

THE ADVENT REVIEW

And Herald of the Sabbath.

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

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"PEACE, BE STILL."

ONCE upon a heaving ocean,
Rode a bark at eventide,
Whilst the winds in wild commotion,
Dashed against the vessel's side.
Jesus, sleeping on a pillow,
Heeded not the raging billow;
Though the winds were all abroad,
Calmly slept the Son of God.

In that dark and stormy hour,
Fearful men awoke their Lord.
Jesus, by his sovereign power,
Calmed the tempest with a word.
On life's dark and troubled ocean,
Midst the billows' wild commotion,
Trembling soul, your Lord is there,
He will listen to your prayer.

Jesus hears your silent breathing,
When before his throne you bow.
Never, never is he sleeping,
Where he reigns in glory now.
If the world is dark before thee,
If its billows, breaking o'er thee,
All thy soul with sorrow fill,
Hear him saying, "Peace, be still!"

—Sel.

"THE CHURCH OF THE LAODICEANS."

REV. 3:14-22.

BY WILLIAM PENNIMAN.

THIS is the last of the seven churches. Laodicea signifies, "The judging of the people," or, a "just people." The word seven is used to denote fullness or completeness, and the seventh in the order of events must represent the last event or events of the series. Looking upon the messages to the seven churches as prophetic, we come down to the seventh, or Laodicean, stage. Why should we look upon the message to the Laodiceans as prophetic? If it can be shown that the preceding messages are prophetic, it will establish this; or, if we establish the last, it will also prove the prophetic character of the preceding.

The entire book of Revelation was dedicated to the seven churches. Rev. 1:11: "Saying, I am Alpha and Omega, the first and the last; and what thou seest, write in a book, and send it unto the seven churches which are in Asia; unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea."

On this verse, see "Thoughts on the Book of Revelation," page 27, which reads as follows: "On this verse Dr. A. Clarke remarks: 'I am Alpha and Omega, the first and the last, and'—This whole clause is wanting in A. B. C.; thirty-one others; some editions; the Syriac, Coptic, Æthiopic, Arminian, Slavonic, Vulgate, Arethas, Andreas, and Primasius. Griesbach has left it out of the text.' He also states that the phrase, 'in Asia,' is wanting in the principal MSS. and versions, and that Griesbach has left it out of the text. Bloomfield also marks the clause, 'I am Alpha and Omega, the first and the last, and'—as without doubt an interpolation, and also the words, 'in Asia.' It would then read, 'Saying, What thou seest, write in a book, and send it unto the seven churches, unto Ephesus, &c. See translations of Whiting, Wesley, American Bible Union, and others.'"

We have therefore good authority that the book of Revelation was dedicated to the seven churches, not merely to seven "in Asia." Why should it be dedicated to *only* seven churches in one age? There were Christians at that time in Asia Minor, dwelling in Pontus, Galatia, Cappadocia, and Bithynia, addressed in 1 Pet. 1:1. There were also Christians of Colosse, Troas, and Miletus, in the very midst of the churches

named. See "Thoughts on Revelation," page 12. Why were not all addressed? Why were seven particular churches chosen, when there were more than seven in Asia? In answer to these questions it can be said that "the definitions of these names describe the religious features of those periods of the gospel age which they respectively represent." Thus, Ephesus signifies desirable; Smyrna, myrrh; Pergamos, high, elevation; Thyatira, sweet savor of labor, or sacrifice of contrition; Sardis, prince or song of joy; Philadelphia, brotherly love.

As it would make the article too lengthy to show how these definitions accord with the history of the church in different ages, we shall not attempt to do this, neither to multiply other reasons which prove the messages prophetic, but notice the last, or that which concerns us at this time.

We can see that the opening of the *seven* seals, and the sounding of the *seven* trumpets, synchronize, and extend down to the end of time. Then why do not the messages to the seven churches synchronize with these great events, and reach down to the end of time, also? Certainly, they must; and it seems to be in accordance with the divine plan.

Laodicea signifies, as has been defined, "the judging of the people." In harmony with this message is the work in the sanctuary which is now going on. The work in the sanctuary is not brought to view in the message to the Laodiceans; yet, when we consider how, comparatively, closely these messages are connected, we can see that it was not necessary for the revelator to mention it again. The work in the most holy place of the heavenly sanctuary is set forth in the preceding message to the church of Philadelphia. And when we bear in mind that the messages are not confined to definite time, but are general prophetic history, embracing warnings and encouragements; then we can see how truly the message to the church of Philadelphia forms a part of the last stage. For evidence that the work in the sanctuary is included in Rev. 3:7, 8, see "Thoughts on Revelation." This work, this *open door*, brought to view in these messages is strong proof of their prophetic character. Mark the language, "Behold I have set before you an open door." Rev. 3:8. This door was not opened to the preceding stages, but only to the last. It is to the last church, and under the sounding of the seventh angel, that "the temple of God is opened in Heaven, and there is seen in his temple the ark of his testament." Rev. 11:19. This work has been wisely reserved for the last church to witness and enjoy. It is a part of the "*present truth*" for this age. God designs to raise up a "just people," as the word Laodicea signifies. In harmony with this, the law of God, the foundation of justice, is being magnified and made honorable. The last church is engaged in proclaiming the last message of mercy to the world, and *here* is the patience of the saints, and *here* are they that keep the commandments of God and the faith of Jesus. Rev. 14:12.

Again, the word means the "judging of the people." In harmony with this, the work in the sanctuary is now going on. We have the strongest reasons to believe that the *investigative* Judgment commenced in 1844, at the close of prophetic time. See "Reasons for our Faith and Hope." That the investigative Judgment is now going on, is evident from Rev. 10:6; 11:18; 14:6, 7. These events cannot all refer to the very close of time, for, says the revelator, "In the *days* of the voice of the seventh angel, when he shall begin to sound, the mystery of God shall be finished." Rev. 10:7. It was in the first angel's message that the angel cried that time should be no longer, and that "the hour of God's Judgment is come." This work, therefore, must all refer to, and synchronize with, the "judging of the people," the solemn work which will soon be finished.

The practical lessons which we may learn from the message to the Laodiceans, should demand our most careful attention. To the Philadelphians, the promise is, "Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation which shall come upon all the world, to try them that dwell upon the earth." This language shows how closely the messages to the last churches are connected; for the promise is that *they* shall be kept from the hour of temptation; then certainly some to whom this promise is given will be alive in the time of trouble just before us, and it will also apply with equal force to the Laodiceans, and should impress them with the nearness of Christ's coming. How glorious the promise, and how applicable to those living amidst the closing scenes of the world's history. Therefore how appropriate, and how momentous, is the last message to the last church; for not only is the time of trouble just before us, but even now the ire of the dragon is increasing because he knows that his time is short, and already is he hurling his most fiery darts against the remnant of the church which keep the commandments of God, and have the testimony of Jesus Christ. Rev. 12:17.

As some who may read this article may not turn to their Bibles and read the message to the Laodiceans, we will quote it: "And unto the angel of the church of the Laodiceans write: These things saith the Amen, the faithful and true Witness, the beginning of the creation of God; I know thy works, that thou art neither cold nor hot; I would thou wert cold or hot. So then, because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth. Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked: I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see. As many as I love, I rebuke and chasten; be zealous therefore, and repent. Behold, I stand at the door and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me. To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne. He that hath an ear, let him hear what the Spirit saith unto the churches."

How brief, and yet how comprehensive, this message. We shall not attempt to dwell minutely upon it, but merely introduce a few thoughts in regard to its bearing upon the remnant. The seven churches are addressed through their angels or ministers. Can we take the position from this that the Great Shepherd of the sheep and of his pastors, has been thus partial in addressing and caring for only seven of his ministers? or shall we rather conclude that the language is addressed to his ministers through the whole Christian age?

What has Christ against the Laodiceans? Their lukewarm condition. "I would thou wert either cold or hot," must imply, on the one hand, intense zeal; on the other, a feeling of dissatisfaction, and a desire to reach after something higher. There is some feeling in the cold state, and a desire to get warm; hence the language of Christ is plain and forcible. He would have his followers either intensely zealous, or have them seek to become so. Christ knew the power which Satan would have over the last church; over those who would be looking for his coming. After waiting long, and watching long, he knew they might, even in the last or morning watch, become sleepy. Therefore, in his infinite compassion, he has done all that he could to aid them in this sleepy time. Those who do not heed his warnings, and who continue

sleepy or lukewarm, will be rejected when he comes to make up his jewels.

Are not the nominal churches, and the world, in a wonderfully sleepy condition? How much is said at this time in regard to the "religious apathy" of the churches! If all the lukewarm, and those who have the form of godliness, but deny the power thereof, were sifted out of all the churches in Christendom, how many zealous ones would be left? How many would be left even of the remnant, or of those who profess to keep the commandments of God, and to have the testimony of Jesus Christ? There is danger, then, of the zealous followers of Christ becoming careless, and partaking of this general stupidity, in regard to eternal interests. Hence, this message is wonderfully adapted to the present condition of the Laodiceans, and should cause those who are asleep to awake, and the vigilant to stand at their posts, and to keep their armor bright. This adaptation, also, is strong proof of the prophetic character of this message, and tells us plainly where to locate it. Is it not fearfully true that many are lukewarm, and are saying in their hearts (if not orally), I am rich, and increased with goods, and have need of nothing? "Doubtless we are the people, and wisdom will die with us." This class are self-deceived; they know not their miserable condition, and Christ says to them, "I counsel thee to buy of me gold tried in the fire, that thou mayest be rich." This language seems to imply the same as if he had said, Seek true riches; seek an inheritance in those mansions which I have prepared for you; or, seek faith, tried in the fire, which will make you rich; show your faith by your works. Faith, certainly, must be one of the elements of true riches. The Christian needs to buckle on the whole armor, and to "add to his faith, virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience;" and all the Christian graces; but he needs especially the shield of faith, that he may be able to quench all the fiery darts of the enemy.

The remnant need unwavering faith, that they may be able to stand amidst the perils of the last days. It requires faith to believe that the spirit of prophecy is now in the church, and it requires faith to live in accordance with its teachings.

Now that the "shaking time" is upon us (See Solemn Appeal, page 14, and Spiritual Gifts, vol. 1, pp. 183-188), how careful we should be that we are not shaken out. Those who are shaken out will be those who are in a lukewarm condition or backslidden state, and who do not walk in the light. We must give earnest heed to this counsel. We must be clothed with the robes of righteousness. We must have the spiritual anointing, that we may see those things which are "spiritually discerned."

Have we been rebuked and chastened? This is for our good. His chastisements are only to make us love him more, and be more zealous; for he says in the message, "Be zealous, therefore, and repent." The language implies, I have given you these corrections to cause you to awake and repent.

How much is implied in the scriptural meaning of the word, repent. Volumes have been written on the subject of repentance, and very much has been said to explain its meaning. It is thought by many to mean simply, sorrow for sins. It must mean, not only a sorrow, but a forsaking of sins; and if the work is deep it will cause us to examine our actions in the past, and if we have wronged any of our fellow-beings, we shall strive to make things right. Genuine repentance is the result of godly sorrow which worketh repentance to salvation not to be repented of. 2 Cor. 7:10.

This is not a doctrinal lesson which Christ has given to the Laodiceans, but practical. The Laodiceans have the truth, and all they need is to live it out. There is no fault found with them only in regard

to their want of zeal, and their self-deception. Then let us increase our zeal, and guard against self-deception in thinking that we are "rich and increased with goods," and in resting satisfied with our present attainments. Let us bear in mind that Christ is knocking at the doors of our hearts (if the Spirit of the Lord has not ceased its strivings); and shall we not hear this still, small voice, and let him in? Shall we not, while "Jesus of Nazareth passeth by," receive his blessing? Jesus has overcome, and is now seated with his Father upon his throne; and he has promised that his followers who overcome shall sit with him in his throne. What a glorious promise; what an exalted privilege and reward to the overcomer! Is it possible that finite, mortal man, comparatively but a worm of the dust, can be elevated to such high honors and rewards? Yes; thank the Lord, it is possible; but oh, how earnestly we must strive to put away our sins! How earnestly we must watch, and fight, and pray, to gain the victory! and we can do it, only by trusting in God for strength. We must do all this, not for the reward, but from principle, because we love God, love to keep his commandments and the faith of Jesus. How zealously we must labor for those around us, use our means, make a sacrifice for their good, and do all in our power to advance the cause of truth!

How to Catch Souls.

Of all the works which demand the greatest wisdom, the most tact, the use of every and all means, in order to succeed, is that of winning souls to God and righteousness. Here are a few thoughts, from an eminent minister, worthy of careful attention. If these things are so, how can selfish, self-caring, cold-hearted, unsympathizing men be successful ministers? They cannot. We must come into sympathy with those we wish to reach or we can never help them. In this world of widows and orphans, of poverty and want, of sickness and sorrow, it will often be the minister's duty to give more than words. If he finds no occasion to do this it is because he is not about his Master's business.

"There could be no thought, if there were no physical organization which sustained it. The mind, in this world, rests upon a body, and acts through a body. This fundamental fact ramifies; and the intellectual and moral condition of men's minds is very largely affected by their physical surroundings—so much so that it is often impossible to do anything for them which is effectual and final in its benefit, unless we go to them first through their physical condition.

"A man is picked up in the street. He has just come out from a course of dissipation. He has just had a 'spree.' His nerves are unstrung. He is uncombed and unwashed. His raiment is torn. Everything about him is degraded. *He cannot look upon himself with allowance, as the old phrase is.* Now sit down and talk to that man. You might almost as well talk to a stone post. But if you will take him home, kindly, gently, and treat him with the same consideration that you would a brother; if you will receive his long complaints of himself, his maudlin confessions, with forbearance; if you will give him some tonic, some cordial, to brace his shattered nerves; if you will see that he has a cleansing and refreshing bath; if you will clothe him in sweet raiment again, so that he shall have some sense of respect for himself; if you will bring him into his right mind by sleep, and by food, and by patient waiting and rest, and then say to him the few things that you have to say, you will overwhelm him. He cannot resist your admonitions. And you reach the man's conscience, his heart, and his understanding, by first looking after his physical necessities.

"Now, transfer your thought to the history of our Lord. How much of his ministry was teaching! But generally it was either preceded or immediately followed by an administration of physical mercy. According to the citations and summations given in the gospel, how many times did he spend, apparently, the whole of his visits in certain villages, in works of mercy—in healing the blind, the deaf, the lepers; in curing those who were afflicted by various disorders! How much of his time was spent in restoring household love, and bringing back peace, where they had flown away! One of the secrets of his great power among the people was that he drew them to him by deeds of mercy. He created in

them a disposition to listen to him by the kindnesses which he did to them.

