

The Advent Review

AND SABBATH HERALD.

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

VOLUME 48.

BATTLE CREEK, MICH., FIFTH-DAY, AUGUST 3, 1876.

NUMBER 6.

The Review and Herald,
ISSUED WEEKLY BY
Seventh-day Adventist Publishing Association.

ELD. JAMES WHITE, PRESIDENT.
S. S. S. Secretary, M. J. CHAPMAN, Treasurer.

TWO DOLLARS A YEAR, IN ADVANCE, or One Dollar for
each of 25 Numbers. When paid by Tract Societies or individuals
for brethren and sisters, \$1.50 per year.

Address, REVIEW & HERALD, Battle Creek, Mich.

"GOD THE WEAVER."

The weaver at his loom is sitting,
Throws his shuttle to and fro;
Foot and treadle,
Hand and pedal,
Upward, downward,
Hither, thither,
How the weaver makes them go!
As the weaver wills they go!

Up and down the web is plying,
And across the woof is flying.

What a rattling!
What a rattling!
What a rattling!
What a rattling!

As the weaver makes his shuttle
Hither, thither, scud and scuttle.

See the mystic Weaver sitting
High in Heaven—his loom below;
Up and down the treadles go;
Takes for web the world's long ages,
Takes for woof its kings and sages,
Takes the nobles and their pages,
Takes all stations and all stages;
Thrones are bobbins in his shuttle,
Armies make them scud and scuttle;
Web into the woof must flow;
Up and down the nations go,
As the Weaver wills they go!

Calmly see the mystic Weaver
Throw his shuttle to and fro;
Mid the noise and wild confusion,
Well the Weaver seems to know
What each motion
And commotion,
What each fusion
And confusion,
In the grand result will show!

Glorious wonder! what a weaving!
To the dull, beyond believing;
Such no fabled ages know;
Only faith can see the mystery
How along the aisle of history,
Where the feet of sages go,
Loveliest to the purest eyes,
Grand the mystic tapet lies;
Soft and smooth and even-spreading,
As if made for angel's treading;
Tufted circles, touching ever,
Inwrought figures, fading never;
Every figure has its plaidings,
Brighter form and softer shadings,
Each illumined—what a riddle!
From a cross that gems the middle.

'Tis a saying—some reject it—
That its light is all reflected;
That the tapet's hues are given
By a Sun that shines in heaven.
'Tis believed by all believing
That Great God himself is weaving;
Bringing out the world's dark mystery
In the light of faith and history;
And as web and woof diminish
Comes the grand and glorious finish,
When begin the golden ages
Long foretold by seers and sages!

The Watch-Tower.

Can you not discern the Signs of the Times? Matt. 16:3.

THE POPE TO THE WORLD.

Remarkable Discourse Delivered to an
International Deputation.

The pope is disposed, even though un-
willingly, to herald to the world the ful-
fillment of the prophetic utterances in re-
spect to himself and the papal hierarchy,
is entitled to a hearing. When the
prophet said, "They shall take away his
throne to consume and destroy it unto
the end," he evidently had in view just
the state of things in regard to the papal
power which the pope in the following dis-

course, so piteously bewails. What he says
about the dry bones rising again has no sig-
nificance, only as it is calculated to still fur-
ther inflame in the hearts of all papists their
feelings of hatred and hostility against all
other religions. These tokens should cause
the people of God to look up and lift up their
heads; for they indicate that the dawn of
day and the expected hour of deliverance
are near at hand.

"One of the most remarkable of the many
remarkable discourses of the present Pon-
tiff was pronounced by His Holiness in the
Consistorial Hall in the Vatican on the 22d
of March. It was addressed to an Inter-
national Deputation, composed of repre-
sentatives from England, Ireland, America,
Austria, Poland, France, Holland, Belgium,
Italy, and Germany. The Duc Descars
was the President-General of the deputation.
His Holiness entered the hall about
midday, accompanied by five cardinals and
a numerous court of bishops, prelates and
laymen. Among the cardinals the noble
figure of Cardinal Ledochowski was con-
spicuous. Near to him stood Monsignor
Mermillod. Duc Descars read the address
in a low voice and with great emotion.
The reply of the Holy Father was deliv-
ered with a power and a clearness of voice
especially remarkable. The vigor of the
pope on this occasion gives every reason
to believe that he will live for many years
to come. On two occasions, at parts of his
subject where particular emphasis was to
be given, he smote his breast, and his voice
rose and fell with the emotions begotten of
his discourse. He said:—

"When I turn mine eyes around the dif-
ferent points of the Catholic world, I find
before me everywhere the sad and dolorous
spectacle of immense masses of ruins,
caused by the cruel perfidy of the enemies
of the church in the present revolution. I
see convents and monasteries which were
but lately inhabited by peaceful Cenobites
and by virgin spouses of Christ, now de-
serted by their former occupants in order
to make room for people strange and pro-
fane, and sometimes worse than profane.
I see the fair riches and possessions of the
church made the prey of the devourers of
to-day, and destined to satiate the insatiable
appetite of the revolution.

"I see ruins everywhere. I see the rights
of the church trampled on and outraged,
the ecclesiastical hierarchy interrupted and
made useless, because all are condemned,
no matter what their grade, to pay that
most terrible of tributes, the tribute of
blood in the fields of battle, and the church
is impeded from selecting her own minis-
ters. I see liberty of teaching rendered a
monopoly, which every day augments the
tyrannical oppressions, and which is ac-
companied with error, and sometimes also
with blasphemy. I see tolerance for many
crimes and offenses against God, against
morality, and against social order. And
very often I see judicial sentences inspired,
not by justice, but by the evil-born pas-
sions which ever dominate in times dis-
turbed by revolution. These and many
other things are what form the great mass
of the ruins of the church, which, scattered
here and there, occupy an immense space.

"While I consider this mournful picture
I am reminded of the prophet Ezekiel. The
prophet was by God transported in the
spirit into a vast plain, all covered over
with dry bones. And while he, amazed
and astonished, pondered upon the doleful
sight, he heard at his ear a voice from
above which spoke to him and asked him,
"Believest thou that these bones can have
life?" The prophet, bending low, humbly
responded, "Thou only canst do this, O
my God. *Domine Deus, tu nosti.*" Then
said God, "Prophecy concerning these
bones. Know that these bones shall live.
I will send spirit into them, and will again
cover them with nerves, tendons, veins,

and blood. Flesh shall once more return
to them. Skin shall again clothe the per-
fect body, and they shall live." The
prophet repeated the words of God, and
while he uttered them there commenced a
noise and then a commotion, caused by the
bones, which sought to rearrange them-
selves to form the several bodies as they
had been before. *Factus est sonitus, et
ecce commotio.*

"The prophecy, my friends, indicated the
end of the slavery of Israel and the return
of the Jewish people to their own country.
Now, I say that God, observing this pres-
ent field of waste and ruins, of which I just
spoke, heaped up with spoils of the church
of Jesus Christ, cannot but ask each one
of us, "Dost thou think these bones shall
live?" and say to us, "Prophecy concern-
ing these bones." What, then, shall we an-
swer? With resolute mind and unflinching
accents we shall answer: "Yes, all
these bones shall rise again, for the church
of Jesus Christ, to which they belong, can
never perish. The church must last even
to the consummation of the ages."

"These ruins will indeed have a resurrec-
tion, but before that they will have also
their commotion. *Et ecce commotio.*
And this commotion is even now apparent.
We may perceive it in your coming hither
as obedient children to their Father. We
may perceive it in the movement of Cath-
olic nations in so many devout pilgrimages.
We may trace this commotion in the echo
of the fervid prayers which arise unto God
in the sacred temples. The crowded tri-
bunals of penance and the thronged eucha-
ristic tables prove also that there is a move-
ment among the ruins of the church of Je-
sus Christ.

"But at that time what will be the fate of
the impious who are persecuting the
church? We have the right to believe
that the present persecutors of the church
will have no other end than that of their
predecessors, and that in the time ordained
by Providence, God will stretch out his fa-
voring hand over the church. We may
expect that when the church shall have
been completely purged and set free from
the chains with which her foes and perse-
cutors now bind her, God will cover her
with a vestment of gold, and cause her to
sit as a queen at the right hand of her di-
vine founder. *Astitit Regina a dextris
tuis in vestitu deaurato.*"

PORTENTS IN THE EAST.

The European war-cloud, which but a
few weeks ago was no bigger than a man's
hand, is fast spreading over the whole
Eastern sky. The dispatches from Vienna,
Belgrade, Paris, Constantinople, and Berlin
agree in the general information that the
Porte having rejected Serbia's ultimatum,
war between Serbia and Turkey is inevi-
table. The Prince Milan, the reigning
Prince of Serbia, yielding to the popular
pressure, has taken the head of the army,
and the whole of Serbia is under military
law. The Servian army for some time past
has been on the Turkish frontier, facing
the Turkish army, which is commanded
by Abdul Kerim Pasha.

The war movements are not confined to
Serbia. That province cannot go into war
without dragging all the others in also.
Montenegro has taken the first step by
summoning all Montenegrins to arms be-
tween the ages of seventeen and sixty
years. The Herzegovinians have appointed
a time to meet the Montenegrin chiefs
and agree upon a mutual plan of opera-
tions when Serbia strikes. Roumania, al-
though neutral at present, only awaits the
signal from Russia to join the attack.
Bulgaria is in revolt, and the recent horri-
ble cruelties of the Bashi-Bazouks (Turkish
irregular troops) will spur her on to sum-
mary revenge. On the South the Greeks
are all ready for the contest, and will take
the Turks on the flank. If the great pow-

ers keep their hands off, Serbia alone is a
match for the Porte. With the aid of
Montenegro, Herzegovina, and Bosnia on
the west, Roumania and Bulgaria on the
east, and the Greeks south of the Balkans,
Turkey's doom is sealed.

The forthcoming war is the most im-
portant social movement of the present
century, and the whole civilized world will
watch its progress with intense interest.
To drive the Turks out of Europe and re-
store the country to its old native popula-
tion, to get rid of that Asiatic night-mare
which has afflicted the Slavie Christians
so long and exposed them for centuries to
barbarity, cruelty, superstition and fanat-
icism, to release twelve millions of Chris-
tians and drive back their Moslem oppres-
sors is a movement more important than
the unification of Germany, the emancipa-
tion of the serfs, or the unification of Italy
—more important even than the abolition
of American slavery. We only liberated
4,000,000 of slaves. This war of religion
and races promises to release 12,000,000
of Christians of the old Greek Empire and to
expel 5,000,000 of the worst population of
Europe, the deadly enemies of progress, of
liberty, and of human thought. It will not
only restore these Christians to their civil
and religious rights, but will be of value to
the whole world. It will prove a blessing
to commerce; will open up a country rich
in wine, oil, cattle, and wheat; will afford
an outlet for the manufacturing nations of
Europe, and develop railroad building and
general improvements. It will be a war in
the interest of civilization and human pro-
gress.—*Chicago Tribune.*

THE EUROPEAN CRISIS.

[The following article is from the pen of
Jas. B. Simpson, editor of the Dallas (Tex-
as) *Herald*, and presents some interesting
historical facts. It will be full of interest
just at this time to all the readers of the
Review, and should be carefully pondered
and compared with "Thoughts on Daniel."
E. G. Rust.]

Europe to-day seems verging upon an-
other holy war. All that is requisite to
produce it is for Murad Effendi to summon
to his side the fierce and fanatical Softas
and fling to the breeze the sacred standard
of the prophet. The contest would spring
at once from a scattering fight between re-
bellious subjects to a bloody conflict be-
tween Mohammedanism and Christianity;
for every true believer from Hindoostan to
the blue waters of the historical Bosphorus,
would rally to Murad's relief. As stated
by an exchange, the green flag of the
prophet is the standard, not of the Sultan,
but of the Caliph, and its unfurling is an
act of the profoundest religious signifi-
cance. It must be remembered that the ti-
tle of Caliph (from Arabic *calafa*, to suc-
ceed) is the designation given to the suc-
cessors of Mohammed, and is a much more
ancient title than that of Sultan. The lat-
ter title is of Persian origin, having been
first assumed by Mahmoud Gazni, the
founder of the Gaznvide dynasty A. D.
999.

The word *Sultan* is originally an inde-
clinable noun of Arabic derivation. This
title, like that of Shah, in Persia, has nearly
superseded the title of Caliph, though
the latter is the prerogative of all the true
successors of the prophet. But the Per-
sians, who have been described as the
broad churchmen of Mohammedanism, care
very much less for ancient words than the
Turks do, and with them Sultan (*Impera-
tor Emperor*) has for 900 years taken the
place of Caliph (successor). The Sultan of
Constantinople, the true head of the Mo-
hammedan faith, has, however, never aban-
doned entirely his hereditary title of Caliph.
When he ascends the throne, and the ordi-
nary ceremonies of his accession are con-
cluded, the crowning act of the ceremony
is performed by the Softas, who carry him

in state to the Mosque of Saint Sophia, and there invest him solemnly with the scimitar of the Caliphs. After this investiture, he becomes the absolute spiritual head of Islam, and if he once flings the green standard to the breeze and draws that sacred scimitar, every true Moslem is bound to follow him to the death. Death, indeed, in such a cause would be to the true believer the most welcome of boons, since it insures him an immediate entrance into a paradise in which his wildest visions of rapture will be more than realized.

The Turk has never lost his hatred for the "Christian dog," who rejects his prophet, and there can be no doubt but that such a "crusade against the cross" would be supported by all the Mohammedan tribes. We have seen that the Softas have intimated their desire to be armed and sent to the front. Once actually in the field, it is not likely that these fiercest of the Mussulman fanatics will long remain without exerting their whole influence upon the course of the campaign, and any misunderstanding between the Porte and her Christian allies would be eagerly seized upon as a pretext for casting off all fellowship with unbelievers, and concentrating upon the line of religion and of race.

