attendance has been good—mainly the same persons every night. Now our desk is loaded with beautiful flowers, and all seem to desire to make our sojourn pleasant.

Have delivered fourteen discourses. The subject of "immortality and the end of the wicked" has been candidly received; next first-day, July 2, we expect to reach the "law and Sabbath." Then comes the test. Sustained by the prayers of God's dear children, we humbly, but confidently, expect to report good results.

Bro. B. H. Brown, of the Chittenango Falls church, is with me, and proves an efficient tent master.

CHAS. B. REYNOLDS.

## OHIO TENT, NO. 1.

WE closed our first series of meetings at Sabina, Clinton County, last night. Had a good hearing. Our sixty-foot tent was too small on several occasions. Candor and interest were apparent through the entire meeting, and so far as we have been able to learn, there is a very general acknowledgment of the truth, both among the laity and ministry. But we found it impossible to organize a society at present, as the cordial feelings prevailing in the churches seemed to promise the people the privilege of believing and living the truth in the communions already existing.

Much good seed has been sown at this meeting, and we feel confident that many good people will continue to cherish these solemn truths. May the good Spirit of the Lord continue to water the word, and impress the heart. Brethren in Southern Ohio have made great sacrifices for this meeting, and we confidently believe the Lord will bless their sacrifices; and that the leaven of truth will continue to work in Sabina till many shall cease to follow the traditions of men, and stand under the banner of the third angel, as he announces, "Here are they that keep the commandments of God and the faith of Jesus."

We go to Antioch to-morrow, to pitch our tent in one of the handsomest localities in Ohio. The prospects for a large hearing are very flattering. Brethren and sisters, let your hearts go up to God for success.

T. J. BUTLER.

June 27, 1876.

## OHIO TENT, NO. 2.

WE have been here over three weeks. Have given in all twenty-three discourses. We have the Sabbath question fairly before the people. We have every reason to believe that some are deeply interested. They admit that they are troubled over the Sabbath. We are not discouraged. We intend to hold on here until it seems duty to leave. The farmers are so busy that we do not have a large number from the country.

Bro. Guilford is canvassing the country, supplying the people with reading matter. Sr. Guilford is also here. She commences canvassing this morning. Pray for us, brethren, that the Lord may bless his truth, and that souls may be saved.

WM. COTTRELL.

Frazeyburg, Muskingum Co., July 28, 1876.

## AROOSTOOK CO., ME.

DURING my stay in this county, I baptized thirteen at Oakfield, and organized a church of eighteen members. I expect others will join soon. Some converts spoke for the first time in our last Sabbath meeting. Several have commenced the work of reform in good earnest; thus far the Lord has helped them, and he will still help them if they trust in him.

At Linneus, I baptized five, and organized a church of thirteen members. May the Lord help these brethren and sisters to live the truth, and others will soon join them. Thus the work moves on, and the truth will finally bear off the victory. To the Lord, be all the praise. But Satan still lives, and he will do all he can to destroy what has been done. I do not expect to find a place on this earth in its present condition where he will not show himself; but the gold will shine, and it is not every one that saith, Lord, Lord, that shall enter into the kingdom, but he that doeth the will of our Father which is in Heaven.

June 10, we held a T. & M. meeting Dist No. 3. It was a very interesting occasion. It was cheering to hear the monies of those who have been led to embrace the truth by reading tracts and papers. Our people are not half awake to the importance of the work in which we are engaged. The T. & M. Society is doing a tithe of what we ought to do. We show just much faith we have in this message by our works. A person who can find nothing to do but to murmur, and find fault with others who are trying to do something in the wide harvest field, is developing his own folly and will soon find himself in the rear that he will be left entirely of sight. The message is onward. It goes without me, but I cannot be saved without the message. I may fail, but the truth endures forever.

It is no use for a minister to complain others because they have no more spirituality and power, when he himself is standing in the way. May the Lord help Maine to arise and put on the whole armor of God, that we may be able to stand against the wiles of the adversary.

But James tells us that "the tongue is a fire, a world of iniquity;" and no man tames it. "It is an unruly evil, full of deadly poison. Therewith bless we God, even the Father; and therewith curse men, which are made after the similitude of God. Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be." "For thy words thou shalt be justified, and thy words thou shalt be condemned."

