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AND SABBATH HERALD.

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

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THE KING IN HIS BEAUTY.

[Republished by request.]

The King in his beauty is coming, ere long,
Prepare ye, prepare ye to meet him!
Share in his glory, and sing the "new song"—
Who, who will thus joyously greet him?
Awake thee! and haste to arise,
Already the day-star is beaming!
Slumber depart from thine eyes—
Time now for indolent dreaming.
Oh! get ready!
The King in his beauty to see!

He comes not an infant in Bethlehem born,
He comes not to lie in a manger;
He comes not again to be treated with scorn,
He comes not a shelterless stranger;
He comes not to Gethsemane,
To weep and sweat blood in the garden;
He comes not to die on the tree,
To purchase for rebels a pardon.

Oh, no! glory,
Bright glory, environs him now!
O chariot celestial behold him descend,
With glory ineffable beaming!
Call the blest angels around him attend,
Heaven's bright canopy gleaming,
Trumpet of God sounds, Arise!
They wake from their short dreamless slumber,
Straightway mount up to the skies,
Multitude no man can number.
Shouts of Glory!
And Victory! now fill the air.

Now, safely standing upon the glass sea,
They form the triumphal procession;
Celebrate duly the grand jubilee,
Captives now freed from oppression.
Lift up your heads, O ye gates!
The King in his glory will enter;
Gusts of glory, army victorious awaits
Zion's redeemed to present her.
Ope, ye portals!
The King in his glory comes in!

His captives now rescued will sorrow no more,
For hunger nor thirst shall annoy them;
Pain shall afflict them, their sufferings are o'er,
No sickness nor death shall destroy them,
Freed from mortality's woes
Mercy opens before them;
Pleasures are never to close—
God's glory forever beams o'er them.
Glory! Glory!
The King in his beauty is there!
R. F. COTTELL.

The Sermon.

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

THE SOWER.

BY ELD. JOHN G. MATTHESON.

"The same day went Jesus out of the house, and sat
on the sea side. And great multitudes were gathered together
unto him, so that he went into a ship and sat; and the whole
multitude stood on the shore. And he spake many things unto
them in parables, saying, Behold, a sower went forth to sow;
when he sowed, some seeds fell by the wayside, and the
birds came and devoured them up; some fell upon stony places,
where they had not much earth; and forthwith they sprung
up, because they had no deepness of earth; and when the sun
was up, they were scorched; and because they had no root, they
perished away. And some fell among thorns, and the thorns
sprang up, and choked them; but other fell into good ground,
and brought forth fruit, some an hundredfold, some sixtyfold,
and some thirtyfold." Matt. 13:1-8.

It is a common idea in our day that religious worship consists merely of certain ceremonies and forms, which are confined to a certain time and a certain house. Yet Christ preached the word in the temple, in the synagogue, in the house, on the sea side, in the desert, and on the mountain. He was instant, in season and out of season, in regular meetings and in all other places, on the Sabbath, and on all other days. To worship God means simply to do his will at all times, and in all places. On the occasion here spoken of Jesus sat on a ship, and the audience stood on the shore. "And he spake many things unto them

in parables, saying, Behold, a sower went forth to sow; and when he sowed, some seeds fell by the way side, and the fowls came and devoured them up." Verses 3, 4.

This parable was taken from a well-known act in every-day life. In Judea the roads were not fenced up as they are here. A road was nothing but a path across the field. This path was trodden down by man and beast until it was hard and unfitted to receive the seed. There was no soil to cover it; thus it soon became food for the birds. This is the first kind of soil among the six kinds described by our Saviour. Perhaps it possessed as good qualities as the good ground, but from want of suitable preparation, it was entirely unfit to receive the seed, and thus it brought forth no fruit.

"Some fell upon stony places, where they had not much earth; and forthwith they sprung up, because they had no deepness of earth. And when the sun was up, they were scorched; and because they had no root, they withered away." Verses 5, 6.

This part of the field, as here described, was filled with stone. The soil itself might be very good, but it was so stony that there was no room for the seed, nor moisture for it. The seed sprung up and received life—it went farther than that which fell by the way side—yet the tender life was not nourished, for which reason it soon faded away. The heat of the sun, which should have sustained life, became, under these circumstances, a source of death. And it produced no fruit.

"And some fell among thorns; and the thorns sprung up, and choked them." Verse 7.

The third kind of soil was full of thorns, and they grew faster than the seed. At last they gained the victory, and choked the seed entirely, so that it brought forth no fruit. Had the thorns been taken out of the way, then they would not have choked the seed. But for some reason or other, this soil had not been well prepared, and it was therefore unfruitful.

"But other fell into good ground, and brought forth fruit, some an hundredfold, some sixtyfold, some thirtyfold. Who hath ears to hear, let him hear." Verses 8, 9.

All people have ears, but all will not open their ears to hear. "For this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them. But blessed are your eyes, for they see; and your ears, for they hear." Verses 15, 16. There are, alas! too many who choose to close their eyes against the precious truth of God. May the Lord help you, dear reader, to choose the better part, that the words of our Saviour in the sixteenth verse may be applied to you, and his blessing rest upon you.

Our Lord describes three kinds of fruitful ground. These three kinds of soil do not possess the same degree of fertility, yet they are all called good ground, because they bring forth fruit—some more, and some less.

The Saviour then explains the parable of the sower to his disciples in very plain words: "Hear ye therefore the parable of the sower. When any one heareth the word of the kingdom, and understandeth it not, then cometh the wicked one, and catcheth away that which was sown in his heart. This is he which received seed by the wayside." Verses 18, 19.

Mark writes: "The sower soweth the word." Chap. 4:14. And Luke: "The seed is the word of God." Luke 8:11. He that proclaims the "word of the kingdom" or the "word of God" to his fellow-men is, therefore, the sower. Two things belong especially to the preaching of the word: First, the commandment and will,

doctrine and example, of our Lord must be presented, and not merely human commandments, traditions, and ceremonies. Secondly, the word of God must be applied in the proper place, time, and manner; the self-righteous and careless must be warned and rebuked, the weak and desponding, comforted and encouraged; and that portion of the word which belongs especially to our time and generation must be faithfully presented.

There are but comparatively few preachers who do this. And when it happens that such an one comes to some place to preach "the word of the kingdom," it immediately becomes a great question with the people whether it is best to attend or not. Many are so prejudiced that they will not hear at all. They despise the word. This class is not mentioned by our Saviour in this parable. He speaks of those who have courage to go. Yet some of these do not understand that which is spoken, although they hear. They have no taste for eternal and heavenly things, and cannot appreciate the value of truth and immortality. The world and sin have so long trampled down the soil of the heart that the moral and religious nature is hardened, and the word makes no impression at all. Yet the wicked one is all ready to do what he can; for he knows that it is present truth that is proclaimed. Therefore, he tries immediately to snatch away the word, even from these hardened minds, and perhaps he will even try to excite them to hinder the work of God by low conversation and evil works.

"But he that received the seed into stony places, the same is he that heareth the word, and anon with joy receiveth it; yet hath he not root in himself, but dureth for a while; for when tribulation or persecution ariseth because of the word, by and by he is offended." Verses 20, 21.

Here is another class of people. They not only hear the word, but receive it immediately with joy. They see plainly that the truth is harmonious and rests on a good foundation. They are even anxious to learn something from Christ, and desire at last to obtain eternal life. The word makes a good, but not a very deep, impression upon them. The work is superficial. They still love the world and its lusts more than they love God and the truth. There is wrought no thorough change of heart. The carnal mind is still like stony ground in which the incorruptible seed in vain seeks for nourishment. And that tribulation and persecution on account of the word, which should serve to ripen the seed and develop the spiritual life, scorches it instead of imparting new life and vigor. They are quickly offended when they have to bear crosses and endure tribulation on account of the truth. They leave the narrow road, because it is too straight for them, and afterward glide quietly down the stream of unbelief and carelessness unto destruction.

"He also that received seed among thorns is he that heareth the word; and the care of this world, and the deceitfulness of riches, choke the word, and he becometh unfruitful." Verse 22.

Mark says, "The cares of this world, and the deceitfulness of riches, and the lusts of other things entering in, choke the word, and it becometh unfruitful." And Luke, "When they have heard, they go forth, and are choked with cares and riches and pleasures of this life, and bring no fruit to perfection."

The class of people here spoken of hear the word, and it receives life in the heart; for if it had no life, it could not be choked. The incorruptible seed of the word germinates. It grows, and the plant is seen. But the seed of the world, and of the pleasures of this life, grows also, and becomes stronger than the good seed. The flesh lusts against the Spirit, and the Spirit against the flesh; and these are contrary

the one against the other. A struggle arises in the soul between good and evil. The interest that was manifested at first decreases. The anxious, unbelieving query arises, "What shall we eat? what shall we drink? and wherewithal shall we be clothed?" This is exactly what the Gentiles inquire about; for they have no living faith or real confidence in our Heavenly Father. They do not seek first the kingdom of God and his righteousness.

Some are so filled up with such untimely cares for this life that there is no room for the word of God, nor time for prayer, nor taste for spiritual and eternal things. Others covet riches and study more how to increase their amount of property, than how to honor God and advance his cause and truth in the earth. Others yield to the lusts of other things, which, entering in, cause the word to become unfruitful.

The world is not well-disposed toward the children of God. They are not situated here as though they were planted in a friendly garden, but in a barren desert, where they are continually exposed to corruption, and can thrive only by diligent and patient care. Let him that thinks he stands take heed lest he fall. If the thorns of worldliness are not exterminated, they will increase and choke the heavenly plant, so that it never can bring forth fruit.

"But he that received seed into the good ground is he that heareth the word, and understandeth it; which also beareth fruit, and bringeth forth, some an hundredfold, some sixty, some thirty." Verse 23.

Luke says, "But that on the good ground are they which in an honest and good heart, having heard the word, keep it, and bring forth fruit with patience." Luke 8:15.

The word of God can only thrive in the good ground. But the soil of the heart will never be good until men learn to crucify the flesh with its affections and lusts. God has promised those who come out from the unbelief and idolatry of this world that he will be their father, and they shall be his sons and daughters. "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." 2 Cor. 7:1.

When the spirit thus overcomes the flesh, and the word of God is received into an honest and good heart, which brings forth fruit with patience, then the seed springs and grows up. The earth brings forth fruit, first the blade, then the ear, and after that the full corn in the ear. Mark 4:28. And when the fruit is perfected, then comes the harvest, when the ripe bundles shall be gathered home to the heavenly garner. Then every faithful servant shall rejoice forever with the Lord, both he that brought an hundredfold, and they that brought sixty and thirty.

General Articles.

CHRIST'S COMING WILL BE LITERAL.

MANY of the so-called divines of the day attempt to prove that there will be no literal coming of the Saviour. A doctor of divinity with whom I am acquainted attempts to overthrow the true meaning of Acts 1:11, by claiming that the Greek word, *tropon*, means not manner, but character. So when the angels said, "Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into Heaven, shall so come in like manner as ye have seen him go into Heaven," they did not mean that he would come literally, but spiritually, with the same character. This position amounts to nothing. This expression is pointless and without meaning if you undertake to spiritualize it so as to get rid of

the literal coming of Christ. By using the word character instead of manner he undertakes to overthrow the literality of the whole text.

The primary meaning of *tropon*, as given in Greenfield's Greek Testament, is mode, manner, way. It is also thus defined in Liddel and Scott's Greek Lexicon. Both of these authors give character as one of the definitions, but as they do not give it as the primary sense of the word, we are not bound to accept it, especially as it does not harmonize with the true sense of the text.

Yet even admitting that the word means character, what is the great difference? What was the character of the Saviour's ascent into Heaven? or what characterized it? *Literality*. He ascended up into Heaven bodily, and a cloud received him out of the sight of those who gazed upon him. Now what will be the character of his second coming? or what will characterize that event? *Literality*. "Behold, he cometh with clouds; and every eye shall see him." Rev. 1:7.

Examine the text in question more carefully; notice that it reads: "This same Jesus." The angels doubtless knew that some would not believe in his personal coming, and that some doctors of divinity, in the last days, would write and preach against it, hence the forcible language they used to encourage and comfort the disciples.