The issue of such a contest could, of course, not long remain doubtful. Not even another Saladin could lead Islam to a successful battle with Christianity. The only gainer, however, from the complete overthrow of the Turkish government would be Russia, and to this fact is attributable the unwillingness of England and the other powers to permit the breaking up of that corrupt and cruel rule, under which the Slavonic Christians have been groaning for so long. The wiser heads in the Turkish counsel no doubt comprehend this fact perfectly, and so long as any political sagacity is left in Constantinople, the religious outbreak we have referred to will not be permitted to occur. But no one can tell how soon the unruly elements involved may defy control. The end may be very near.

General Articles.

THE TEN COMMANDMENTS.

Part I.—In Genesis.

CHRIST said: "If thou wilt enter into life, keep the commandments." Matt. 19: 17. "The words that I speak unto you, they are spirit and they are life." John 6: 63. The inspired wise man said, "In the way of righteousness is life, and in the pathway thereof there is no death." Prov. 12: 28. The prophet says, "If the wicked walk in the statutes of life, without committing iniquity he shall surely live, he shall not die." Eze. 33: 15.

The disciple said to Christ, "Lord, thou hast the words of eternal life." John 6: 68. Again, "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." John 17: 3. Paul says, "For to be carnally minded is death, but to be spiritually minded is life and peace." Rom. 8: 6.

Everywhere the sacred Scriptures inform us that "in the way of righteousness is life." But righteousness is not a passive quality. It is active, and pertains to moral character. It is uprightness of religious life. And this implies conformity to moral law, as established by the Author of the religious system, in harmony with the nature and relations of the Creator and his moral subjects. Further, character, including righteousness (holiness) is not a spontaneous unfolding, but must be developed by activities, by trials, by tests. Hence law, from the very first, as much as ever, was a necessity to our first parents. It is clearly inferable, therefore, that obedience to God's law, as his expressed will, was the condition for the continuance of that life forever, which God gave to our race.

This is deducible also, from the fact that in the restoration (and it is understood that in redemption that life which was lost, with all its concomitant blessings and characteristics, is to be restored), obedience to the commandments of God, in faith, is the condition for the attainment of everlasting life. "If thou wilt enter into life, keep the commandments." Indeed, it is clearly seen in Genesis that obedience to some law of God—some commandments—was the condition for the continuance of life forever. Now then, is it supposable, remembering the known character of God, that those commands or that law was less

than the ten holy precepts afterward formally given us by God? Indeed, is it even supposable that they were in any essential respect different from these which are based in the nature and relations of moral subjects to each other and to the Creator, and which are denominated, "holy, perfect, good," &c.? Finally, is it supposable that the test of character in Eden (when the race was on trial, and when upon the issues of that trial hung consequences freighted with untold and inestimable value to man, extending through all time and reaching down into eternity) was less than, or different from, the whole perfect law which was to be the rule and guide of man's life ever after, whether in obedience and consequent holiness, or in disobedience?

On this law man was tested. "And the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat; but of the tree of knowledge of good and evil, thou shalt not eat of it; for in the day that thou eatest thereof thou shalt surely die"—"dying thou shalt die." Death—death to the race was the penalty thereunto attached to the prohibition. But penalties are attached to established laws, and not to mere wishes or requests. And a penalty of this grave, this terrible character—death to a race with all the train of accompanying and following evils, extending through all time and down into eternity—could not have been attached to anything less than the whole perfect law of God, established and proclaimed as the constitution of God's moral government on earth—as man's perfect guide and rule of life.

But, "now the serpent [Satan, Rev. 12: 19] was more subtle than any beast of the field which the Lord God had made, and he said unto the woman, Yea [is it so that God hath so said?], hath God said, Ye shall not eat of every tree of the garden? And the woman said unto the serpent, We may eat of the fruit of the trees of the garden; but of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die. And the serpent said unto the woman, Ye shall not surely die; for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil. And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her, and he did eat." Gen. 3: 1-6. The serpent (Satan) understood that the effect of partaking of that fruit would be to "open their eyes," and give them "a knowledge of good and evil." Eve understood that it would "make them wise" to eat thereof. "And the Lord God said [after the disobedience], Behold, the man is become as one of us, to know good and evil." Verse 22. "And the eyes of both of them were opened." Verse 7.

That disobedience of Adam and Eve was punished as sin, and with death. They were expatriated—driven from the garden—and doomed to suffer and to die. Gen. 2 and 3. And this penalty attached universally to the race. Rom. 5: 12; 1 Cor. 15: 21, 22. But universal penalty implies universal law. And a penalty that comprehended universal and eternal death could have been attached only to a law of equal magnitude, comprehending universal and eternal life. As the penalty comprehended the loss of all that was valuable to the race—even eternal life—the law to which it was attached, as such enforcing penalty, must have comprehended all that was valuable to the race, and hence must have been the whole, perfect moral law.

This conclusion appears reinforced by reference to the following: "Sin is the transgression of the law," 1 John 3: 4; while "The wages of sin is death," Rom. 6: 23; "But sin is not imputed where there is no law." Rom. 5: 13. There must, then, have been a law promulgated, or there could have been no sin; and there must have been a knowledge of that law, or there could, in justice and reason, have been no responsibility thereto; for "by the law is the knowledge of sin." Rom. 3: 20. And surely they evinced a knowledge of sin at once, which they obtained by their disobedience, for they were afraid and "hid themselves." Adam and Eve knew good, before; now, they knew evil, sin and its consequences. Thus were "their eyes opened." In this law and these events were the environment of interest to all the race to all eternity.

Now, no mere wish, or request, no mere prudential domestic regulation in respect to any individual or special thing or event,

could have been thus universal and comprehensive; for a special can never be universal. Nothing but that which provides for all the high and holy interests of the race, which prescribes all duties and obligations, and proscribes all disobedience—all wrong and all sin—could have been commensurate to the need in that great emergency.

Here, then, we ask, What other law than the ten commandments was ever designed to be thus universal? What other law was ever thus comprehensive—including all duties, all responsibilities, and all interests? No special precept, however valuable in its specific application, could ever have comprehended such universal consequences. But the ten commandments are thus universal and all-comprehensive. These were the universal, natural, all-comprehending moral precepts designed for man under all conditions of being in all time.

These are the only system of laws ever given to man of which it could be said, They are "perfect." No others of this character were ever given to man, or known. And we ask, What others are possible? The Israelitic statute, or national law, and the Mosaic ritual or ceremonial laws, "added" to the moral law of ten commandments, "because of transgression until the promised seed should come," were not of this character, however valuable they were. They were special, local, limited, secondary, and based on the ten universal precepts, as primary.

In all sincerity, it is asked, Does not the record clearly prove that the moral law of ten commandments was given to Adam and known by him in Eden before his sin? Paul said, "I had not known sin but by the law." Rom. 7: 7. Indeed, how clearly Paul teaches us in Rom. 7 that it was the law, transgressed, which "opened his eyes," "made him wise" (in respect to sin), and gave him a knowledge of good and evil," and finally, "slew him!"

Repeating a few thoughts, we conclude. Adam "was permitted to do everything that was right and conducive to his well being and in accord with his Father's pleasure; and in the doing of any and every good thing he was innocent; and in obedience to everything permitted, he was to receive his Father's blessing and receive immortality, eternal life," as the reward of obedience and virtue. He was forbidden to partake of—even to touch—evil, wrong, anything which would vitiate, harm the morals, mar the character, or make impure, anything which should in the least degree depreciate the highest spiritual worthiness and dignity of his being; he was enjoined to keep the commandments of God, to violate which would truly "open his eyes" to sin and its train of consequences; would, indeed, make him experimentally wise to a sad degree in respect to evil; would, verily, make him "as one of us," "as gods," in respect to a "knowledge of good and evil;" while as a reward for obedience he was to have life, with all its joys and blessings, continued forever; but as a penalty for disobedience, he was to die. In the record given us, the penalty—thou shalt surely die—is very brief; but it is very clear that far more than simply physical death was implied, and doubtless fully taught, as appears from the sentence pronounced after transgression.

Here, may it not be safely inferred from the known character of God, that he would not have permitted that very rigid test of character of our first parents which was laden with such terribly sad, far-reaching, and painful consequences to all posterity down to all eternity, except that they had been fully taught and had been fully informed in all the will and law of God, of which it is said, "It is perfect, holy, just, and good," and thus have been as fully informed, strengthened, and armed to resist, as was possible?

It is concluded, hence, that the whole law of God—the ten commandments—in principle, and substantially as afterward rehearsed from Mt. Sinai, was promulgated by God, and carefully taught in Eden to Adam and Eve.

The fact, then, appears beyond all question that the law of God, substantially, as afterwards "engraven by the finger of God" on the tablets of stone, was taught in Eden, was understood by Adam and Eve, as subsequently by Abel, Enoch, Noah, and the God-loving patriarchs all along through the ages down to the enunciation of the law from Mt. Sinai which words were but a repetition (apparently for more emphatic enforcement and better instruction and for more permanent preservation) of what had before been taught

and known, during the entire history of the race.

The conclusion is inevitable that the law of God was there and then, in Eden, taught and made known, applied, and enjoined to regulate the conduct of the parents of the race in that specific case, and that that law, as their great trial subject to that law, as universal, perfect constitution of God's moral government on earth.

If this be a fact, it is one of great importance; and if the fact can be established beyond successful contradiction, its bearing upon questions of present controversy in respect to the unchangeable perpetuity of the commandments of God—including the fourth—must be very important.

A. C. SPICER

DUTY.

JONAH was commanded to warn the people of approaching ruin. It was a positive, unconditional command, and it was his duty to comply with this command without questioning or delay; but the pious prophet saw difficulties in the way, and they seemed like mountains to him. What if the people should repent, and judgments be stayed or withheld? What would his reputation be? and what would the people think of him? for Jonah was a man of his word, and could not bear reproach. But the event proved that Jonah would have done a far nobler act had he promptly obeyed the word of the Lord, without questioning or delay. Then no great miracle would have been needed to drive the pious prophet to his work.

Jonah's history is a fit warning against unbelief and contempt for God's word these last days. A world must be warned of approaching ruin, yet the Jonahs of this time are quite as apt at making excuses and at raising objections, as was the prophet of whom we have been remarking in this brief article. The work of warning the present generation is now being done, and differs from the errand of Jonah in that here is no condition of delay. Time is short; the end must certainly come, and some will be warned.

Means are called for, talent is demanded, and labor must be given. Shall we like Jonah, hesitate till the last moment, and then await the result in despondency and gloom? No, let us be doing our work with cheerfulness and hope, and soon our reward will come. JOS. CLARK

OVERCOMING.

JESUS says, "Strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." He says to his followers, "In the world ye shall have tribulation; but be of good cheer; I have overcome the world." Our Lord has opened this narrow way before us, and is acquainted with it. He knows there are many trials in it; there are tribulations to pass through; there are conflicts to meet and victories to gain, if we would have eternal life. But he has not left us to wander through these dark places without him. He first plainly tells us the way is narrow. He warns us to expect tribulation, and he encourages us to be of good cheer; he has overcome the world. He has tempted on all points as we are tempted, yet he conquered every besetment, and therefore fully able to succor them that are tempted.

Great rewards are promised by him to the overcomer. "To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God." "To him that overcometh will I grant to sit with me in my throne, even as I have overcome, and am set down with my Father in his throne." "He that overcometh shall inherit all things." To overcome is to conquer foes, to surmount difficulties. What are we to overcome, in order to receive these great rewards? We must overcome all things that hinder us from following in the footsteps of our Leader. We must overcome, even as he overcame; and our victory must be a perfect one. He that sits on Christ's throne will be as perfect as though they never had sinned. The Lamb, who endured temptations, but never sinned.

Christ overcame the world; and he calls upon us to follow him. It is the world then, that we are to overcome. 1 John 4: 5. We must conquer the world! Adam and the Great Conqueror the world in one sense. With weapons of carnal warfare he subdued the nations of the earth. But the war in which Christians are engaged is not like that. "For the weapons

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ough God to the pulling down of strong-
ld; casting down imaginations, and ev-
igh thing that exalteth itself against
nowledge of God, and bringing into
ivity every thought to the obedience of
Christ."
Although Alexander conquered the world
was called great, the world, in fact,
overcame him and caused his death. "All
is in the world, the lust of the flesh,
the lust of the eyes, and the pride of
is not of the Father, but is of the
world." These very things overcame the
Roman king, and put an end to his exist-
ence. These are the things that caused
our parents to sin in Eden. Christ stood
before trials on the same points (Luke 4),
and bore off victory every time. He calls
on us to follow him. He has promised
help. Will we stand the vexations that
come in our way?
The little trials we have now are nothing
to what his soldiers in the past have stood.
Think of Paul's persecutions and afflictions
at Antioch, at Iconium, and at Lystra. He
was a brave soldier of the cross. Profess-
ors to-day feel hurt when men speak evil of
them. They sometimes complain when
they are not esteemed as highly as some-
times else. But the great apostle Paul
would afford to be expelled from Antioch by
the chief men of the city, after hearing the
charges contradict and blaspheme. From
Antioch he went to Iconium, where an as-
sault was made, and they attempted to use
force despitely and to stone him. Es-
caping from there, he went to Lystra;
while he was preaching the gospel,
healing the sick, and awakening a deep
interest, certain Jews came from Antioch
and Iconium, "who persuaded the people,
having stoned Paul, drew him out of
the city, supposing he had been dead." But
he survived this abuse and went on preach-
ing the same unpopular doctrine. He ex-
horted the disciples to continue in the faith,
telling them that "we must through much
tribulation enter into the kingdom of God."
Paul endured all this, not merely to gain
himself an eternal inheritance, but, as
he himself expressed it, "for the elect's
sakes, that they may also obtain the salva-
tion which is in Christ Jesus with eternal
glory."
Oh! if this follower of Christ could stand
for God through all his trials, should
we not stand our light afflictions? Truly
said the apostle at his death, "I have
fought a good fight, I have finished my
course, I have kept the faith." Paul over-
came what we must all overcome—the lusts
of the flesh and the pride of life. 1 Cor.
15:57. He died in full hope of a crown of
eternity at Christ's appearing. 2 Tim.
4:8. And all those who love the appear-
ance of Jesus will also receive crowns of
glory at that day. All overcomers will re-
ceive the promises that Christ has made.
They will eat of the "tree of life." They
will sit with him in his throne; and they
will "inherit all things." Glorious prom-
ises! Rich rewards!
Dear reader, do you want to enter the
kingdom of God, those mansions that are lighter
than the light of seven noonday suns?
Follow Christ. Do you want to eat the
fruit of the tree of life, and drink of the
waters that flow from the throne of the
eternal One? Overcome. If you want to
sign on high amid the joys of Heaven for
thousand years, and then descend to the
earthly inheritance with all the shining
angels and redeemed men in the
new Jerusalem; and if you want to live on
the earth when it is made new, now is the
time to get ready—overcome.
G. V. KILGORE.
Winney, Iowa, July 21, 1876.