Says Paul, "Let us therefore fear, lest a promise being left us of entering into rest, any of you should seem to come short of it." But God is faithful, who will suffer us to be tempted above that we are able; but will with the temptation also make a way to escape, that we may be able to bear it. It is safe trusting in him; he will give us the victory.

J. B. GOODRICH.

June 15, 1876.

## OHIO TENT, NO. 3.

THE interest seems to be increasing. The notice of the meetings is extending. I put a notice in the Plymouth paper, and the people from the country came in last night (Sunday), so I think we had about three hundred. Those in the tent seemed candid and attentive, while those outside were orderly and quiet.

Prejudice is strong here and it will some time to remove it. Last night I trusted the work of Christ with that of the Christ in reference to the law and the Sabbath. The people seemed interested. Let the Lord qualify us for the sacred warfare.

T. M. STEWART.

Plymouth, June 26, 1876.

## NEW MARKET, VA.

At the time of our last report, we were using the M. E. church at this place. A Lutheran minister advertised that he would speak against us, and we announced accordingly. The church and all other places were then closed against us, and position discourses were preached and published until a general feeling of triumph seemed to prevail. At this time our Sabbath congregations numbered about 100. Some had taken a decided stand for the truth, and many others seemed on the point of committing themselves. A few stood the test and are firm. Sabbath meetings are held regularly in a private dwelling house, with a small congregation of about twenty when all are together.

May 4, we pitched the tent, and remained three weeks; reviewed the opposition; courses and regained an influence as far as possible; yet we were unable to bring interest up to its former standing.

SOLILOQUY.

At Soliloquy, a country church about five miles from New Market, we gave a course of lectures with good attendance. We also held a few meetings in the school house of an adjoining neighborhood. I have established Sabbath meetings with a general attendance of nearly fifty. A good, melting Spirit of God is with us from week to week, and the influence of the meetings seems lasting. A Bible-class at Sabbath-school have been organized, which all take a deep interest.

A DISCUSSION.

The Disciple denomination of Edinboro challenged us for a public debate on the Sabbath question. After evading it for



the time, to the injury of the cause, we included to accept the challenge. The discussion occupied ten sessions of two papers each. Their position was the old law, and the law is abolished, the law was easily refuted, at least in the minds of candid listeners, giving the truth a decided victory.

#### THE DUNKARDS.

The strongest opposition we have met with has been from the Dunkards, as they take an antinomian ground. They have met with such members as have observed the Sabbath, and expelled them, and exerted power in every possible manner to influence others whom they thought interested. Some good, honest souls, however, have taken a decided stand for the truth, and blessed them!

#### THE TENT

A faultless pattern, fifty feet in diameter, top, 8 oz. wall, double guys fastened with turned clamps, stakes turned and set, etc., all nicely painted, with oil-lamps, etc., at a cost of \$275.00. We pitched at Mt. Jackson. Have had moderate attendance, and expect to remain only this week. We are of good hope in the Lord. E. B. LANE, J. O. CORLISS.

#### IOWA.

WENT to Bradford, Iowa, and remained three weeks, holding in all thirty-seven meetings. I found this once happy little town badly confused by the age-to-come doctrine, and having all confidence that it was the truth of God. When the advocates of this doctrine are asked to set forth pillars of their faith, why do they not appeal to some of the well-defined chains of prophecy, reaching from some specified time in the past into the future age? It is these prophecies say nothing in its favor. It seems to me, if this doctrine was true it would be worthy of a place in a chain. Take up these chains, link by link, and the very link that should increase that age as a day of light and glory to the world is declared to be a day of darkness and gloominess.

This little company, after contesting point, were forced, as honest seekers after truth, to renounce the age-to-come doctrine as a great error and deception of the devil. One aged sister, an early Sabbath-keeper, who has been its strong advocate, compelled to admit the truthfulness of arguments against it. I hope this example may serve as a safeguard to this town in the future; and also open the eyes of this good sister, both to the truth and to the dividing and distracting influence of this fascinating error. See Rom. 12:16. Since the camp-meeting, I have visited Pleasant, Iowa, where I had some freedom in speaking the word. We had a good meeting and the presence of nearly all the brethren, and, above all, the presence of the Lord. A deacon was ordained, the ordinances were administered, and six baptized taken into the church. J. H. MORRISON. Pleasant, Iowa, June 25, 1876.