"I do not say this to make it appear that the first work in any community, when one attempts to regenerate the people, should be bread-giving, house-building, physical comfort-breeding; but I do say that there should be, in all classes of work, on the part of those who go out to labor for the salvation of men, a wise consideration of the condition of the people. While the spiritual enlightenment and culture of the soul is the superior part of the work, it oftentimes is the second step in it. We are to reach the highest steps in their development by going through the lower ones.

"There are different stages of the work, which should be a matter of study in every wise administration. Every wise pulpit, every wise church in a community, will look after the physical thrift, the outward condition, the industries, of the poor; will seek to improve the political economy in their midst, by the inauguration of better methods; will seek to prepare the way for that which is the best part of the gospel; will make men well off, and will give them good ground to stand on, in this world, in order that they may be blest, and have a spiritual foundation on which to rest, in the world to come. 'These ought ye to have done, and not to leave the other undone.'

"Some go out and carry bread, and tea, and coffee, and good cheer, saying, 'I like a gospel that takes care of the body;' others go out and carry tracts, and Bibles, and prayers, saying, 'I like a gospel that takes care of the soul;' but I say that both of these are important parts of the true gospel. Which shall come first, you must determine wisely. Sometimes one, and sometimes the other, should have priority. If persons are in circumstances of comfort in life, but are without the sympathy of Christ, the first ministration should be that of personal sympathy and prayer; but if persons are degraded and thrown out of life, the first ministration should be that of outward mercy and succor; and afterward should come the ministration of religious truth in its various applications.

"I was very much struck with an old Englishman that I knew, who used to do a great deal of amateur preaching and amateur teaching, visiting jails and poor-houses, who said to me one day, 'I make them understand, wherever I go, that I am never going to give them anything.' I said to myself, 'That being the general rule of your ministration, I would not give the turn of my hand for all the good that you will do.' A man who determines that he will not succor men that are in physical distress, through all the range of his ministration, will not do any good. I did not then believe that he did any good; I do not believe it now; and since he is dead I do not think he believes it!

"Neither the physical nor the spiritual element of the gospel can be dispensed with; but which shall come first, and which second, you cannot tell till the exigency arrives. You must bear in mind that preaching the gospel is sometimes to give the loaf and sometimes to give the word. If persons are in one condition, one administration precedes; and if they are in another condition, another precedes."

D. M. CANRIGHT.

"Will a Man Rob God?" Mal. 3: 8.

Is it possible? Is it possible? Can he be so disingenuous? What! rob a father, a friend, a benefactor; the best of all fathers; the kindest of all friends; the most generous of all benefactors!

Can he be so daring? To rob a being so high and sacred, and whose glory so enhances the offense! To injure a fellow-subject is felony, but to injure the king is treason. To steal from a man is injustice, but to steal from God is sacrilege. The wretch adds profaneness to violence when he breaks, not into a house, but a temple, and takes of things dedicated to the service of the Deity.

Can he be so irrational? To rob a being, not when he is absent, for he never is absent, but when he is present; not in the night, but in the day; and darkness and light are both alike unto him; not when he sees not, observes not, but while he is looking on, and must look on, for his eyes are upon the ways of man, and he pondereth all his goings!

Can he be so desperate? To rob one who can, who will, punish, and whose wrath is not only unavoidable, but intolerable! It is a fearful thing to fall into the hands of

the living God. Yet, says God, and he cannot be mistaken, or accuse unrighteously, "Ye have robbed me." But on whom falls the charge? A Pharaoh, only, who would not let the people go? A Nebuchadnezzar, who carried away the vessels of the sanctuary? A Belshazzar, who profaned them? An Ananias and Sapphira, who kept back part of the price of property they had sold? A Herod, who beheaded John? or a Nero, who slew Paul? Alas! the criminals are less obvious characters, and are to be found much nearer home; they are to be found in our own houses; they are to be found in the house of God.

Who has not robbed God of tithes and offerings? Our wealth is not our own. We are only stewards. It always looks suspicious when a gentleman's steward becomes very rich, and dies affluent. It is even so with professors of religion. It would be better for them to die comparatively poor; it would be better for their reputation; it would be better for their relations. A little, honestly obtained, would be more sweet; it would be more efficient. Substance is intrusted to its occupiers for certain purposes plainly laid down in the Scriptures, and the providence of God is perpetually calling upon you for it. "Sell that ye have, and give alms; provide yourselves bags that wax not old, a treasure in the Heavens that faileth not, where no thief approacheth, neither moth corrupteth. For where your treasure is, there will your heart be also. Let your loins be girded about, and your lights burning; and ye yourselves like unto men that wait for their Lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately." "Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye. Upon the first day of the week let every one of you lay by him in store as God hath prospered him." "Teaching them to observe all things whatsoever I have commanded you; and lo, I am with you alway, even unto the end of the world." "And why call ye me, Lord, Lord, and do not the things which I say?"

Do you discharge these claims? or do you alienate from them, by hoarding or extravagance? How much do some *unjustly* expend in table luxuries, tea, and coffee, in costly dress, in tobacco, in magnificent furniture? And they are fond of displaying these. They have little reason. They glory in their shame. These are all robberies; they are purloined from God's cause, or God's poor.

Who has not robbed God of *time*? The Sabbath he expressly claims for himself, and it is called the Lord's day. Have we not often robbed him of much of this, perhaps all, by worldly accounts, by evil company, by idle visits, by doing our own ways, and finding our own pleasure? *Youth* is the morning, the spring of life; it is our best season, and therefore God has a right to it, and calls upon us to remember his demands. But have we not partially or wholly robbed him of these days? Have we not squandered them away in vanity, folly, and vice? All our moments and opportunities are his, and he commands us to redeem the time. But who lays to heart the brevity and uncertainty of life? Who values it as the day of salvation? Who seizes it as the only season of usefulness? Where is He in all our ways, who said, "I must work the work of him that sent me while it is day; the night cometh, wherein no man can work?"

Who has not robbed him of the heart? This was made for him, and he demands it: "My son, give me thy heart." But the fear of the heart, the confidence of the heart, the gratitude of the heart, the attachment of the heart, we have transferred to the creature from the Creator, God over all, blessed forevermore.

And may not the same be said of our talents, of our learning, of our powers of conversation, of our retentiveness of memory, of our influence over others? Let us not affect to deny the charge, and ask, as the accused here did, "Wherein have we robbed thee?" But let us repair to the footstool of mercy, and cry, "If thou, Lord, shouldst mark iniquities, O Lord, who shall stand?" But there is forgiveness with him, that he may be feared; and with him there is plenteous redemption; and we may, and we ought, to approach him with the encouragement of hope. But this hope must be founded on his own invitations and promises. It must "bring us unto God by him," who said, "No man cometh unto the Father but by me." To pray to God to

save such creatures in any other way, is to disobey his dearest command. It is to affront and insult him, by beseeching him to be untrue and unrighteous, to frustrate his grace, and to make Jesus Christ to be dead in vain. But in him he can be just and yet the justifier.

But we must also be turned away from all our iniquity; for "he that confesseth and forsaketh his sin shall find mercy." We shall also sorrow after a godly sort; and instead of complaining of any of the methods of his grace and providence, we shall cheerfully acquiesce in them all, and remember, and be confounded, and never open our mouths more, because of our shame, when he is pacified toward us for all that we have done. Remember that "God is not a man, that he should lie; neither the son of man, that he should repent: hath he said, and shall he not do it? or hath he spoken, and shall he not make it good?" Let us trust him as he deserves. Let us always place a ready and unshaken reliance on his word.—*Sel.*

The Coming One.

WE are not now, neither were we ever, in sympathy with those who would set the day and hour of our Lord's appearing. But for about thirty years we have unwaveringly believed that, in the most emphatic sense, "the end of all things is at hand."

This belief has not been founded on the opinions of men, but by much prayerful searching of the Scriptures, comparing scripture with scripture. Believing that *all* Scripture is given by inspiration, and is profitable for doctrine, reproof, correction, and instruction in righteousness, and that the same Spirit that indited the Holy Scripture is given to open its sacred meaning to the humble believer.

To expect to know the day and hour, or even the year, of the coming of Jesus in the clouds of heaven, we have never thought to be within the province of other than the great Eternal. But that the humble Bible student may, by a careful reliance on the teachings of the word, and observance of the signs of the times, *know* when the coming of the Lord *draweth nigh*, and is even at the very doors, is a truth too palpable to require comment. (See Matt. 24: 29-33.)

Dear reader, are you in search after truth in regard to the second advent of our Lord? That He will come again you know, because there is not a more explicit, incontrovertible declaration within the lids of the Bible than this.

Why should not Christians of the present day be like the Christians of nearly two thousand years since? So greatly did the Christians of Thessalonica long for the speedy coming of their Lord that, instead of putting it off "thousands on thousands of ages hence" (as did a teacher in Israel with whom we were conversing), their almost impatient desires inclined them to think that it must be immediate. Paul corrects their mistake, telling them that day shall not come until certain things (of which we shall hereafter speak) occur. James also exhorts his suffering brethren to *patience*, not by telling them that the coming of their Lord was to be protracted "thousands on thousands of ages," but by the most welcome truth—"for the coming of the Lord draweth nigh."

If the joyous anticipations of the return of the Son of man should so fill the minds' vision of the early church about two thousand years ago, how should the vision of believers of the present day be occupied with the subject. Christians of the present day have the Old and New Testament Scriptures. The volume of Revelation is closed. The Book of books is in the hand of every believer. Not only does it testify of Christ as a redeemer from sin, but of Christ as a coming one. Oh! yes; with what certainty do the Scriptures tell us of Jesus' coming again, *not as an offering for sin!*

That has been done. How emphatically does Paul speak of Him who was "once offered to bear the sins of many;" and then adds, "Unto them that look for Him shall he appear the second time without sin unto salvation."

And Titus, also, pointing the eye of his brethren upward, says, "Looking for that blessed hope, the glorious appearing of the great God and our Saviour Jesus Christ."—MRS. PALMER, in *Guide to Holiness*.

An old German minister is said to have prayed: "O Lord! when I try to do a little thing for thee, and give up something near to my heart, thou comest and givest me back a thousand times as much."

Second Coming of Christ.

THE coming of Christ will be the greatest event that the world has ever witnessed. The awful grandeur and glory of that day will infinitely surpass anything that the finite mind is capable of conceiving. Prophets, apostles, and saints in all ages, have looked forward to that day with the profoundest interest. At the present day, the children of God are waiting patiently for their Lord and King.

Though it is not essential to our salvation to know the time he is coming, yet the Lord has told us to "watch, therefore, for ye know not what hour your Lord doth come. Therefore be ye also ready: for in such an hour as ye think not, the Son of man cometh." Matt. 24: 42, 44. These words are very applicable to us, who are now living in this wonderful and eventful age. "But of the times and the seasons, brethren, ye have no need that I write unto you. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night." 1 Thess. 1: 2. "Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition." 2 Thess. 2: 3. These words of the apostle have been literally fulfilled in this nineteenth century. Jesus did not reprove his disciples for asking the question with regard to the signs of his coming and the end of the world, but said, "Take heed that no man deceive you." Matt. 24: 4. He cautioned them, and then told them the awful state the world would be in before his coming, and said, "But of that day and hour knoweth no man, no, not the angels of Heaven, but my Father only. But as the days of Noe were so shall also the coming of Son of man be." Matt. 24: 36, 37.

He never said one word about the millennium, as modern professors do at the present day who are waiting for the world to be converted, and imagine they are living on the eve of that day; but said, "Nevertheless, when the Son of man cometh shall he find faith on the earth?" Here is where the Gentile world will be deceived in the second coming of Christ, as the Jews were in his first coming. Christ will find a few that are waiting and living for him when he comes; but oh! how precious few they will be in comparison to the masses that are unsaved!

Christ saw the awful state the world would be in just before his coming. He saw that they would be covetous, grasping, and seeking for position and honor; connecting themselves with secret societies, and organizations of various kinds, so that he was led to ask the question, "Shall he find faith?" There is no room for faith to work, where men and ministers are trusting in secret societies, wealth, and position: faith is dead with nothing but skin and bones hanging to it. Why! it don't even compare with the faith of the devils: for they "believe and tremble." It means something to have faith in God. A man that is trusting in God is not trusting in anything else. Take property, friends, reputation, and all that he has, from him—yea and his life—and he is trusting in God, and he is like "Mount Zion, which cannot be removed." God can do as he pleases with him; he is living for God, and doing all the good he possibly can. His life is a life of faith on the Son of God; and when "Christ, who is his life, shall appear, then shall he also appear with him in glory." The Lord let the beloved Paul have a view of the awful state of things that should be on earth just before his coming.

"This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof: from such turn away." 2 Tim. 3: 1-5.

This is a correct representation of the present day. There never was a time when people loved worldly pleasures more than they do now, especially professors of religion. Talk to them about the power, and they will scout at the idea. Talk money to them—they know what that means; talk theater, tea-meetings, festivals and fashions, and they are right at home with you on that subject. But the power—the real life of God in the soul—they are strangers to. And the real child of God is as much of a

wonder to-day as ever. It requires as much grace and courage to live for God, as in the days when the bloody ax and the torturing wheel were the test of every man's religion.

Yes, Christ is coming very soon; for he says, "Behold, I come quickly, and my reward is with me, to give every man according as his work shall be." Rev. 22: 12. He is coming, to take his children home. "Then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other." Matt. 24: 30, 31. This will be the end of their sorrows, and the beginning of their eternal joys. "Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him; and all kindreds of the earth shall wail because of him. Even so, Amen." Rev. 1: 7.

Children of the Most High, look up and regulate your lives in view of this glorious day! Worldly professors do not like to hear much about the coming of Christ; but God's children do, and so did the apostles: for they referred to it in almost all their epistles,—they kept it fresh in their minds, and it was a glorious incentive to a holy and useful life. "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him, purifieth himself." 1 John 3: 2, 3. Oh, glorious hope! big with immortality.

Christ is coming quickly, to avenge his children who call on him day and night. "Seeing it is a righteous thing with God to recompense tribulation to them that trouble you; and to you who are troubled, rest with us, when the Lord Jesus shall be revealed from Heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; when he shall come to be glorified in his saints, and to be admired in all them that believe in that day." 2 Thess. 1: 6-10.

He is coming soon—much sooner than many of us expect. He told John to "seal not the sayings of the prophecy of this book; for the time is at hand." Rev. 22: 10. The world is growing old with age, and ripe for the Judgment fires. The armies of Heaven are preparing for this great and glorious day.