THIS IS NOT YOUR REST.

ARISE ye, and depart; for this is not
your rest; because it is polluted," was
the word of exhortation by the mouth of
the prophet Micah. As we contemplate
the meaning of these words, the mind is
carried back to the beginning, when all
things were created and were called very
good; when the morning stars sang to-
gether, and all the sons of God shouted for
joy; when Adam and Eve, in perfect inno-
cence, stood in the garden of Eden, and the
world was spread out before them, a place
of beauty and of enjoyment. This was
their possession, and might have been their
home through endless ages; for the earth
was created for their inheritance.
All that could have conduced to their
happiness would have been theirs. But
then came their temptation and fall, by
obedience, and all at once the scene was

changed. The earth was cursed for their
sake, and man has since had no resting-
place. Broken-hearted, they left the pleas-
ant home that God had prepared for them;
they were driven out of the garden, lest they
should be partakers of the fruit of the tree
of life also, and sin should be perpetuated
by their becoming immortal in this fallen
condition. Ever since that memorable day,
man has been a wanderer on the face of
the earth, with no certain dwelling-place;
for after a few years of sorrow and toil he
must lie down in darkness and return to
dust. And had it not been that God in
his mercy suffered his only Son, Jesus, to
step in, and by his own death in their stead
purchase, not only the redemption of the
fallen race, but their first inheritance, the
earth, which he has promised to redeem
from the curse, and give to them as their
final resting-place, hope would have died
out, and happiness would have become for-
ever extinct.
The earth became polluted under the sins
of its inhabitants, Isa. 24:5, and has so
continued, and it has grown worse in its
fallen condition, till the whole creation
groaneth and travaileth for its new birth,
when its redemption from the curse shall
finally have been accomplished, and nature
shall again don her Eden robes of beauty
and loveliness. This was what the prophet
had in view when he gave expression to
the words, "Arise ye, and depart." To be
sure, the people of ancient Israel were prom-
ised the land of Canaan as their inheri-
tance, and after a long time of wandering
in the wilderness they came to it, and pos-
sessed it, or sojourned in it, for a long time;
but it was only typical of the future pos-
session of the earth made new. There was
no real rest there; for they carried with
them their sinful natures, so that they were
called a stiff-necked and rebellious people.
All the way through from Eden to the
present, we have seen the truthfulness of
the expression, "God has not been able to
make anything very great or very good of
man." It is only as we become partakers
of the divine nature through faith in the
world's Redeemer, and the promised aid of
the Holy Spirit, that we can ever rise above
the works of the flesh, and put on the gar-
ments of righteousness and salvation.
This we are exhorted to do: "Arise ye,
and depart."
As we come down to the time when the
redemption of the purchased possession is
about to be realized, this exhortation gath-
ers meaning and intensity. Even our tem-
porary foothold upon terra firma is shaken
by the judgments of God that are abroad
in the earth, and by the signs that betoken
the dissolution of all things pertaining to
the present order of nature. Could our
eyes be opened to see everything in the
light of prophecy and inspiration, how
should we feel the necessity of taking hold
of the way of life and departing from all
evil, that we might be able to lay up treas-
ures in Heaven!
Brethren and sisters, our work lies be-
fore us, to make clean records for the Judg-
ment; for the time is at hand. The land
is polluted and defiled under the inhabi-
tants thereof. A highway is being cast up;
the stones are being gathered out; yea, the
standard is lifted up. Who will "arise,"
enlist, and fight under the blood-stained
banner of the Lord, till victory is gained,
and the rest is realized that remains for the
people of God?
A. M. LINDSLEY.

WHO ARE THE MASSES?

THE Interior, in dealing with the ques-
tion of how to reach the masses with the
gospel, has the following:—
Who are the "masses," so snobbishly re-
ferred to? One unfamiliar with the latest
literature of cant might suppose "the mass-
es" to be some sort of soulless, unintelli-
gent creatures, not approachable by the or-
dinary avenues of language and reason.
It would not naturally be inferred that ref-
erence was made to the great body of self-
respecting artisans, laborers, merchants,
and professional gentlemen, who are not
church members. If there is any difficulty
in reaching them, sufficient to embarrass
the philanthropist, we do not know in what
that difficulty consists.
"How shall we reach the masses?" Of
course, the perplexed questioners are not
themselves of the masses, otherwise there
would be no chasm to bridge. If there is
a great gulf between the gospel and the
people, who created it? God did not, cer-
tainly; because he made of one flesh all
nations, and provided the gospel for all
who would accept.
Imagine Paul scratching his head with

the tip of the pearl handle of his gold pen,
so as not to disturb the graceful architect-
ure of his barber, and writing to his fellow-
apostle: "My Dear Reverend Doctor Si-
mon Peter: How shall we reach the
masses?" How such a question shrinks
to its proper proportions when quoted by
the side of the majestic words of the Mas-
ter, deep and grand: "Go ye into the high-
ways and hedges and compel them to come
in, that my house may be filled."
BE PEACE THY AIM.
CRAVE not for wealth. There is sorrow in gold;
A canker corroding the bloom of the heart;
Love in its presence grows selfish and cold,
While pride and display their fevers impart.
The cares that preserve it, the fears of its loss,
O'ershadow the pleasures that spring in our way;
A thousand temptations attend on the dross,
Alluring the soul from its bright bourne away.
Enough for our comfort is all we require,
How small is the portion we truly enjoy!
The owner of millions does not acquire
The toil of the factor whom others employ.
Seek not for power. Ambition's galling crown
But racks with pain the brow of high estate.
Who grasps the pageant bauble of renown
Lays bare his breast to shafts of envious hate.
Seen from afar, the mountain's lofty crest,
With seeming glories woos the wand'rer there,
Till, faint and weary, robbed of peace and rest,
He finds the frozen summit bleak and bare.
Woo not with fevered pulse the world's acclaim—
With puppet will the rabble shout or rave.
Why crush life's flowers to win—disputed fame?
Thou canst not feel thy honors in the grave.
Be peace thy aim!—that peace of heart and mind
Which conscious rectitude alone can give,
Thy hopes, thy joys to virtue's realm confined—
Thy wealth, content—thy pride, to purely live.
Brief is our sojourn here. The haughtiest head
Must, like the peasant's, own the conqueror's
sway,
No wealth can save thee from the narrow bed—
No fame obtain a single hour's delay.
What mocking lures will pomp and power appear
When earth reclaims its suffering kindred clay!
What holy hope the dying soul will cheer,
That, living, strove for an immortal day.—Sel.
AN APPEAL.
IN REVIEW of July 13, 1876, under the
heading, "God Bless New England," we
find these words: "But let this people be-
come thoroughly awakened to the import-
ance of the last solemn message, and they
will manifest a power before which the
world will have reason to tremble." The
writer has expressed the sentiments of our
hearts.
Though we are only three in number, yet
we have the promise: "Where two or three
are gathered together in my name, there
am I in the midst of them." And we would
like to inquire through the REVIEW if there
are not more in New England who are
willing to come up to the help of the Lord.
We purpose to meet every morning for
prayers at 5:30, and from the present time,
July 17, till Aug. 29, the close of our camp-
meeting, we will earnestly wrestle with
God in prayer for his blessing upon New
England. We want to hear of New Eng-
land that her reproach has been taken
away. We want to know that the hearts
of the tried servants of God have been
cheered as never before in this so-called
hard field of labor. Who will arise early,
and join us in earnest prayer? We all
have dear friends who are out of the ark of
safety. Dare we let the present time pass
without making an effort for them?
When the Children of Israel marched
around the city of Jericho and blew the
trumpet, the last day they compassed the
city the walls fell flat. Let us march
around New England by prayer. Let us
wrestle like Jacob till the morning break-
eth. Oh, let us come before God and in
brokenness of heart pour our prayers into
his ears. He will never turn us away
empty. Do not forget the hour, half past
five in the morning. God always told
Moses to come up early in the morning; let
us follow his example.
To prayer, to prayer; for the morning breaks,
And earth in her Maker's smile awakes;
His light is on all below and above,
The light of gladness and life and love!
Oh! then on the breath of this early air
Send upward the incense of grateful prayer!
E. A. COGSWELL,
C. N. FRANKLIN,
J. L. FRANKLIN.
CARNAL MONEY-GETTING DEVICES.
A BROTHER writes thus: "I wish that you
would again have something published on
church festivals. During the last year there

have been three or four festivals held in
churches on this charge, to pay for organs
etc.; and our minister has, I believe, attend-
ed each one of them, even leaving his pro-
tracted meeting to go to them.
"I understand that they put forward two
of the young ladies present, and voted to
give the nicest cake to the young lady who
was declared the handsomest. That question
is decided in favor of the one who gets the
most votes. The votes are sold for a cer-
tain sum each, and every one has the right
to vote as often as he pleases, or as he has
money to buy votes with. In that way a
large amount is often raised. For my part,
I never could see any religion in these acts,
and oppose them as best I can. But the
greater part of the church members here
attend them. This, however, is not to be
wondered at, when ministers countenance
such doings by attending them."
The wickedness of our modern church
entertainments of the character mentioned
by our brother, has become popularized,
and the evil has grown almost into a nu-
isance, and, in some cases, into an outrage
against common decency. We read not
long ago of a similar church entertainment
in which a lady permitted herself to be
publicly kissed by all present who would
pay a certain fee for the privilege! So the
story was told in one of our exchanges.
We felt no surprise in reading it. The
whole business, from beginning to end, in
our humble estimation, is of the world,
worldly, of the flesh, fleshly, and of the
devil, devilish.
Good people in the churches (by good
people we mean those who are truly spiri-
tual, or sanctified), being always largely in
the minority, cannot so successfully with-
stand the evil as to prevent it. It is sim-
ply the outshowing of the worldly and car-
nal spirit that is not only in the church, but
predominant therein. Our brother is right
in objecting to and resisting the sin against
which he writes. But perhaps all he can
do or say will not have the effect to convict
his church or his preacher of this sin, or
put an end to the abomination.
And the same is true, generally, through-
out Christendom; for the evil is as wide as
Christendom. We are in the dispensation
of sham and shoddy (sham and shoddy re-
ligion), and the high carnival of carnality
will go on. Christians who are such in
deed and in truth, in conscience and in life,
must and will protest against such wicked-
ness in the church. And perhaps this is all
they can do—only to wash their hands of
all stain of complicity, and, with tears and
prayers, plead with their wayward pastors
and churches, and with God for the discon-
tinuance of the evil.—Banner of Holi-
ness.
WHAT IS THEIR NAME?
WE never refer to the branch of the
Baptist Church of which Alexander Camp-
bell was the primitive bud as "Campbell-
ites," because we do not think they are
Campbellites, and, further, because they
refuse the name. But long as we have
known them, we do not yet know how to
designate them. We cannot call them, by
way of distinction, "Christians," because,
1. that is a generic title, and therefore is
liable to mislead the reader; and 2. be-
cause the "New lights," so-called, claim
that distinctive appellation—though they
do not believe in the divinity of Christ.
The Oskaloosa Evangelist speaks of its
church—the one of which Alexander Camp-
bell was a leading minister, as "The Church
of Christ," using the phrase to the exclu-
sion of all other denominations. But that
is a new kink, and it would not generally be
understood. We usually employ the name
"Disciples," as one which Mr. Campbell
seemed to prefer, but it is not current.
Now there are plenty of names lying
around loose, and that large and respect-
able body of Christians ought to have one.
Let them adopt something of their own,
and come to us and we will baptize them
in it. We cannot conscientiously "plunge,
dip, submerge, bury" them, but we will un-
dertake to give them satisfaction as to the
amount of water used, even if it is necessary
to call out the united fire departments of Chi-
cago and St. Louis. It shall be a sprinkle,
but we are willing to make it a boomer!—
Interior (Presbyterian).
"How large a membership has your
church?" asked a minister of the deacon
with whom he stopped over Sunday. "Well,
I tell 'em they've got about ten that can
be depended on to do anything; but there
are more'n a hundred names on the church
books, if that's what you want to know."