#### WILMINGTON, DEL.

HAVE distributed about 30,000 pages of tracts and books. Some of them have been loaned and read many times. Some I sold. A great number have embraced the health reform; and quite a number are placed upon the leading points of present truth, and are only waiting for an opportunity to get them together. We have obtained somewhere from twenty to thirty subscribers to our periodicals; have been about the same number of letters; have visited about five hundred families.

This is a good field for missionary work. I wish I could have the assistance of some one of our brethren whose heart is for the work. I have a plan by which I think a great amount of good may be done. It is to establish a hygienic store, and instruct the people in health reform and kindred truths. One who is a good business man would be a good opening here. Five or six hundred dollars in cash would be needed. G. S. HONEYWELL.

#### ONTARIO.

On Sunday, June 4, the brethren at Wyndham repaired to Lake Huron, where five were buried in baptism. The ordinances were celebrated among us, all cheerfully taking part. A church of eight members

was organized, and three others signed the covenant to keep the commandments of God and the faith of Jesus, and will be baptized at the first opportunity. Systematic Benevolence was organized to the amount of \$65.28. A Tract Society was organized with eleven members.

There are now about seventeen Sabbath-keepers in Lampton County, besides children. Many others are reading, and still others are friendly to the truth. The meetings we have had here have been very cheering to us. They have lifted us above our discouragements, have brightened our faith and hope, and have given us full confidence in the message; and we feel very grateful to the General Conference for sending Bro. John Fulton to visit us. If he can return and stay with us, we shall be glad. GEO. A. KING, JR.

Camlachie, Ontario.

#### MONROE CO., WIS.

MARCH 12, I commenced to speak to the people at Mt. Pisgah, Wis. The school-house was well filled the first evening, and the congregations continued good for about three weeks, when the meetings were broken up by bad weather and muddy roads. After a little more than a week, I resumed them, but on account of the bad going the number in attendance decreased. I continued to speak from three to five times a week, as the circumstances would permit. I met some opposition from different persons, but it seemed that the opposition had a tendency to help the progress of the work rather than to hinder it. The result of my effort, thus far, is that fifteen have commenced to keep the Sabbath. These, added to the few who were there before, make the number of Sabbath-keepers about twenty.

June 9, Eld. Olson came to my aid, and held a number of meetings with us. On the following Sunday, nineteen covenanted to keep the commandments of God and the faith of Jesus. On the same day sixteen were baptized by Eld. Olson. We expect to return soon, and organize them more fully and get them into working order. I have realized much of God's blessing as I have feebly tried to show the people their duty to God, and the necessity of preparing for judgment. I desire to remain humble before God, and to do his will. O. A. JOHNSON.

Mt. Pisgah, Wis., June 21, 1876.

#### N. Y. & PA. T. & M. SOCIETY.

THE N. Y. & Pa. Tract and Missionary Society held its third quarterly meeting for this year at Kirkville, N. Y., June 17 and 18. Meeting opened by prayer and remarks. Minutes of last meeting read and accepted.

Report for quarter just closed called for, and read as follows:—No. families visited, 503; letters written, 284; pages reading matter distributed, 164,673; new subscribers obtained for REVIEW, 11; REFORMER, 54; INSTRUCTOR, 67; SIGNS, 36; periodicals distributed, 3,523.

Money rec'd for membership,	\$20.00
“ “ on donations,	184.67
“ “ book sales,	32.88
“ “ periodicals,	463.60
“ “ W. & O. fund,	11.00

Total, 712.15  
After further remarks by the president and others relative to the work, the meeting adjourned. B. L. WHITNEY, Pres.  
E. H. WHITNEY, Sec.

#### WISCONSIN T. & M. SOCIETY.

THE fourth annual session of the Wisconsin Tract and Missionary Society was held at Sparta, Monroe Co., Wis., June 16-20, 1876. Meeting opened at 9 o'clock A. M., June 16; prayer by Eld. Atkinson. The last annual report was called for, read, and accepted.