"Great triumph day of God's incarnate Son,—
Great day of glory to the almighty God.
Day whence the everlasting years begun
Their date, new era in eternity,
And oft referred to in the songs of Heaven."

Christ is coming as a mighty conqueror. He has conquered death, hell, and the grave, and ascended up on high and led captivity captive. "Behold, the Lord cometh with ten thousand of his saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him." The busy world will be suddenly startled at the unexpected appearance of Jesus Christ in the clouds. Behold, he cometh, not as the once despised Nazarene, and the Man of Sorrows, acquainted with grief, but as the "King of kings, and Lord of lords," and as the "Judge of the quick and the dead." "Our God shall come, and shall not keep silence: a fire shall devour before him, and it shall be very tempestuous round about him. He shall call to the heavens from above, and to the earth, that he may judge his people." Ps. 50: 3, 4.

Stop, dear reader, just a moment. Are you living and regulating your life in view of this "great and terrible day of the Lord"? This will be the day that is to end the affairs of this world, and to determine the destiny of all mankind. Have you a living faith in God and not in circumstances, a faith that overcomes the world, the flesh, and the devil? Are you kept by the power of God, through faith, unto salvation? Are you living a holy, useful life, and doing all you can to win souls to Christ, and to help on the cause of God? "He that winneth souls is wise."

Should we fall asleep in death, it will not be long before the trump of God will sound, and we must all march to the "judgment-

seat of Christ." "And every eye shall see him." "For the Lord himself shall descend from Heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." 1 Thess. 4: 16, 17. "Behold, I show you a mystery; we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." 1 Cor. 15: 51, 52. Oh, glorious and happy change! "Behold him, ye followers of the Lamb, and wonder and love! This is he who bore all your iniquities on the ignominious cross. This is he who fulfilled all righteousness for your justification. Behold him, ye despisers of his grace, and wonder and perish! This is he whose merciful overtures you have contemned, and on whose precious blood you have trampled." You would not give Christ the pre-eminence in your heart, but now he comes to gain it by conquest. Christ will come with a shout, and every living creature will hear it, and the trump of God will sound, and that will shake the pillars of heaven and startle the dungeon of hell; and the sleeping millions will hear that sound, and understand what it means, and come forth—"they that have done good, unto the resurrection of life, and they that have done evil, unto the resurrection of damnation."

The world moves on, and has for several thousand years, and the coming of Christ to many has become an old fable; and the apostle Peter says, "Beloved, I now write unto you; in both which I stir up your pure minds by way of remembrance: knowing this first, that there shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation. . . . But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up." 2 Pet. 3: 1, 3-10.

Dear reader, what a dreadful day this will be for you if you are unsaved! And oh! what a consternation and excitement will seize the guilty world then! All business, of every description, stops at once; all the busy marts have closed. No idle spectators looking on now, but every living soul that God has made is tremendously interested. They had no time for these things once, but now they must take time. Everything of an earthly nature sinks into insignificance. The children of God have been living for this day, and they are prepared to meet it with triumph and joy. All earthly pomp and display sink into contempt. The rich and the noble—where are they now? They, with the multitudes, are trembling and frantic with fear, and rushing here and there in wild amazement, looking for escape. But alas! alas! escape is hopeless. "And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places. And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every freeman, hid themselves in the dens and in the rocks of the mountains; and said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb; for the great day of his wrath is come; and who shall be able to stand?" Rev. 6: 14-17.

The uprisings of nations, and the downfall of kingdoms and empires; the dethronement of the man of sin, the pope, and his right-hand man, Napoleon, and the turbulent state that mankind are in, and the dreadful corruption of both church and state—are fulfillments of the word of God. "He which testifieth these things saith, Surely I come quickly: Amen. Even so, come, Lord Jesus. The grace of our Lord Jesus Christ be with you all. Amen." Rev. 22: 20, 21.—WM. FELL, in *Earnest Christian*.

Prof. Park tells the ministers that whenever the Bible is read in the pulpit, the looks and tones of a reader are far more appropriate than those of a declaimer. The pastor need not gesture when the apostle is speaking.

Poor Bargains.

"AND Esau said, Behold I am at the point to die, and what profit shall this birthright do to me! . . . And he sold his birthright unto Jacob. Then Jacob gave Esau bread and pottage of lentiles; and he did eat and drink, and rose up and went his way." Gen. 25: 32-34. We look upon this trade as being the height of folly on the part of the poor youth who sold his birthright.

But what did Esau sell? 1. His father's chief blessing, and a special consecration to the Lord. 2. His share in his father's estate, which was twice as large as his brother's. 3. His right to succeed to the official dignities and privileges of his father. And what does he receive for this so great hereditary possession? Simply one meal of victuals. A poor bargain. Are there any bargains of the same nature made in these days? What pay does the drunkard receive for his right of a standing in society, for his once happy home, and hope of an inheritance with the redeemed? What does one receive for indulging the cravings of a perverted appetite? Ask the poor dyspeptic? Esau was on the point of starvation, and inquired, "What profit shall this birthright do me?" and for it he received that which saved his life; although but a "morsel of pottage." Each of the above-named poor traders receives far less than did Esau.

For the wealth and honor promised by Balak, Balaam persistently sought to curse Israel. Contrary to the command of God, Saul saved some of the spoil of the Amalekites. In his sight it was too precious to be destroyed. Did this bargain pay? Says the prophet, "To obey is better than sacrifice." "The Lord hath rejected thee from being king over Israel." Are there any at the present day who would have done so foolishly? Many are convinced that the seventh day is the Sabbath, and that the commandment requires its observance. But it is unpopular. Perhaps their trade must be given up if they obey God. What must be done? Many do as Saul did—disobey. But the same jealous God reigns now that reigned then. He requires a strict obedience to his just commandments. All are invited to come to Jesus; but one is so much taken up with his farm that he puts it off till an uncertain hereafter. The cause needs help, or a poor brother has died, and his family are destitute and need help; but there are forty acres of land joining his farm which he must have; for in three years it will, doubtless, be worth twice its present value, and for forty acres of land he sells his—well, he lets that poor family suffer for want of the necessities of life, and loses the privilege of casting in of his means to forward the work of God.

Many of our dear youth sell their birthright for the fashions and pleasures of this life. They do not mean to make this exchange, but grieve the Holy Spirit, and barter conscience, little by little, for what this world has to offer, till it has so strong a hold upon them that they never break away.

Judas sold his Lord for thirty pieces of silver. He returned the money, confessed his crime, and in the depth of despair went and hanged himself. The young man turned sorrowfully from the Saviour when he offered him a treasure in Heaven in exchange for what he had of this world's goods. Oh! can men make such mistakes? The cause of God needs help, but not half so much as we need to help it; for where our treasure is, there our heart will be also. Have we a treasure in Heaven? May God help us to examine our standing and see where we are, and what kind of bargains we are making. "What shall it profit a man if he gain the whole world and lose his own soul." CHAS. L. BOYD.

Tama City, Iowa.

THELWALL told Coleridge that he thought it unfair to influence a child's mind by inculcating opinions before it had come to years of discretion, and was able to choose for itself. Coleridge soon after showed him a portion of his grounds which was overgrown with weeds and thorns, and told him that was his botanical garden. "But it is covered with weeds," said Thelwall. "Oh!" replied Coleridge, "that is only because it has not yet come to its age of choice and discretion. The weeds you see have taken the liberty to grow, and I thought it unfair in me to prejudice the soil toward roses and strawberries."

FAITH is a substitute for sight. "When you can't unriddle, learn to trust."

The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, JULY 22, 1873.

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

Our Periodicals.

For several years we have been deeply impressed with the importance of our periodicals, and that they should be, in all respects, the very best of the kind in our country. To this point we have labored, and feel gratified to witness great improvements. And, still, there is room for greater advance. There will be seen no want of real talent among our people, when it can be manifested in systematic effort to enrich the columns of our periodicals.

We went for our mail, by carriage, over the rough mountain road to Black Hawk, July 7. This is our nearest post-office. Besides the package of letters from old, tried friends, we were happy to receive the latest numbers of the REVIEW, Reformer, and Instructor. On our way home, Mrs. White read four blessed letters before she took up the papers. The horse leisurely walked, and the miles and the hours passed delightfully; and when we reached home, we felt very much as Christians used to feel when they had enjoyed a good, old-fashioned protracted meeting.

The REVIEW is a host of itself. What streams of light, and instruction, and good cheer, have been poured through its columns for the past year! And here we might mention the editor's articles relative to the immortality theme, and Bro. Littlejohn's discussion of the Sabbath question, in particular. These truly important questions have been ably and candidly treated. And then, many other subjects have been handled in a clear and Christian manner, by a host of other writers. The REVIEW is rising in interest and importance, and is acknowledged by ministers and men of the several denominations to be a power in the land. Let its light and power increase, brethren, and let its influence be felt everywhere.

As Mrs. W. turned over the leaves of the Reformer, first, to glance at its general making-up, and editorial arrangement in our absence; and, secondly, to read here and there, we decided that the July number was the best one that had ever been printed. But the reflection that it could not be read by at least fifty thousand families, cast a shade of sadness over our minds. The articles from "M. G. K.," "J. H. K.," and "J. E. W.," are excellent. The people want to know how to make good bread, the facts relative to sugar, as food, and what is being done at our Health Institute. We hope these brethren will let the true light, relative to life and health, shine out through the Reformer, as a series of the best hygienic books ever issued. In behalf of suffering humanity, we say, Let the facts come. Let the Reformer be the very best periodical of the kind in the land. And may all its friends, everywhere, help to push it into as many families as possible.

The Youth's Instructor is a noble sheet. Relative to size, general taste, richness and variety of matter, it is decidedly the very best juvenile paper in our country. Who has not been disgusted with the dog and cat stories, and a thousand and one silly things they have read in nearly all the children's papers in the land? And what seems the very climax of folly, is the effort of many writers to come down to an insipid, baby-talk style in their chaffy productions.

As with very many of the books in the Sunday-school libraries, so in many of these youth's periodicals, they are cursed with a sort of religious fiction. We are glad to see the Instructor dealing in, not only the great matters of religion and the world to come, but also the most interesting and instructive matters of fact relative to this world and this life. We have never seen a youth's paper that fully met our views and feelings relative to what such a paper should be. But the Youth's Instructor comes the nearest. And we shall labor to the point to make it what it should be. We have not had time to write for it; but we have encouraged others who have both time and ability to write, and shall continue to do so.

The Seventh-day Adventist Publishing Association is fast becoming a powerful institution. With the aid which the Tract and Missionary Societies are giving this Association already,

which will soon be increased tenfold, in the collection of dues and obtaining new subscribers, we are prepared to make the following statements in regard to the terms of our periodicals:—

1. The prices of the REVIEW, Reformer, and the Instructor, considering their size, the amount of original reading matter, in the absence of advertisements, are very low. All our old subscribers, and all who subscribe and pay, themselves, must pay the full prices.

2. Those who wish to make a present of any or all of our periodicals to their friends, far and near, and actually pay for them themselves, can have them sent to their friends for one-half the regular prices.

3. We make the same offer to all the branches of our Tract and Missionary Society, everywhere. The Publishing Association will furnish our periodicals for worthy poor brethren and sisters, to ministers, and to all other persons judged proper by the officers of the Society, and paid for out of the treasuries of the Society, at one-half the regular prices.

4. Let it be distinctly borne in mind by our ministers, and all our friends, that our periodicals are not offered to the people below their regular prices, where the subscriber pays, himself or herself—with the single exception of the REVIEW, in times of general interest, at tent-meeting, or when courses of lectures are given, after all the decided friends of the cause have been urged to subscribe at the regular price, the REVIEW may be offered to the crowd for three months, for the trifling sum of twenty-five cents. This is done as a means of introducing it to very many, in the hope that some of them, at least, may be induced to become permanent, full-pay subscribers, at the end of the three months, who otherwise might not. The REVIEW is a cheap paper at \$2.00 a year; and, in most cases, the people would as soon pay that sum, as to pay less. In most cases they would think more of the paper after paying full price.

The terms of the ADVENT REVIEW AND HERALD OF THE SABBATH are \$2.00 a year in advance, to all who pay for it themselves. When furnished as a gift to others, by individuals, or by the Tract and Missionary Society, the terms are only \$1.00 a year, in advance.

The terms of the Health Reformer are \$1.00 a year, in advance, to all who pay for it themselves. When furnished as a gift to others, by individuals, or by the Tract and Missionary Society, the terms are only 50 cents a year, in advance.

The terms of the Youth's Instructor are 50 cents a year, in advance, to all who pay for it themselves. When furnished as a gift to others, by individuals, or by the Tract and Missionary Society, the terms are only 25 cents a year in advance.

The Publishing Association offers, in the foregoing, great inducements to individuals, and to the Tract and Missionary Society, to furnish all our worthy poor brethren and sisters with all our periodicals, and to extend their circulation to ministers and to others, to any extent they please. The way is now fully open to all our people, and to the Tract and Missionary Societies, to do their duty in extending the circulation of our periodicals.

And we would here give notice that we are making preparations for a grand rally for a trial volume of twenty-six numbers, for 50 cents, to commence the first of November, 1873, and close the first of May, 1874. These six months embrace the most leisure, reading portion of the year, and the most favorable for such an enterprise. This gives the friends of the REVIEW ample time to correspond with distant friends, and make up their long lists of names; while, in the same time, before the first of November, we can be securing the best leading article for each of the twenty-six numbers.

We close this statement by saying, We have ample time to make preparations, the talent to produce the matter, and, as a people, thousands of dollars to expend in the enterprise. And, by the grace of God, we will let our light shine through the REVIEW, to tens of thousands, in whose minds and hearts the spirit of inquiry is awaking relative to the reasons of our faith and hope.

It will be expected that the Tract and Missionary Societies, and all the friends of the REVIEW and the Instructor, will take active measures to obtain all the full-paying subscribers for these periodicals they can, without pay in this life, only the satisfaction of doing good. But it

is thought proper to offer to all the friends of the Health Reformer, in addition to the pleasure of laboring to extend its circulation, a premium of 50 cents for every new subscriber obtained, accompanied with \$1.00, to be paid in health tracts and pamphlets, such as have been, and shall be, published at our Office. When sent by mail, these premium hygienic books will be furnished, post-paid, at published prices. When sent by express, or as common freight, they will be furnished at one-third discount. Let the members of the Tract and Missionary Societies become judicious agents to canvass for the Reformer, and in this way furnish their Societies with an abundant supply of health publications. Efforts are being made to prepare and print large editions of health tracts and pamphlets, just such as the times demand. Specimen copies of Reformer furnished free of charge.