The Review and Herald.

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

BATTLE CREEK, MICH., FIFTH-DAY, AUGUST 3, 1876.

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

HARD TIMES.

* OUR remarks last week under the caption, Hard Times, related principally to our periodicals and books. We designed to impress upon the minds of our patrons the fact that the harder the times the more active and faithful they should be in the work of sustaining our houses of publication. And we promised something this week touching the support of the ministry and missions in these hard times.

We are happy to know that the existing hard times is not without a single redeeming feature. With the hard times come also cheap times. Yes, prices have been getting down upon their very knees in the presence of that stern old gentleman, hard times. Clothing, food, and labor have alike been bending down as hard times has been straightening up. And these facts must have a practical bearing upon the support of our missions and the ministry generally, especially when our treasuries are low, and the demands for means to support the cause in new fields greatly increase.

As the field of our operations extends, it is our policy to organize new Conferences as early as possible. At first, the General Conference gives these new Conferences some pecuniary support. But it is necessary to leave them upon their own resources at as early a period as possible, in order to save the funds of the General Conference to extend the work to still other new and distant States and Territories. Hence our more local ministers, who are forming their characters as speakers and laborers in these new Conferences, have to make a very small weekly allowance meet their wants, which are made small by rigid economy.

But the cause is one, and our ministers of the older Conferences should sympathize with those of the feebler ones, and with those who breast difficulties of no small magnitude in entering new fields with little or no support. Our ablest ministers received twelve dollars per week at the close of the American war in 1865. Ten dollars will give more support in these hard, cheap times, than twelve dollars would eleven years ago. Nine dollars will hire as much work from the mechanic and common laborer as twelve dollars would eleven years since. These facts are worthy of notice by our ministers and auditing committees, especially in our stronger Conferences.

The General Conference treasury is low, and more labor is being put forth outside our organized Conferences than usual. Our older Conferences should economize, so as to be able to help the General Conference treasury more liberally than at any former year. And it is of no use for young men to enter the ministry of the last message with the expectation of receiving from the treasury anything like what they might command as mechanics or teachers. This is a work of sacrifice on the part of both people and preachers; and in order that missionary labor be put forth in every place where the providence of God opens the way, ministers must set the example of sacrifice.

We are fully acquainted with the sacrifices and privations of missionary labor of the last message. More than a quarter of a century since we entered upon this work with neither means, publications, nor friends; but rich in promises. God helped us to make both friends and publications, while leaning on the blessed guarantee of the Son of God that he who would leave father, mother, children, and lands for the gospel, would have a hundredfold even in this life, beside the eternal weight of glory indicated by the dazzling stars of an immortal crown.

We have known hunger and cold from want of food and clothing in the early history of the cause. We have had friends turn against us by the influence of fanatics and impostors, leaving only a small fraction of those who professed to believe the present truth to give us the least sympathy for a time. We have known the dark passages in the humble way in which God chose to lead his people in the commencement of the great work, and have felt the power of discouragement such as language cannot express. Was the Lord in his providence giving an example of sacrifice, suffering, faith, endurance, and vigilance for the benefit of those who should at a later period enter upon the work? God save us!

Faith, sacrifice, earnest labor, and the bless-

ing of God go together in this cause. Those who first entered the work with that perfect faith, which was as good to them as knowledge, could afford to sacrifice time, means, and strength, in the cause of truth. And God greatly blessed their labors. The reason why so many of our preachers are doing so very little is want of that faith which makes the truth of God a living reality, and leads the man of God out to sacrifice time, means, and strength, to save perishing sinners.

Such men will go out leaning upon the promises of Christ, that he will be with his ministers, even to the end of the world, and that for all their privations they will have in those persons who are the fruits of their own labor a hundredfold. "Take neither purse nor scrip" does not mean to lean wholly upon the Conference treasury, and run up bills at the hotel. Some ministers carry too long a fish-pole. Jesus came near and touched the afflicted in his day. He taught his disciples to cast themselves upon the charity of the people where they preached his gospel. "The laborer is worthy of his hire." Amen!

The man of God who has such love for poor sinners, as dwelt in the heart of Christ, will ardently desire to come close to the people at once. And in this will be his power to convert and save them. And the sooner honest men and women take stock in the cause, by lodging and feeding the minister, in getting him a change for that dusty and worn suit, and helping to bear current expenses, the sooner they are brought near the kingdom of heavenly grace.

Save the treasures of the church, brethren in the ministry, by retrenching expenses. Changes must take place, so that the people shall bear a part, or we shall have to abandon either our present plan of Systematic Benevolence, or our plans to send the last message to the nations, kindreds, and tongues. J. W.

THE SANCTUARY.

Thirty-first Paper.—The Priesthood of Christ.

WE rest with all confidence upon the great fact now fully proved in the course of these articles, that there is in Heaven a real, literal, sanctuary, the antitype of the earthly building, called the temple, the temple of God, and the temple of Heaven; and that Christ when he ascended up on high, opened his grand work of priestly ministry in the first apartment of that Heavenly tabernacle, in accordance with the work of the earthly priests, who, ministering unto the example and shadow of Heavenly things, began their round of service in the first apartment of the earthly building.

And this fact established, is a nail in a sure place. Other conclusions of overwhelming importance to the church and the world, follow inevitably and in quick succession, as we shall presently see.

We pause a moment, before passing, to notice one more query, the only remaining one now coming to mind as pertaining to this subject previous to the opening of Christ's ministry in Heaven.

The work in the typical sanctuary virtually came to an end when the real sacrifice was offered upon the cross, and the veil of the temple was rent in twain from top to bottom. It was of no account for the sinner to present, any longer, his victims there. But Christ did not ascend for forty-three days after this, and of course could not commence his ministry before his ascension. And the question is asked what the condition of the world was during that time. With no service of any virtue here upon the earth, and the work in the Heavenly sanctuary not yet commenced, is there not a perplexing break of at least 43 days and probably of three years and a half to the end of the 70 weeks, during which the sinner was left without a mediator?

In answering this, we might go back to the time before the earthly tabernacle was erected, and before a regular order of priesthood was instituted, even to those offerings in reference to which Adam and Eve were instructed, when sin had forced them to turn their backs on holy Eden in the world's earliest infancy. No priests were then ordained; the sinner presented his offering in his own behalf. There were no holy places laid open, and no priestly work in Heaven. Yet the offerings there made, if offered in a proper manner, were as efficacious as any offered at any time previous to Christ. The great offering was not made, but these all looked forward in faith to it; and faith in the Redeemer to come gave them all their virtue.

It may be said that during these antecedent ages, though there was no ministry in Heaven,

men had effectual sacrifices which they could offer, which they could not do after the veil of the temple was rent and its services ceased. Very true; but that very moment they had a sacrifice provided for them, the merits of which they could present to God in their behalf. There was really no break in the work. The two systems, typical and antitypical, touched each other upon the cross. There the shadow, all the way from Eden down, met the substance, and there was no blank between the two. So as men by their sacrifices could manifest their faith in a Redeemer to come, though there was no ministration going on in Heaven, and as those offerings were efficacious up to the cross, so from that very moment men could manifest their faith in a sacrifice which had been offered, though the actual commencement of Christ's work as priest might still for some years be delayed.

The way thus being all cleared up to this important division of the subject, let us consider a moment the nature of that priesthood upon which Christ now entered. The work in the earthly tabernacle was performed by mortal men, subject to disease and death, and was hence cumbered with such imperfections as were inseparable from the defective instruments by which it was performed. The priesthood of Christ is a superior priesthood, in which the imperfections of the earthly system find no analogy. This may be stated in a few particulars:—

- 1. Christ is a priest after the order of Melchisedec, and not after the order of Aaron. Heb. 5:6.
2. Perfection was not of the Levitical priesthood; for if it had been, says Paul, what further need was there that another priest should arise after the order of Melchisedec, and not after the order of Aaron. Heb. 7:11.
3. Those priests were many; because they were not suffered to continue by reason of death; but this man continueth ever, and hath an unchangeable priesthood. Verses 23, 24.
4. It was necessary for the priests of the house of Levi, to offer up sacrifices daily, embracing all the various offerings that were made by those who had transgressed. But all this Christ did by one act when he offered up himself. Heb. 9:25, 26, 28; 10:10, 12, 14.
5. The round of service in the earthly tabernacle was many times repeated; but the ministry of Christ is accomplished once for all. Heb. 9:11, 12, 24, 25; chapter 10.
6. All the blood which was offered in the former dispensation, was offered for past transgressions only, and made no provision for the future; while the merits of that blood which was shed on Calvary applied not to the past alone but to the future also. Heb. 9:14, 15.
7. As the blood of Christ is the only blood ministered in connection with the Heavenly sanctuary, whether by actual presentation or by virtue of its merits, is immaterial, the same blood must be ministered in both apartments.
8. As long as Christ fills the office of priest, so long he is mediator between God and man.

The chief difference, then, between the priestly work of Christ and that of the Levitical order, results from these facts: that Christ has but one offering to make for his entire ministry; that he ever lives and hence need not repeat his work, but perform it once for all, that his offering pertains to the future as well as to the past; and that it does make perfect, or take away really and absolutely, the sins of, those who avail themselves of its merits. There is nothing in the fact that Christ is a priest after the order of Melchisedec and not after the order of Aaron, to show that he does not perform a work exactly like that performed by Aaron, as near as the perfect things of Heaven may resemble the imperfect things of earth. And Paul assures us that he does perform just such a work; for he says that the Aaronic priesthood in their work were simply acting out the shadow of the work performed by Christ in Heaven.

The conclusion becomes evident, therefore, that as the sins of the people were borne into the earthly sanctuary in type through the blood of beasts, they are now borne into the heavenly sanctuary in reality through the blood of Christ. A comparison of Leviticus and Hebrews will make this plain.

The blood of all the offerings, it appears, was not borne into the sanctuary by the priest, and sprinkled before the veil. It was the blood of some of the offerings called sin-offerings which was thus treated. Of these offerings, Wm. Smith, in his Dictionary of the Bible, says:—

"The sin-offering represented that covenant as broken by man, and as knit together again by God's appointment, through the 'shedding of blood.' Its characteristic ceremony was the sprinkling of the blood before the veil of the sanctuary, the putting some of it on the horns of the altar of incense, and the pouring out of

all the rest at the foot of the altar of burning. The flesh was in no case touched the offerer; either it was consumed by fire out the camp, or it was eaten by the priest in the holy place, and everything that touched it was holy. This latter point marked the distinction from the peace-offering, and showed that the sacrificer had been rendered unworthy of communion with God. The shedding of blood, the symbol of life, signified that the death of the offender was deserved for sin, the death of the victim was accepted for death by the ordinance of God's mercy. Accordingly we find (see quotation from Mishna in Outr. De Sacr. i. c. xv., § 10) in all cases it was the custom for the offerer to lay his hand on the head of the sin-offering, confess generally or specially his sins, and say, 'Let this be my expiation.' Beyond doubt, the sin-offering distinctly witnessed that sin existed in man, that 'the wages of that was death,' and that God had provided atonement by the vicarious suffering of an appointed victim."

Provision was made for all to present some kind of offering, the blood of which was brought into the sanctuary, and sprinkled before the veil. First, for the priest. Lev. 4:3-10. Secondly, for the whole congregation, collectively. Verses 13-21. Thirdly, for the ruler. Verses 22-26. And, fourthly, for any one of the common people. Verses 27-35.

In Lev. 6:30, we read: "And no sin-offering wherewith any of the blood is brought into the tabernacle of the congregation to reckon withal in the holy place, shall be eaten, but shall be burnt in the fire." Now it appears from Paul's testimony to the Hebrews, that all the offerings, those sin-offerings, the blood of which was carried into the sanctuary, and their bodies burned without the camp, especially prefigured the offering of our Lord. He says, Heb. 13:11: "For the bodies of the beasts whose blood is brought into the sanctuary by the high priest for sin, are burned without the camp. Wherefore Jesus also, that might sanctify the people with his own blood, suffered without the gate." Of these offerings Christ was especially the antitype. And as these the sins of the people were anciently transferred to the sanctuary (for Paul says the blood was borne in there for sin), so through the blood of Christ, which is ministered where in the sanctuary above, our sins are transferred to that heavenly temple.

TO CORRESPONDENTS.

Is it proper for a brother not an ordained elder to dismiss a meeting with the benediction? L. A. G. of N. Y.

Ans. We think not. The six following questions are asked by H. B. of O.

1. If the living wicked are destroyed at Christ's second coming, and the living righteous changed with the resurrected righteous to Heaven. What are the nations, Rev. 20:8, that Satan shall go out to deceive at the end of the thousand years?

Ans. They are the wicked who are raised from the dead at the end of the thousand years.

2. A Disciple says that a prayer cannot be heard nor answered before baptism. A reference is wanted.

Ans. The case of Saul, Acts 9, and that of Cornelius, Acts 10, show that prayers were heard and answered before baptism.

3. Rom. 13:1, 2; 1 Peter 2:13, 14 are quoted as objection or excuse for not keeping the Sabbath.

Ans. Paul and Peter both speak of rulers as enjoin "good works," and to whom would be "well doing." When they join upon us duties contrary to the will of God, Acts 4:18, 19, tells us how we should act.

4. It is urged that our nation could not have prospered as it has, had it not been right to observe first day as a Sabbath.

Ans. Ps. 37:35; 73:3-8; Acts 14:22, and ten thousand other like statements. Strive that any one should be so foolish as to urge temporal prosperity in proof of the truthfulness of an unscriptural doctrine or practice.