On motion, A committee on nominations was appointed by the Chair; C. W. Olds, N. M. Jordan, and S. S. Smith were chosen said committee.

Voted, That the Chair appoint a committee of three on re-districting the State; H. W. Decker, E. O. Hammond, and S. D. Smith were appointed.

Adjourned to call of Chair.

#### SECOND SESSION.

Meeting called at 2 o'clock P. M., June 18; prayer by Bro. Sanborn. Nominating Committee reported as follows:—

For President, H. W. Decker; Vice President, John Atkinson; Secretary, E. R. Gillett; Treasurer, E. O. Hammond;

Librarian, E. R. Gillett. Directors: Dist. No. 1, Thomas Bickle; No. 2, E. O. Hammond; No. 3, Alma Dreulard; No. 4, C. R. Ackley; No. 5, Eli Osborn; No. 6, O. A. Hegg; No. 7, Wm. Egar; No. 8, Rufus Baker; No. 9, A. Patton; No. 10, no appointment; No. 11, S. D. Smith; No. 12, J. P. Jaspersen; No. 13, E. J. Rice; No. 14, James Mulhollen; No. 15, O. Hawley; No. 16, J. Hanson; No. 17, Walter Reed. Approved.

The Committee on re-districting the State reported that Racine Co. be taken from Dist. No. 1, and be known as Dist. No. 16; that Brown Co. be known as Dist. No. 17. Accepted.

Report of treasurer was read, as follows:—

Rec'd from treasurer,	\$27.15
From other sources,	641.29
	\$668.44
Paid out,	\$407.45
On hand,	260.99
	\$668.44

Rec'd on camp-meeting fund, June 18, 1876, \$101.75  
E. O. HAMMOND, Treasurer.

Voted, That the resolution passed at the last annual meeting, to the effect that Bro. White should receive "all the pledges to the Pacific Mission defraying our indebtedness at the Office at present, and use the remainder for the purposes for which it was pledged," be rescinded.

The secretary's report of the workings of the Society the past year is as follows:—

No. of families visited, 1,102; No. of letters written, 405; new subscribers obtained: for REVIEW, 31; INSTRUCTOR, 181; REFORMER, 106; TIDENDE, 66; SIGNS, 86; HAROLD, 6; Battle Creek College, 15. Distribution of reading matter: Periodicals, 2,704; almanacs, 1,500; tracts loaned and given away, pages, 240,774.

Adjourned sine die.

O. A. OLSEN, Pres.

E. R. GILLETT, Sec.

#### SUNDAY AN INSTITUTION TO BE DESTROYED.

"For this purpose the Son of God was manifested, that he might destroy the works of the devil." 1 John 3:8.

Here we are informed that the works of the devil are to be destroyed, and if the Sunday institution is one of his works, which we think can be clearly shown, it must pass away. There are two institutions before the Christian world, the Sunday and the seventh day, each claiming to be the Sabbath of the Lord. Let us briefly glance at their origin.

Speaking of the seventh day, Jesus says, "The Sabbath was made for man." Mark 2:27. Consulting Gen. 2:1-3, we learn that God made it, and Moses told the children of Israel, "See, for that the Lord hath given you the Sabbath." And again, God proclaimed the Sabbath with his own voice amid the grand and awful scenes that attended the giving of the law at Sinai, and he wrote it on the tables of the law. Thus it is clearly seen that God is the author of the seventh-day Sabbath, and, consequently, it must be a good institution; "for a good tree cannot bring forth evil fruit."

We will now examine the origin of Sunday. To do so we must search for it outside the Bible; for that blessed book contains no account of the institution whatever. In the absence of Bible evidence, we will do the next best thing we can. We will call upon witnesses that our first-day friends acknowledge to be reliable.

Webster says, "Sunday, so called because this day was anciently dedicated to the sun, or to its worship." The next witness will be Worcester, who says in his large dictionary, "Sunday, so named because anciently dedicated to the sun, or to its worship." Here we see that Sunday had its origin among the sun worshippers, a people so blinded and deceived that they had turned away from the living and true God to worship the host of heaven.

We now inquire, Who thus blinded and deceived them? We read in 2 Cor. 4:4: "In whom the god of this world hath blinded the minds of them which believe not," etc. Who is the god of this world? Rev. 12:9 will tell us: "And the great dragon was cast out, that old serpent, called the devil and Satan, which deceiveth the whole world." We have found him. It is the devil and Satan. He is the one that has done this work.