"Yes," says the objector, "it is the same Jesus, but his coming is not the same. He does not come visibly to the human eye; he comes *spiritually* to reign in the hearts of his people." This is certainly a *spiritual manner* of getting rid of the teachings of the text. We would ask if Christ's ascension into Heaven was simply of a spiritual character, or was it literal? If it was literal, then we must look for a literal coming; for the text reads, "This same Jesus shall so come in like manner as ye have seen him go into Heaven." It plainly follows, then, that if his ascent into Heaven was *personal*, visible, and consequently *literal*, as he was seen by literal eyes, and a cloud received him out of their sight, then the same Jesus, no substitute or deception like the appearance of Samuel to Saul, but the real Jesus, who was on earth doing his Father's will, who was crucified, and whom Thomas handled, will again come to the earth.

If he is to *so come in like manner*, his coming again will be visible and literal, and as a cloud received him out of their sight, so he will be seen coming in a cloud. "And they shall see the Son of man coming in the clouds of heaven with power and great glory." Matt. 24:30. "And ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven." Mark 14:62. "If I go and prepare a place for you, I will come again and receive you unto myself." John 14:3. "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and the trump of God." 1 Thess. 4:16. See also 2 Thess. 1:7; Titus 2:13; 1 John 3:2.

Have we not abundance of proof that his coming will be literal? Then instead of crying, "My Lord delayeth his coming," or will not come at all, or if he does, it will be a spiritual coming, let us believe that his coming is near, and prepare for it, and for the things that are coming upon the earth.

WM. PENNIMAN.

Carlinville, Ill.

THE COMMANDMENTS.—PART 1. In Genesis, (Continued.)

In the previous article it was concluded that there was a system of moral laws promulgated in Eden, and before man had sinned. This is evident, because there were transgression and sin there, which were sorely punished. Punishment is the penal sanction of law. Hence, penalty of necessity implies law, and "sin is the transgression of the law." But "where no law is there is no transgression," and "sin is not imputed where there is no law." If, now, in the absence of law there is no sin, so, also, in the absence of law, there can be no obedience; and, if no transgression or obedience, then no moral action, no development of moral character, no responsibility, and no praiseworthiness or blameworthiness, and, of course, no punishment.

Law, then, and the whole moral code—the ten precepts entire—for anything less than the ten, substantially as engraven upon the tablets of stone, would have been incomplete, and hence imperfect as a rule of life for the development of character and a guide to holiness) was essential to man in his innocence, before transgression,

as it is to us now. That law given to Adam, hence, must have been the moral law of the decalogue; for this law is "perfect" and "holy," and "the commandment holy, and just, and good," and this is the *only perfect law*. To suppose a law given to Adam *less* than the decalogue is to suppose an imperfection in the Divine Providence in time of man's greatest peril and need, and hence it is an impeachment of Deity; while to suppose one given greater than this is to argue incompleteness in this, and hence imperfection therein. But the law of the decalogue "is perfect." Hence it is again concluded that the ten commandments (substantially the same as rehearsed from Mt. Sinai) were given in Eden to Adam and Eve.

This is further evidenced in this fact, that, notwithstanding the very brief Mosaic account, we find frequent traces of a knowledge of the moral law all along the annals of the ancient days.

1. *Before the fall by sin*. In the first chapter of Genesis (verses 28-30), brief as the record is, we learn that God definitely instructed Adam and Eve in respect to their relations and obligations to each other and to the animal creation, according to the principles of the decalogue, while, in chap. 2:23, 24, we learn that as soon as created, God definitely and carefully instructed them in the institution and relations of marriage, and the law of chastity and purity of character according to the principles of the seventh command of the decalogue. The first clause of the fourth command, referring to labor, we find in principle in Gen. 1:28, before transgression, as in 3:23, after sin by Adam; while from Gen. 2:3, we learn definitely, by specific statement, that the Sabbath institution, as enjoined, regulated, and protected by the fourth commandment, was then and there, in Eden, instituted and established immediately at the close of the work of creation. "God's resting on the seventh day from all the work which he had made," and his "blessing the seventh day and sanctifying it," because that in it he had rested, clearly indicates and implies that then and there, in the presence of the race of man, God rested for the express purpose of giving man an example of resting from his labors and sabbatizing, and thus, then and there, set the seventh day apart from the other days, to be a holy day, and blessed and sanctified the day and the rest thereof to man.

In Ex. 20:11, the word hallowed is used. But sanctified and hallowed must mean the same thing, viz., made sacred, made holy; set apart to sacred uses, to holy purposes; dedicated to sacred uses, consecrated to holy ends. Now, for what purpose was it made holy? to whom set apart for sacred uses? thus dedicated and consecrated for whose use or good? Christ answered these questions: "The Sabbath was made for man." Mark 2:27. Now, does not the blessing, sanctifying, hallowing the day "for man" necessarily imply that it was then and there, in Eden, so set apart and dedicated to man's use and good as a sacred, holy day of rest and worship, *in man's presence*, and the language of dedication *directly addressed to man*, in the persons of Adam and Eve? Clearly, the meaning of the word sanctify implies this; and the act of sanctifying must have been a setting apart, prescribing rules and regulations for its observance, setting boundaries round about it by directions, rules, and laws, for its observance as a holy day of cessation from labor, and for sacred worship.

Observe how the word sanctify is used in other places in the Bible, as in Ex. 19:10-23, where directions were given for the sanctification of the people and of the mountain, and where the act of sanctification is distinctly declared by God to be setting "bounds unto the people round about, saying, Take heed to yourselves," etc. Verse 12. "Set bounds about the mount and sanctify it." Verse 23. And what absolute folly to argue that that sanctification, that setting apart the day as a Sabbath for man, during which he might rest from his labors in imitation of God's resting from his at the close of his creative works, and by its opportunities and sanctuary appointments be reminded each week, as the holy Sabbath recurred, that God was his Creator and the Creator of all things, and during which he might worship and adore that God who had made him, and thus sanctify himself and be sanctified and made holy, *only in anticipation* of its promulgation to man (as "made for him") from Mt. Sinai, 2513 years thereafter, notwithstanding during all those long, sad centuries, sinful, dying,

lost man never more needed, for righteousness sake, the instructing opportunities and appointments and sanctifying influences of the Sabbath to develop holiness of life, and aid to strengthen and sustain and fortify the character.

Indeed, the Sabbath, with its sacred and sanctifying appointments for worship and instruction in righteousness as a necessary means of developing a holy character, must have been, then and there, in Eden, given to man. To construe the absence of express written commandments and laws from the very brief history of man before his sin (except as above indicated), as evidence that man was left uninstructed therein, is wholly unreasonable. Besides, subsequent history and revelation clearly indicate the contrary.

2. *After the fall by sin*. Immediately after the transgression, there is clearly indicated, in the synoptical record, in the direct personal dealing of God with the fallen, chap. 3:14-24, the presence of law and a knowledge thereof, not only, but the gospel is foreshadowed and the plan of salvation indicated, also, quite definitely, as in the language of God to the serpent (verse 15), "It shall bruise thy head, and thou shalt bruise his heel." "It shall bruise thy head"! Very brief, yet most comprehensive language! In it is contained the plan of salvation, the covenant of grace, and the gospel of glad tidings! The punishment for sin (verses 16-24) positively indicates the presence of the moral law and a knowledge thereof; for death, with all its long train of previous disabilities, was pronounced as "the wages of sin," while sin is the transgression of the law.

Cain and Abel were also evidently instructed in the precepts of the moral law, as primary, not only, but, also, in the secondary law of sacrifices for sin; for "by faith Abel offered unto God a more acceptable sacrifice than Cain [Abel offered of the firstlings of the flock, which required the typical shedding of blood, while Cain, in disregard of the instructions of God in respect to the type, made his offering from the fruits of the ground], by which he obtained witness that he was righteous, God testifying of his gifts." Heb. 11:4. Then Cain coveted the favor received by Abel, and his countenance fell; and after the murder he falsely used evasion and denial, thus evincing guilt and consciousness of wrong done; and God dealt with him as a sinner. From this narrative it is evident they must have been instructed in the principles of the precepts of the decalogue, obedience to which constituted righteousness; and Cain must have known the wrong of covetousness and of murder, for justice required that he must have been instructed in the law, or he could not have been held amenable to it; nor yet, without a knowledge of the law forbidding those acts, could he have felt or manifested guilt for a violation thereof, for where there is no law there is no sin, and, per consequence, no guilt. But Cain showed guilt and finally acknowledged the justice of his punishment by confessing, "Mine iniquity is greater than that I may be forgiven." Chap. 4:13 (margin).

Lamech evinced his knowledge of this law against life, and confessed his guilt for violating it, in this strong, definite language, "If Cain shall be avenged sevenfold, truly Lamech seventy and sevenfold." Chap. 4:23, 24. Of all the antediluvian generations, Enoch was the only man who did not die because of sin. He was translated without seeing death, "Because he walked with God and God took him."

Though the very brief synopsis of the history of the 1656 years from creation to the deluge contains only a comparatively few references to man's knowledge of the moral law of God, yet then, because of sin—the grievous sins of the race—for "God saw that the wickedness of man was very great on the earth" (and this necessarily implies law, and a knowledge thereof), God proceeded to destroy man from the face of the earth, saving only Noah and his family, because "Noah was a just man and upright in his generation, and walked with God." In 2 Pet. 2:5, Noah is denominated a "preacher of righteousness," and Christ spoke of Abel as a "righteous" man. But we can form no conception of righteousness except as pertaining to character in conformity to moral law; and to "walk with God," as is said of Enoch and Noah, must mean to walk in the commandments and statutes and laws of God. Then the moral law of God must have been known to Abel, Enoch, and Noah, to which they conformed their lives, as also to Adam, Cain, and Lamech, and to the whole sinful antediluvian world, to whom Noah, if no

other one, preached righteousness, and a period of one hundred and twenty years admonished them of their sins, and was the wrath of God's displeasure and threat of wrath.

A. C. SPIRO

SEEK YE THE LORD.

"SEEK ye the Lord while he may be found, call ye upon him while he is near. Let the wicked forsake his way, and the unrighteous man his thoughts; and let them return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon." Isa. 55:6, 7.

The prophet here exhorts the people to seek the Lord while he may yet be found while the door of mercy is open; while yet called "to-day;" and while Jesus, mediator, stands in the heavenly sanctuary pleading with the Father in our behalf. He looks forward to the time when the Lord shall say, They shall "call upon me, but I will not answer; they shall seek me early, but they shall not find me." Jer. 1:28. He warns us to decide in time, before it is everlastingly too late. Jesus stands at the door and knocks, and when we hear his voice, we should not harden our hearts.

The time has come when the Lord is calling upon the children of men to seek him. The last message of mercy is being proclaimed to a dying world, "and the Bride say, Come." Here is a general invitation to the world. No one is excluded. If we will forsake our old habits of wrong the Lord will have mercy on us and will give us pardon for our sins. God is very impartial. He claims the whole world under sin, because we have transgressed his law. No one is excused.

But the greatest sinner will be received into God's everlasting kingdom if he will only comply with the conditions laid down in the Bible. "Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." Isa. 1:18. "When I shall have turned the wicked, Thou shalt surely die; he turn from his sin, and do that which is lawful and right; if the wicked restore his pledge, give again that he hath robbed, walk in the statutes of life, without committing iniquity he shall surely live, shall not die. None of his sins that he hath committed shall be mentioned unto him; he hath done that which is law and right; he shall surely live." Eze. 18:14-16. Thus a sinner, however great, has no excuse. The Lord throws out strong inducements to us to forsake sin, and if we will not accept of his proffered mercy, it is our own fault. He does not delight in the death of the wicked, but desires them to turn from their way and live.

We must consult God's holy law, and therein we shall learn his will concerning us. He has hid nothing from us that pertains to our salvation; but we have wandered long in forbidden paths that the Lord is forced to exclaim: "For my thoughts are not your thoughts, neither are your ways my ways." Isa. 55:8. Our only hope is to rely upon the love of God, to throw ourselves wholly upon his care and guidance, and He who regardeth even the fall of a sparrow will abundantly care for those who put their trust in him.