"The Permanency of the Cause."

It is with feelings of real joy that I read the article thus headed, from the pen of Bro. White, in this week's REVIEW. I wish to express my most earnest interest in the plans there suggested, and shall try to give my hearty co-operation in carrying them out. The work in which we are engaged is either the special work of God for the last days, or it is one of the greatest delusions the world has ever seen. It is one thing or the other. Many around us, no doubt, believe it is the latter. Some in our own midst seem to be undecided which it is. My mind is made up, that it is what it professes to be, a warning message preparatory to the coming of Christ.

Who are to be warned by it? "Peoples, nations, tongues, and kings," the Scripture says. It is not, then, to be done in a corner. It is surely to be a great thing, in the fullest sense. We have been at work about twenty-five years. Our system of theology is well developed. It is plain, reasonable, and consistent, carrying conviction to every mind that will take time to listen to it candidly. Our organization is quite well perfected. It is simple, and well designed to accomplish what we want it to do, and oppressive to none, and republican in its character.

Our plan of raising means for the support of the cause has been in operation for years, and works well, and we can safely say it is the best in the world; light and easy upon the poor, and not oppressive upon the rich, and equal in its workings. Our tract societies are getting into successful operation, which are designed to make our people a unit in acting and carrying out the plans which our own chosen leaders shall inaugurate, as well as to see that our tracts, pamphlets, books, and periodicals, are circulated in all directions. Thanks to the wise management of those who have had charge of it, we have, under God, a Publishing Association capable of flooding the land with documents setting forth the reasons of our faith. We have a Health Institute already in working order, and which is doing much good, but should do tenfold more, and will, when it is set upon the basis indicated by Bro. White in the article under consideration. We must have our school, and we shall, with the blessing of God; for this cause is not going backward. For twenty-five years, it has stood up under the bitterest opposition, and it has been gaining in volume, in spite of foes without and unconsecrated influences within. It is not going to stop now. And I rejoice to see steps contemplated which will enlarge its basis and put it in a position to do the work it professes to have in view.

The moving of men to Battle Creek is, in itself, an evidence that this work is no common matter. It costs sacrifices to thus take men of influence and means away from their associations, and move them there at a great pecuniary loss. But it should be an evidence to our people that we intend to leave no stone unturned to place this work on a right basis. If right influences do not exist at headquarters, they must be created, and they will be, too, with God's blessing. This cause is not going to stop. We greatly regret that cares and labors have broken down Bro. White's health so that he cannot personally oversee the work at present. It becomes us who have helped to bring him there by our murmuring or holding back or casting a wrong influence, to deeply repent and reform, and no longer stand in such a position. I feel no doubt but God will, in due time, raise up his servant; and, in the meantime, when we miss his help so much, instead of sinking down in discouragement, let us take hold with increased energy. In no other way can we do our duty. If the work goes hard, we must put forth the greater effort.

Every important work seems to move slowly at first. So it was with the anti-slavery movement; but the crisis came at last, and the hydra-headed system went down with a crash that shook the nation. The time has fully come when we must broaden our work and get out of our little, half-bushel circle. This message is a world-wide message. Let us act as though we believed it. If things are not right, we must cry aloud and make them right. If abuses exist, we must give them no quarters. If dear friends get in the way of the work of God, they must get out of the way. If somebody's feelings

are hurt, we cannot stop. Souls will be lost by procrastination. We expect murmurers, grumblers, fault-finders, and unbelievers will always exist, as they always have. We must simply tell them we cannot stop, we cannot come down from our important work. The work of God for the last days is committed to our hands as a people; let us attend to it. We must be terribly in earnest. It is no time to talk discouragement or darkness; there will be plenty of both any way. The ten spies who brought back an evil report gave quite a correct account of the difficulties that stood in the way. Why were they destroyed? Because they discouraged the people. Courage in the Lord, should be our watch-word. We want an intelligent zeal that moves right forward; and if danger confronts it, and darkness envelops it, and trials surround it, it must then be the more active. This fair-weather religion is hardly the thing for these times. This spasmodic zeal, that goes ahead now and then by a sudden dash, to slacken and give up ten times as long, will never do. Let us move forward intelligently, judiciously, but firmly and earnestly. GEO. I. BUTLER.
Mt. Pleasant, Iowa, July 11, 1873.

Hatred of Sin, a Characteristic of True Religion.

THERE is a phase of sentiment connected with the religion of this age which should be regarded as not only wrong in tendency, but actually dangerous in its results, and which threatens to affect all classes of professed Christians. It calls itself by the holy name of charity, but is very far from being the genuine article. It is rather an excusing of sin, easy, good-natured toleration of iniquity, as something inherent in poor humanity that is rather to be excused as a thing not so very bad after all, seeing it is so common, rather than to be confessed, repented of, and hated, and finally overcome. There is everywhere to be seen, in this age, a confounding of good and evil, a placing of them on a sort of equality. Commencing with the spiritualistic philosophy, that evil is but undeveloped good, which, no doubt, Satan hopes to see generally accepted, for then there will be no limit to wickedness, it runs through many forms and manifestations, till the close observer may see modifications of the sentiment in those who frequent the house of God and claim to be disciples of the Prince of Peace.

There is great danger that we have in our minds a wrong conception of the nature of sin. The transgression of God's law, which sin is defined to be, is evil and only evil. It makes no one better, but worse. It is not productive of real happiness, however much it may seem to be, but only of misery, in the end. All the wretchedness, sorrow, and agony, the world has ever seen, or ever will see, has come from this one root. Evil puts on many seductive airs, and may appear, for the time being, as the very angel of peace, but it is only delusive. The sting of disappointment is sure to pain us in the end. And one reason why sin is such a terrible thing to be dreaded is, because it is so seductive and deceptive. This makes it no better, but much worse. An enemy that we could always recognize as such, would not be so much to be dreaded as one who seemed to be a friend, but who would inflict upon us a mortal stroke when we were least expecting it. So of sin. Of the millions who will go down to endless death, there will be but few who have not been deceived by sin in some of its forms; and yet there were times when every one of them knew they were following sin instead of righteousness. But sin brings blindness with it as a sure result.

God, who sees all things with perfect clearness, and perceives the least variation from the path of strict rectitude, knows the nature and consequences of sin in all its transformations, and in all its dire results, ever recognizes it as an enemy to his government, destructive of the best interests of his creatures, and the primal cause of all woe and wretchedness. The goodness of his nature abhors it. He cannot look upon it with allowance, as a thing to be tolerated or excused. Upon its first appearance in Heaven, in Satan's revolt, he hesitated not to cast him and his followers out of that holy abode, though in so doing, associations of long standing were broken up, and a third part of the angels of God were cast down to regions of darkness, to be held in chains, and then destroyed.

What an illustration this is of God's abhorrence of sin! Satan, the "anointed cherub that covereth," next in rank to the Son of God; one who dwelt in the special presence of the Creator of the universe, a most glorious, beautiful, and exalted personage, endowed with corresponding excellence of mind, sinned, without excuse. Owing to his influence, and the regard in which he was held, a large number of the angelic host united with him. Their high exaltation did not make their sin better, but rather made it more aggravated. They had enjoyed great light, being God's special agents, and being familiar with the principles of his government. Therefore they were without excuse. God could not tolerate sin in such beings, and permit them to continue in his special presence, in his chosen abode. The moment of separation approaches. Who knows the ages of association which had previously existed in the "family of God?" The love and esteem the angels had had for each other, where there had been no sin to

mar, or curse to imbitter, their existence, must have been inconceivably higher than anything which selfish, earthly beings have ever experienced. High Heaven had resounded with their united praises to the great King. Ministrations of duty they had lovingly fulfilled together. No suspicion, jealousy, envy, hatred, or any of these baleful fruits of sin, had ever been among them to destroy confidence and union. Love was the ruling principle, ever present in its sweetness and fullness, in all hearts. God had made these beings to fill their exalted positions. They were his ministers, to do his pleasure. They had faithfully executed his high commands, who knows for how many ages?

From the love of God to the fallen, rebellious race of man, sunk in degradation, we have a right to argue his love for these higher and more exalted beings, created to dwell in his special presence. If he has so loved the world as to give his only Son to die, and borne with their rebellions so many weary ages, would he not love these exalted beings who had dwelt so long in his own presence? Most assuredly. They had manifested traits of character, previous to their fall, infinitely more worthy of regard than man has shown. But sin enters, and Satan and his followers are forced to leave that abode, never more to enter it, never more to enjoy peace, never more to work in union with their former loving associates, but to suffer pangs and anguish, and finally utter destruction. Who can estimate the feelings of that heavenly host as that separation took place? Did it not occasion pain and intense sorrow in the hearts of the good and faithful, who retained their allegiance to God? And the fact that a third part of these angels followed Satan, instead of being faithful to God, shows the hold that Satan had upon his associates, which must have been felt by those who remained, as well as by those who left. It shows the power of false sympathy also, a power which will be the cause of the destruction of myriads of men, as well as these angels.

Did God make a mistake in this step, in driving out the rebellious host? Would it have been better for them to have remained in Heaven? Who dares to say it? No, the God of the universe does right. He could not consistently give them another probation; their light and knowledge were too great to give them any right to it. Far different was their case, in this respect, from that of our first parents. They had entirely forfeited their rights and blessings, because of sin committed while enjoying such light. But that God should break up such associations, under such circumstances, when such consequences would follow, shows most forcibly his hatred of sin. Better that the inmates of Heaven should be driven out and utterly destroyed, than that sin should reign there. Peace would come at last, through the former course, while it never could through the latter. No real peace can ever come where sin is tolerated.

Religion of the genuine kind is but the carrying out of the principles of Heaven. Every person who truly exemplifies true religion will look at sin as God does. The law of God will be his rule of action; the transgression of it he will abhor. Sin is such transgression; therefore he will abhor it. It is because of this that the minister of Christ is called upon to reprove and rebuke sin. "Preach the word, be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine." "Them that sin, rebuke before all, that others may fear." These duties are much neglected in this age. The men are few who dare to call sin by its right name, lest it hurt somebody's feelings. It is far more pleasant to let damning sins pass along unnoticed, or to speak of them to third parties, than to take them up, and speak of them as they deserve. This might hurt some one's feelings, and the individual thus taking up these things would be very apt to lose the good opinion of the parties sinning, and of their friends, as well as of that large class of easy, good-natured, kind-hearted, peace-loving souls, who would far rather see sin tolerated, even if it grieves the Spirit of God away, and souls are ruined eternally, than to have some one's feelings hurt.

But what seems most to be deplored is, that this toleration of sin goes under the name of holy Christian charity, and honest souls are misled by this perversion of terms. And what is gospel charity? One prominent characteristic of it is that it "rejoiceth not in iniquity," but rejoiceth in the truth." The "wisdom that cometh from above is first pure, then peaceable, gentle, easy to be entreated," &c.

This wisdom and this charity no more excuses sin or shields it, than God did when it was seen in the third part of Heaven's sons. It has no fellowship with it. It sets it forth in its true deformity. It denounces it in righteous terms of holy indignation. These apologists for sin are very apt to quote our loving Saviour as their example in this course. They are very apt to take their quotations from words of his addressed to the weary, sorrowing, desponding, or suffering. They make a wrong application entirely. Of all who have ever lived, none can be found who have dealt out such terrible denunciations of sin and sinners as this same loving Jesus, the friend of the poor and needy. Hear his address to the Pharisees, the proudest and most popular religionists of that age: "Ye blind guides, which strain at a gnat and swal-

low a camel. Woe unto you, scribes and Pharisees, hypocrites! for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess. Woe unto you, scribes and Pharisees, hypocrites, for ye are like unto whited sepulchers, which indeed appear beautiful outward, but are within full of dead men's bones and of all uncleanness. Even so ye outwardly appear righteous unto men, but within, ye are full of hypocrisy and iniquity. Fill ye up the measures of your fathers. Ye serpents, ye generation of vipers: how can ye escape the damnation of hell?"

He spoke thus because it was the truth. He did it when he knew that hatred and bitterness toward him would be the result, which would bring about his own death. This loving Saviour took a scourge of small cords and drove men out of the temple, because they had no business there. He denounced the fearful doom of unquenchable fire and the undying worm, where weeping, wailing, and gnashing of teeth, would be experienced, upon every one who did not turn from sin. He said to his foremost apostle, "Get thee behind me, Satan: thou art an offense unto me: for thou savorest not the things that be of God, but those that be of men," because he had misconceived the object of the Lord's mission.

This conception of our Saviour as a sort of lax, easy apologist and tolerator of sin, who would overlook iniquity and pass along about as much in harmony with pride and wrong as with righteousness and humility, carrying the idea that good, bad, and indifferent, would come about alike, plastering over wickedness with a little goody-talk, is utterly wrong, an entire misconception of our divine Lord. His was none of your lax, easy-going, milk-and-water characters. He called things by their right names, whatever feelings might be engendered, or if death was to be the consequence.

And so of his most intimate followers, when filled with his Spirit. Peter could tell the Jews and their rulers to their faces, regardless of consequences, that they had murdered the Son of God. He stripped the covering of hypocrisy and deceit from Ananias and Sapphira, though it caused a fearful scene, and both of them were taken out of the room dead corpses. Paul could tell Elymas to his face, "O, full of all subtlety and all mischief; thou child of the devil; thou enemy of all righteousness; wilt thou not cease to pervert the right ways of the Lord?" And he could rebuke Peter, the first of the apostles, because he did wrong. This spirit of directness has always characterized true religion. Human feelings may be wounded, but right will be vindicated. No doubt somebody's feelings were hurt, when one third of the angels were cast out of Heaven. They have not been healed yet, and will not be till Satan and all his host are buried in the burning lake.

The great lack with nominal religion, to-day, the world over, is that there is no faithfulness in reproofing sin. Should things be called by their right names with the directness of Jesus and his apostles, by the professed representatives of Christ in the pulpit, what would become of the fashionable audiences who gather to listen to our modern pulpit oratory? We should expect to see a "fearful scattering." Ministers dare not risk their reputations and salaries by telling the whole truth. They preach against drunkenness, and many of the grosser sins; but pride, love of the world, the indulgence of the appetite, and especially personal sins, known to exist plentifully among their members, are not touched. A compromise is made with sin for the sake of personal feelings. A very pretty state of things exists on the outside; but it may well be believed that the inside of the cup and platter needs cleansing as really as it did in the Saviour's time.