5. If the dead sleep until the day of Judgment, who compose the present inhabitants of Heaven?

Ans. The angels. How do you harmonize the word end in 1 Peter 4:17 with Psalm 37:37?

Ans. End does not always mean termination of existence. The result of a life of transgression, and a life of righteousness is stated in Rom. 6:21, 22. The "end" of the one is "death," the "end" of the other is "everlasting life." So in Ps. 37, the end of the righteous is peace, but in Peter, the end of the wicked is death.

Please explain John 21:22, 23. J. I. L. of Minn.

Ans. Jesus did not say that John should tarry till he should come, but only rebuked the propensity of some of the disciples to meddle with the affairs of others. But the verses show that the disciples did not understand death to be the coming of Christ, but just the reverse. Any Christian who should tarry, or remain to

of burnt... touched... by fire... priest... at touch... ed the... nd show... l unwor... ding of... i that... or sin... ed for... rcy.

H. We understand Heb. 8:10-12 to... that the law is written in the heart of the... er when he is converted, and thus brought... ovanent relation with God.

§ 10) th... e offer... ns, and... Beyond... essed... of that... ovided... of an... resent... was be... before... 4:3... n, coll... the ru... ny one... sin-... ight in... o recom... eaten... it appe... ws, tha... the blo... uary, ... , espec... Lord... s of th... he sanc... rmed wa... o, that... wn blo... e offer... And as... ancien... says th... o thro... red wh... ransfer... u. s... ed old... of N. Y... ked by...

The comment of Dr. Clarke on this... is as much to the point as anything we... ever seen. He says:—

It was usual for the Jews to consider a man... ad who had departed from the precepts of... law; and on this ground every transgressor... eputed a dead man. Our Lord's saying... in common use, had nothing difficult in it... Jew. Men who live in sin are... to God. Leave the spiritually dead to... their naturally dead. All the common of... of life may be performed by any persons;... reach the glad tidings of the kingdom of... is granted but to a few, and to those only... an especial call; these should immediately... on worldly concerns and employments, ... give themselves wholly to the work of the... tury."

is not considered by commentators, so far as... ave examined, that this man had a dead... at home whose burial was to be immedi... attended to, but that his father was ad... ed in years, and he had the care of him;... he asked to be excused from following... at, till in the natural course of events, this... al duty should be off his hands. And... by his reply teaches that those who are... called to special service in spiritual things, ... attend to matters that pertain so wholly... his life.

What is the meaning of Luke 23:31: "For if they... ee things in a green tree, what shall be done in... y?"

The contrast presented is between a... tree and a dry. The green tree still has... The dry tree is dead and withered. The... were not yet rejected of God; their cup... iniquity was not yet quite full. And if they... ld condemn the innocent to death now, to... lengths would they not go, when entirely... off from God they had become a withered... lifeless tree? Then they would call down... themselves the judgments mentioned just... re.

ANSWERED BY LETTER. J. B. Goodrich, R... Dunbar, C. H. Chaffee, E. G. Rust.

U. S.

CENTENNIAL TALK.

Our nation has become of age. The hun... th anniversary of the birth of our republic... been celebrated. The corner-stone of our... institutions was laid in the statement of... al human rights set forth in the Declaration... ndependence, in harmony with which our... onal Constitution was afterward framed.

er had human wisdom devised a better... edation upon which to establish government, ... hence has arisen the unparalleled success and... egress of these United States. Freedom from... epression, civil and religious, has invited from... ands those who have sought an asylum from... rscription and persecution, from the time of... pilgrim fathers to the present. Equal civil... ts, and the impossibility of religious perse... on under our free Constitution, have caused... nprecedented growth of the nation.

et us survey the past. Since the days of... apostles, the great apostasy in the church... as they had foretold. Acts 20:29, 30; 1... 4:1; 2 Thess. 2:3; 2 Pet. 2:1, 2. The... an of sin," the Roman popedom, was the... result of this apostasy, but not the last;... will finally result in the extreme wicked... the strong delusion, the open denial of the... and scoffing at the doctrine of his second... ing, which were predicted of the last days.

th. 24:12; 2 Thess. 2:11; 2 Pet. 2:1; and... 4. As the days of the bloody reign of the... edom were drawing to a close, the Reforma... ansgress... of the sixteenth century arose to hasten its... n and take away its dominion.

But the Reformation had inward foes to per... ng life... it. Kings and queens professedly es... ued the cause and lent their aid; but it was... et themselves up as the head of the church... their own dominion. The several national... rches was the result, and dissenters—those... would reform and seek the truth more... irectly—were everywhere oppressed and per... ed. If they were not put to death, an... ublished church would not let them pursue... cause of reformation, worship God accord... to the demands of their own conscience, and... k in the increasing light which was contin...

uing to shine from the Scriptures. But the... new world had been discovered, to which they... might flee to enjoy their God-given rights. And, to make the United States emphatically a... land of religious liberty, it was laid down, as a... fundamental principle, that "Congress shall... make no laws in regard to an establishment of... religion, or prohibiting the free exercise there-... of."

This principle is good. It has built up and... increased the nation. But is it not possible... that this very principle, adhered to, may work... the ultimate overthrow of our free institutions? Heathenism and infidelity have equal rights... here with Christianity. And the "mother... church," the sworn and ever-persistent enemy... of Protestantism and religious toleration, can... come in for its share of religious rights, till by... its power and influence it may take matters in... its own hands, revolutionize our free govern... ment, and establish itself on the ruins of our... once free republic.

May not this be the possible result of the... religious freedom of our national Constitution? And since our religious freedom exposes us to... the wicked assaults of infidelity and Catholi... cism, foes that would take away the Bible from... our schools, is it anything strange that there... should arise a demand for religion in the Co... stitution—in other words, that a party should... arise demanding a "religious amendment of... the Constitution," as is the case at the present... time? Is it not natural that a "Christian party... in politics" should now arise to rescue the... religion of the pilgrim fathers, especially to save... "our American Christian Sabbath?" How... else can our free Protestantism be saved from... the foreign, aggressive elements that threaten... to overthrow that freedom for which our fathers... bled? Well, the "American Association" is... organized; the ball is in motion. That church... which has ever sought to control the civil law, and... so coerce its creed, is to be met with civil... law here, to repel its odious and aggressive... aims.

But will not the measure sought result in the... union of church and State in our own country, the... very thing which we hate and would avoid, the... very thing we condemn in the Catholic church? Would not our government, thus... modified, be a perfect image of the Roman... popedom? The advocates of the measure say... they do not seek a union of church and State, that... is, they do not wish any one of the Christian... sects established by law. "These amend... ments," say they, "agree with the faith, the... feelings, and the forms of every Christian... church or sect; the Catholic and Protestant, the... Unitarian and the Trinitarian, profess and... approve of what is here proposed. Why should... their wishes not become law?"

But let us look into the "sure word of proph... ecy." Some five hundred years before the full... establishment of the Roman popedom, it was... described in prophecy as a terrible beast, open... ing its mouth in blasphemy against God, making... war with the saints and overcoming them, and... this power was to be in his hand for forty... two months, or 1260 year-days. Rev. 13:1-10. This... is a description of the Roman papacy; and it... has been fulfilled. But another government... was to arise, subsequent to the "first beast,"... the prophetic description of which can apply to... no other power that has arisen in the history... of the world, but the United States. Verses 11-18. It... is described as having two horns like a lamb, a... symbol of mildness and youthful innoc... ence, yet he is to speak as a dragon, a thing... contradictory of its lamb-like appearance.

For one hundred years our government has... been the mildest, the freest and best, that the... earth ever saw; but, according to the prophecy, it... will yet speak out—its dragon voice will be... heard. And now that it has become of age, and... is elated with the idea of its manhood or major... ity, is it not time to expect it will soon speak? And... while the great Centennial Exposition is in... progress to celebrate the one-hundredth anni... versary of our national birth, the religious... amendment party hold a convention at Phila... delphia to forward the interest of their cause... and press their claim for a virtual union of... church and State, in fulfillment of the prophecy, "Saying... to them that dwell upon the earth that they... should make an image to the beast," before... described, the popedom.

Is it not time to awake to the fact that the... last scene in the drama of the great controversy... of earth is about to be enacted? The actors... have conned their several parts and are on the... stage. The curtain will soon be raised, and the... closing scene displayed. For more than a quarter... of a century has the warning voice of the final... message been sounding to prepare the people... of God to stand in the hour of temptation that is...

just before them. On the other hand, the de... mand for the image is being pressed; and this... centennial year will doubtless mark the progress... of the movement. Our safety is in obeying the... message, in keeping the commandments of God... and the faith of Jesus. Is it not time to make... a business of proclaiming the warning to save... our fellow-men? R. F. COTTRELL.

THE MAINE CONFERENCE.

We have called for the first session of the... Maine State Conference to be held Aug. 30, at... 4 P. M. for the purpose of organizing, and ap... pointing the necessary committees, that we may... have more time for devotional exercises on our... camp-ground. We hope our churches will not... fail to appoint delegates who can attend the... camp-meeting, and that each delegate will be... on the ground in time to attend the first session... of the Conference without fail.

We expect the best camp-meeting this fall... that we have ever had, and we shall not be di... appointed if all do their duty. God has blessed... the efforts of his people the past year by giving... us some additions to our numbers. His hand... is distinctly seen in the work of the third angel's... message. Courage, brethren and sisters in... Maine. Let us go up to the camp-meeting this... fall with Joshua's decision: "As for me and my... house, we will serve the Lord." And with the... mind of Nehemiah's men: "The people had a... mind to work." We only have the tried serv... ants of the Lord with us once a year, let none... of us fail to be present to hear their instruc... tion, and be benefited by it.

J. B. GOODRICH.

TRACT & MISSIONARY WORK IN IOWA & NEB.

The tract and Missionary work is one of the... most important connected with the progress of... this cause. Nothing can be more evident than... the necessity for our people generally to become... active laborers in scattering the light of the... message through the agency of our publications. It... is absolutely necessary that our people should... see the importance of this work, and not feel... that they can leave it upon the few ministers.

Enough has already been seen to show how... important this work may become if all our mem... bership would enter into it with the right spirit. As... the result of circulating our excellent publi... cations, many have already embraced the truth... —persons of intelligence and moral worth. We... must encourage the tract and missionary work... in every way possible, for by so doing we build... up the cause most effectually.

Having been elected president of the Tract So... ciety in these States, I feel that a great respon... sibility is placed upon me; and I feel very de... siring of seeing our T. & M. work greatly re... vived and strengthened this Conference year. Perhaps... we cannot expect to accomplish special... results during the summer, when all are so... busy in their farm work. But we want to im... prove the fall and winter to the best advantage, in... circulating reading matter, and especially in... getting subscribers for our periodicals. We... want to get all our members interested in this... great work. We want to prepare for a better... campaign than we have ever made before in... this Conference. We have been behind in our... T. & M. work in comparison with some other... Conferences. We should never rest satisfied in... such a condition. We have a good field of... labor. The people of these States are a... reading people, an intelligent people. They... embrace the truth with as little labor as... those of other States, and we have no real... cause of discouragement. Some have indulged... in grumbling and criticising until they have... brought leanness to their own souls. Let us... all lay aside such feelings, and in place of... criticism take upon ourselves the blessed labor... of saving souls to the cause of Christ. How... much satisfaction we should find in this ex... change! What peace it would bring to our... hearts! What emotions of joy we should ex... perience in seeing souls gathered into the fold... through our efforts. Brethren and sisters, let... us try it. The point we want to aim at in our... Conference is, to get every Seventh-day Advent... ist to be a member of the Society; and to get... every member to do something to set the light... of truth before others.

Our plan is now to have a general quarterly... meeting for the whole T. & M. Society, proba... bly at the Victor church, sometime between the... middle and the last of September, at which we... want to make plans for future labor and hold a... general consultation. We cannot have the ne... cessary time for this at our camp-meeting, where... so many things demand attention. We want... all the directors who can come to be sure to be...

present. We also want a large attendance of... our membership. I speak of this in season, so... that the officers of the Society and many others... may prepare beforehand for a general rally. The... appointment will be given in due season for... the directors to get in appointments of dis... trict quarterly meetings.

The directors should, as far as practicable, visit... the several churches in their districts before... the time of this meeting, and see that they... have publications, appoint librarians wherever... necessary, and get all the members of the church... to unite with the Society by paying the admis... sion fee of one dollar. And if some are so poor... that they cannot raise even this small sum, we... believe God would bless those who are able in... paying it for them, that each may be a member... and a worker. Sometimes those who are poor... in this world's goods can do as much in circulat... ing the truth as the more wealthy. Let us all... enter into the work together. In union there... is strength. Let the directors examine the list... of members in each church, and labor earnestly... to get those to become members who have not... yet joined the Society. This will give them an... interest, and their means will be applied to help... forward the work of the Society.

Brethren and sisters, it is too late in the day... for us to hesitate, and question the utility of... the tract and missionary work, or to excuse our... selves from the responsibilities we have assumed. Let... us discharge our duties in the fear of God, and... learn to love the service of God and the sal... vation of our fellow-men.

GEO. I. BUTLER.

Mt. Pleasant, Iowa, July 27, 1876.

TO THE BRETHREN IN MAINE.

I wish to say a few words to the brethren... and sisters in Maine concerning the financial... standing of our Conference. Two years ago, we... were \$200 in debt; one year ago we were \$100... behind, and what we want this fall is to free... our Conference from financial embarrassment. Shall... we do it? We appeal to our churches, and to our... scattered brethren and sisters in Maine, to act... according to the plain teachings of the Bible. The... tithing principle is clearly taught in the Scrip... tures, in the New Testament as well as in the... Old. Gen. 14:20; Heb. 7:2. We read in Prov. 3:9: "Honor... the Lord with thy substance, and with the first-fruits... of all thine increase." Then it is dishonoring God... to withhold the first-fruits, and to leave his... cause to suffer by our unfaithfulness. The... trouble is, this world is getting a stronger hold... on many of us than the "commandments of God... and the faith of Jesus."