The Lord wishes us to return to our allegiance. The sentence of death which has been pronounced upon the race because they have deserted the ranks of King Jesus, manual has been revoked upon the condition that they return to a life of obedience. We should not be ashamed to own our Lord, although we may say with Job, "I am as one mocked of of his neighbor, who calleth upon God, and he answereth him not. The just upright man is laughed to scorn." Job 12:4. But the Lord, ever ready with words of encouragement, says, "Now therefore if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people; for all the earth is mine; and ye shall be unto me a kingdom of priests, and an holy nation." Ex. 19:5, 6.

Dear brethren and sisters, let us diligently seek the Lord. Let us watch and pray, lest we enter into temptation. The enemy of mankind is increasing his temptations and the number of his agents. The so-called shepherds of the land even join secret societies, organizations calculated to thwart the work of the Lord. They invent excuses for not following the path that the Lord has so plainly marked out for them. It behooves us, as a people, to awake out of our sleep and seek the Lord while he is yet to be found, and may be we shall be hid in the day of his anger.

O. A. HEGG

AN ACROSTIC.

The following is one of the most remarkable compositions known. It evinces an ingenuity peculiarly its own. The letters spell "My boast is in the Glorious Cross of Christ." words in *italic*, when read on the left hand side from top to bottom, and on the right hand side from bottom to top, form Lord's prayer complete.

MEASURING THE MINISTER.

Nor long since a circumstance occurred admirably illustrating the fact that we do not realize how closely we are watched, the strength of our influence over those with whom we associate. Preliminary steps had been taken to secure the pastoral labors of a certain revivalist for the benefit of one of the churches in a flourishing village. As the time drew near for him to enter upon his new charge, he wrote to the committee wishing to be employed. Unwilling to comply with the request, and wishing to know more than could be learned by letter, of the minister's ability, his style of preaching, and his spirituality, one of the committee drove into another county where the revivalist was reported to be having great success in winning souls to Christ. Two evenings and the day the watchful eye of the examining committee was upon the unconscious preacher. Here he measured the man. He weighed the moral worth of one engaged in the most solemn calling. He tested his spirituality. He was satisfied. Returning to his home he wrote to the preacher that the committee had concluded to release him. Though this minister furnished the reasons for this decision he may never know what they were. So we may never know why some around us do not receive the truths we profess to love, and we may furnish the very reasons ourselves. Solemn fact, if indeed so! And are we so solemn by far to meet in the Judgment. God has committed to our charge truths more precious than all earthly treasures. If they are not honored and obeyed, they secure to us a portion of life. Refused and rejected, we bring upon ourselves the displeasure of the Lord and utter destruction. The choice we make, and the course we pursue with reference to the religion of Jesus, may have a greater influence upon others than we are aware of. We are all creatures of influence. We honor our profession with lives of holiness and devotion to God we may win souls to Christ. If we dishonor our profession by a violation of the very principles we endorse and profess to love, men may look upon us with contempt, however true and valuable the truth we are preaching. Before me lies a communication from a man whose heart is burdened and sad. Through some well-directed and kindly continued efforts, a young man seemed about ready to commit himself on the truths of the third angel's message. He begun to see reasons why the Sabbath of the fourth commandment should be kept. His heart was tender and he was inclining towards the remnant church. But unfortunately at this time he witnessed such marked inconsistencies in the course of one who professed to keep the Sabbath that he turned away, perhaps to be reached no more. Speaking of the excitement he witnessed and the language he heard, even violating the third commandment, he said, "My religion would not allow me to fly to such a passion, nor use such language as my beasts, therefore I conclude my religion is better than his."

Dear reader, the voice of inspiration speaks to us, saying: "Thou, therefore, which teachest another, teachest thou not thyself? thou that teachest that a man should not steal, dost thou steal? thou that sayest a man should not commit adultery, dost thou commit adultery? thou that abhorrest idols, dost thou commit sacrilege? thou that makest thy boast of the law, through breaking the law dishonorest thou God?"

Shall we, like the Jew, become guilty before God of a violation of a part of that law which is holy, and just, and good, while we respect and hallow another part? One token of respect for God's law is obedience to the Sabbath commandment. But this is not enough. We believe and teach that Bible conversion is necessary to salvation. The heart must be renewed by divine grace; be cleansed from sin, be washed in the blood of Christ, or delusive is the hope of eternal life.

"Now if any man have not the Spirit of Christ he is none of his." "Without me ye can do nothing." "Blessed are the pure in heart, for they shall see God." "And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars forever and ever."—A. SLOANE, in SIGNS OF THE TIMES.

HOW TO PREACH.

MAKE no apologies. If you have the Lord's message, declare it; if not, hold your peace. Have short prefaces and introductions. Say your best things first, and stop before you get prosy. Do not spoil the appetite for dinner by too much thin soup. Leave self out of the pulpit and take Jesus in. Defend the gospel, and let the Lord defend you and your character. If you are lied about, thank the devil for putting you on your guard, and take care that the story shall never come true. Let your beard grow. Throw away your cravat. If you do not "want to break," make your shirt collar an inch larger, and give your blood a chance to flow back to the heart. Do not get excited too soon. Do not run away from your hearers.

Engine driving wheels fly fast with no load, but when they draw anything they go slower. It takes a cold hammer to bend a hot iron. Heat up the people, but keep the hammer cool. Do not bawl and scream. Too much water stops mill wheels, and too much noise drowns sense. Empty vessels ring the loudest. Powder isn't shot. Thunder isn't lightning. Lightning kills. If you have lightning you can afford to thunder, but do not thunder out of an empty cloud.

Do not scold the people. Do not abuse the faithful souls who come to meeting rainy days, because of the others that do not come. Preach the best to smallest assemblies. Jesus preached to one woman at the well, and she got all Samaria out to hear him next time. Ventilate your meeting room. Sleeping in church is due to bad air oftener than to bad manners. Do not repeat sentences, saying, "as I said before." If you said it before, say something else after. Leave out words you cannot define. Stop your declamation and talk to folks.

Come down from your stilted ways and sacred tones, and "become as a little child." Change the subject if it goes hard. Do not tire yourself and every one else out. Do not preach till the middle of your sermon buries the beginning and is buried by the end. Beware of long prayers, except in the closet. Where weariness begins devotion ends. Look people in the face, and live so that you are not afraid of them.

Take long breaths. Fill your lungs, and keep them full. Stop to breathe before the air is exhausted. Then you will not finish off each sentence-ah, with a terrible gasp-ah, as if you were dying for air-ah, as some good people do-ah, and so strain their lungs-ah, and never find it out-ah, because their friends dare not tell them-ah, and so leave them to make sport for the Philistines-ah! Inflate your lungs.

It is easier to run a saw-mill with a full pond than with an empty one. Be moderate at first. Hoist the gate a little way; when you are half through raise a little more; when nearly done put on a full head of water. Aim at a mark. Hit it! Stop and look where the shot struck; then fire another broadside. Pack your sermons. Make your words like bullets. A board hurts a man most when it strikes him edgewise.

A pound of feathers is as heavy as a pound of lead, but it will not kill a man as quickly. An ounce bullet will kill more

quickly than a sack of wool. Have a clear head, and your words will be clear. Know what you are talking about, and you can make others understand. Stand for God, if you stand alone. Keep out of the clutches of party hacks and religious politicians. Preach a straight gospel, and live on it.

Be in earnest, but not wild. Do not be a clown. Let the devil make his own fun, carry his own mail, settle his own quarrels, and foot his own bills. Make few promises. Learn to say "no" very sweetly. Keep out of debt. Do not abuse people for believing what you once believed yourself. Respect honest convictions. Remember, each sermon may be the last you shall preach, or your audience hear. Keep the Judgment in view. Please God, and you will please Christians. Live for Christ. Preach the word.—Sel.

EXPECTATION OF A GREAT WAR, AND THE SECOND COMING OF CHRIST.

THE London Times of May 29, 1875, said: "The four services at Her Majesty's theater, on Friday, May 28, were densely crowded, it being known that Mr. Moody in the afternoon was to preach his farewell sermon, and give his farewell address to the young converts in the evening."

"Mr. Moody, in commencing his address, said there was to him something very sad in that meeting. He had never enjoyed preaching so much as he had since he came to that place.

"Before taking leave of his audience, many of whom he would never see again, he wished to say that, though he was no alarmist, he desired to express his conviction that the world was on the eve of some very great event—some very great change. He could not say what was going to happen, but if he read the Scriptures rightly, it might be the coming of the Lord, or some great war.

"Mr. Moody then preached from the words spoken to Noah, 'Come thou into the ark, thou and all thy house.' Many people of the present time did not believe the world was going to be burned up. Well, in the day of Noah there were many who, though they worked in building the ark, laughed and scoffed at Noah at night when they had done their day's work, and pointed him out as an old fanatical fool. Still, the time came; and when Noah went in, God shut the door, and when the flood was coming on no doubt many knocked at the door and cried out, 'Let us in.' So it is in the present time. Many regard religious believers who are looking for the second coming of Christ as a body of fanatics; but none should doubt the words of Holy Writ, but prepare for the coming of the Lord.

"On the following evening, in course of his address at the Victoria Theater, the Earl of Cavan stated that he fully endorsed, and most thoroughly agreed with, these remarks of Mr. Moody as to coming judgments."

ENCOURAGING ITEMS.

I HAVE just received a good letter from a Baptist minister in Alabama, in which he says:—

"BRO. CANRIGHT: Having received four numbers of the Review, I am well pleased with its articles; but there are some things about which I would like to be informed. I would like to see your church order, how applicants are received in your church," &c.

"Allow me to say that your visit among us did a great deal of good. There is no opposition here. All that I have heard express themselves want you to come back. A great many of us are strengthened in the doctrine of the soon coming of our Lord, and non-professors are aroused. Several speak favorably of your Sabbath. As I told you, I have been impressed about it from childhood, but since I saw you I have had to work so hard all the week in the field, and Sunday in the pulpit, that I have not had any time to investigate it particularly. If you could visit us again, I think it would be attended with good. If any portion of the above is worthy of note, or would tend to forward your cause, you are welcome to it. I am with much respect, yours in Christian bonds,

"HARDY JONES."

May the Lord bless this dear brother, and bring him to see the whole truth and to advocate it. Also in a letter from Virginia, Bro. Lane says:—

"I think your visit down here has done much good. My wife met with the brethren at Soliloquy last Sabbath and reported

good courage on the part of all, and a good meeting. Quite a number took part in bearing testimony. She has prayer-meetings from house to house among them this week. I met with the brethren at New Market and had a good meeting."

He also writes that they are having a deep interest in the tent. And Bro. Spicer, from Renville Co., Minnesota, writes me as follows:—

"You may perhaps remember that when you were holding tent-meetings at Hutchinson, McLeod Co., you held some conversation after service one evening with a man who was about to go out on a United States surveying contract. I am that person. Your discourse that evening was on the commandments. Although I had been a member of the Baptist church for a score of years, I got wounded in the house of my friends that time. I have thought much on what you said concerning the fourth commandment. I thought when about eighteen years of age that when I said, 'Lord, what wilt thou have me to do?' it came from my heart. But your sermon that evening in all its plainness, simplicity and power, I could not banish from me.

"After returning from the pinneries, I united with the Christian church, or Campbellites as they are sometimes called, was ordained an elder, and have sometimes administered the ordinances. Indeed, I held a preacher's license while with the Baptists. Since the time I saw you, I have been anxious to hear more on the subject treated on then and there. I have occasionally got hold of a stray number of REVIEW AND HERALD. Last winter there was quite a revival with the Methodists at Beaver Falls where I then lived, and in my hungering and thirsting after my first love, zeal and freedom of speech, I made a covenant with God that if he would loose my tongue I would speak for his cause. He took me at my vow, and gave me such freedom of tongue and thought that some thought and said, 'Spicer is crazy; the staid and quiet one is more earnest than the regular old shouters.'

"I commenced to keep the seventh day as the Sabbath of the Lord, resigned my eldership in the Christian church, and I am all alone."

I well remember the conversation with that stranger, but never heard of him afterwards till now that he is a Sabbath-keeper. Thank the Lord! Thus we cannot tell what seed will prosper, this or that.

D. M. CANRIGHT.

Rome, N. Y.