We, as a people, are in great danger on this very point. The straight testimony against sin is not in vogue as it should be. To tell the truth, those who have borne it in the past, most pointedly, have had a grievously hard time of it, worn themselves out prematurely, and got distrust and even hatred, instead of thanks, for their faithfulness; while those who would let iniquity pass along unnoticed, have won golden opinions as being the finest representatives of the Spirit of Christ.

A spirit of compromise with sin has been manifested by many of our people in the past, which, had Heaven been their theater of action when Satan's great revolt took place, and they been filling the chair of Deity, they would have divided the universe with the devil, and perpetuated sin to all eternity, or even surrendered the throne of Heaven, rather than to hurt the feelings of him and his associates. And this spirit goes under the name of goodness and Christian charity. It has been seen in our public institutions till the cause has been threatened with moral leprosy. It is an easy-going spirit. Abuses are tolerated. Wrongs and unfaithfulness go unreproved. The Lord's money, given for sacred purposes, has been in some cases uselessly expended; and the salvation of precious souls has been hazarded, not to say destroyed, by it. Our experience, for years in the past, ought to teach us a lesson in regard to these things which should last us through to the end. The Scripture points those living in the last days back to ancient Israel in the wilderness, as the example and warning most proper to consider.

This spirit of toleration of sin is seen to a great extent in our churches. There are very few of these where the Bible standard of discipline is carried out, or where real, faithful admonitions and reproofs are given. Things generally run at loose ends. Any way to get along without having a fuss. Anything to preserve a sort of patched-up peace, and save people's feelings. For my part, I had rather see a storm raised that may threaten to burst things all to pieces, now and then, for the purpose of supporting principles of righteousness, than this dead calm of lifelessness, brought about by tolerating wrong, till the Spirit of God takes its flight. As the thunder-storm clears the natural heavens, so a moral storm gives a better atmosphere. I confess, I should feel a sense of relief if something would come along and shake us, as a people, out of our placid, do-nothing condition, which seems to be closing around so many. It will come, I feel sure. But I tremble for many, lest their sympathies will be found on the side of easy-going toleration of wrong, instead of with those who stand up squarely for righteousness.

The present age is sadly in need of square-edged men and women, who love righteousness and hate iniquity. We have reached the time when God's servants should "cry aloud and spare not, and show my people their transgressions, and the house of Jacob their sins." We need more backbone, more nerve. We are in terrible danger of drifting along, like a helpless stick, with the current. The current of this world is surely going downward to ruin. "Come out from among them and be ye separate, saith the Lord, and I will receive you." Who is going to do it? There is a terrible lack in the families of Sabbath-keepers. But few families are seen, now-a-days, where there is any real family government. The spirit of Eli is abroad in the land. He said to his children, "Why do ye so wickedly?" but did not take hold and decidedly restrain them. There might have been some trouble, perhaps, if he had—somebody's feelings might have been hurt. There might have been a family scene. So he, a priest of the most high God, could let his children bring the worship of the sanctuary into contempt, and cast an influence which would ruin souls eternally. And no doubt Eli passed for a very good, tender-spirited man. He felt bad to see such work going on. He expostulated; he plead. He did more than a great many professors of religion do in these days, who do not even say anything, when they see iniquity in their own households, lest there shall be trouble. But God held him to an account for not doing more. "Because his sons made themselves vile and he restrained them not, therefore I have sworn unto the house of Eli, that the iniquity of Eli's house shall not be purged with sacrifice nor offering forever." Israel fled from their enemies; these sons died under the hand of God's judgments; Eli himself fell dead, and the ark of God went into captivity, because of this weakness in passing over sin.

God is the same to-day. Sin is just as hateful in the family relation as ever it was. And there are plenty of Elis in our churches, who pass over sin as easily as he did. But we may depend upon it, we shall have to give account for these things in the day of Judgment.

In my soul, I believe there is more real injury done to the cause of truth by this weak excusing of sin, passing over it for fear some body will get hurt, if we do anything about it, and thus perpetuating it in the church and family, than there is by all the bitter opposition the truth has to meet from every quarter. God's Spirit is grieved away. The standard is lowered down. We purchase a deceptive peace by this goody kind of a spirit which passes for Christian charity but which is anything but that; and as the result, a sort of moral leprosy clings to us, life and zeal die out, and we find ourselves drifting largely with the worldly current around us; and we wonder why we have not more religion. Everything takes a kind of a low tone. To be sure, the world looks upon us more favorably. And why should they not; we grow more and more like them. Our course is not a rebuke to them. There will be a different spirit seen before this work moves with power.

We must not put sin on a level with righteousness, and we must guard our sympathies from upholding, by our influence, those plainly in the wrong. We must cultivate moral principle, love righteousness, and hate iniquity wherever it is seen, and, most of all, when it is in our own midst. Then, it is not only an evil thing in itself, but its influence hinders the progress of God's work. Let us then be faithful to reprove sin, and cast our influence against it, wherever it is seen.

GEO. I. BUTLER.

Mt. Pleasant, Iowa, July 10, 1873.

Proposed Discussion.

[The following we find in *The World's Crisis* of July 2, 1873. It will be of interest to all our readers.—ED. REV.]

It having been repeatedly and publicly stated that no minister of this State dare to meet the definite time argument for the Lord's return in 1873, I beg leave to submit the following proposition:—

If suitable preliminaries, such as time and place of meeting, can be satisfactorily arranged,

I will meet any Christian gentleman who may be chosen to represent and support the affirmative of the following question: *Is the definite time of the second advent revealed in the Holy Scriptures?*

This seems to be the fundamental question to be settled. It is plain that everything depends upon this. If it can be shown that it was the intention of the Holy Spirit to reveal the definite time of the second advent, then it is equally plain that it is our duty no less than our privilege to know it. I also submit, as a condition precedent to the proposed discussion, that each party shall be responsible for one-half of the necessary expenses of said meeting, and that a stenographer be employed to report the discussion to the end that it may be published. Thousands of people in various parts of the country will be interested in learning the arguments pro and con, who could not possibly attend the discussion itself. If light be needed—and I think it is—I know of no better way of letting it shine on this question than in the way proposed. It is of course understood that, if the discussion be held, it shall be governed by the usual parliamentary rules, and that the courtesies and amenities usual among gentlemen shall be observed. The sole object of both parties should be to elicit truth on this great and important question. J. H. WHITMORE.

Rochester, June 23.

Sons of God.

"BEHOLD, what manner of love the Father hath bestowed upon us, that we should be called the sons of God." 1 John 3:1. The distinguished honor conferred upon the fallen race of becoming the sons of God, should awaken in us the most profound admiration of his amazing love and goodness, and lead to unceasing gratitude and continued praise of his worthy name.

A just appreciation of our unworthiness, and of the inconceivable pity and compassion of the Father in the gift of his only begotten Son, that whosoever believeth on him should not perish but have everlasting life, would constrain us to yield our hearts and lives in the sweetest submission to do his divine will, and to rejoice in his delightful service. The blood-bought, exalted privilege of becoming sons of God is not bestowed upon any by reason alone of a correct theory of the plan of salvation.

The transforming power of God's grace must be experienced in the heart: it must be cleansed from sin: it must be made conformable to his will in all things, rendering cheerful obedience to his sacred word, and to the influence of the Holy Spirit.

Christ came unto his own, and his own received him not. "But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." John 1:12, 13.

Here we learn that those who understandingly received Christ at his first advent, and believed upon his name, receiving that adoption whereby we cry, Abba, Father, were *born* of the will of God. They passed from death unto life. How great the change! And how unspeakably great the consequent blessings—recognized in Heaven and upon earth as sons of God!

Again, if we retain the relationship of the sons of God, by adoption, we have a work to do in overcoming the world, the inclinations of fallen nature, and the powers of darkness. Says Jesus:

"Ye have heard that it hath been said, Thou shalt love thy neighbor, and hate thine enemy: but I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you; that ye may be the children of your Father which is in Heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. For if ye love them which love you, what reward have ye? do not even the publicans the same? And if ye salute your brethren only, what do ye more than others? do not even the publicans so? Be ye therefore perfect, even as your Father which is in Heaven is perfect." Matt. 5:43-48.

Reader, as you desire an inheritance with all the redeemed saints, as you desire a right in the kingdom of God, there forever to be recognized as his son, and share in the felicity and joy of an endless life, free from sin, be in earnest to overcome. "He that overcometh, shall inherit all things; and I will be his God, and he shall be my son." Rev. 21:7.

A. S. HUTCHINS.

Osego, July 9, 1873.

It is believed that the sins of ignorance of truly pious people will be blotted out and they be saved. Therefore some resolve to be piously ignorant of God's requirements and thus trust that they will be saved even as others. It would seem, then, that we may choose either of two ways; to seek for truth and duty and obey; or close our eyes and be saved in disobedience, because we are ignorant. Which is the safer way?

EVERY temptation is an opportunity of getting nearer to God.

LOVE'S REWARD.

The loving heart doth not regard
What selfish hearts would call reward;
And yet to acts of goodness true,
It always hath its work to do.

To private aims and objects blind,
It seeks the good of all mankind;
The only aim and work it knows,
Is that of healing others' woes.

It stands, a wide and open door,
Where come the lame, the sick, the poor;
It heals the sick, the halt, the blind,
And calms the sad and troubled mind.

'Tis thus it lives for others' bliss,
And its reward is only this—
The more its love to others flows,
The more its power of loving grows.
—T. C. U., in *Guide to Holiness*.

Progress of the Cause.

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

Report of Tract Society Meeting.

THE Tract and Missionary Society of district No. 4, met at Pottersville, July 5 and 6, according to appointment.

The vacancy occasioned by J. E. White's resigning the office of State Secretary of the Mich. T. and M. Society, and the necessity of electing another, were duly considered and acted upon; after which, the utility of holding general quarterly meetings for the State; district quarterly meetings in each district, at least, two weeks previous to the general quarterly meeting; appointing a district Secretary for each district; the necessity of raising a Tract and Missionary Fund, at once, of sufficient amount to first pay up the present indebtedness of delinquents, on our periodicals, to be proportionally charged to each district; and second, to keep a sufficiently large amount on hand to meet all the demands of the Society, were discussed at length, when it was moved and carried that the resolutions adopted by the Monterey church, recorded in REVIEW No. 3 of present Vol., be adopted, in full, by this district.

The amount pledged and paid for the Tract and Missionary Fund, by this district, was \$306.75.

There still remains due on the Mich. Delinquent Fund, the sum of \$552.91. This amount should be raised, and the account balanced before the approaching camp-meeting.

A. M. DRISCALL, Sec.

Battle Creek, Mich.

Minnesota Conference.

THE thirteenth annual Conference of the Seventh-day Adventists of Minnesota was held at Medford, Steele Co., June 26 to June 30. First session opened by prayer by Eld. Butler.

Delegates being called for, twelve responded, representing nine churches. Delegate from Riceland church not being present, Bro. John Hanson, by vote of the Conference, took his place. New churches being next in order, Hutchinson, East Hutchinson, and Golden Gate, responded through their delegates and were admitted to the Conference. The Sabbath-keepers at Kenyon, represented by their delegate, were taken under the watchcare of the Conference.

Moved that Elds. G. I. Butler, D. M. Canright, John Matteson, and all brethren in good standing, be invited to participate in the deliberations of this Conference.

Minutes of the last Conference read and accepted.

The President appointed the following committees:—

On Credentials and Licenses, Eld. D. M. Canright, C. Kelsey, and W. I. Gibson.

On Nominations, I. B. Edwards, D. McAlpine, and Wm. Hill.

On Resolutions, D. M. Canright, John McMiller, and D. Alway.

Auditing Committee, J. L. House, D. McAlpine, E. L. Rouse, Hans Rasmussen, H. Schram, and S. A. Halleck.

Reports of ministers and licentiates:
Eld. D. M. Canright, John Hanson, H. F. Phelps, L. H. Ells, and George Dimmock, responded.

Adjourned to call of President.

SECOND SESSION.

Prayer by Eld. Curtis.

Delegates from Otranto and Riceland churches being present, were admitted to the Conference.

Report of Treasurer read and accepted, showing receipts of \$1691.17
Payments, 1046.81

Remaining in the Treasury, \$ 644.36

Secretary then read a report concerning the standing of the Conference. The report showed: No. of churches, 16; members, 429; gain, 142; s. b., \$2124.04; gain, \$1012.04. Report was accepted.

The Committee on Resolutions reported as follows:—

DUTY OF CLERKS.

Resolved, That it is with regret that we learn of the slack and unbusiness-like manner in which the church records in the different churches of this Conference have been kept, and that we recommend the different clerks to inform themselves of the duties of their office, and then carefully attend to them.

S. B. TREASURERS.

Whereas, Our s. b. Fund is a sacred and important one, and every cent should be carefully accounted for, and every pledge paid as made to God, and,

Whereas, Its prosperity depends much upon the proper interest and action of the s. b. Treasurers, Therefore,

Resolved, That the persons most suitable for the office should be chosen, and that they be instructed to properly and carefully attend to the duties of that important office.

SCATTERED SABBATH-KEEPERS.

Resolved, That we earnestly invite all the Sabbath-keepers in our State to help in sustaining the cause. All such pledges and money to be sent to W. I. Gibson, Rochester, Minn.

Resolved, That no money should be paid from the s. b. Funds, either from churches or the Conference Treasury, except by an order from the Executive Committee.

STATE AUDITOR.

Resolved, That we appoint a State Auditor, whose duty it shall be to audit the accounts of each s. b. Treasurer at the close of each Conference year.

ABSENT CHURCH MEMBERS.

Resolved, That we again remind our brethren that it is the duty of absent church members to report themselves by letter to the church once in three months, said report to be sent to the clerk, and by him, or her, read to the church; and that the clerk shall write to such as fail to report.

TRACT AND MISSIONARY SOCIETY.

Resolved, That in view of the scarcity of preachers among us, the shortness of time, the increasing calls for the truth, and the efficiency of our publications, we regard the rise of the T. and M. Society as in the special providence of God as an efficient means of maintaining and spreading the truth; and that we earnestly recommend all of our churches to immediately enter into this work.

THE SCHOOL.

Resolved, That we are heartily in favor of the establishment of a denominational school for our people at Battle Creek, Mich., and that we recommend all who are able, to assist by their means in the raising of necessary funds for a suitable building for said school.

THE HEALTH REFORM.

Resolved, That each year's experience increases our interest and faith in the health reform, as being an important part of the message, and that we recommend all to adopt it in a consistent manner.