Here we have it clearly expressed. The devil deceived the people, and led them to worship the sun. Sunday-keeping was a part of this worship. Here we plainly see

the origin of the two days. The Sabbath comes from God, the Sunday from Satan.

And let us inquire again, Is it reasonable to suppose that Christ trampled his Father's holy Sabbath into the dust, and exalted the devil's institution to be the Lord's day? Let us be careful, and look again into this matter. Satan deceiveth the whole world. Perhaps he has deceived us. "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them." Isa. 8:20.

In conclusion, we claim that, as the Sunday institution is a work of Satan, it will be destroyed. The time is brought to view in Isa. 24:1-6. We call attention especially to the 5th and 6th verses: "The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant. Therefore hath the curse devoured the earth, and they that dwell therein are desolate; therefore the inhabitants of the earth are burned, and few men left."

When these transgressors are burned up, and none left but those who have not transgressed the laws, changed the ordinance, or broken the everlasting covenant, Sunday-keeping will be no more. But not so with the Sabbath. Amid the glory and beauty of the new earth, God's people will keep the holy Sabbath. Isa. 66:22, 23.

W. B. HILL.

#### LESSONS OF LOVE.

Let the heart once grow cold in its love to the Saviour, and how soon the lips and pen will be putting interrogation points after Christ's sweetest and most satisfying assertions! When the eye has no capacity for light, but turns dead in its socket, how easy it is to argue that there is no light at all.

The soul must be in sympathy,—ready to answer back to God,—in order to attain to the highest knowledge; and love is the golden telegraphic wire which binds the creature to the heart of the Infinite.

Ah, this love of God! It comprehends our being in all possible ways, beautifying, strengthening, enriching, satisfying! It holds us close up by the pulsing heart of our Father, and by its intuitional teachings makes us understand all we are in fact and in possibility! It allies us with our Maker whose name is love. It is a better instructor than all the philosophies of the ages; for in its presence, these vanish like the ghostly fog-wreaths under the morning sun.

So, let love to God abound in the heart, stimulated by meditation and prayer, and skeptical thoughts will be far less frequent.—Sel.

WHEN all is over, and our feet will run no more, and our hands are helpless, and we have scarcely strength to murmur a last prayer, then shall we see that, instead of needing a larger field, we have left untitled many corners of our acre, and that none of it is fit for the Master's eye were it not for the softening shadows of the cross.

#### Obituary Notices.

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

DIED, of consumption, in Mendon, Cal., May 14, 1876, Wm. H. Reynolds, son of Nathaniel and Aurelia Reynolds, aged twenty-eight years, one month, and nineteen days. He had a great desire to be a Christian, but never united with any church. He was very favorable to the doctrines of S. D. Adventists, and at the time of his death had been an observer of the Sabbath for some time. He was attending school in California, and would have graduated in June and received a State certificate. Funeral discourse by Mr. Vose, Christian minister, from John 11:23: "Thy brother shall rise again." MARYETT LANGDON.

DIED, in Monroe, Green Co., Wis., April 16, 1876, our dear sister, Lizzie, wife of David Resig, aged twenty-nine years. She, with her companion, embraced the Sabbath two years ago, and she left her dying testimony in favor of the truth she professed. Sister R. suffered much, but we believe she sleeps in Jesus. She exhorted her friends to meet her in the kingdom. May the Lord bless her afflicted husband and little boy, and when Jesus comes to make up his jewels may they be found among them. Very appropriate remarks at the funeral by C. W. Olds. J. E. KLAS.

DIED, in Nelson, N. H., May 1, 1876, of malignant scarlet fever, George E., only remaining child of Edmund and Sarah P. Barton, aged two years, three months, and two days. He was a very interesting child, and the sunshine of his parents' home. We have laid him down to rest beside his little sister whom he loved so well, to await the coming of the Lifegiver. May the bereaved parents be sustained in their affliction, and both be led to prepare for a happy reunion on the resurrection morning. H. M. WILKINSON.

## The Review and Herald.

Battle Creek, Mich., Fifth-Day, July 6, 1876.