PAUL kept the faith at Antioch, even when the infatuated crowd attempted to drown his voice with their clamor, and interrupted him, contradicting and blaspheming. He kept the faith at Iconium, when the envious Jews stirred up the people to see him. He kept the faith at Lystra, when the fate of Stephen almost became his, and he was dragged, wounded and bleeding, outside the ramparts of the town, and left there to languish, and, for aught they cared, to die. He kept the faith against his erring brother Peter, and withstood him to the face, because he was to be blamed. He kept the faith when shamefully treated at Phillippi, and made the dungeon echo back the praises of his God. He kept the faith at Thessalonica, when lewd fellows of the baser sort accused him falsely of sedition. He kept the faith at Athens, when to the world's sages, he preached of Him whom they ignorantly worshipped as the unknown God. He kept the faith at Corinth, when compelled to abandon that hardened and obdurate city, and to shake off the dust of his garments as a witness against it. He kept the faith at Ephesus, when he pointed his hearers not to Diana but to Jesus Christ as their only Saviour. He kept the faith at Jerusalem, when stoned by the enraged and agitated mob—when placed upon the torturing rack and bound with iron fetters. He kept the faith at Caesarea, before the trembling, conscience-stricken Felix, when he reasoned of righteousness, temperance and judgment to come. He kept the faith before Agrippa, and, by his earnestness, compelled the king to say, "Almost thou persuadedst me to be a Christian."—Sel.

A ROMANIST once said to a Christian, "You Protestants, could not prove your Bible, if it were not for the Holy Catholic Church and her great men." "True," says the Christian, "for the Bible predicted that there would be such an apostate church and priesthood, and here you are, just as the Bible said."

The Review and Herald.

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

BATTLE CREEK, MICH., FIFTH-DAY, AUG. 10, 1876.

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

THE CAMP-MEETINGS.

THE western camp-meetings were the best ever held by our people in that portion of the field. And if our eastern people come up to the help of the Lord, as is their privilege and duty, the remaining meetings of the season will be the best ever held in the eastern field.

1. Let there be a general turnout of all our people as far as possible.

2. The brethren and sisters should bring their children and friends, with a determination to labor for their salvation.

3. And as our people thus present themselves before the Lord they should not come empty handed. Even the poor widow brought her two mites. Those who wait until that time, will find it a good opportunity to pay pledges on the College and to increase the amount of their stock. And we shall expect to enter upon the books of our Educational Society a host of new stockholders.

The field of our labors is rapidly extending, calling for new plans, and increased vigilance. But a few years since we had but one camp-meeting. There are now so many that it is not possible for any set of laborers to attend them all, and do themselves and these important meetings justice. Mrs. W. and the writer have frequently made the remark the present season that this is the last complete round of camp-meetings we shall ever attempt.

Our cares and labors are very great, week after week, at these meetings. Those who attend but one camp-meeting a year, and get weary and worn at that, without labor, should be able to form something of an idea of the strain upon us to labor intensely hard at fifteen in one year, besides all the travel, packing and unpacking. And yet but very few seem to give a moment's thought in this direction. Frequently our young ministers improve the occasion of our camp-meetings to visit and backslide.

Sometimes we are left to pitch our tent, when really too weary to stand, then to take the stand to speak; next are rushed into a business session; and then, after filling up each long day, from 5 A. M. to 9:30 P. M., to pack up, and take down the tent. The brethren are generally too busy or too thoughtless to assist. But when about to leave, when we wish to be left alone to complete arrangements for the train, then scores rush in to say a word, ask advice, or attend to some item of neglected business. These neglects and inconsistencies are fast wearing us out, and forcing us to be present at our camp-meetings but two days each at most.

We warn our young ministers against going to camp-meeting to be idle and backslide. We see no reason why they should leave a good interest to come to camp-meeting. The big tent will be on the Michigan camp-ground, therefore no need of shipping smaller congregation tents. The plan of moving such tents to camp-meeting to be divided into apartments for families is wrong. Let all families provide themselves with tents. Any number of men can lodge in the big tent. Women must be accommodated in family tents.

The big Michigan tent, 80x120 can be had by those Conferences who will pay \$50 for one camp-meeting, and meet all expenses, and make good damages should they occur.

Come to the camp-meetings. Come with hands, hearts and purses open to help, to sympathize, and to push forward the great cause.

J. W.

THE SANCTUARY.

Thirty-second Paper.—Cleansing of the Heavenly Sanctuary.

A PORTION of the evidence was presented last week to show that our sins are transferred to the Heavenly sanctuary through the blood of Christ. This is still further confirmed by 1 Pet. 2:24: "Who [Christ] his own self bare our sins in his own body on the tree." On the cross Christ bore our sins as a sacrifice. In this sense he bears them at no other time or place. Here he was set forth as the Lamb of God that taketh [margin, beareth] away the sin of the world." John 1:29. Here he was offered as the "propitiation for the sins of the whole world." But how much is implied in these expressions that he bare our sins on the tree, and that he is the Lamb that taketh away the sin of the world?

Simply that here a sacrifice was provided the merit of which was sufficient to avail with God to cancel the guilt of the entire world; that here an offering was given upon which all who would might lay their sins. But if none had come or should come to Christ, his offering would have been in vain. Whether or not his sacrifice shall be of benefit in any individual case, depends on the action of that individual.

Having provided the sacrifice, Christ commences his work as priest in the sanctuary above, and the invitation is sent out to all the world, Come unto me for pardon and everlasting life. The way of our coming is described in Acts 20:21. "Repentance toward God, and faith in our Lord Jesus Christ." We confess our sins to God through Christ as our sacrifice. As the penitent in the former dispensation laid his sins upon his victim, by confessing over him his transgressions, so we lay our sins upon Christ by confessing them to God through him. Thus the confession and offering of the sinner of old finds its antitype in our confession of sin to God through Christ. By the Mosaic offering the sin was borne into the earthly sanctuary; by faith in Christ as our offering, and by our confessions through him, we transfer our sins to the sanctuary in Heaven, where he ministers for us. Thus the Lord carries forward the great work which he commenced when he bore the sins of the world at his death, by pleading the cause of penitent sinners through his blood shed in their behalf. And thus there is in this dispensation, as in the former, a transfer of sins; there in figure, here in fact. There is nothing strange or fanciful in this. Every one can easily understand it. Such was the service of the type which was a shadow of the Heavenly things; and such therefore is the Heavenly ministration itself.

As in the case of sins transferred to the earthly tabernacle, the question arose, What became of those sins? we have here the same question to answer respecting the sins transferred through Christ to the Heavenly sanctuary: What is to become of these sins? Do they remain there forever! No; they will be removed just as they were in the type; for the Heavenly sanctuary is to be cleansed even as was the earthly.

That sins are transferred to the sanctuary is evident from the fact that there exists a necessity for its cleansing; and there can be nothing there but the presence of sin to render such a work necessary. We look to the type. A work of cleansing was performed every year in the most solemn manner by divine appointment. Why was this? What was there to render the cleansing of that sanctuary necessary? Into the most holy no man entered but the high priest, and he but once a year. In a place so sacredly guarded, could there have been anything physically impure? By no means. And yet that sanctuary, the most holy as well as the holy, had to be cleansed. Again we ask the reader, and especially the objector, to ponder well the question, Why? But one answer can be returned. The sins of the people were represented there; and from their presence it must be freed. And this work of cleansing, as we have seen, was not a purification from material uncleanness, but simply a ceremony by which imputed sins were removed and borne away forever.

So in the antitype. There is nothing literally impure or unclean in the Heavenly sanctuary. But the sins of all those who have sought pardon through the merits of Jesus have been transferred there; and these must be removed. This is its cleansing. No other is brought to view. In reference to no other act or ceremony is the expression "cleansing of the sanctuary" ever used. No mind can fail to understand this, and none need to revolt at the idea.

We have already referred to Paul's testimony in Heb. 9:22-24, which forever settles this point. We scarcely need repeat that the burden of Paul's argument is remission, which is the removal of sin. He shows in these verses that the earthly sanctuary had to be cleansed because sin was to be remitted, and that it must therefore be accomplished with blood. He then explicitly states that it was necessary for the same reason that the Heavenly sanctuary should undergo a cleansing of the same nature, and by the same means, only that now the sacrifice was infinitely better, being the blood of Christ, instead of the blood of beasts. On this point we need not longer dwell. No statement is needed to add to such a plain declaration by the apostle, no additional light is called for to help the rays of the noon-day sun.

It would seem that no one can now fail to understand the nature of the cleansing of the

sanctuary. It is accomplished by blood not by fire. It is a part of Christ's work as priest, not as king. It is the ministration performed in the most holy place to complete the round of service, and end the work.

This then is what was to take place at the end of the 2300 days when the sanctuary was to be cleansed. But some still cling to the idea that the sanctuary of which this is said, the sanctuary of Dan. 8:14, must be the very sanctuary that Daniel had in view, in the land of Palestine, not a sanctuary in Heaven. In reply we point the objector to the fact that there is no sanctuary now in Palestine. There was none there when the 2300 days ended in 1844. And how can a sanctuary be cleansed that does not exist? They must first show a sanctuary there, before they can talk of its cleansing. Still they ask, If a man should promise to cleanse a meeting-house in Battle Creek which had become defiled, and then should go and cleanse one in Detroit, would that be fulfilling the promise? Such a question betrays at once their utter misapprehension of the question. In the first place the cleansing of the sanctuary is not made necessary by its being trodden under foot. It has reference to another feature of the question entirely. In the answer to the question enough was given for us to know, namely the time when the closing scene in its work should commence, which after a brief but indefinite space of time would bring us to the end. Secondly, the sanctuary in Palestine, and the sanctuary in Heaven, are not like two meeting-houses, one in Battle Creek and the other in Detroit, having no connection with each other. These are counterparts of each other. They stand as type and antitype. When one had fulfilled its design, it gave place to the other, which thenceforward became the sanctuary. The first was given to lead us to the second, and instruct us in reference thereto. Therefore whatever is said in reference to the sanctuary which applies to the former dispensation, it has reference to the sanctuary of that dispensation; and whatever applies to this dispensation, it has reference to that which is the sanctuary of this dispensation, namely, the sanctuary in Heaven. But as we have shown the 2300 days reach far down into this dispensation; and consequently the sanctuary to be cleansed at the end of those days is the sanctuary of this dispensation, the tabernacle on high.

This is illustrated by what is said of the host. The host was to be trodden under foot the whole length of time covered by the vision. Who were the host, the people of God, when Daniel wrote? The Jews. But the vision reaches over into this dispensation, and who are the host, the people of God, now? The Jews? No; but Christians who are called in by the gospel. When the dispensation changed, the Jews were no longer recognized as the host, but Christians are now such, and to them Dan. 8:13 now applies. So likewise when the new covenant was introduced, the sanctuary of the vanished dispensation is no longer recognized as the sanctuary of the Bible, but the true sanctuary in Heaven which then took its place. And to this, Dan. 8:14 now applies.

To return to the illustration of our opponents. If it was arranged that a meeting-house in Battle Creek should be the meeting-house of a certain society for ten years, and then it should be destroyed, and give place to a meeting-house in Detroit which should thenceforward for ten years be the meeting-house of that society, and at the end of twenty years the meeting-house of that society should be cleansed, to which would it apply? To the meeting-house in Battle Creek, which had been destroyed? or to the meeting-house in Detroit, which was the meeting-house of the society at that time? To the one in Detroit, of course. This would be an illustration adapted to the subject of the sanctuary; for this is just what the Bible asserts in relation to it. It said that while the former dispensation lasted, the earthly sanctuary should be the sanctuary connected with God's worship, that then that sanctuary should be destroyed and give place to the true tabernacle and sanctuary in Heaven which the Lord pitched and not man which should thenceforward be the sanctuary of God's worship and of this dispensation; and finally that at the end of 2300 days, 1813 years and six months down in this dispensation the sanctuary should be cleansed. What sanctuary? The earthly one which had served its purpose, been destroyed, vanished away with the system to which it belonged, and had given place to the new? No; but the sanctuary of this dispensation, of course. It is only when thus stated that this is a fair illustration of the subject. But thus stated it is taken out of the hands of

the objector; for it sets forth just the point which we maintain. The sanctuary in Heaven is therefore the one to be cleansed at the end of the 2300 days.