Resolved, That, with regret, we learn that the state of Bro. White's health would not permit him and sister White to be with us on this occasion, and that we earnestly pray that God will restore him to health again, that he may have part in the closing message of mercy.

Resolved, That we tender a vote of thanks to the General Conference for the help they have given us the past year, and at this Conference, and pray that they will remember us in the future. This was passed by a rising vote of all present.

Adjourned to call of President.

THIRD SESSION.

The President being absent, D. M. Canright was elected Pres. *pro tem*.

Prayer by D. M. Canright.

The Nominating Committee then reported. The following brethren were nominated and elected to their respective offices. President, H. Grant; Secretary, H. F. Phelps; Treasurer, W. I. Gibson; Executive Committee, C. Kelsey and D. McAlpine.

By request of the Conference, the President nominated, as State Auditor, O. W. Pierce, who was elected.

The following resolution was then adopted:

Resolved, That this Conference direct the Secretary to furnish the blanks which are necessary for church and s. b. Treasurer's reports, just before the time when such reports should be sent to the Secretary, that those having such reports to make, may be reminded of their duty to report immediately.

Report of Committee on Credentials and Licenses was then submitted, recommending that the credentials of Eld's Pierce and Ingraham be renewed, and that Bro. H. Grant and J. Hanson be ordained and receive credentials; also, that H. F. Phelps, L. H. Ells, Geo. Dimmock, Charles Lee, Wm. Hill, and J. Fulton, receive licenses.

The name of Brush Creek church was changed to that of Wells, the church of Joe Daviess, to that of Blue Earth City, and that of Pleasant Grove, to that of High Forest.

Adjourned to call of President.

FOURTH SESSION.

Prayer by Bro. Canright.

The question of licenses being again called, Bro. Peter Erb received license.

Voted, That we donate to the General Conference the sum of \$500.00.

Bro. Butler then made remarks on the necessity of a proper person's removing from this Conference to Battle Creek to assist in the work at that place, and then submitted the following resolution, which was passed unanimously.

Resolved, That we, as a Conference, appreciating the importance of having the right influence at the head of the work at Battle Creek, and desiring to do our duty with our brethren of other Conferences in supplying this want, hereby direct the President of this Conference to correspond with those who are competent to select proper persons, and when such selection is made, we earnestly recommend such persons to remove there immediately.

On motion, the President appointed Bro. I. Z. Lamb, A. H. Van Kirk, and John Fulton, to act as Camp-meeting Committee.

By request, the name of the church of Deerfield was changed to that of Medford.

The Secretary then presented the following resolution, which was passed by a rising vote of all present:

Resolved, That we regret that we are compelled to part with Bro. Canright, thus being deprived of his labors, on account of his failing health, and earnestly solicit his return if Providence should direct; and we pray God to bless him with health and strength to labor on in this good cause.

Moved, That the doings of this Conference be sent to the REVIEW for publication. Carried.

Adjourned *sine die*.

H. GRANT, Pres.

H. F. PHELPS, Sec.

California.

OUR last report was made by Bro. Cornell, about one week since. In that, he stated the vote on the Sabbath question. Since then, we have passed through another week. Last Sabbath, we had two interesting meetings, well attended forenoon and afternoon. In the afternoon, there was a good, spirited social meeting, and some good, stirring testimonies were given. We have formed acquaintance with at least forty persons who have decided and commenced to keep the Lord's Sabbath. There are about fifty in all who have already taken their stand by vote, at least, for the whole truth. We shall continue a few days, to follow up the work.

It is our design now, to spend the summer in this valley, and to follow the labors of the summer with a camp-meeting, to be held not far from Napa. Our brethren in this State are already arousing to the subject of the camp-meeting, and I wish here to make some suggestions relative to it.

1. We would like to commence this camp-meeting, Wednesday, Sept. 17, and continue until Tuesday morning, Sept. 23d. From encouragement received from our churches in this State as to time, we will announce the above as the definite time of the meeting.

2. We wish each church to take immediate action relative to the matter, and decide how many will go, at least, so far as to decide the number of tents they will need, and then make them of domestic, or secure their tents at once, so that the last days before the meeting shall not be crowded with these cares. Let your tents be made, or secured, and that care will be out of the way.

3. Remember that last year was our first experience in camp-meetings in this State. Our notice was short; our preparations were necessarily hurried; we were many of us wearied. I hope all will overlook any confusion that may have been there, owing to lack of preparations, or hurry in consequence of short notice. Let us all begin in season, this year, that we may not be thus hurried again.

4. We recommend that all make their arrangements to camp on the ground Tuesday evening, Sept. 16. We can then have the forenoon of the 17th to arrange tables, etc., and the opening address be given at 2 p. m., the 17th.

5. Let each church send their tents and bed-ticks, and one or two men (according to the size of the church) one day in advance. Let these men with tents arrive on the grounds Monday night. They can camp in the large tent, which we will have erected. Tuesday, they can assist in seating the grounds, erect the small tents, and fill the ticks, so that when families arrive Tuesday evening they will find their tents all ready to enter and occupy, without any confusion.

6. We will arrange for a victualing stand, as last year, so that bread, fruit, etc., can be furnished upon the ground. There is a living stream of pure, spring water running by the ground we expect to occupy. And our hay is already secured, to be delivered upon the grounds. These two items will avoid two of our greatest perplexities of last year.

7. I learn by letter from Bro. Canright,

received last evening, that he expects to be with us at our camp-meeting, if the Lord will, to enter upon the work in the California Conference. The camp-meeting will probably close Bro. Cornell's labors in this State, for the present. He expects to start, immediately after the camp-meeting, to Washington Territory and Oregon to establish a mission there.

8. We all need the influence of the camp-meeting. It will be agreeable to old believers to become acquainted with those who have newly embraced the truth, and it will also be a matter of great encouragement to young believers to see and hear from older hands in the work. Association in this work, if rightly conducted, tends to cement hearts, and give strength and permanency to the work.

9. We request all to make the camp-meeting a subject of special prayer, that God may guide in relation to it, and that we may all come up to it in a frame of mind to share the rich blessing of God. Especially should the last days before the camp-meeting be devoted to seeking God. Do not come to the meeting merely for a season of recreation from worldly pursuits. That, the meeting will be of itself. But let the prominent thought in our minds be the spiritual benefit of ourselves, and our friends who may come to the meeting.

We will give a more definite statement in our next of the place where the meeting will be held, so that all who wish may readily find it. Let us all be active and earnest in spreading the truth by every lawful means.

J. N. LOUGHBOROUGH.

Napa, Cal., July 8, 1873.

Chisago Lake, Minn.

THE Lord has blessed Bro. Charles Lee's labor in this place. We have held meetings together a week. A goodly number congregated to hear. Some came the distance of thirty miles afoot to attend the meetings. The people received the word gladly, and the Spirit of the Lord was evidently present in all our meetings. On first-day, sixteen willing souls were buried with Christ in baptism, and the next day, two more followed them. When these friends for the first time united with each other in washing feet and partaking of the Lord's supper, it was truly an interesting and blessed time.

We have organized a church of seventeen members, known as the church of Chisago Lake, Minn. They have pledged \$97.40 to the Minnesota Conference for this year, and desire to be taken under the watchcare of the Conference. The sisters took off their artificials, and brought their earrings and finger-rings to the treasurer. Tobacco is banished from the camp. I have never been with a company of believers who have shown greater willingness to follow the instructions of the Bible. They are an intelligent class of people, who love order and cleanliness. This love is, with some of them, no older than their love for the truth, which speaks well for the work accomplished among them so far. As far as I can judge, I have seen good evidences among this people of a real conversion to God, and living experience in the truth.

Bro. Charles Lee was unanimously chosen for their elder, and set apart as such. The address of the secretary is: Andrew Deedon, Chisago Lake, Chisago Co., Minn.

This is the first church organized among our Swedish brethren. My address will now be: Cambridge, Isanti Co., Minn.

JOHN MATTESON.

July 7, 1873.

Report from R. F. Cottrell, N. Y.

SINCE last report, held a series of meetings in West Valley, Cattaraugus Co., assisted by Bro. Stebbins. This is a field entirely new. Met with opposition, bold and uncivil, to say nothing of Christian courtesies, from one who has obtained an undue controlling influence, for the brief present, over the minds of a large, and doubtless well-meaning, portion of the religious community. The result was that without anything offensive to any Christian being presented on our part, they drew off and left our meetings very small. Still, some of the most candid, intelligent, and conscientious, heard us, and entertained us with Christian hospitality. Some expressed their convictions of the truth of what they heard. We hope the effort will not be lost. The conversion of one family, of whom we have reason to hope, would be a valuable accession to the cause. A man who, though not so religiously popular, because in advance of others in Bible truth, stands high in the community still, because of moral worth and stability of character, is such a one as ought to be among the first to receive and embrace this message. We hope that this may be the case at West Valley. Had an interesting quarterly meeting at Randolph. Besides the brethren from Cottage and East Otto, who usually attend these meetings, there were three brethren from the vicinity of Corydon, Pa., who, scattered and alone, are seeking

and walking in the way of the truth. This added to the interest of the occasion.

Spent one Sabbath with the friends at East Elma, Erie Co., on my way home, where I arrived July 8, after an absence of two months. Intend to visit the brethren in Cattaraugus County again, when I shall learn that they are ready to organize and engage more fully in this work of the Lord, feeling their responsibility to consecrate themselves to it and push it forward. If this cause is of any value to us, it is worth everything; it demands our all without reserve.

From Bro. Winter, Iowa.

I TAKE the liberty to state a few plain facts which have come under my observation of late. The "Advent trumpet," I find, is yet sounding, and how delighted I was to have my ears once more saluted with the "glad tidings" that soon "Jesus is coming to gather his ransomed ones home." This was indeed a heart-cheering sound, when I heard Bro. Bartlett proclaiming what he declared to be the third angel's message; and if it is actually the case, which I dare not dispute, but have indubitable evidence from the signs of present times, and the chronological order of events, that it cannot be otherwise than so, we can come to no other conclusion than that some momentous change predicted is just about bursting upon this world. Then what shall we say, but "to the righteous, that it shall be well with him?" and "woe unto the wicked, it shall be ill with him: for the reward of his hands shall be given him?" Isa. 3:10, 11.

Those who have their lamps trimmed and burning need not be tempted or alarmed, but, on the contrary, "hold up their heads, and rejoice, for their redemption draweth nigh." Luke 21:28. Oh, what glorious tidings! what a blessed sound to those who can realize it—to all who are ready, watching, and waiting to join with the happy throng, and shout in anthems of praise, when we behold him coming in the clouds: "Lo this is our God; we have waited for him, and he will save us: this is the Lord; we have waited for him, we will be glad and rejoice in his salvation." Isa. 25:9.

But I must hold on or I shall drift off on a preaching strain, which was not my object when I set out to pen, as I stated at the outset, a few plain statements only.

I embraced the Advent faith in 1842, in Wm. Miller's day, at the East Kingston Camp-meeting, New Hampshire. At that time, I was a "Primitive Methodist" preacher; was pastor over a flock in the city of Lowell, Mass., concerning which I will not now go into particulars, not considering it necessary, as I see you have some account of the circumstances connected with my coming out, together with my return to England, and a sketch of my labors there; as referred to in "Life Incidents," page 152, which is a book I had the pleasure of reading a short time since, which did me much good, and gave me many new ideas which I consider of vital importance.

When the Advent ship ran into "Snag Harbor" on account of the supposed failure in the "prophetic periods," or the time set for the Saviour to come had passed by, which caused quite a revolution in the minds of many with regard to religious matters, I got so sadly abused and disappointed that I was driven to the greatest perils. Just at that time a Mormon ship came along, and found me in great perplexity, not knowing which way to steer or look for salvation. They told me they were bound for Zion, and offered me a passage, and invited me, with many inducements, to come on board. After some conversation concerning their claims, and the advantages of the country to which they were bound, I went on board their craft and started for Zion, which was represented to me as being in Salt Lake Valley, Utah Territory. I expected to find something resembling that which had been represented, if not the very thing itself; but alas! I was disappointed once more. I spent sixteen and one-half years, trying to find a people who keep the commandments of God and the faith of Jesus, but failed to find them in Utah. I came back again to the States, in 1870, still in search of Zion, expecting to find a people more like the old model, and have been trying for three years, but have not succeeded to my satisfaction until very recently, I heard that an Adventist preacher would give lectures on different subjects relative to the faith and doctrine of S. D. Adventists. At that time, I was lame and could not walk; therefore, only heard two or three lectures, viz., on the Sabbath, Mark of the Beast, Sanctuary, and Millennium, which opened my eyes to many things which before were dark, mysterious, and unintelligible. I became acquainted with J. Bartlett, and had considerable conversation on various subjects. I obtained several books and tracts, and, by the help of the good Spirit, in the perusal of them I obtained much light and information, for which I feel truly thankful to God, the giver of every good and perfect gift.

I am now a subscriber for your paper, called the "REVIEW AND HERALD OF THE SABBATH," also the *Health Reformer*, which I deem "meat in due season," and I esteem it more than my necessary food. I hope to have more of the works on the faith and doctrines of the S. D. Adventist people. Whether I shall be able to indorse every sentiment advocated therein I am not prepared to say. But I have not as yet seen or heard anything but what I can fall in with, except the unconsciousness of the spirit while absent from the body; but I do not think this is absolutely necessary to salvation, as the Bible is almost silent concerning the matter.

I will conclude by saying, May God bless you, and prosper the work of your hands, and all those who are engaged in such a grand and noble enterprise. I wish it to have my sanction and hearty co-operation.

Yours, in bonds of love and friendship,
R. WINTER.

Hall Creek, Monona Co., Iowa.

Northern Iowa Tent.

SINCE our notice of the meeting in the northern tent at this place, we have given twenty-five discourses, which have been attended with some interest; and perhaps would have been more if the rainy weather had not broken in upon it. Yesterday was a day of encouragement to us here. Our congregation was larger, and the interest manifested greater, than ever before. Our brethren from West Union were here and staid over Sabbath and Sunday, and added very much to the interest by their cheering testimonies. As we had canvassed the Sabbath question pretty well, we called for a vote from those who believed we had proved from Scripture that it ought to be kept, when a large number decided it ought. Then we called for those who had decided to obey, when ten took their stand. We hope the good word may be carried on till the day of Christ.

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

Fredericksburg, Iowa, July 7.

Tennessee.

I SUBSCRIBED for the REVIEW for six months. I am well pleased with what it teaches on the Sabbath, and am about persuaded to commence keeping it. I am the only one in this part of the country that believes the seventh day is the Sabbath. I belong to the Missionary Baptists, though I do not indorse all of their teachings. I profess and desire to be a true Christian, seeking after the perfect will of God. I wish to belong to the church that fears God and keeps all his commandments.