The Great Teacher in Israel indorsed the... tithing system. He said, "Woe unto you, Pharisees!... for ye tithe mint and rue, and all manner of herbs, and... pass over judgment and the love of God; these... ought ye to have done, and not to leave the other... undone." Luke 11:42. In conclusion, read Mal. 3:10, and... act upon it.

The Lord speaks, and there is no discount on... his words: "Bring ye all the tithes into the store... -house, 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."

Let all send in their tithes to the State treas... urer, Samuel F. Grant, Hartland, Somerset Co., Maine, or bring them to the camp-meeting.

J. B. GOODRICH.

KANSAS T. & M. DIRECTORY.

Dist. No. 1 comprises Jewell, Osborn, Cloud, Otaway, Washington, Mitchell, Smith, and Republic Counties; Reuben Worick, Jewell Center, Jewell Co., Kan., Director.

Dist. No. 2 comprises Marshall, Nemaha, Brown, Doniphan, Atchinson, Jackson, and Pottawatomie Counties; T. W. Wakeman, Palermo, Doniphan Co., Kan., Director.

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GENERAL OFFICERS.

President, J. N. Ayers, Farlinville, Linn Co. Vice President, A. W. Cone, Uniontown, Bourbon Co.

Secretary, John Gibbs, Williamsburg, Franklin Co.

Treasurer, John Heligass, Bloomfield, Elk Co. Keep this for reference.

J. N. AYERS, Pres.

PRAY WITHOUT CEASING.

Go when the morning shineth,
Go when the noon is bright,
Go when the eve declineth,
Go in the hush of night,
Go with pure mind and feeling,
Fling earthly thoughts away,
And in thy closet, kneeling,
Do thou in secret pray.

Remember all who love thee,
All who are loved by thee,
Pray, too, for those that hate thee,
If any such there be;
Then, for thyself, in meekness,
A blessing humbly claim,
And blend with each petition
The great Redeemer's name.

Oh! not a joy or blessing
With this can we compare,
The grace our Father gives us
To pour our souls in prayer.
When in dark clouds of sadness
Before his footstool fall;
And then recall in gladness
The love he gives for all.

—Sel.

Progress of the Cause.

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

ROME, N. Y.

WE have now spoken ten times in the tent. We began with a congregation of about four hundred the first night; but each evening we have had more and more. We put up new seats every day till all the available place in our sixty-foot tent was closely seated; then we crowded every seat full, and still we could not seat the audience. Next we built two squares of seats outside the tent, and these are also filled every night. To-day we put up two more squares of seats outside the tent. Last night every seat in the tent and outside was crowded before meeting time, and hundreds stood up, while many went away. I think I have never seen in all respects so deep and extensive an interest as this. I judge that the average attendance is about seven hundred. Saturday night it rained hard, and yet our tent was filled. It sheds rain nicely. That evening I sold about twelve dollars' worth of books; at every meeting we sell several dollars' worth.

We are now just in the midst of the life and death question. Evidently it is going to stir things considerably. It is said that the best people and first citizens of the city attend regularly. They come from every church. Last Sunday night the Methodists only had a congregation of about twenty, while we had eight or nine hundred. We find several families of Seventh-day Baptists here. They not only attend our meetings, but do all they can to aid us. We also find quite a number of scattered Adventists who have not heard preaching for many years.

Everything has been as favorable as it could possibly be thus far. The Lord has seemed to especially prepare the way for this meeting. The influence of the camp-meeting last year has had very much to do with it. Almost every one speaks to us about it in the highest terms.

Rome is one of the most beautiful of northern cities. It is very quiet, orderly, and high-toned. The people are mostly wealthy. The population is about fifteen thousand.

We have been specially favored in the line of music thus far. Bro. Buel Whitney plays the organ finely; and his brother, a lawyer, from Iowa, happens to be visiting here just now. He is a sweet singer, either alone or in a choir. He has greatly helped us, though not of our faith. We have also had several other good singers, so that our music is not behind the best in the city. We generally have our tent nearly full half an hour before preaching. It is my opinion that something like this will have to go with the tent in large cities.

On Sabbath I enjoyed the pleasure of attending a Seventh-day Baptist dedication about ten miles out. Bro. Lewis and Huffman officiated. The house was crowded, and everything was very pleasant. These brethren express a deep interest in our work here. I was much pleased to hear Bro. Huffman say in his sermon that he believed all the prophetic periods ended in 1844, that we were now in the waiting time, and that the last days were upon us. We hope to have the attendance of these brethren more or less during our meetings here. We feel very anxious with regard to these meetings, lest the enemy shall in some way defeat this good work; but God can help us.

D. M. CANRIGHT.

WESTERN MICHIGAN.

WE closed our meetings at Hastings July 16, having remained here nearly six weeks. The interest was fair at the commencement, extending into the country; but soon the rain hindered the people from coming, and then the hurry of the season, so that our congregation was confined mostly to the city. We did not see all accomplished that we had desired, yet a few are keeping the Sabbath as the result of the meetings, and others are deeply interested, some of whom we hope will obey.

These meetings have been a source of encouragement to the church here. Sabbath, July 15, three were baptized, and two were added to the church. We now have our tent pitched at Nashville, Barry Co., a town of one thousand inhabitants. There seems to be but little prejudice among the people against our faith. We have now held four meetings, with good attendance. We hope for success.

H. M. KENYON,
M. B. MILLER.

Nashville, Barry Co., Mich., July 24, 1876.

WHEELOCK, VT.

HAD very profitable meetings with the brethren from Sutton and this place on Sabbath, July 15. Five were taken under the watch-care of the Sutton church. I expect to baptize some here soon. These friends cheerfully entered their names on s. b.

One of them informed me that he had used in one year in the past fifty-two pounds of tobacco, at an expense of twenty-six dollars. He now resolves that this waste of means, abuse of his physical and mental powers, and dishonor of God, shall cease.

A man bore the following testimony in a meeting recently: "I am over eighty years of age. I have been a hard drinker. I drank rum, cider, beer, tea, coffee, and used tobacco, till I was sixty years old; but for more than twenty years I have not touched them."

We say emphatically, This was *victory*. Yet this man had no hope in God. And shall not Christians have the victory over habits so prejudicial to their happiness?

A. S. HUTCHINS.

July 23, 1876.

MINNESOTA.

WITHOUT doubt, those who donated so liberally to start our tents would like to hear from them, so I would say that they are all in the field. No. 1, manned by Elds. Hill and Ells, is pitched near Farm Hill, twenty miles north of Rochester. No. 2, is at Fairmont, Martin Co.; Eld. Curtis, F. W. Morse, and D. C. Birch are with this tent. No. 3 is pitched at Berlin; Eld. Dimmick, N. Battin and E. Palon are with this tent. A letter just received from them says that the interest is increasing, and they hope soon to see fruits of their labors.

I earnestly request the brethren all through our Conference to pray for the blessing of God to rest upon the laborers and the work the coming year.

HARRISON GRANT.

Osseo, July 20, 1876.

MAINE.

JUNE 17, 18, I attended the quarterly T. & M. meeting at Hartland. The 24th I met with the church at South Norridgewock, and baptized eight. Seven united with the church.

June 25, in company with Bro. Geo. W. Barker, I met with the Jay church, and held one business meeting.

July 1, 2, I was at Somerset Mills; baptized two, and organized a church. Bro. A. T. Gifford was chosen elder, and Bro. R. T. Hobbs, deacon. Bro. A. W. Low was chosen as delegate to attend the State Conference at Richmond.

July 8, 9, I attended the quarterly meeting with the church in Cornville, and we had a profitable season. Union and harmony were restored, and two united with the church. The elder, Chas. Stratton, was chosen delegate to the Conference. We celebrated the ordinances.

J. B. GOODRICH.

West Paris, Me., July 14, 1876.

VIRGINIA TENT.

WE pitched our tent on a farm in the country, and commenced meetings July 14. We are near a small group of houses called Newport, in Page Co. The interest to hear has increased from the first, and our con-

gregations exceed the usual village gatherings. We passed over the prophecies and sanctuary, to the Sabbath question, in one week, and held our first Sabbath meeting last Sabbath, with a good attendance. We hear of several families that have decided to keep the Sabbath. We expect to raise up a church here; but who can tell?

We are pleased with Bro. White's suggestion on ministers' reports, and decide to send a postal card each week.

E. B. LANE,
J. O. CORLISS.

New Market, Shenandoah Co., Va., July 25.

OHIO TENT NO. 2.

I REACHED Frazeysburg, where this tent is pitched, Monday evening, at 8:11. I went immediately into the stand and spoke to the people. This was the first time I had attempted to speak in the evening since about the middle of April. About two hundred were present, and good attention was given to the word spoken. The brethren had closed up their meetings here the night previous, and had commenced to take down the tent Monday morning, when they received my telegram. They immediately resealed the tent, and diligently circulated an appointment, which brought out about two hundred, as above mentioned. We have continued meetings up to this date with very good congregations and good attention.

There was an opposition discourse in the M. E. church yesterday at 5 P. M., and a reply in the tent in the evening. About four hundred were present. It is impossible to tell what the result will be. Only three persons, as yet, have taken a decided stand to obey. We are very anxious to pitch our tent in Norwalk this week, in another part of the city from tent No. 3, and to continue till camp-meeting; but we are not certain that we shall be able to get away from here this week. Brethren, do not forget to pray for us.

H. A. ST. JOHN.

Frazeysburg, O., July 24, 1876.

THE FRENCH MISSION.

I WENT back to Watseka, Ill., on the 12th of July, and my heart was greatly rejoiced to find three more keeping the Sabbath. These three, one brother and two sisters, were Roman Catholics, and were among the six who had not decided to keep the Sabbath at the time of my last report. We have now in the French church of Watseka eight who were Roman Catholics. I remained with them one week.

I have obtained 2 subscribers for the REVIEW; 2, for INSTRUCTOR; 1, for ADVENT TIDENDE; 33, for the French paper, LES SIGNES DES TEMPS.

I go this week, with a forty-foot tent, to labor among the French at a place seven miles from Ottawa, La Salle Co. I ask the prayers of the people of God.

J. E. MORIN.

Serena, La Salle Co., Ill., July 24, 1876.

WISCONSIN TENT, NO. 3.

WE arrived at Hixton on the 12th, and set about getting everything in readiness to hold meetings. We have had six meetings thus far, and our audience has varied from fifty to two hundred. The interest seems to be good. We are moving forward in the fear of the Lord. Opposition is strong, but we are praying for the Lord to bless his work.

C. W. OLDS,

O. A. HEGG.

Hixton, Wis., July 18, 1876.

IOWA.

I HAVE labored here among thirteen Danish families for about three weeks, who live about five miles west of Emmetsburg, in Palo Alto Co., Iowa. The word that has been spoken has had a good effect. Ten souls have commenced to keep the Sabbath of the Lord, and we still hope for others to give their hearts to him. Brethren, pray for us.

J. F. HANSON.

July 26, 1876.

WISCONSIN TENT, NO. 4.

WE are located in Bro. Carter's neighborhood, between Mauston and New Lisbon. We began meetings July 12, and have given eight discourses. The interest is quite good. We have an attendance of from seventy-five to one hundred in a sparsely settled district. We have to meet some prejudice arising from bad influences in the past, but no open opposition as yet. The prospect seems to be that there will be

a few who will receive the truth, the many are strongly attached to their old and pastor to which they have been recently converted.

We feel the need of wisdom, for we earnestly pray.

Our P. O. address is Mauston, Jefferson Co., Wis. GEO. C. TENNEY,
S. S. SMITH.

CHICAGO, ILL.

THE camp-meetings in Iowa, Minnesota and Wisconsin, which I attended, seasons of great interest and much encouragement to me in the Lord. The number of Scandinavians who attended each meeting varied from 60 to 125. The number of Danish and Norwegian Sabbathkeepers in these Western States is 616. There are 500 members of churches who pay nearly \$2,000 s. b. this year. ADVENT TIDENDE is sent to about 1500 subscribers, including 200 subscribers in Denmark and 60 in Norway. This gives at least 3,000 readers.

Eld. Olsen and myself went to Chicago shortly after the Ripon Camp-meeting. The enemy had tried to lead souls away from the truth, and several had been seduced. Two brethren were disfellowshipped. They were the leading spirits in this move, and the church is better off without them. Six persons who were in sympathy with them were pointed out as needing special care and labor, and five brethren were appointed as a committee to try to get them until next quarterly meeting. Lord blessed our efforts, and a good result was manifested in the meetings. One sister was baptized and united with us.

JOHN G. MATTESON.

Busseyville, Jefferson Co., Wis., July 24.

NEBRASKA.

SOON after the Iowa Camp-meeting pitched the tent at Pawnee City, the county seat of Pawnee County. From the beginning the interest has been increasing. We have given thirty-three lectures, and four or five have commenced to keep the Sabbath. We hope others will sign the covenant soon.

Opposition is very strong, but we are confident that the truth will triumph. We expect to remain here a week or two longer. Our prayer is that God will bless his laborers and the truth which they are sent to proclaim. Brethren, pray for us.

M. WING,

M. HACKWORTH.

OHIO TENT, NO. 3.

THIS tent was opened for services in the south part of the city of Norwalk, on Tuesday night, July 20. Brethren, pray for success.