Striking about for some other pretext to object to our conclusion, our opponents nevertheless assert that the language "then shall the sanctuary be cleansed," means that the cleansing shall be finished at the end of the 2300 days, whereas we assert that then it just begins. The answer to this is not long nor difficult. The cleansing of the sanctuary, as we have seen, occupies a space of time; and in speaking of events, the Bible brings us to the beginning of the work not to its close. It does not say that the sanctuary have been cleansed, but shall it be cleansed. When the Scriptures speak of accomplished events, they so express it, the two witnesses, Rev. 11:7: "When shall have finished their testimony," Christ, 1 Cor. 15:24, "when he shall have delivered up the Kingdom." But when they say, "Then shall be great tribulation," Matt. 24:29, it means that it shall then begin and continue, and when they say, "Then shall that which is revealed," 2 Thess. 2:8, it means then shall be the period during which he will stand revealed before the world. So, "then shall the sanctuary be cleansed," simply refers to the time when the work shall commence.

Therefore are we held inevitably to the conclusion that at the end of the 2300 days, in autumn of 1844, the ministration of the sanctuary above was changed from the holy to the most holy place. Then the temple of God was opened in Heaven, and there was seen in temple the ark of his testament. Rev. 11:19. There the Ancient of days then placed his feet, and "did sit," as the prophet Daniel saw. Dan. 7:9. Then, escorted by the retinue of angels, Christ, our priest and mediator, entered into the inner temple to receive from his Father the result of his long work of mediation for Dan. 7:13, 14. Then opened the solemn judgment scene of verses 9 and 10 of Daniel 7. Then the seventh angel sounded, and the work of cleansing the mystery of God began. Rev. 11:19. These are the sublime events involved in the cleansing of the sanctuary which then commenced. In the scene now presented before us we behold the climax of the grandeur, glory, and solemnity that center in this great subject.

THE NEW BIRTH.

BRO. SMITH: Please inform us when the saint is born of God. If born at the time of conversion, are they begotten of God? And if born at that time explain John 3:8, and how we shall understand such scriptures as Rev. 1:5; Col. 1:18; Rom. 8:13; Isa. 66:8, compared with Rev. 1:5; and in this case, are they born of God? Please answer through the REVIEW.

STEPHEN PIERCE.

The same word, *gennao*, is rendered, in the New Testament, born and begotten. Lexicographers define it as follows: "Spoken of a man, to beget, to generate; of women, to bring forth, to bear, give birth to." We are begotten of God, we are born of the Spirit. We are begotten of God; we are born at the resurrection. The expression "born of God" seems not to be in the light of the foregoing definition, a correct expression. It should be "begotten of God." Neither is the expression "first begotten of the dead," in accordance with the definition given. It should be, *firstborn* of the dead.

The word rendered "firstborn" is *prototokos*. It occurs nine times in the following passages: Matt. 1:25; Luke 2:7; Rom. 8:29; Col. 1:15, 18; Heb. 1:6; 11:28; 12:23; Rev. 1:5. It should be rendered invariably firstborn, and is so rendered, as the reader will see by looking out the passages, in every instance but Heb. 1:6, and Rev. 1:5. The word is never defined to mean firstbegotten but firstborn simply.

Bearing in mind this distinction, these scriptures seem to be in harmony with themselves, and with the view herein suggested.

REPORTS OF LABOR.

A BROTHER writes from Kansas that he is in favor of short and frequent reports, but that the reports must be crowded into the REVIEW sooner than they are, to fully accomplish the object intended. He refers to the REVIEW of July 27, in which the reports are from nine to nineteen days old, and asks if this cannot be improved.

So long as the REVIEW is published as now only weekly, this state of things must exist more or less. Thus a report is written, and if from a distance, is three or four or five days reaching this office. It arrives perhaps just after our paper has gone into the mail. Then, of course, cannot appear till the next issue of the following week. And after it is printed, the paper

st the four or five days reaching the most distant y in He of the field. Thus reports are liable to be at the en fifteen to eighteen days old when they d the readers. If the REVIEW should ever retext to sed semi-weekly or daily, that would rem- ents next the difficulty.

he sancti We will state how the matter can be pars- ning shou remedied as it is. We hold our pages 2300 d for reports just as long as it is possible to begins. and yet mail the paper in season. The first difficult. in which is the Progress Department, is ave seen ed up Sunday night, and put to press. The s king of and side, in which are the appointments, beginning h have a still greater claim to be on time not say n the reports, is closed up Monday night. sed, but e paper is mailed Tuesday, so as to reach ptures s of the subscribers before the Sabbath. Re- press it, s should reach us as early as Friday to go 'When e the forthcoming issue. If important, we ony," or crowd them in if they reach us by Sunday hall have ming.

hen they et all, then, consider how long it will prob- Matt. 24 y take their reports to reach us, and mail d contin m so that they will be received here as soon at wicke the days mentioned above. A report mailed en shall be to reach us Monday cannot go in, for the and reve r is then on the press. If it had come two ll the sa s sooner, it could have gone out in the R- to the t a week sooner. From most points, matter to the t ed on Monday, and if the route is direct, on y to the ed day, will arrive in season to be put in type days, in e same week and appear in the next paper. of the s en it will go out and reach most of the readers e holy to little over a week from its date. This is as e of God ll as can be expected in a weekly paper. We seem in e to have everything as fresh as may be Rev. 11: a week. Make your articles short, crisp, and ed his thr y in the start, and we will do the best we l saw. Do not to have them grow stale in transit.

ine of h iator, mo u. s.

m his Fa tion for m

olemn Ju JOB asks, "Who can bring a clean thing out niel 7. T an unclean?" and he answers, "Not one."

work of many, now-a-days, out of the very depths of Rev. 10 eanness, prate loudly about purity of life olved in d character.

then in the *Spiritual Scientist* of July 27, 1876, ap- ed before as a report of the Highland Lake [Spiritist] r, glory, mp-meeting, in which the writer says that skey-note of the meeting was struck by cer- subject. speakers in a "plea for progress in spiritual u. s. knowledge, purity of life, and fraternal assist- and sympathy."

all sounds like the grimmest of all jokes, for the saints version, v at that, ing broken down every barrier against the all under est pollution of heart and life, torn away ed with P y principle of moral restraint, opened the of God tw d gates of lust and uncleanness, and given HEN PR re in man's most depraved and brutish in- ared, in eations,—then, oh, yes! let us have purity of Lexico l It is as if, in the Scripture illustration, the en of m that was washed, should say, Come on, fel- bring f e swine, let us be clean! and then plunge ten of G m into the reeking filth from which she had begotten a washed.

resurrect We suspect, however, that the secret of the the as not to her is this: that having suffered the devil to on, a co rvert their moral natures that they put dark- n of G for light and light for darkness, they take otten of t which the Bible and the common sense of ation giv ankind generally regard as depravity and cor- u. s. ruption of the foulest sort, and call it the high- type of purity. And in that purity they de- to reveal.

TO THE INDIANA CONFERENCE.

THE time of our annual camp-meeting draws ut Heb. ar, and as we realize this our anxiety in- defined. ases in reference to it. The cause of present ly. th is young in this State. Thousands have hese scri knowledge of the truths of the third angel's themsel message. Our laborers in the State cannot fill u. s. a tithe of the calls they receive for labor.

field is ours, and many are thirsting for ht and knowledge in reference to the truth, at he isal when presented hearts are open to receive out thin

REVIEW We are extremely anxious that our soon- e REVIEW. Through the blessing of the Lord, we in- n nine and it shall. We are determined to do all on cannot ur part, yet, brethren and sisters, our efforts ill prove vain unless you do all in your power d as none assist us. This you can do in many ways. exist mo ay that the blessing of the Lord may attend if from our meeting. Let each one make it a point to reaching the present unless sickness prevents. At the er our most, there are but a few Sabbath-keepers in course, the State, and unless all make especial efforts following to be present, our attendance will of necessity paper w be small. In view of this, we hope you will

not only come yourselves, but induce many of your friends and neighbors to come.

All need the instruction which will be imparted at this meeting, instruction which will not only awaken you, but arouse the backslider, and, accompanied by the Spirit of God, will convert the sinner.

We are convinced that in times past we have made a mistake in regard to our camp-meetings, in that we have located them in the country, or some small place, where their influence, under the most favorable circumstances, could be extended over but a small circle outside our own people; and thus our views have not been extensively advertised, as they might have been had we held these meetings where we could have reached the people.

The ability of those who speak at our camp-meetings is such as to attract thousands and impress them favorably in regard to the truths we teach. In view of this fact, the importance of the times in which we live, and the solemn truths we hold, so well adapted to the closing scenes of human probation, we believe the time has fully come when the thousands who live in the numerous cities and larger villages of our State should be reached.

We have decided to hold the camp-meeting this season at Peru, the county seat of Miami Co. Peru is a city of several thousand inhabitants. It is easy of access by railroad from all parts of the State. The fair ground can be procured. It contains eighty acres of ground. It has a beautiful grove and good water privileges. There are three large houses nicely finished. One of them is capable of seating nearly one thousand persons. In case of rain or cold weather it would render valuable service. Peru is seven miles north of Bunker Hill, where the camp-meeting was held last year.

Again let us appeal to you to come to the camp-meeting. You may plead scarcity of means on account of hard times. It is true times are hard, and crops in some portions of the State last season were nearly a failure; yet, notwithstanding this, if you decide in the fear of God, and work to the point, we believe you will be present. If not able to come and bring your families by railroad, come with teams and bring them all.

We greatly desire all who can to provide themselves with tents; but those who do not procure tents can be furnished rooms in the buildings, of sufficient capacity to accommodate a large family, for the sum of \$4.00. Those who wish to come, and cannot be provided with tents or do not wish rooms, we can furnish room free, so none need remain away on account of not having a place provided. Ample provisions will be made for man and beast.

Bro. and Sr. White, and other able speakers, are expected. IND. CONF. COM.

SPECIAL NOTICE.

We give this week further particulars relative to the routes to the Groveland Camp-meeting. I stated two weeks ago that an early train could be taken from Providence to Lowell, and thus connect with the Boston and Maine R. R. We have since learned that by a recent change there is but one through train which connects, and that leaves Providence about 6 A. M. The fare from Providence to Groveland over that road is \$1.50 more than by way of Boston. But the Providence and Boston road require fifty passengers or they will not give return tickets.

There are more than that number that should come from Rhode Island. We hope the leading brethren in each church in that State will see how many will come by way of Boston, which is the best and cheapest route. The other way will be by way of Worcester and Ayer Junction, Lowell and Lawrence. At Boston you will take the cars for Groveland from the Boston and Maine depot.

Those coming North, through Fitchburg, will change at Ayer Junction for the Stony Brook road to Lowell, then to South Lawrence, where they will take the Boston and Maine R. R. for the camp-ground. Those from Nashua will also change at Lawrence. Those from Peterboro, N. H., will take the cars at Greenfield. Those coming through Manchester will take the Manchester and Lawrence R. R., and change at South Lawrence. If any come from the East, Portland, Maine, they will change at Haverhill, Mass. We expect return tickets over all the above-named roads. The expense to Groveland from Providence through Boston is but a trifle more than to South Lancaster through Worcester. Let none remain away from this camp-meeting, which we trust will be the most important ever held in New England. Be sure to come in season; two days before

the meeting is better than one, that the tents may be erected, and all may be ready to enter upon the worship when the time arrives.

S. N. HASKELL.

WHO WILL GO?

Go where? Out into the highways and hedges and search diligently for the scattered wheat that is there. Do you not know that if it remains it will be injured by the weeds that almost hide it from view? And, furthermore, it is all ready to be harvested, hence now is the time to gather it.

If these considerations are not enough to move you to action, listen to one more: Do you see those dark clouds arising? They are not the sudden uprising tokens of a gentle shower. No! no! they have been long gathering. They grow thicker and blacker—sure indications of a terrible tempest and hail storm.

Who will arise at once, hasten to the harvest-field, and bear at least one sheaf to a place of safety? Do you say wait a little? My brother, don't you remember what father said when that thunder storm came up so suddenly? It was just at dinner time. Did we stop then? Oh, no! we hastened to the hay field. We forgot our hunger. To save the hay was the main idea before us.

But that was only a short shower, and it was hay we were trying to save; here is wheat, and it must be gathered.

And then the storm—why it comes nearer. See those dark clouds as they rise. It will never do to stand here and question; the storm will be upon us soon.