ENNIS FILSON.

Trondale Co., Tenn.

New Hampshire.

SUNDAY, 6th, spoke in Union meeting-house twice, and at 5½ P. M. in the school-house, two miles west. It was a pleasant day, and we think a good impression was made in favor of truth. Several bore testimony that they had heard the truth and were comforted; among them a Baptist, and a Freewill Baptist minister; stopped over night with the first. He is eighty-eight years old, is in good health, but weak: wishes he was able to engage with me in holding meetings. Hope he may love all the truth, and that others there may embrace and obey it, and be saved when Jesus comes.

7th, met and organized s. s.

8th, held meetings in Lincoln, four miles north, at 7 P. M. A good attendance for the place. We hope for good results from these meetings.

P. C. RODMAN.

North Woodstock, N. H., July 9.

Soldier Valley, Iowa.

THE anniversary of our national independence is past, and, amid all the booming of cannon and brilliant display of fireworks, none have experienced a happier time than we few Sabbath-keepers of Monona and Harrison Counties enjoyed with the Soldier Valley church. With the early dawn of the memorable Fourth, a few loads of us from the Onawa Society left our homes, and after twelve miles drive, two of them in water, we arrived at the grove of Bro. David McWilliams, in the beautiful district known as the Soldier Valley, which is watered by Soldier Creek, a narrow, deep stream, lined with a nice growth of elm, walnut, and oak, the last of which is a rarity in this western part of the State. After the usual plain, hearty greetings common among this people, we were entertained by singing and the usual ceremonies of this day, which were conducted in a plain, orderly manner, without display. We partook of a bountiful repast, consisting of those things which this people are never ashamed to ask God's blessing to rest upon.

About 3 o'clock P. M., we assembled to listen to a sermon by Robert Winter, an eccentric old Britisher, who gave us a quaint,

old-fashioned discourse, full of gospel truths and solemn counsel to old and young.

As the night drew on, we dispersed to the homes of neighbors, where all from a distance were entertained in true, hospitable, western style.

At 10:30 A. M., Sabbath morning, we again assembled at the grove for religious exercises, where we listened to a discourse from Bro. Bryson, formerly a Mormon preacher, who gave us a truly edifying discourse on the "coming of Christ." After a recess, we came together for a social meeting, in which we experienced the true enjoyment of God's work. It was touching, and almost incredible, to hear the simple recital of adventures, escapes, and persecutions, undergone by Bro. and sister Winter, Bro. Bryson, Bro. and sister Peterson, and others in their search for the truth, from Denmark and England, across this country to Deseret, and back here, to obtain the truth from the lips of Bro. Bartlett. We enjoyed a precious time, and God's blessing was with us. There were thirty-two Sabbath-keepers at the meeting; when I came to Monona County, three years ago, there were scarcely a half dozen in the two counties named. After the exercises of Sabbath afternoon, several rose to ask the prayers of God's people, mostly sons and daughters of Adventists.

We departed to our homes greatly refreshed, and thankful to those good people for the kind invitation extended to us, feeling that it was good to be there. Truly, God's blessing is being poured out in this region, and we feel like thanking him that he has sent the truth to us. Let us pray continually for his favors, and that he will remember his people in the hour of need, which he will surely do if we "love him and keep his commandments."

JAMES D. CLARK.

Soldier Valley, July 6, 1873.

A Mother's Influence.

THE power of a mother's influence cannot be estimated, either for good or evil. Fearful is her responsibility, and how weak and feeble are all her efforts, if unsustained by religion. The rich blessing of a godly mother is beyond all price. As I write, memory carries me back to my childhood days, ere I had known the grief of being motherless. The years were brief that I enjoyed a mother's love and holy teaching. But they stamped upon my mind an influence that has followed me through all the changing scenes of my life. Never can I sufficiently thank God for the gift of a Christian mother. I believe her prayers have shielded me in many a dark hour of temptation, and have been the means of leading me to be a follower of Jesus.

I think the Lord especially cares for the children who are committed to his love by praying mothers. Sometimes, perhaps, they will wander in the paths of sin for years, unmindful of the holy instruction of their early years, and apparently reckless of their eternal welfare. But God does not forget the mother's prayers, and circumstances will be brought to bear upon these misguided ones which will lead them to renounce the world and find pardon, in the Saviour, for their sins. I shall never cease to hope, while life is spared, that those youth who have been blessed with earnest, prayerful mothers, though now in the pursuit of folly and sin, will yet come to repentance.

I see many dear youth around me who have prayerless mothers, and my heart yearns in pity over them. Such mothers think chiefly of an honored position in this life for their children. Pride and fashion must be followed at the risk of life and health. What anguish will fill the hearts of these mothers if at last their children are shut out of the kingdom of Heaven, and they feel that they might have been saved, had their influence been to lead them to deny self and seek the honor of Jesus instead of the applause of a corrupt world. Oh! may God open the eyes of unfaithful parents to a sense of their duty while yet mercy lingers for them and their children. A mother cannot be too earnest, too prayerful. Satan is laying snares on every hand, for the inexperienced youth. My heart almost sinks within me as I look abroad in the world, and realize the terrible influence that is drifting so many down to death. I am led to ask, Who shall be able to stand against this tide of evil? We who are parents, need a power such as earnest, agonizing prayer alone can give us.

Christ has said, "My grace is sufficient for you." All weak and erring as we are, if we throw ourselves upon His strength, we shall be enabled to perform our duty, and save ourselves and our children.

If we are permitted to see the dear ones God has intrusted to our care, fitted at last to share the inheritance of the righteous, we shall feel repaid for all our toil and care. Though hardship and anxiety be the mother's lot in this life, a shining crown shall deck the brows of the faithful ones in the life hereafter.

A. S. NASON.

Lynn, Mass.

THERE are very many questions which may be started in regard to the doctrines and the prophecies of the Bible, to which our best answer is, "The Lord knoweth how."

Safely Anchored.

A LITTLE sloop, with costly merchandise on board, was once intrusted to the care of a man-of-war, which was to convey it from the Cape of Good Hope to England. For many days they kept together, and then a storm came on. When it cleared again, the little sloop was nowhere to be seen, and, though a sharp lookout was kept for her, it was all in vain.

The commander was very sorry, for he knew the value of the rich stores on board, and how precious the lives of every one of that crew were to some little circle at home. He anchored at last in Portsmouth harbor, in a heavy fog. When it lifted, what was his surprise and joy to find, anchored very near him, the very little craft over which he was grieving!

O Sabbath-school teacher, how many of these precious little barks which we have conveyed, do we lose sight of in our life's voyage! How many times we mourn over them as lost, when it may be they are only lost to our sight! When the fog lifts, we may see them anchored safe beside us in the celestial harbor. Who cannot say with the saintly Rutherford:

"And if one soul from Anworth
Meet me at God's right hand,
My Heaven will be two Heavens
In Immanuel's land."

—Sel.

A FIRM faith is one of the best divinities; a good life is the best philosophy; a clear conscience, the best law; honesty, the only true policy; and temperance, the best medicine.

Obituary Notices.

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

DIED, in Greenwood, Mich., May 23, 1873, of consumption, William Ward, aged twenty-eight years. He expressed a strong hope of life in the world to come.

Discourse by his own request, from Ps. 32:1. A large number of relatives and friends followed to his quiet resting place, where he awaits the appearing of Jesus.

D. H. LAMSON.

DIED, on Wednesday, June 4, of consumption, after a long and painful illness, Amy, wife of John W. Wakeling, of Memphis, Mich., aged sixty-six years.

Sister Wakeling was born in the county of Surry, England, July 21, 1807, and was, until the year 1842, a member of the English Episcopal church, at which time she became a member of the M. E. connection.

Embraced the present truth with her husband during the tent meeting at Memphis, some ten years since. There is hope in her death. Discourse by the writer, at her request, from Rev. 14:13.

D. H. LAMSON.

DEPARTED this life, in Battle Creek, Mich., June 29, 1873, sister Betsey Morse, companion of Bro. Aaron R. Morse, aged nearly sixty years. Disease, black jaundice and dropsy. In early life, sister Morse embraced religion, and was a consistent member of the Christian church till 1843, when she became identified with those who were looking for their Lord. In 1852, she received the present truth, and since then has humbly walked in the commandments of God and the faith of Jesus. Sister M. was a native of Vermont, and came to Michigan about six years since, hoping a change of climate would improve her health; but a wise Providence permitted otherwise. Her last sickness lasted about six weeks, and was accompanied by great bodily sufferings, which she bore with marked patience and resignation. Prayer was frequently offered for her, at which times the Lord seemed to come very nigh. She retained full possession of her mental faculties till the last; and with that self-poise which characterizes the true child of God, deliberately made the arrangements for her approaching dissolution.

Funeral services by Eld. M. G. Kellogg. Fitting words were spoken from Ps. 46:10, "Be still, and know that I am God;" a text of her own selection. May our aged father Morse have the Lord for his companion during the remainder of his earthly pilgrimage.

G. W. A.

DIED, at his residence in Ligonier, Ind., May 26, 1873, James E. Graham, after an illness of two weeks. His disease was inflammation of the lungs. Though his sufferings were intense, he bore them with great patience. The writer visited him several times during his sickness. He expressed a regret that he had not become a Christian. Said he had long been a believer, but had neglected his duties and that he desired to be baptized and unite with the church as soon as he was able to do so. That time never came. As he neared the end, he bade his family farewell, and said he was resigned, and willing to die.

Funeral discourse by the writer, from Ps. 48:14, "For this God is our God forever and ever, he will be our guide unto death."

J. E. HARRIS, pastor Christian church.

The Review and Herald.

Battle Creek, Mich., Third-day, July 22, 1873.

The Eastern Camp-Meetings.

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

New York, Kirkville,	August 7-11.
Vermont, Wolcott,	" 14-18.
New England, So. Lancaster,	" 21-25.
Maine, Pishon's Ferry,	Aug. 28 to Sept. 1.
Michigan,	Sept. 4-8.
Ohio,	" 11-15.
Indiana,	" 18-22.

We are not able to answer questions in regard to the place of holding the Michigan Camp-Meeting. Probably it will be announced next week.

A CORRESPONDENT wishes us to state in the REVIEW what States have laws against working on Sunday, and what are the penalties. We have not the requisite information. If any one is acquainted with the laws of the States on that subject will they please report?

"Farmers' Granges."

We have several times been questioned about the object of these societies, and the propriety of uniting with them. The following from the Cleveland Daily Leader is worth considering:—

"We learn that on Saturday last, two hundred farmers of Ross County, in this State, met to consider the scheme of forming a grange. They had before them the regulations of the National Grange Association, requiring each grange to pay a large enrollment fee, or something of the sort, into the general treasury. The Ross County farmers discussed for a long time the question what this big amount of money could be wanted for. Not being able to solve the question satisfactorily, they concluded not to organize any grange, and dispersed. There are other people besides the Ross County farmers who would like to know what all the money is wanted for. If to buy up legislators, judges, and small newspapers, then this farmers' grange movement is a thing to be watched. There is no legitimate work before the granges that can require a formidable treasury. The public would like to know more about this."

A Request.

Will some one qualified and versed in the law inform us through the REVIEW whether the son, daughter, or stranger within our gates, may pass out of our gates Sabbath mornings, and perform their day's labor, or spend the day in pleasure or idleness, and return within our gates in the evening, according to the spirit of the commandments, or whether we may lawfully keep Sabbath-breaking boarders.

E. G. R.

Those brethren who signed to raise money to pay camp-meeting expenses at the meeting in Lodi, Wis., who have not paid, are requested to send it immediately to Wm. Kerr, at Monroe, to finish paying the expenses of our last camp-meeting.

P. S. THURSTON, Pres.

The Indiana Conference.

The friends in Indiana can see by the order of camp-meeting appointments, that we have a very favorable time for our meeting. As we intend to hold our Conference at the same time and place, we would say to all, See to it that your accounts and reports are all complete, and in good order for the Conference. This will be our first annual meeting, and we desire a good report, and a full representation. The Lord is blessing us with his Spirit, and adding to our numbers. The work is onward. Jesus is soon coming, and it is very necessary that we do our part of the work well, if we would gain a starry crown, when the Lord comes to make up his jewels. We have plenty of time to pay up our s. b., and make arrangements to attend this gathering, and while we are about these duties, let us get our hearts full of the love of God and the cause of present truth, and we will be certain of a rich blessing.

IND. CONF. COMMITTEE.

Isanti Co., Minn.

DURING the past week Bro. Lee and myself have been holding meetings near Fish Lake in this county. This settlement is entirely Swedish. It is a new settlement, in a heavy timbered country, with numerous little lakes. The people are generally poor. They manifest a good degree of interest to hear, and turn out to meeting in the daytime, leaving their work. We have organized a church here of nineteen members. Most of them have come out from the Baptists. Five willing souls were baptized. Several others are obedient to the truth, and would have united with us, but were hindered by sickness, from attending the meetings. The brethren here have pledged \$35.00 s. b. to the Minn. Conference, and desire to unite with the Conference. The address of the Secretary is: J. E. Norstrom, Stark P. O., Chicago Co. These friends manifest a deep interest in the work of overcoming. Most of them are but little informed concerning this world except what belongs to their own immediate wants. The Bible, and a few hymn books are about all the literature they are

acquainted with. They are very thankful for the information and encouragement they have received through the truth.

My address will be a week from to day: Litchfield, Meeker Co., Minn. JOHN MATTESON.
Cambridge, Isanti Co., Minn., July 15, 1873.

News and Miscellany.

Storms and High Winds.

THE storms of the last two weeks have been very severe and wide-spread. Much damage was done in Central and Southern Indiana and Ohio, as well as in the West. Heavy storms of equal extent have been rarely known. The papers give accounts of many storms more local in their severity. Taking the country over, it has been an unusually stormy period.

THE St. Louis Times says, "There can be no good reason for attempting to suppress the fact that the cholera has reached St. Louis."

NEW YORK, July 16.—English papers received say the earthquake in Northern Italy on June 29 was extraordinary. The solid earth seemed for a time converted into a liquid one, and houses were tossed about like ships at sea. There were fourteen movements, seven forward and seven backward, each occupying a second, as regular as the beat of a clock. Nine persons were killed at Belluno, and many injured.