### CAMP-MEETINGS FOR 1876.

OHIO, Norwalk,	Aug. 3-7
MICHIGAN, Lansing,	" 10-14
VERMONT, Milton Station,	" 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

#### Seventeenfold.

THIS is a large increase to take place in a few years, yet the cause of present truth presents, in some respects, an increase thus marvelous. It is not a great length of time since the first tent was put into the field. And we well remember how it was thought a few years ago, when three tents were put into operation in different localities, that a pretty strong force was enlisted to carry on this work. But the present year we have, not three only, but some fifty tents, mostly sixty feet in diameter, doing service in the good cause. Brethren, remember in fervent, effectual prayer those who are laboring with the tents this season. Sister White, on the Minnesota camp-ground spoke of the duty of the church in this respect, and testified that the laborers would accomplish double the good that they otherwise would, if the church sustained them as they should, by earnest prayer to God. Remember this, and let not any measures of success be withheld by our unfaithfulness.

U. S.

#### Tent-Meeting at Rome, N. Y.

WE now calculate to begin meetings in the tent at Rome, N. Y., July 14. We ask the prayers of the brethren for the help of God. This will be my address now for several weeks.

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 sixty 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	C. Comings & wife 100
Newel Grant.....100	E. W. Whitney.....100
August Rasmussen 100	R. G. Lockwood.....100
An Iowa Brother.. 100	W. H. Hall.....100
Emily Leighton.....100	Betsy Landon.....100
S. A. McPherson.....100	S. N. Haskell.....100
"A friend in N.E." 100	C. K. Farnsworth.. 100
"W. P. A. M.".....100	M. Wood.....100
Chas. L. Boyd.....100	Mrs. Getman (deceased).....100
Mrs. E. Temple.....100	A. H. B.....100
Freeman Nichols.. 100	A. T. Stickney.....100
D. A. Owen.....100	Mrs. J. L. James 100
Wm. B. Mason.....100	A. La Rue.....100
J. N. Loughboro' 100	B. N. Berry.....100
J. S. Wicks.....100	D. M. Canright & wife.....100
Reuel Stickney.. 100	M. J. Bartholf.....100
C. Clark & wife.. 100	A Bro. in Minn.....100
W. A. Pratt.....100	
C. McNeil.....100	

#### Vermont, Attention!

THE Vermont Camp-Meeting will be held in a beautiful grove three-fourths of a mile north of Milton Station, on the Vermont Central R. R. Mail and accommodation trains will stop at the ground. Free return tickets will be furnished on the ground to all who pay full fare one way on the Vermont Central. Expect the same on the South-Eastern R. R. It will be necessary for those bringing tents to bring tent poles, as none can be obtained on the ground.

H. BARROWS,  
M. E. KELLOGG,  
E. R. BANCROFT, } Com.

#### Wanted.

1. A VERY full attendance of the S. D. Adventists of Ohio, at the forthcoming camp-meeting at Norwalk.
2. On the camp-ground, one tent or more from each organized church in the Conference.
3. A financial report, a church report, and a delegate with credentials, from each church in the Conference.
4. Each church to make its pledge to the Conference for 1876, and to bring at least half of that amount to the camp-meeting.
5. The best camp-meeting we have ever had in Ohio, which can only be secured by all seek-

ing the Lord individually, and bringing Jesus with them to the meeting.

6. The wants above expressed duly considered by all concerned. H. A. ST. JOHN.

#### Illinois Camp-Meeting.

THIS meeting will, no providence preventing, be held on the Methodist Camp-ground, situated about midway between Waldron and the city of Kankakee, Kankakee Co., Sept. 21-25. The grounds include twenty acres, fenced and divided into two lots. Besides being beautifully located on the Kankakee River, this encampment is furnished with two or three wells.

A house of worship has been erected for use in inclement weather; also a number of dwelling houses, furnished with suitable rooms for campers. Good shade for horses, as well as on the ground for worship. There is a large ice-house near. Good roads from depots. Hay, straw and provisions will be furnished in abundance. We shall do all in our power to make this place suitable for the purpose for which it has been secured.