It is evident that earnest action in times of danger, even in the things of this world, is necessary to insure success. Let us consider the work of God. No earthly enterprise bears any comparison to it whatever. Think of all the honors this world can bestow; gather all its wealth into one treasury; make yourself the recipient of all its pleasures—put all these together, and then one soul is of infinitely greater value in the sight of God than all these combined.

And what is the work of God? It is to reach out after souls and attract them heavenward. "He that winneth souls is wise." "Say not ye, there are yet four months, and then cometh harvest? Behold, I say unto you, Lift up your eyes and look on the fields; for they are white already to harvest." Do we doubt, dear brethren and sisters, that now is the time to act? Are we questioning the propriety of arising at once and hastening to the field? The harvest is ripe. For more than a quarter of a century the reapers have been in the field, with sickles gleaming with truth, gathering in the precious, imperishable fruit.

Is it a reward you want? A sure one is in reserve for those who work. "He that reapeth receiveth wages, and gathereth fruit unto life eternal." It will be given when the Master comes. "And, behold, I come quickly; and my reward is with me to give every man according as his work shall be."

That the storm of God's wrath is soon to come we cannot doubt. Many are the omens that the day of the Lord is near. The time of trouble is just before us. Says Job, in speaking of it, "Hast thou entered into the treasures of the snow? or hast thou seen the treasures of the hail, which I have reserved against the time of trouble, against the day of battle and war?"

Can we, with these soul-stirring truths before us, sit quietly down, thinking only of ease and comfort here? And if we do this, can we expect a reward at last? A reward for what? "He that reapeth receiveth wages."

Do I hear you saying you fear you will lose your reputation? Perhaps you will as the world looks upon it; but are you better than your Master? It is said of him, "He made himself of no reputation." Let your reputation go to the winds, if it is this work that takes it from you.

Do you fear the reproach? "Let us go forth therefore unto him without the camp, bearing his reproach." Says the great apostle, "I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake." Why could he thus speak? Ah! it was because he hoped to share in the joy of his Lord.

Again he says, "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." The apostle when in tribulation was in the habit of contrasting the two conditions; here it is sorrow and anguish of spirit, but it is only for a moment, and it will work for us an "eternal

weight of glory." In another place he adds up the columns of suffering, but they appear very small. Thus he says, "For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us."

When the dear Redeemer shall take to himself the purchase of his blood, he will then see of the travail of his soul and be satisfied. It was their salvation that brought him from the realms of glory. This was the joy set before him. "Who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God."

My brother, my sister, do you find crosses in the way? Do you see shame attached to the pure religion of Christ? Remember your Master. Endure the cross. Despise the shame. Think of the eternal weight of glory which will far overbalance every trial here. Take hold of the work of God with both hands earnestly, and when the angels come to gather the fruit that has been collected, may we all be prepared to shout the "harvest home."

D. A. ROBINSON.

One Word More.

DEAR BRETHREN AND SISTERS: Don't stay away from our camp-meeting because you have not tents. To-day Bro. Bean writes me that the new tent is completed and will be shipped to Milton next week, also that the old tent is cut down to a forty-foot spread. This with the old Vermont tent will be pitched to accommodate for lodging, those who have no other homes in the cotton village. Come, bringing your friends with you. Probation is closing. Don't let this precious opportunity pass unimproved. And may the blessing of the Lord rest upon the lonely and afflicted ones who cannot come.

A. S. HUTCHINS.

A Suggestion.

BRO. URGOS is trying to sell the book he has recently published, called "Thrilling Life Sketches." It sells well; but Bro. Urgos, being blind, requires an attendant all the time, which incurs considerable expense. We have sold some copies for him at our tent-meetings, and we ask our fellow-laborers to aid in circulating this interesting work.

B. F. MERRITT.

Sheldon, Ill., July 27, 1876.

Recipe for Unfermented Wine.

PICK good ripe grapes, pick over and reject the imperfect ones. Put them in a kettle with some water; boil a little; press out the juice; and return the juice to the kettle. Add one quart of water to three of juice, and two pounds of refined sugar to a gallon of juice, boil, and while hot, can like fruit. When opened, pour off the clear part, and make grape jelly of the settlings.

JOHN ROBERTS.

Friendship, Ind.

Don't Forget It.

THE proverb, "A stitch in time saves nine," is thus set forth in an old English ballad:— For want of a nail the shoe was lost; For want of a shoe the horse was lost; For want of a horse the rider was lost; For want of a rider the battle was lost; For want of a battle the kingdom was lost; All for the want of a horse shoe nail.

SABBATH-KEEPERS passing through Atkinson, Ill., will be cordially welcomed at the Congregational parsonage should they call. We hope some may find it convenient to spend a time with us, as there are none of like precious faith with whom we can hold sweet converse. Yours in the blessed hope, M. P. GRIFFIN.

IF Col. 2:14-17,—"Blotting out the handwriting," &c., refers at all to the weekly Sabbath, it proves that it has been blotted out, and hence we have no Sabbath. Yet those who teach that the fourth commandment is perpetually binding, and that the keeping of the first day of the week is obedience to it, will quote this text to prove that they ought not to keep the day specified in the commandment, the seventh day! How logical the conclusion! How well fitted are men of such depth of intellect to be the leaders of the enlightened Christians of the nineteenth century!

R. F. C.

For Sale.

ONE of the most desirable residences in Battle Creek, near the REVIEW Office and church. It can be bought at a bargain. For further particulars, address, M. S. MERRIAM, Charlotte, Mich., Drawer 68.

CONSECRATION.

I AM coming to the cross, I am poor and weak and blind; I am counting all but dross, I shall full salvation find.

CHORUS.—I am trusting, Lord, in thee, Dear Lamb of Calvary; Humbly at thy cross I bow, Save me, Jesus, save me now.

Long my heart has sighed for Thee; Long has evil dwelt within; Jesus sweetly speaks to me, I will save you from all sin.

Here I give my all to thee, Friends and time and earthly store, Soul and body thine to be, Wholly thine forevermore.

In thy promises I trust, Now I feel the blood applied; I am prostrate in the dust, I with Christ am crucified.

Jesus comes, he fills my soul; Perfected in love I am; I am every whit made whole; Glory, glory to the Lamb.

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.

ANOTHER week has passed in our tent-meeting. We have now been here sixteen days, and spoken twenty times. The interest has not decreased any the last week. Some evenings it has been cold and rainy, and yet our tent has been filled every night, except one stormy night.

We have disposed of about sixty dollars' worth of books, which is a great many, considering how scarce money is. We have also obtained a good list of subscribers for the REVIEW. We canvassed thoroughly the subject of the signs of the times, which was well received.

Last Sabbath we held our first Sabbath meeting. We had one hundred out. After speaking a short time, twenty-three arose and testified for the truth. It did our hearts good to hear the hearty indorsement they gave to "the present truth" and the Sabbath.

At the time of our last report, we had just commenced a series of tent-meetings at Marion, the county seat of Grant County. The turnout from the first has been from one to six hundred. The truth has made a good impression on the minds of many. We have given thus far some thirty discourses, and have sold about twenty-five dollars' worth of books.

At the time of our last report, we had just commenced a series of tent-meetings at Marion, the county seat of Grant County. The turnout from the first has been from one to six hundred. The truth has made a good impression on the minds of many.

We have held two Sabbath meetings. About forty were present on each occasion. Last Sabbath twelve took a decided stand to live out the truth.

Since the above was in type, the following has been received at the Office:— We closed our meetings at Marion, Grant Co., July 30. From the first our congregations were large. Sunday nights, all could not get into the tent.

We have been holding meetings in Waterloo four weeks, and the interest continues good. We have given twenty-eight lectures in the tent, besides holding several meetings in Stukely and Bolton.

braced the truth and greatly rejoice in it. A business man from Canada heard us over Sunday, and said it paid him for his whole journey. God bless these hungering souls. D. M. CANRIGHT.

MT. PLEASANT, IOWA.

OUR tent has been up several weeks and we have now canvassed, to a certain extent, most of the leading positions of our faith. Much of the time the extreme wet-weather has been against us, so that our congregations have been confined to the city.

We have quite a number of interested hearers, and we hope for good results. We have not yet reached the point of decision with many, but we are near it, and greatly desire the prayers of God's people, that souls may make a right decision.

GEO. I. BUTLER. Mt. Pleasant, Iowa, July 25, 1876.

OHIO TENT, NO. 2.

Closed our meeting in Frazeyburg, Tuesday evening, July 25, with a very fair congregation. There are some precious souls here whom we believe will be saved when Jesus comes. From twelve to fourteen, as near as we could learn, have decided to keep the Sabbath.

We shipped our tent immediately to Norwalk, pitched, and began meetings Friday night about two miles from the city and about one mile from the camp ground. Attendance and attention quite good up to this writing, and we hope and pray for some success.

H. A. ST. JOHN. Norwalk, O., August 4, 1876.

INDIANA.

At the time of our last report, we had just commenced a series of tent-meetings at Marion, the county seat of Grant County. The turnout from the first has been from one to six hundred. The truth has made a good impression on the minds of many.

We have held two Sabbath meetings. About forty were present on each occasion. Last Sabbath twelve took a decided stand to live out the truth.

Since the above was in type, the following has been received at the Office:— We closed our meetings at Marion, Grant Co., July 30. From the first our congregations were large.

We sold about forty dollars' worth of books, and obtained twelve subscribers for the REVIEW. We have concluded to hold the next tent-meeting at Peru, the county seat of Miami Co.

CANADA.

We have been holding meetings in Waterloo four weeks, and the interest continues good. We have given twenty-eight lectures in the tent, besides holding several meetings in Stukely and Bolton.

way of advertising our meetings. We give our leading subjects Saturday evenings and Sundays, when the attendance is the largest. Scores are convinced that they are hearing the truth, and some good souls are deciding to obey.

It took us four days to find an opening for our tent-meetings in this village, and many said that the way would not open for us here; that our tent would not stand three days; and that we would have no hearers, because our work was unpopular.

We gave our first lecture on the Sabbath question two weeks ago yesterday (Sunday); and last evening we gave a lecture on the change of the Sabbath, telling how, when, and by whom, the change was made. A large concourse of candid and attentive persons were in attendance.

A. C. BOURDEAU, R. S. OWEN. Waterloo, P. Q., Aug. 1, 1876.

LANSING, MICH.

THE tent-meeting has now continued here five weeks. The average attendance has been less than at any other tent-meeting we ever held, yet the interest manifested on the part of those who do come has been excellent.

There are not less than thirty ministers in this city, eighteen of whom are installed pastors of churches. There is an almost incredible amount of prejudice against us as to our faith, and many most ridiculous things are fully credited respecting us, yet we do not despair.

We expect on Monday next to remove to another part of the city for a stay of three weeks, then to North Lansing till the camp-meeting. We earnestly pray for the blessing of God upon the work here, and that our own hearts may be touched by his heavenly grace.

We have given during the past nine weeks one hundred discourses. Our faith is strong that they will not be in vain. We desire to be remembered by all who have access to a throne of grace.

VIRGINIA TENT.

We have given ten discourses the past week, visited nineteen families, distributed fifty copies of back numbers of the REVIEW, and held Sabbath meetings both at Soliloquy and the tent with good attendance.

If different churches would collect all REVIEWS, INSTRUCTORS and REFORMERS, which have accumulated, and send them to us by freight and pay the freight on them, we could make good use of them, as they would

be eagerly read if here. The church at Adams Center, N. Y., has done so already for which we tender our thanks. Sem. New Market, Shenandoah Co., Va.

July 31.

MAINE.

JULY 15, 16, I met with the church at Woodstock, Me. Here I met Bro. O. Washburn, and was very thankful for timely assistance which he rendered in meetings. Some things in this church have stood in the way of the work.

July 18, I spoke at Pin Hook. July 22 I met with the church at Jay. Two were baptized, and two united with the church. J. B. GOODRICH. West Paris, Me., July 25, 1876.

NORTH-EASTERN MO. TENT.

WE are still holding on at Memphis. The interest has not been of a general character, especially since the Sabbath question was introduced. For a week the prospect looked a little dull, but is now better.

J. H. ROBERTSON, L. R. LONG, H. WREN. Memphis, Mo., Aug. 3, 1876.

OHIO TENT, NO. 3.