WM. COTTELL,

A. M. MANN.

SOUTH-WESTERN IOWA.

WE have been in Sidney, Iowa, for three weeks. Have given twenty-nine courses and have sold books to the amount of \$13.45. About fourteen have commenced to observe the Sabbath. We present the subject of the state of the world next. The audience has averaged one hundred. We hope for the good interest to continue. Pray for us.

J. BARTLETT,

G. V. KILGORE.

SHELDON, ILLINOIS.

THE interest here is still good. Tomorrow we are to review Eld. Van Gorden, U. B. the Sabbath question. Eld. David, M. opposes us on the mortality of man; we will answer him one evening this week.

Our tent-master scatters about one hundred printed notices almost daily, giving information as to the subject of discourse for that evening. It costs us but a trifle and surely aids in continuing the interest. We have many friends now, and several have promised to obey the truth. Ask your prayers, we labor in hope. Bro. Morin uses the forty-foot tent near Ottawa.

G. W. COLCORD.

BALDWIN, MICH.

By following the arrangement of our subjects, which we divided into the prophetic, theoretic and practical, undisturbed union and harmony have prevailed in the presentation of the word. The average attendance is about fifty, but as the harvest is now nearly over, the numbers begin to increase. Sunday we had a congregation morning and evening, numbering about

hundred and fifty. After the morning services, the ordinance of baptism was administered to five candidates from Spring Arbor before many witnesses. In and about this place wickedness and fidelity abound, yet the tent interest increases. Some are reading, others are inquiring; while we offer our daily prayer to the Lord of the harvest for a golden sheaf to offer at the door of his house. Pray for
 J. B. FRISBIE,
 E. P. DANIELS.
Baldwin, Mich., July 24, 1876.

DAKOTA TENT.

The tent has been at Elk Point over three weeks. Nineteen discourses have been given. The Sabbath question is now before the people. Some have concluded to keep the commandments of God, and more about ready to obey. Our hearers are various. Opposition is strong. There are ministers in the place, and nearly all of them are on the war path. We hope for good results here. Dear brethren and sisters, pray for us.

E. W. FARNSWORTH,
 F. A. BARLOW.

July 25, 1876.

GAINES, KENT CO., MICH.

By request of Eld. Kenyon, I attended the two days' meeting held at the above-named place July 22, 23. Sabbath morning brethren came in from different places until our congregation numbered about twenty, besides children. In all, we spoke to them four times, and had one social meeting.

On Sunday neighbors turned out until their commodious school-house was well filled. The Lord gave liberty in presenting his word, to which good attention was given. Five adults were present who desired baptism.

This church has not had the emblems of the Lord's broken body and spilled blood administered to them for more than ten years, and has heard but two discourses in the last four years. Bro. Hardy now occupies the position of leader, and is anxious that things may be set in good order. This will demand the presence of some one who is fully set apart to the work of the ministry. Here we became acquainted with our beloved brethren, which gave us joy. We thank the Lord for a message that is going to peoples, nations, tongues, and kings, and a gospel that will make "all one in Christ Jesus."
 M. B. MILLER.

VIRGINIA GROVE MEETING.

From a thriving farming region, about thirteen miles north-west of New Market, we received an invitation to come and hold a grove meeting. We went, in company with Bro. Geo. Woods, and held our first meeting Sabbath evening. On reaching the ground our minds were impressed with the feelings and solemnities of a camp-meeting. In a beautiful grove, in front of a newly built, commodious preacher's stand, extended long rows of seats, while back of these seats, and on the right and left of them, were three altars for lighting the tapers, and at their base an ample supply of choice pine knots for that purpose. As light set in the grounds were so well lighted that the faces of the large audience were plainly visible.

Our first discourse was on the soon return of our dear Lord, the people listening with marked attention. The next morning, which was Sunday, at an early hour about a hundred assembled for a prayer and conference meeting. This was followed by a discourse from Mrs. Lane, before several hundred people. We also had discourses in the afternoon and evening with proportionate attendance.

We were earnestly solicited to continue our meetings during the week. People came for miles and heard the truth for the first time. One man of wealth and influence, in another locality, urged us to have a similar meeting on his farm, offering to aid and prepare a grove, and make his house a home for all who would come to labor, and to continue the meeting as long as we might think proper. He also assured us there would be a large audience.

We had never visited these parts before, and little expected to find what we saw; the grove had been prepared for that meeting. It seemed to us that we had attended a camp-meeting; and we felt that a camp-meeting in this State would prove a success. We have consulted others, and are of the opinion that a large camp-

meeting could be held here this fall, and we have brethren able and willing to take hold of it. With some faith and hope that we might have one, I have purchased a thirty-foot circular tent, which has been used one season, for that purpose. We would rejoice to have our dear Bro. and Sr. White attend such a meeting; but if they could not, we would be glad if some other competent person could be sent by the General Conference Committee. In the meantime, we pray and trust that God will direct all things to his honor and glory.

E. B. & E. S. LANE.

New Market, Shenandoah Co., Va.

MICHIGAN.

At the time of my last report, April 17, I had just commenced labor in this place. I continued until May 2; several received the Sabbath, and four were baptized. Bro. Enoch Wilkinson was elected and ordained elder, and Bro. Ola Train, deacon. This church can become strong in the present truth. The members ought to read 1 Pet. 3:8, 9; Rom. 12:16; 15:5, and see that each practices these precepts in his own life.

FOWLER.

From May 4-8, I was with Bro. L. A. Kellogg. He had made his first effort here, and about a dozen had begun the observance of the Sabbath. We dwelt upon the importance of practical religion in all our labor here. Systematic Benevolence was organized, amounting to \$35.00 per year, and pledged to the Conference. There are several who desire baptism. Here some refused to take part in the s. b. pledge; we feared they would soon give up, as has been the case with some.

MUIR.

I was here from the 9th to the 13th with this dear people. Our meetings were interesting. Six more were baptized and added to this church. The cause has had very bitter enemies here, but these are becoming fewer in number.

GRANDVILLE.

According to appointment, I met with the church here the 16th, and held only one meeting. Two were baptized. I should have remained longer, but the way for public labor was hedged up.

CARSON CITY.

I began meetings here the 22d, and continued about ten days. One Sabbath above one hundred testimonies were given in as many minutes. Two received the Sabbath, and two, baptism. This church has purchased a lot, has considerable material, and expects to erect a house of worship this fall.

ESTELLA.

The Sabbath following the meeting at Carson City, I was with this church; seven received baptism. Here, too, the people are making preparations to build a house of worship.

OID, CLINTON CO.

June 8, we began meetings in the tent and remained until July 10. Eighteen have expressed a determination to obey the present truth. We expect more who are interested will take their stand with us. Seven have been baptized. A Sabbath-school was organized, and regular meetings were established. If our tent top had been perfect, so that every little shower would not wet the seats, I think the results of this meeting would have been far more favorable. On this account we have moved the tent into the country, four miles south of Ovid, and have pitched it by the side of a school-house, so that we can use the school-room when it rains. Have held five meetings with good congregations.

My post-office address is Ovid, Clinton Co., Mich.
 A. O. BURRILL.

Since the above was in type, we have received the following:—

At the time of our last report, we had held five meetings. Yesterday we reached the Sabbath question, and had as good a congregation as I have ever had in Michigan. We hope to see a goodly number receive the truth here. We are in the midst of an M. E. settlement, and their minister has gone to the Centennial; and from the way the people come out to meeting, we would like to have the minister attend the Centennial at the next place we present the truth.
 A. O. B.

Ovid, Mich., July 24.

WESTERN MINNESOTA.

MAY 6, 7, in company with Bro. Grant, I met with the company which came out under my labors at Golden Gate. We organ-

ized a church of fifteen, baptized seven, and left them rejoicing in the truth.

May 9, 10, we met with the brethren at Lower Agency, where Bro. Call and myself had labored together. We found them still holding on to the truth. We held two meetings with them, organized a church of twelve, baptized nine, and then left them rejoicing in hope of eternal life.

May 13, 14, I met with the brethren at Koronis. This church needs assistance. Some are very much behind on health reform, and strongly oppose any advancement in that direction. I exhorted them to move with more zeal in this great work. While some members of this church are falling behind, others continue earnest and faithful. One was added to the church.

I spent May 16, 17, with the little company at Burbank. Bro. Ells gave a course of lectures at this place, and ten or twelve commenced to keep the Sabbath. I found them in earnest. I organized a church of nine members, and baptized seven.

From this place I went to Grove Lake, where I held meetings May 20, 21. I found them still faithful. I was much blessed while preaching to these dear brethren. This church is composed of earnest workers; as a consequence many have been added to their number since the church was organized. On first-day I baptized three.

May 27, 28, I met with the company at Lake Ellen. Bro. Collins had labored here, and a few had received the truth. I remained here nearly two weeks, and God blessed my efforts. The brethren were strengthened, and others were added. I organized a church of fifteen, and baptized nine.

From camp-meeting, I went to Berlin township, Steele Co., accompanied by Bro. Battin. We pitched our tent and began meetings June 30. Prejudice was very strong here, and our congregations were small. Many are convinced, but none have yet taken a stand.

On account of lack of interest, we left that place and pitched our tent in the little village of Geneva, four miles south of Berlin. We have now (July 18) held one meeting. There seems to be but little prejudice here. The people manifest a great desire to hear. We hope, by the blessing of God, to be able to accomplish much good.
 G. M. DIMMICK.

THE FREEDMEN.

JUNE 11, in company with parson Medling, and by his urgent request, I went to Mansfield to visit a settlement of his people.

On reaching our destination, we found about seven hundred had assembled. Their meeting-house was of logs, about eighteen feet square, with a large bower in front. The parson told me that many times he had the bower filled with white people, and the house filled with his own people. The colored people were well dressed and neat. I presented to them the subject of the coming of the Lord, and it seemed to make a deep impression on the minds of some. I obtained five subscribers for the INSTRUCTOR.

June 18, again, in company with parson Medling, I went eight miles to another colony of his people; here we found about fifty grown people assembled. I found some intelligent-looking people, and some that I believe love the Lord with all their hearts. They seemed to be very anxious to hear the truth. As I spoke of the soon return of our blessed Lord the tears filled their eyes. Many of the colony have farms of their own, and they are doing quite well. Here I obtained two subscribers for the INSTRUCTOR.

June 23, with the parson, I went some forty miles to a settlement of Freedmen in Johnson Co. Here I found some very fine people, most of whom own farms that they have earned since the war. Several of them can read and write. I staid over the Sabbath, and had a good opportunity to talk on the truth. Evening after the Sabbath and Sunday I spoke to them from the 2d and 7th chapters of Daniel, showing them that we are living in the very last days. There is a Baptist parson here (white) who lives near them, and he preaches to them and goes to their houses and talks with them. There are not many white preachers who will do this, but I believe it is as it ought to be; for they are as sheep without a shepherd. At this place I obtained three names for the INSTRUCTOR and one for the REVIEW. They seemed very much interested in the truth. I also gave away six hundred pages of tracts. They seemed very anxious that a mission should be started among them, and I believe

they would do what they could to help it.

We want it understood that our mission here is not a political one, but our work is to lead people to the Lamb of God. We have a solemn message pertaining to this age of the world. My object in these meetings has been to find out the condition of the Freedmen, and to see if anything could be done to help them to be steady, consistent Christians, and I believe that there are some among them who would make such men and women.

A. B. RUST.

Dallas, Texas, July 6, 1876.

T. & M. QUARTERLY MEETING AT DALLAS, TEXAS.

This meeting was called to order by the director, Sunday, July 2, at 10:30, A. M. Owing to the heavy rains, the attendance was not large, many not even reporting. Still a good deal of enthusiasm was manifested, nearly all having interesting incidents to relate. We have been organized only six weeks, yet our brethren and sisters have gone actively to work with the true missionary spirit. The following is a summary of labor performed:—

Number of families visited, 98; No. of letters written, 34; No. of new subscribers: REVIEW, 2; INSTRUCTOR, 31; REFORMER, 7; SIGNS OF THE TIMES, 1; No. of periodicals distributed, 85; pages tracts and pamphlets distributed, 15,135. Value, \$18.92.

Rec'd for membership,	\$2.00
From book sales,	.50
From new subscribers,	14.75
Total,	\$17.25

A. B. RUST, Director.

E. G. RUST, Sec.

TO THE BRETHREN IN WISCONSIN.

DEAR BRETHREN: After the Sparta Camp-meeting, it was found necessary to buy another large tent. So another one (a fifty-foot tent) was purchased. Bro. Decker writes me that he got it at a bargain—the tent being a good one in every particular. It cost (complete) \$193. Bro. Decker advanced \$100 out of his own means, and borrowed the balance of the s. b. treasury.

Brethren, the tent was needed, it has been bought, and a course of lectures is now being given in it. I expect, with the blessing of the Lord, some souls will be gathered into the garner of our Heavenly Father by this investment. Now the question comes home to us, Shall we pay for this tent? Certainly we will. But when? Bro. Decker has done nobly in advancing his means to get this tent into the field this summer; but he cannot long do without his money. How and when, shall we raise it? It was thought best, upon consultation with leading brethren, to apportion this sum among the different districts, according to their financial standing, as nearly as this can be ascertained. To do this will necessarily take some time, as the post-office address of the new directors is not at present known to the secretary. In the meantime, scattered brethren can send in their offerings to the treasurer, E. O. Hammond, Monroe, Green Co. And any of the directors who may have means on hand need not wait until the exact amount is set off to them, but can forward as above. Every dollar will be faithfully devoted to the object for which it was raised.