Now, brethren and sisters of Illinois, we are very desirous that you should begin now to prepare to come to this meeting. Lay aside your car fare, and come. Or do as our brethren and sisters in Kansas do: Come two or three hundred miles by private conveyance; but, come. More in due time. G. W. COLCORD.

#### To the S. B. Treasurers of Mo.

THE first of July closes the second quarter of 1876. Before you see this, that time will have passed. If you have not already received the Systematic Benevolence for the past quarter, and forwarded it to the treasurer and a report of the same to the secretary, I would call your attention to your duty in that matter.

I would also suggest that all persons sending money to the treasurer do so either by draft, post-office order, or registered letter; the last way is perhaps the best, as the person sending gets a receipt by which he knows if the letter is received. I would also insist that all money sent to the treasurer be reported to the Conference secretary. It can be done easily by postal card, and it assists very much in preventing mistakes. Remember that J. A. O'Bryan, Holden, Johnson Co., is treasurer, and D. C. Hunter, Nevada, Vernon Co., is secretary.

WM. EVANS.

#### Wanted.

THE Mo. State Secretary wants the name and post-office address of every one of our church officers immediately. Will each elder, leader, deacon, clerk and treasurer in this Conference see that his name and address is sent at once to D. C. Hunter, Nevada, Vernon Co., Mo.,

WM. EVANS, Pres.

#### Tract Work in Illinois.

As the last quarterly meeting was held only two months ago, and as Bro. Colcord is now engaged in tent labor, he desires me to request each district to retain all reports of work done since April 16, and embody them in the report to be sent to the annual meeting of the Society, at the time of the Conference, Sept. 22, 1876.

F. M. T. SIMONSON, Sec.

S. D. ADVENTISTS, especially ministers, who may be traveling on the Grand Trunk R. R., or the Sarnia branch of the Great Western, are requested to stop over the Sabbath at Camlachie, Ontario. Should any call on us, please let us know when to expect you. Address,

GEO. A. KING,  
Camlachie P. O., Ontario.

PATIENCE governs the flesh, strengthens the spirit, sweetens the temper, stifles anger, extinguishes envy, subdues pride; she bridges the tongue, restrains the hand, tramples upon temptations, endures persecution, consummates martyrdom; she makes us humble in prosperity, cheerful in adversity, unmoved by calumny and reproach; she teaches us to forgive those who have injured us, and to be first in asking forgiveness of those whom we have injured.

### Appointments.

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

#### T. & M. S. State Quarterly Meeting.

THE State quarterly of the Ohio T. & M. Society will be held on the camp-ground at Norwalk, Aug. 2, the day before the camp-meeting begins. Secretary, treasurer, and all the directors are expected.

H. A. ST. JOHN, Pres.

The Lord willing, I will meet with the churches in Kansas as follows:—

Centerville, " 15, 16, "  
Indianapolis, " 21, 22, "  
Mount Vernon (where Bro. Reed may appoint), July 29, 30, 1876.  
Meetings to commence with the Sabbath. Expect Bro. Sharp at the three last-named places. J. N. AYERS.

MEETINGS for Dist. No. 4, N. Y. and Pa. T. & M. Society, at Buck's Bridge, St. Lawrence Co., N. Y., Sabbath and Sunday, July 8, 9, 1876. Hope all reports will be sent in at that meeting. Let there be a general attendance from all parts of the district. There will be opportunity for baptism. Help is expected from abroad. A. H. HALL, Director.

I WILL be at Salem, Richardson Co., Nebraska, July 8, and will organize a tract and missionary society in the evening.

JAMES W. CLARK, Director.

QUARTERLY meeting of Dist. No. 6, Mich. T. & M. Society at Muir, July 29, 30. Librarians, be in season with your reports. Send them to the district secretary, L. B. Kneeland, Orleans, Ionia Co., Mich. Should be sent at least one week before the meeting.

J. FARGO, Director.

PROVIDENCE permitting, I will meet with the church at Napoleon, Mich., by request, July 15 and 16. Hope to see all who are interested in present truth and are desirous of seeing the work move forward. T. & M. work will be considered, and we hope the meeting will be one of benefit to all.

R. SAWYER, Director.

## Business Department.

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

THE P. O. address of T. M. Steward is Plymouth, Richland Co., Ohio.

#### RECEIPTS

For Review and Herald.

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

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