THE tent is still in Norwalk. The attendance is not large, but all appear interested. We expect the camp-meeting in this place to finish the work of deciding souls for the truth, who are already convinced and victed by labor in tents No. 2 and 3.

H. A. ST. JOHN. Norwalk, O., Aug. 4.

KANSAS.

THE tent-meetings at this place are increasing in interest. The outlook is favorable so far. We have now held six meetings. We have some opposition of a commendable character from a Methodist minister.

J. H. COOPER. Parsons, Aug. 3, 1876.

WISCONSIN TENT, NO. 1.

THIS tent was pitched on Friday, July 27, at Mount Pisgah, Vernon Co., and remained two weeks in the vicinity of a good interest started by Bro. O. A. Johnson. About twenty commenced keeping the Sabbath.

They have excellent social meetings here, a good Sabbath-school, and a large Bible class. A goodly number of their neighbors are deeply interested in the truth.

Monday, the 24th, we took down our tent and came sixteen miles to Viroqua, county seat of Vernon Co., and pitched our tent on a beautiful green, nicely sheltered within twenty rods of the center of the village. Have advertised through the county

church, and circulated nearly three hundred bills. We commenced meetings Thursday evening, July 27; and notwithstanding we were two prayer-meetings in the morning we had two hundred out, and the interest increased till last evening, when we had four hundred attentive hearers.

The Lord gave much freedom in presenting truth to the people, and we consider the prospect for 'future' results encouraging. We report our meetings through the two daily papers published here, and hope to be enabled to reach souls who need the message of the third angel's message. Pray for us.

I. SANBORN,
O. A. JOHNSON.

Broqua, Wis., July 31, 1876.

MICHIGAN.

We have now given eight discourses in tent at Nashville. The interest is on the increase, our congregations averaging one hundred and fifty. Several of the ministers in the place attend occasionally; one has been present every meeting. Bro. Miller has been obliged to return home on account of sickness, leaving me alone. Health and court good.

H. M. KENYON.

Nashville, Mich., July 28, 1876.

HOWARD CO., INDIANA.

We closed our labors at West Liberty, Ind., a week ago. About four hundred were present at our last meeting. To decide the good Spirit of the Lord was present, the ground was very bitter.

The opposition has been very bitter. Ministers, Age to Come, Adventists, Disciples, earnestly contended against the faith. Rev. 12:17, seemed to have a fulfillment in their case. The commandments of God and the spirit of prophecy seemed to call down their wrath. We fear some of these wrathful opposers will have to do with those who love and make a lie of the truth, and may the Lord "forgive them; they know not what they do."

We preached sixty discourses there, and gained twelve trial subscribers for the new law. As the result of our effort, fifty or more are keeping the Sabbath, and they attend our Sabbath meetings.

We pitched the tent last week in Greentown, a village of two hundred inhabitants. We have held four meetings. One hundred and twenty-five were out at our first meeting, and four hundred last night. The people are friendly and give attention to the speaking of the word.

Dear brethren, remember us in your prayers, that God may bless the work in our tent.

W. W. SHARP,
WM. COVERT.

Greentown, Ind., July 31.

NEW YORK AND PENN. TENT, NO. 3.

The interest at Clear Creek continued to the end, despite rain and mud, and a hurry of haying and harvesting. At our meeting, Tuesday, July 25, a terrific storm, with very heavy rain, kept the congregation in the tent till after midnight. There was "no going hence nor tarrying here;" for the tent leaked badly. It was a long time to be remembered. The next day we moved; it was muddy, sloppy, and disagreeable.

Thursday, July 27, we commenced meetings in Ellington. The tent is pitched in a public park in the center of the village, about two miles from our former stand at Clear Creek.

July 29, we held a Sabbath meeting at Watkins' house, near Clear Creek. About thirty were present. After a most encouraging meeting, I baptized four. Despite some discouragements, the work is daily progressing.

First-day, July 30, we attended a spiritual meeting, held in the immediate vicinity of the tent. Our attendance, morning and afternoon, was large, although four churches held services within sound of our ears. In the evening, I spoke on the evidences of Christianity and gave an exposure to spiritualism before an immense gathering. The position is organized, fierce, persistent, and trust is in the Lord. We were cheered and encouraged by a visit from Bro. R. F. Atwell, who remained with us Sabbath and Sunday.

CHAS. B. REYNOLDS.

MICHIGAN TENT NO. 5.

This is our third week at Ovid, Mich. We have had a good hearing, and all acknowledge we have the truth; but none have been willing to obey. Never have we had so

good a hearing, and yet we see no fruit. We feel to greatly humble ourselves under the hand of the Lord. We shall remain a few days longer.

A. O. BURRILL.

August 1, 1876.

FAIRMONT, MINN.

Closed our meetings here on Sunday, July 30th. Gave 24 discourses in all. The Tenhassen brethren sustained us nobly in our efforts. Had good liberty, generally, in presenting the truth, and sometimes unusual freedom. But the congregations were very irregular and fluctuating. A few became deeply interested. A very intelligent gentleman and his wife, a leading man in the county, not professors of religion, were deeply moved, and promised to continue the investigation. They were obliged to leave the place before we closed. We supplied them with reading matter, and hope that the Lord may work with them, until they take their stand upon the truth. The lady told us that she should keep the Sabbath. The ministers, and most of the leading men who professed to be anxious for the tent to come there, used the "stay away" argument. Harvest coming on, and the return of the grasshoppers, rendered it necessary for us to close. We shall not resume labor until after harvest.

D. P. CURTISS,
F. W. MORSE.

Aug. 3, 1876.

WESTERN KANSAS TENT.

Our tent still stands in Council Grove, affording a cool shade to any wishing to converse on religious topics by day, and serving as a comfortable meeting-house nights.

Bro. Lamont has delivered thirty-three discourses. The topic last night was the destiny of the wicked. The discourse was well received. The audiences average about seventy-five. Most of these are regular attendants. Their interest is good. They do not include the seven ministers of the place, whose meetings are numerous, but not well attended. A few others have recently become interested. Some already keep the Sabbath. From the numbers attending our Sabbath meetings we are hopeful of others. Brethren, we hope we have your prayers.

N. W. VINCENT.

July 28, 1876.

MINNESOTA.

We closed our labors here last evening, having delivered in all fifteen discourses. We would continue our meetings longer were it not that harvesting, which has just begun, prevents the people from turning out. Our labors have been blessed at this point, and about twelve or fifteen have decided to obey God. One of us will remain here during harvest time, and hold prayer and Sabbath meetings with those who have received the truth and with other brethren in this vicinity.

G. M. DIMMICK,
N. BATTIN.

Geneva, Minn., July 31, 1876.

GENESEE CO., MICH.

JUNE 9, by request, we came to Thetford Center, where a Disciple minister was preaching against the Sabbath and law. We reviewed four of his discourses, showing the absurdities of his positions. His efforts to tear down the Sabbath of the Lord have resulted in strengthening the cause of truth here.

June 17, we commenced meetings at Otisville, with a fair attendance, which continued until the introduction of the Sabbath, when it was reduced to one-half the former number. Soon after, the school-house was closed against us, and as no suitable place could be found, we were obliged to close our meetings. Opposition and prejudice were very strong, but four worthy persons have decided to obey the Lord, and quite a number acknowledge the truth who find the cross too heavy. We learn that one more has taken hold of the good work at Twin Lake since we were there. We feel that this is a solemn work, and ask to be remembered in the prayers of God's people.

D. E. WELLMAN,
D. A. WELLMAN.

Armada, Mich., July 30.

MISSOURI.

We closed our meetings near Bolckow, Mo., the 25th inst., having given in all twenty-three discourses. The attendance was fair all through, considering the busy time among the farmers; still we could not see real interest sufficient to justify a lon-

ger stay. One man of intelligence came out on the whole truth. Three were baptized, making in all four Sabbath-keepers. Five miles from there the interest to hear was good. We did not learn this fact, however, till after we had promised to move the tent to this place, so by request, we gave two discourses in a school-house, and promised to return and hold more meetings with them as soon as we close here.

We are now at Maryville, Nodaway Co. Our tent is pitched in a grove about twenty rods from the public square. We have given three discourses, and our congregation has increased from one hundred to three hundred and fifty. Maryville is a pleasant place of about three thousand inhabitants. The people generally are enterprising and intelligent. We hope for success, and to this end ask the prayers of God's people. We are of good courage and our trust is in the Lord.

C. H. CHAFFEE,
J. G. WOOD.

Maryville, Nodaway Co., Mo., July 30, 1876.

MARYLAND.

REPORTS from new fields are items of interest to all the friends of truth.

Quite recently a few families of Sabbath-keepers purchased homes on the Eastern Shore of Maryland, to enjoy its fine climate and rich fruits, hoping also to "let our light so shine" that our new neighbors, who had never heard there was a "present truth" for them, might see and believe. These neighbors we have learned to love sincerely. Labor for others increases our love for them always.

Being liberal in their views, and without prejudice, they gave us work to do in their Sunday-school, and opened their school-house for our Sabbath meetings. About the 22d of June we received a visit from Bro. Canright, who remained with us over two Sabbaths, giving lectures at every reasonable opportunity. The good fruit of this labor is very apparent among the handful of believers; and many are reading their Bibles as never before, and thinking seriously, some of whom we hope will yet be confirmed in the truth. We are trying to do the friends good, and to teach them the truth in their Sunday-school and prayer-meetings, and by preaching to them twice a week. The interest is yet good.

Eld. Nicholson, Protestant Methodist, has had an appointment here every two weeks. At his suggestion the Sunday-school was organized. At his last meeting he made a very weak effort to sustain Sunday-keeping, charging us with supplanting him. He also charged upon his own people an indisposition to sustain his meetings and to erect a tent to worship in. This being the case, he said he would take up his own appointment and recommend to the Conference no future one for this place, and he would thus give the intruders the field. But still more he would do. With a great deal of dignity, he said, "I hereby disband the Sunday-school." This hasty, spite action has gained him no friends, neither has the truth lost by it.

The following evening we replied to his arguments, holding forth the Bible Sabbath. At the same time we called for a vote of the people whether the school should be disbanded or not, when nearly every man, woman, and child voted to continue the school. Thus has he left his flock. May God help us to feed them.

Our neighbors are kind, and we are satisfied that, could a tent come here, great good might be done. We are in good spirits and drawing near the Lord. God's truth will triumph. We petition for the prayers of God's people, and for help as soon as, in the judgment of our leaders, it can be granted.

W. W. STEBBINS.

Bethlehem, July 24, 1876.

LETTER FROM SWEDEN.

A BROTHER who recently received the truth in Dallas, Texas, has returned to his native land, Sweden, to work for the cause there. He now writes:—

I rejoice in the Lord that I have health and the opportunity to write a few words, in order to let my brethren, especially in Dallas, Texas, know where I am.

I arrived at Philadelphia the 9th of June. As the Sabbath drew nigh, I stopped at the Hygienic hotel. I asked a young man if he knew of any Sabbath-keepers there. He answered, "No, the editor of the REFORMER has boarded here, but he is now in the country." This man said he had once

kept the Sabbath, but had now given it up. My spirit was stirred when he said it, and I asked him how it was possible that he had lost sight of the heavenly city after he once had been so enlightened, and after God had thus given him the means whereby he could help save the lost. As I said this he turned his face away from me.

On Sunday, I attended a Swedish church which was built in 1706. The members had left the Lutheran and joined the Episcopalian Church, had given up the use of their mother tongue, and their minister delivered his sermons in English. Pride had plainly come in. I could readily see that "Babylon is fallen."

In the afternoon, I attended services in a Second Advent church. I heard nothing about the commandments of God. The minister assured the people that there would be miracles wrought, such as restoring the sick, etc., before the second coming of Christ.

The 12th, I attended the Exposition. I saw much from different parts of the world as evidence of man's skill, and yet I found that man's extensive understanding had not induced him to keep the seventh day as a memorial of creation.

At last I came to the books of the Seventh-day Adventists. For me, this was the best part of the Exposition. As I thought what I had learned from those books, I rejoiced with tears in my eyes.

The 16th, I left New York. We had much fine weather at sea. I spent one Sabbath on the ocean. On that day my mind went back to the little church in Dallas, and I remember the rich blessings which God had poured upon his people there.