Dear brethren, the time is growing short. We must work fast. This message must go to nations, kings and tongues. We all want a part in the closing work. It cost money to bring the truth to us, it will take means to carry it to others. We cannot afford to be selfish in this matter. The Lord loves the cheerful giver. A blessing is promised the liberal soul. Remember it is those who have "made a covenant by sacrifice," who will be gathered in the last day. The Lord is calling for our offerings; who will be the first to respond?
 E. R. GILLET, Sec.

Monroe, July 20, 1876.

THEY are rich who have true friends.

Obituary Notices.

"Blessed are the dead which die in the Lord from henceforth."
 DIED, July 12, 1876, at South Stukely, P. Q., of summer complaint, Bethuel S., infant child of B. S. and F. M. Chamberlain, aged four months and nine days. Funeral discourse by the writer. Text, "Is the child dead? And they said, He is dead." 2 Sam. 12:19.

A. C. BOURDEAU.

The Review and Herald.

Battle Creek, Mich., Fifth-Day, August 3, 1876.

REMAINING CAMP-MEETINGS FOR 1876.

Table listing remaining camp-meetings for 1876 across various states including Ohio, Vermont, N. E., Maine, New York, Indiana, Michigan, and Illinois.

The Outlook.

The twenty-four stirring reports in our progress department this week, will give the interested reader something of an idea of how matters are moving in the wide harvest field.

We have a general attendance of 300 on an average through the week and on Sunday from 500 to 700. On Sunday evening we had all of 500 teams, and not less than 2000 people.

A great interest, of course, is not a finished work. But when the truth has power thus to interest people, we have good ground to hope that it will convince and convert a goodly number of them.

The European Paper.

We are happy to announce the reception of the first number of the paper, LES SIGNES DES TEMPS (SIGNS OF THE TIMES), issued in the interest of the European mission by Bro. Andrews, in Bâle, Suisse.

The publication of this paper will mark a new era in the European mission, in which Bro. Andrews, Bordeau, and their fellow European helpers, are so zealously laboring.

The School.

We would announce to the friends of the School that the new Catalogue is in course of preparation, and will be issued soon.

The fall term will begin, Wednesday, Aug. 30, and continue 16 weeks to Dec. 20. Vacation two weeks.

Winter term commences Jan. 3, 1877, and continues 12 weeks to March 28. Vacation one week.

Spring term commences April 4, and continues 12 weeks to June 27.

N. Y. & Pa. Conference.

Will the churches be more prompt in the payment of their s. b. pledges? The calls for money have nearly equaled the amount paid in by the churches.

Let us hear from all the churches immediately, and save time and confusion at the camp-meeting.

Payment of S. B.

As a number of our brethren in Vermont are considerably behind on the payment of s. b., I

would say, It is very much desired that, if possible, all arrears in this direction should be paid up to the commencement of the present month by the time of our camp-meeting.

And I wish to say further that we hope none will stay away from camp-meeting because they have not tents. We intend suitable provisions shall be made for lodging all who wish to stop on the ground if they furnish bedding.

Milton is the second station north of Essex Junction.

To the Maine T. & M. Society.

At our quarterly meeting, held June 18, I was requested to decide how many tracts we should need on our camp-ground over and above what we had on hand.

We wish to raise \$100 for the T. & M. Society this fall. "Every man according as he purpeth in his heart, so let him give; not grudgingly, or of necessity; for God loveth a cheerful giver."

A Request.

We earnestly desire the presence of Bro. and Sr. White at our camp-meeting this fall, and we cordially invite them to attend.

Notice.

I HAVE just made arrangements for tents to be rented on the camp-ground, at the following rates: 7x9 1/2 feet, \$3.00; 9 1/2 x 12 feet, 4.00.

To Church Clerks in Maine.

The church clerks of Maine are hereby requested to forward their church and financial reports to the Conference secretary, two weeks before the session of the Conference.

Appointments.

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

Ohio Camp-Meeting.

The Ohio Camp-meeting for the centennial year will be held at Norwalk, Huron Co., Ohio, Aug. 10-15. The camp-ground is easy of access, being situated just outside of the city limits.

Ohio Conference.

The Ohio Conference will hold its fourteenth annual session in connection with the camp-meeting to be held at Norwalk, Aug. 10-15. Let all churches make their pledges to the Conference, and, if possible, bring one-half of the money to the camp-meeting.

H. A. ST. JOHN, Ohio Conf. Com.

Ohio T. & M. Society.

The Ohio T. & M. Society will hold its fifth annual meeting in connection with the camp-meeting, at Norwalk, Aug. 10-15. Secretary, treasurer, directors, and members, this is a call for you.

The State quarterly of the Ohio T. & M. Society will be held on the camp-ground at Norwalk, Aug. 9, the day before the camp-meeting begins. Secretary, treasurer, and all the directors are expected.

Vermont Conference.

The Vermont State Conference of S. D. Adventists will hold its next annual session in connection with the camp-meeting to be held near Milton Station, two stations north from Essex Junction, Aug. 17-22. We hope each church will be represented by a full delegation.

tional delegate for each fifteen members over twenty.

All church clerks should report to the State secretary the number of members in their respective churches and their spiritual standing; also each s. b. treasurer should see that all dues of this kind are, if consistent, paid up to the middle of the present year, and duly reported in good season to the State secretary and treasurer.

CONFERENCE COMMITTEE.

Vermont T. & M. Society.

The Vermont T. & M. Society will hold its next annual session in connection with the camp-meeting, at Milton, Aug. 17-22. We hope the officers and members will report in person at this time.

A. S. HUTCHINS, Pres.

New England Camp-Meeting.

The next annual camp-meeting of Seventh-day Adventists for the New England Conference will be held at Groveland, Mass., Aug. 24-29. The ground is situated three miles below Haverhill, on a branch of the Boston and Maine R. R. Cars will stop at the ground.

J. C. TUCKER, N. E. Camp Com. C. W. COMINGS, S. MARTIN, Com.

New England Conference.

The seventh annual Conference of Seventh-day Adventists in New England will be held in connection with the camp-meeting at Groveland, Mass., Aug. 24-29. Each company of Sabbath-keepers connected with this Conference should see that a delegate is chosen.

Every company in this Conference will receive a blank from the secretary, which should be filled out and returned to the secretary. It is hoped that all s. b. treasurers will see that the s. b. pledges in their church or company are paid up to as late a date as July 1, 1876, and the money either forwarded or brought to the meeting.

Maine Camp-Meeting.

This meeting will be held at Richmond, Aug. 31 to Sept. 5, 1876, on the same ground on which it was held last year.

Half-fare has been granted us on the Maine Central railroad. Those coming by rail will stop at Richmond, also those coming on the boat, and teams will be ready to take passengers to the ground at a reasonable price.

Let none excuse themselves and stay at home who can possibly attend.

Maine State Conference.

The next annual session of the Maine State Conference will be held on the camp-ground, in Richmond, Aug. 30, 1876, at 4 p. m. Let all our churches at once take the steps necessary to represent themselves fully at this meeting.

J. B. GOODRICH, Maine Conf. Com. GEO. W. BARKER, Wm. MORTON, Com.

Me. T. & M. Society.

The next annual T. & M. meeting in Maine will be held at Richmond, in connection with the Maine camp-meeting, Aug. 31 to Sept. 4, 1876.

J. B. GOODRICH, Pres.

T. & M. SOCIETY quarterly meetings in Maine will be held as follows:—

Dist. No. 1, at Cornville, Aug. 20, at 10 a. m.; T. S. Emery, Director. Dist. No. 2, at Allen's Corner, Deering, Aug. 20, at 10 a. m.; Geo. W. Varney, Director.

Let all members of the Society see that their reports are sent in season. I know of some that have distributed hundreds of pages of

tracts, and as the result some have embraced the truth, and yet they have not reported. want such reports; let no one fail.

J. B. GOODRICH

PROVIDENCE favoring, there will be meeting at Antrim, Mich., Aug. 19, 20, 1876. A copy invitation is extended to all Sabbath-keepers and all others interested.

O. F. OLMSTEAD, Elder

QUARTERLY meeting of Dist. No. 1, Kau & M. Society, at Salem, one mile east of Smith County line, on White Rock creek. Jewell Co., Aug. 19, 20, 1876. Bro. C. Stevens will be at this meeting if no providential hindrances.

REUBEN WORICK, Director

THE quarterly meeting for the churches Alto, Ervin, and Bunker Hill, will be held New London, Howard Co., Ind., Aug. 12. Ministerial aid will be provided. A T. & M. meeting will be held on first-day. Let each member report. Let those who cannot attend send their reports to J. W. Covert, Sharpshooters Tipton Co., Ind., in time for the meeting.

S. H. LANE

QUARTERLY meeting of the Lynden church at Lynden, Furnas Co., Neb., Aug. 5, 6, 1876. If some minister could be present, there is no doubt but there would be additions to the church. There will be an opportunity for baptism, if desired. Come one, come all, and us have a profitable season. Come, and bring your unconverted friends and children.

H. A. JENKINS

THE first quarterly meeting of the church David City, Neb., will be held Aug. 12. Bro. Boyd is expected to be with us.

E. H. CRAMPTON, Clerk

THE next general quarterly meeting of the Maine T. & M. Society will be held on the camp-ground, at Richmond, Aug. 30, at 6 p. m.

J. B. GOODRICH, Pres.

Business Department

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

THE P. O. address of Mrs. Hattie T. Sanborn is Viroqua, Vernon Co., Wis.

RECEIPTS

For Review and Herald.

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

\$2.00 EACH. Nathan Wardner 50-4, James M. Abaugh 50-1, M T Olds 50-3, Daniel H. Gould 50-2, Thomas Paton 50-5, Mrs N M Baker 50-4, C M Chablain 50-5, C A Washburn 50-5, Mrs Z A Curtis 50-1, W Learned 50-4, Horace Adams 50-4, D Hodges 50-4, W G Myers 50-4, Lewis B Stowell 50-4, B F Tanner 50-1, L N Miller 50-6, Mrs Betsey Shaw 50-2, W E B Godmark 50-1, J Fargo 50-7, Levi Wells 50-7, Lane 50-4, Mrs E Seaward 50-5.

\$1.00 EACH. Sarah Stevens 49-13, Chas J Gilman 49-4, Sarah A Schovill 48-21, Electa M Clark 49-1, Paling 49-1, G W Bartlett 49-3, Reuben Worick 49-3, Clinton L Hamilton 49-4, John Atkinson 49-5, E Christensen 49-14, Mrs Joseph Estep 49-14, Miss M Rife 49-14, A J Terrell 49-2, James Hodgins 49-2, Winter 49-5, A F Fowler 49-2, Lewis Apley 49-10, Smith 49-5, David Quinn 49-1, J G Brown 49-6, Newman 49-7, Mary Edwards 49-13, Mrs W L Cant 49-13, Myron Cornell 49-6, Robert Dewsbury 49-5, Burroughs 49-1, David Ferren 49-6, Emma Van 49-5, L A E Adlebury 49-1, Frank Wood 49-4, W Netthers 49-14, John Kipp, 49-14, W H Beddoe 49-5.

MISCELLANEOUS. Peter Buyer 50c 48-23, M L Jones 50-5, Sarah E Chapin 50c 48-16, Wm Libby 50-5, Lodema Mix 1.50 50-5, Hattie E Lucas 1.50 50-5, Mrs C C Ladd 1.25 47-24, Wm L Letcher 50c 48-17, Wm Cary 50c 48-15, Geo A King 50c 48-19, John M 28c 48-17, Geo W Bragg 25c 48-17, Wilson Kirtley 48-17, Almira Randall 1.50 50-5, Jarvis Sherman 50c 25, W W Giles 50c 48-23, Wm Spencer 1.50 50-5.

Books Sent by Mail.

Mrs E B Lane 20c, R M I Vail 30c, G W Holland 20c, John Burris 20c, J W Walker 25c, A H Bates 25c, W Colcord \$1.69, A B Barth 1.70, A E Leland 20c, Fargo 3.50, M E Underwood 60c, Mrs M L Rath 1.00, L A E Adelberg 45c, J N Phelps 80c, C D Halsey 1.25, J W Ellison 25c, Laura Lewis 25c, Geo Randall 1.50, J Matteson 3.50, Mrs E E Beaty 3.50, Joseph M Sanders 1.00, J Bliss 25c, Daniel C 50c, Geo R Nott 1.50, Mrs E Crawford 30c, M Adamy 10c, D McDonald 10c, W W Sharp 15c, A M Preston 10c, Myrta J Watson 10c, D Laman 75c, A D Woodruff 25c, C A Just 25c, James Mc Connell 30c, Samuel W Gray 2.75, J F Klostermyer 1.25, Geo W Shriner 30c, Finch 50c, M Lehman 1.25.

Books Sent by Freight.

Reuben Worick \$33.19, S N Haskel 75.35.

Books Sent by Express.

A Christopherson \$7.33, J P Christenson 4.10.

Cash Rec'd on Account.

Robert Sawyer Jr. \$3.05, Isaac Sanborn 30.00, T & M Society, (A M Preston) 2.00.

Mich. Conf. Fund.

Matherton \$10.00, Gaines 25.00, Fairgrove 7.00, Watrousville 18.00, Hastings 30.00, Hart 22.00.

Gen Conf Fund.

Mrs I N Phelps \$1.00, Mrs Wm Jones 5.00, Rhoda Thayer 1.80.

Danish Mission.

A friend \$5.00.

Mich. T. & M. Society.

Dist No 9 \$17.30, Dist No 3 50c.

Educational Aid Fund.

John F Klostermyer \$5.00.

Book Fund.

John F Klostermyer \$5.00.

S. D. A. E. Society.

N N Lunt \$25.00.