SALT LAKE, July 16.—A great sensation was caused here to-day, by the announcement by the Journal that Ann Eliza Webb, the young seventeenth wife of Brigham Young, had forever left him, carrying off her furniture and personal effects. Brigham will endeavor to replenish the goods. Mrs. Young is at the Walker House, and three leading lawyers are about to institute a suit for a divorce and alimony in a large sum. Great revelations are expected concerning the inner domestic life of the prophet. Mrs. Young is engaging the sympathy of the Gentile ladies, and the polygamous Mormons are a good deal disturbed.

REPORTS to the Detroit Post give an encouraging look to the peach prospects in Western Michigan. In some parts of the peach district, the raisers are said to be thinning out the fruit to save the trees from overbearing.

THE New York Tribune cites two remarkable cases of cholera. The first case last year was that of a young woman whose case was "well-defined Asiatic cholera." Under examination, it was found that after a hard day's washing, she had partaken freely of corned beef, cabbage, green peas, and whisky, finishing her repast with the greater part of four large melons. The first case this year was that of a man, and this also "a well-defined case of Asiatic cholera." It was found upon examination that he had had the ordinary summer sickness three weeks, and that on the day before his death he had been eating cucumbers and ice cream and drinking ale. Numerous other "well-defined cases of Asiatic cholera" may be traced to the same causes. Should not the verdict be, however, well-defined cases of American stupidity? As long as it is possible for any man to produce cholera by indiscriminate gluttony, is it not a little inconsistent to charge it to one of the mysterious dispensations of Providence?

A MR. DREW, of Washington, states that in June, 1868, he had business with Oaks Ames, at the Capitol; that while awaiting Mr. Ames' leisure to attend to him, he, Drew, saw the money drawn by Ames from the Sargent-at-Arms, on that \$1200 check which was written as payable to "S. C. or bearer." The "S. C. or bearer" excited the curiosity of Drew, and he wondered who "S. C." could be. On Ames receiving the money, he walked back to a gentleman with whom Ames had previously been talking, and handed the money to that man, receiving some kind of a written document in return. Who that man was, Drew does not know, and has never since seen. When the Credit Mobilier investigation was going on, Drew was in Europe.

HENRY WARD BEECHER's church has a total membership of 1982, of which number 1210 are women. For music, the church pays \$6,000, divided as follows: Director, \$2,000; tenor, \$1,000; soprano, \$900; alto, \$800; organist \$1,500. The pew rents amount to \$56,000.

THE Record of Crime increases in fearfulness. The daily papers teem with accounts of murders, and other high crimes. The New Albany, Ind., Ledger says, "Within the last five or six years, nineteen persons have been hanged within the limits of this judicial district by vigilance committees, or, to give them their proper, shame-suggesting name, mobs."

SINCE the fires of 1871, these scourges seem to be, not only on the increase, but startling in their extent, and rapidity of destruction. That of Michiganami was as sudden and frightful as that of Peshtigo. A whole village burned so suddenly that the inhabitants had not time to fully escape. Some were burned, and many saved by taking to the water, where some perished, and others were rescued after terrible suffering. The recent fire in Grand Rapids, Mich., presented the same features, as the following shows:—

"GRAND RAPIDS, MICH., July 14.—One of the most appalling facts about the fire was the rapidity with which it spread. It seemed mad from the first. The smoke from the Bridge street house and barn, in which the fire commenced, rolled up in dark and frightful columns, looking as though it came from the mouth of hell, and before the few who had gathered there had time to express their wonder, the flames burst out and seemed to leap across Kent street to the east, and seized the Grand Rapids city mills on the west. In an instant, the mills and half a dozen houses were in flames. There was no power on earth that could stop its rapid progress. The engines were soon on the ground, but what water they threw upon the flames had no more effect than though it had been thrown from a spoon. The fire fiend was abroad and seemed to laugh at the Herculean efforts of the firemen. The fire rushed, leaped, and drove on like mad, and stopped not until it had swept out of existence everything in its way. It stopped when its work of destruction was done, when there were no more buildings in its way."

A FATAL epidemic has been raging among the cattle in the vicinity of Lawrenceburg, Ind. Forty-nine, out of a lot of sixty-two, died within three days.

Appointments.

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

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

Quarterly Meetings in New York.

Dist. No. 2, N. Y., Roosevelt,	August 2, 3.
" " 3, Adams Centre,	" 2, 3.
" " 4, Buck's Bridge,	July 26, 27.
" " 8, Kirkville,	August 6.
P. Z. KINNE.	

QUARTERLY meeting for the church at Victory, Wis., will be held at Victory, the first Sabbath in August. All friends of the cause are invited to attend, and we would be especially pleased if some minister could be present with us.

By order of the church.

F. C. CLARKE, Clerk.

THE quarterly meeting for the N. Y. and Pa. Tract and Missionary Society, for Dist. No. 1, will be held at Olcott, July 26, 27. A general attendance is desired.

T. H. LINDSAY.

THERE will be a quarterly meeting of the T. and M. Society in Wright, for Dist. No. 7, August 2, 3. We hope to have a report from every member.

The Directors in each district should hold a quarterly meeting at least two weeks before the camp-meeting, and report immediately to the State Secretary, Anna M. Driscoll, Battle Creek, Mich.

E. H. ROOR.

QUARTERLY meeting of the N. Y. and Pa. T. and M. Society, Dist. No. 10, will be held at Niles Hill, July 26 and 27. It is desired that all the members should be present; and if any are not present, to send in their reports.

A. E. OVIATT.

QUARTERLY meeting for Dist. No. 11, N. Y. and Pa. T. and M. Society, at Cottage, the fourth Sabbath and first-day in July. We hope for a general attendance, and a full report from all the members at this meeting. Monthly meeting for Cattaraugus Co., N. Y., in connection with the above.

D. B. WELCH, Director.

I WILL hold meetings as follows:—

Hawley,	July 26, 27.
Chesaning,	Aug. 2, 3.
Greenbush,	" 9, 10.
Ithaca,	" 16, 17.
Alma,	" 23, 24.
E. Saginaw,	" 30, 31.
C. STODDARD.	

Quarterly Meetings in Minnesota.

HUTCHINSON, Aug. 16, 17.

We hope to see all the brethren and sisters of McLeod Co. at the meeting at Hutchinson, as we shall organize the Tract and Missionary Society in District No. 3. Hope all will come prepared to stay through the meeting.

I will meet with the scattered brethren that live in the vicinity of Sauk Center, Aug. 2, 3. I understand there are two companies there keeping the Sabbath. I shall spend two Sabbaths with them, and hope to see every Sabbath-keeper out to the meetings.

HARRISON GRANT.

If nothing in the providence of God prevents, I will meet with the brethren and sisters in Rhode Island at their quarterly meeting at Green Hill, July 26 and 27. At New Ipswich, N. H., Aug. 2 and 3. At this last meeting, it is suggested that Districts Nos. 2 and 3 hold their T. and M. meetings. At these meetings, there will be important matters which relate to the cause, other than the T. and M. work. And as these are the only meetings I expect to hold in New England, before the camp-meeting, we expect to see a general attendance from all parts of the Conference. We hope to see Boston well represented at New Ipswich.

Also, a general quarterly meeting will be held at Washington, N. H., Aug. 9 and 10.

S. N. HASKELL.

New York Camp-Meeting.

This meeting will be held on the old camp-ground at Kirkville, Aug. 7-11.

Trains on the N. Y. Central Railroad, going east, that stop at Kirkville, leave Syracuse at 7 A. M., 2:05 and 5 P. M. Trains going west stop at Kirkville, 10:15 A. M., 12:45 and 8:55 P. M. Those coming over the Rome, Watertown, and Ogdensburg, and the Syracuse Northern, Railroads, will receive free return passes.

Teams to convey passengers to the ground will meet all trains. Tents can be rented as usual. Let all who can, provide tents for themselves and their friends; but none need hesitate to come who are unable to do so, as arrangements will be made for the accommodation of such.

Provisions and straw will be furnished on the ground as heretofore. It is hoped that an earnest effort will be made by the brethren in all parts of the Conference, that there may be a full attendance at this meeting.

CAMP-MEETING COMMITTEE.

N. Y. & Pa. Conference.

THE N. Y. & Pa. Conference will hold its next annual session in connection with the camp-meeting at Kirkville, commencing Wednesday, Aug. 6, 1873. Delegates should be on the ground as early as Tuesday. The Conference is appointed one day in advance of the camp-meeting, in order to get its business out of the way of the religious services of the meeting as much as possible, the time appointed for that purpose being unusually brief. Let all the churches and scattered brethren be well represented, as the present indications are that this will be the most important meeting of the kind ever held in this Conference.

P. Z. KINNE, } Conf.
E. B. GASKILL, }
B. L. WHITNEY, } Com.

THE quarterly meeting of the church at Patricksburg, Ind., will be held at Patricksburg the first Sabbath and first-day in August. Eld. S. H. Lane is invited to attend. All the church members and friends are expected to attend this meeting.

N. CARAROO.

Maine State Conference.

THE Maine State Conference will hold its next annual session in connection with the camp-meeting to be held one mile above Pishon's Ferry, on the Portland and Kennebec R. R., on the same ground occupied last year, commencing Aug. 28, and continuing to Sept. 1. Let all our churches in this Conference immediately take the necessary steps to fully represent themselves, by delegates; also, let all see that their s. b. pledges are paid up to Sept. 30, if possible.

"Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of Heaven, and pour you out a blessing, that there shall not be room enough to receive it." Mal. 3:10.

We earnestly request all to see that their tents are put up, and things set in order, and be ready to commence with the first day of the meeting and remain until the close.

J. B. GOODRICH, } Maine
G. W. BARKER, } Conf.
WM. MORTON, } Com.

T. & M. S. Meetings.

THE N. Y. & Pa. T. & M. Society will hold its next annual meeting in connection with the camp-meeting at Kirkville, Aug. 7-11, 1873.

The general quarterly meeting for this Society will be held on the camp-ground at Kirkville, Wednesday, P. M., Aug. 6.

As I do not expect to attend any of the district meetings this quarter, the directors will arrange them to suit their convenience.

P. Z. KINNE, Pres.

Business Department.

Not slothful in Business. Rom. 12:11.

Business Notes.

P. O. ADDRESS of S. H. Lane is Rossville, Clinton Co., Indiana.

W. C.:—THE P. O. address of Isaac Fellows is West Athens, Somerset Co., Maine.

THE address of J. H. Rogers and L. R. Long, is Holden, Johnson Co., Mo.

WILL Margaret Simmons of Kirkville, Mo., please give her former address.

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 correspond with the Numbers on the Pastors. If money to the paper is not in due time acknowledged, immediate notice of the omission should then be given.

\$2.00 EACH. Nelson Larson 44-4, Oley Jensen 44-6, Hiram Witter 44-1, C A Washburn 44-5, C E Bushnell 44-5, J F Sindlinger 44-4, Mary A Graham 44-4, Ebenezer Scribner 44-4, Aaron Barnard 42-22, G H Purdon 44-3, Geo W Field, N M Baker 44-4, N Ward 44-4, Jacob Huber 44-4, Mrs S D Guerin 44-4, R Buckminster 44-6, P C Rodman 44-4, A G Carter 44-10, John Rogers 44-6, Lucinda Patterson 44-14, J H Camp 44-4, L Hall, Sarah Millard 44-5, L G King 44-9, Lucia Fogg 44-4.

\$1.00 EACH. U Smith 43-5, George Whisler 43-4, P R Moore 43-4, L M Showers 43-4, Joseph Ings 43-5, W I McFarland 43-4, James Sawyer 43-7, A Hones 43-4, L H Priest 43-1, M Parsons 43-4, M S Wilson 43-4, S S Bailey 43-6, C S Linnell 44-3, Eld Cleaveland 43-4, S L Downer 43-7, Elijah Hargraves 43-4, Elizabeth Yoe 43-1, H J Caddon 43-4, E M Smith 43-10, Louiza Lawton 44-4, Perkins Brown 43-4, R G French 43-6, R A Ueberlind 43-4, Mary Ueberlind 44-4, Matilda Weaver 43-4, E A Nutting 43-3, M A Bates 43-4.

MISCELLANEOUS. Mrs J Dickinson 12c 41-21, C C Doren \$1.63 44-1, E R Kelsey 75c 43-1, Mrs Wm Jackson 25c 42-20, J C Bates 25c, O A Farrar 75c 43-4, David Bracket 75c 43-4, Ellen Holt 75c 43-4, T B Lewis 5.00 42-1, J Fargo 3.00 46-7, J M Davis 1.10 43-6, J E Farrar 1.50 43-20, Elijah Morgan 5.00 43-1.

50 CENTS EACH. Ennis Filson 42 20, Amelia Booker 43-5, A C Wheeler 43-4, S Anderson 43-4, Madison Howe 43-1, David McBride 43 4, D F Creelman 43-1, William Merrell 43-1, Nancy A Goodell 43-1, A E Taylor 43-6, P Lightner 42-20, John Stevenson 43-4.

Books Sent by Mail.

J. O. Corliss 50c, J C Hunsiker \$1.00, H A Burch 15c, John S Osborn 30c, Samuel H King 20c, H P Marks 1.00, D W Johnson 6 08, Mrs A D Worster 1.00, Mary A Chute 1.00, N S Page 20c, S A Howard 25c, Hannah M Garrison 20c, L H Densmore 1.00, Phebe J Dean 25c, Walter W Pepper 76c, Celia S Archer 1.15, Reuben Root 30c, C E Chapman 2.50, R S O Hannicutt 35c, H C Adams 20c, G J Adams 1.10, D T Briggs 25c, H P Wakefield 50c, M J Olds 40c, James R Keefover 1.00, Wm Bower 15c, Charles Osborn 1.30, A T Martin 20c, Wm Morrison 3.00, John Roberts 25c, J A Munger 1.00, S B Loudon 3.15, J L Hakes 2.00.

Books Sent by Express.

W H Rathbun, Flushing, Genesee Co., Mich., \$10.00.

Michigan Conference Fund.

Received from the church in Oakland, \$20.00, Hillsdale, 55.00, Holly, 15.00, Ransom Center per H A St John, 51.75, Almont, 13 30, Greenbush, 15.00, Monroe Center 6.20, Greenville (Danish), 18.40.

Ohio Delinquent Fund.

E M Haskell \$5.00, S N Haskell 40 57.

Cash Received on Account.

P Z Kinne \$250.00.

Shares in Publishing Association.

Rafus Underwood \$10.00.

Review to the Poor.

Mary Roushey \$1.00, Emma Roushey 1.00.

Watch Sent by Express.

G W Newman, Hart, Oceana Co., Mich., \$22.00.

The Review and Herald.

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