I have a great desire to reach the new Jerusalem, and praise God on the sea of glass as the glorified saints join in the anthem of thanksgiving to Him who sitteth upon the throne.

July 7, I arrived at Germany. I wished to see Brn. Andrews and Ertzenberger, but it was too far out of my way for me to visit them.

July 12, I arrived at my native land. It is much changed. Intemperance and other forms of wickedness have greatly increased during my absence. I inquired concerning religious tolerance and the reply was that there was more religious liberty than formerly. I inquired if the people had heard of the doctrine called Seventh-day Adventism, which teaches the three messages to the world and the second coming of Christ. The reply was that it was talked about among the people in their houses, but not many had fallen in with it. It came to my mind here that the Bible informs us that but few will walk in the narrow way. It is my design to seek out such.

On my journey, I conversed with many and distributed some tracts. Pray for me, that I may not be misled in this wicked land, but that I may grow in grace and in the knowledge of our Lord and Saviour Jesus Christ.

A. SWADEN.

Jonkoping, Sweden, July, 16, 1876.

SHORT AND OFTEN.

BRO. WHITE'S advice on short reports and often repeated meets my mind. Some dear souls are especially interested in every earnest laborer who is proclaiming the thrilling truths of the third angel's message. They pray for the blessing of God upon the laborers. They give of their substance into the treasury of the Lord for their support. They expect to hear from them. A few words will tell it, but they want to hear often.

I am, for a short time, visiting the home and friends of my youth, from whom I have been separated for nearly ten years. I expect soon to return to my field of labor, strengthened, both physically and spiritually, for the important work of carrying the glad tidings of a once crucified, but now risen and soon-coming Saviour.

Each Sabbath I meet with the church of Orleans Co. My heart is cheered by meeting with our beloved Bro. Hutchins, and others from whom I have been so long separated.

CHAS. L. BOYD.

West Charleston, Vt., July 25, 1876.

A CHRISTIAN lady sought to excuse herself for the wearing of gold upon her person, saying, "We read that the city, New Jerusalem, is paved with gold;" when a sister promptly replied, "And that is the right place for it—under our feet."

HOLINESS is not the way to Christ, but Christ is the way to holiness.

The Review and Herald.

Battle Creek, Mich., Fifth-Day, Aug. 10, 1876.

REMAINING CAMP-MEETINGS FOR 1876.

Table listing remaining camp-meetings for 1876 in Vermont, Maine, New York, Indiana, Michigan, and Illinois.

Les Signes Des Temps.

We were delighted to-day, August 3d, at the first sight of our European monthly in French, for July, with the above heading, which is the same as our Pacific weekly in English—THE SIGNS OF THE TIMES.

We now speak of the beautiful appearance of the sheet, and the fact in which every S. D. Adventist must feel a lively interest, that on the Eastern Continent such a paper is being published by our General Conference, conducted by our able and prudent missionary, Elder J. N. Andrews.

The name of the paper is well chosen, the form is good, the sheet is white and fine, the print is plain and clean, and the general arrangement does credit to the conductor. God bless LES SIGNES DES TEMPS to numerous French readers in Europe, America and wherever this bright-winged messenger of truth shall be put on its flight.

Brethren, send the French paper to your French friends in Europe and America at once. This you can do by forwarding their names and address, and one dollar and twenty-five cents to either the REVIEW AND HERALD, Battle Creek, Michigan, or the SIGNS OF THE TIMES, Oakland, California.

Bibles and Hymn Books.

We shall have a full supply of English Bibles, the New Hymn Book, Concordances, Urgos' Thrilling Life Sketches, Sunshine Series for Children, Testimony to the church No. 26, and Dr. Kellogg's new work on Temperance, at all the camp-meetings.

People abroad have no just idea of the greatness, gorgeousness, and perfection of the Centennial Exhibition. The newspapers can't tell it.

Elder White is spending a couple of weeks at Philadelphia, and is improving the present opportunity to publish second editions of the engraving, entitled Way of Life, and of the Lecturers' Charts.

Illinois Camp-meeting.

The time of the meeting is changed, by order of the Illinois Conference Committee, to October 4-10.

Notice.

The Vermont Camp-meeting Committee have decided not to have a dining-tent at the coming camp-meeting. Provisions will be sold from the stand as usual.

Teams will be in readiness to convey passengers and baggage to and from the ground at reasonable rates.

Ill. T. & M. Society.

Our bill from the Publishing Association is just received, to which our immediate attention is requested, there being due nearly \$40.

There was a call made some time ago for persons to donate \$10 each, to which many responded; but we lack just four such. Are there not four in the State to supply the demand? All members of our Society are requested to send by next mail, a donation to their directors, such donation to be from one dime upward, as they can afford.

F. M. T. SIMONSON, Sec.

Bro. J. G. Wood writes from Nodaway Co., Mo., "The Lord is stirring the people here by the power of his truth."

Free Return Tickets

HAVE been secured over the S. E. & Pass. R. R. for those who pass over these roads to our camp-meeting, the same as over the Vt. Central and all its branches.

It is not the intention of the committee to run the boarding tent this year as last. Ample arrangements for provisions at the stand. It is not expected to set tables. Several brethren living in the western part of the State would do the Committee a great favor to come to the ground on Monday and remain to help.

A. S. HUTCHINS.

Appointments.

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

Vermont, Attention!

THE Vermont Camp-Meeting will be held in a beautiful grove three-fourths of a mile north of Milton Station, on the Vermont Central R. R. Mail and accommodation trains will stop at the ground. Free return tickets will be furnished on the ground to all who pay full fare one way on the Vermont Central. Expect the same on the South-Eastern R. R.

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

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.

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.

A. S. HUTCHINS, Pres.

THE Vt. T. & M. Society will hold its next State quarterly meeting in connection with our camp-meeting to be held Aug. 17-21, 1876.

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.

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

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.

N. E. CONFERENCE COMMITTEE.

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 all who can, come with tents to take care of themselves, and let those who cannot bring tents bring bedding, and tent room will be furnished them. All tents should be erected, and things set in order, the day before the meeting, therefore all should be on time.

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

CAMP-MEETING COMMITTEE.

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.

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

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.

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.

Dist. No. 3, at Linneus, Byron school-house, Aug. 20, at 10 A. M.; Enos Leavitt, 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.

J. B. GOODRICH.

THE quarterly meeting of Dist. No. 1, Kansas T. & M. Society, is to be held at Salem, Jewell Co., Aug. 19, 20. All the brethren and sisters from Jewell, Osborn, Cloud, Ottawa, Washington, Mitchell, Smith, and Republic Counties, who feel an interest in the tract and missionary work, are invited to come prepared to enjoy a good season.

If the weather is favorable, we expect to hold this meeting in the grove; otherwise, at the Salem school-house. There is good grazing there, and plenty of water. Bring provisions, and be prepared to camp a week if necessary. Librarians, come with your reports prepared; if you do not, we must have those who will. The work of the Lord must and will go on. Brethren and sisters who are not in organized churches, come, bringing a full report of all the labor you have done since you last reported.

REUBEN WORICK, Director.

MEETINGS in Kansas as follows:— Rock Creek, Osage Co., Aug. 3-6, 1876.

Richland, Shawnee Co., " 8-13, " Jefferson Co., where Bro. Kennedy may appoint, Aug. 17-20, 1876

Palermo, Doniphan Co., " 25-27, " Seneca, Nemaha Co., Sept. 1-3, "

Meetings to commence at 8 P. M. There will be an opportunity for baptism at each place.

Bro. Sharp or myself will attend the above meetings, the Lord willing. The Jefferson Co. meeting is designed to be a general meeting for all the Sabbath-keepers in the county.

J. N. AYERS.

THE Lord willing, there will be a two days' meeting in a grove near the Varea school-house, in Orwell, Oswego Co., New York, Aug. 26, 27.

Public services at 11 A. M. and 1 P. M. each day. Prayer and conference meetings at other hours. All are invited.

THERE will be meetings in Wisconsin, as follows:— Fish Lake, Aug. 19, 20, 1876.

Avon, " 26, 27, " Monroe, Sept. 2, 3, " Edgerton, (where Bro. Phelps may appoint) Sept. 9, 10, 1876.

We request all of our brethren living in the vicinity of these churches to attend these meetings, as we have matters of great importance to bring before you.

H. W. DECKER.

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.

Change of Appointment.

THE quarterly meeting of Dist. No. 5, M. T. & M. Society, is changed from Greenwood Oceana Co., Sept. 2, 3, to Blendon, to be in connection with the church quarterly meeting Aug. 26, 27.

J. S. WICKS, Director.

THERE will be a meeting in the tent at N. ville, Barry Co., Mich., Sabbath, Aug. 12, 10:30 A. M. We would invite all the friends of the cause within a reasonable distance to be present at this meeting.

H. M. KENTON, M. B. MILLER.

QUARTERLY meeting of the N. Y. & Pa. T. Society, Dist. No. 6, at Indian Lake, Hamilton Co., N. Y., Aug. 19, 20, 1876. We request general attendance of the brethren in the district.

Will Bro. B. L. Whitney attend this meeting? M. S. TYREL, Director.

Business Department

Not slothful in Business. Rom. 11:12

MY P. O. address will be, for the present, Horse Cave, Hart Co., Ky.

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 Pastors. If money for the paper is not in due time acknowledged immediate notice of the omission should be given.

\$2.00 EACH. Mary J Casselman 50-3, Lewis John 50-6, Margaret Hyde 50-6, Jane Moore 50-1, F. M. 50-14, W H Saxby 50-5, John W Moore 50-6, Pease 50-1, George T Smith 50-6, Steven Alchin 50-6, Lucinda Richer 50-6, David Owen 50-6, Hannah 50-6, J O Carlsen 50-1, A B Griggs 50-6, John 50-6, J S Wager 50-1, Nancy Miles 50-6, Rev A Graw 50-6, A B Brant 49-14, Charles Smith 50-7, Booth 50-6, G L Holiday 50-7, Henry Erikson 50-6.

\$1.00 EACH. A E Tallman 49-2, A R Morse 49-6, M Warren 49-6, Mary A Newberry 49-6, Mrs B Strout 49-5, Jas Lee 49-6, J D Clark 49-6, Moser 49-6, Perry Holloway 49-4, George Rockwell 49-6, Abby Bauer 49-6, Mrs Emma TenEyck 49-2, Mrs Hobson 49-6, J C Worthington 49-6, Susan J W 49-1, G P Cline 50-6, Alban Butler 49-6, Helen D 49-6, Margann Hottlander 49-6, Wm Miles 49-6, W B Davis 49-6, R D Benham 49-6, C T Deekhan 49-6, John Terwilliger 49-7, J L Hakes 49-6, D Hill 49-6, Maria J Babbitt 48-1, A J Stover 49-4, S Childrean 48-1, Clinton Owens 48-22, Evaline B 49-6, M E Goodwin 49-1.

MISCELLANEOUS. Miss J McKenzie 50c 48-19, George W Peck 50c 48-19, Jennie A Buck 50c 48-19, A Jones 50c 48-14, S J Hannah 1.50 50-6, Edward 50c 48-23, Norman Kleng 50c 48-23, J S Hovey 48-23, G W Martin 50c 48-23, Robert Edwards 50c 23, Chas Johnson 50c 48-23, W W Goodale 50c 48-23, J W Miller 50c 48-23, Margaret Ditch 50c 48-23, Southall 50c 48-23, Henry Stutzer 50c 48-23, S M 1.50 50-1, O A Hegg 35c 48-14, Joseph Humphry 48-23, H O Wright 50c 48-23, Wm Stevens 50c 48-23, W Pritchard 50c 48-23, T S Stewart 50c 48-23, D McGinness 1.50 50-6, L R Blizard 1.50 50-6, Mary Guinness 1.50 50-6, E J Vaughan 1.50 50-6, Mrs Kinney 1.50 50-6, Lucy M Showers 50c 48-15, Hilliker 1.50 50-6, Mrs Jane Hixon 75c 48-24, Thomas 75c 48-24, S C Baker 1.50 50-6, Jesse 1.50 50-6, Ethan A Whipple 75c 48-17, Mrs Needham 50c 48-15, Walter E Higley 50c 48-20, M Varum 60c 48-21, Miss Julia Tripp 25c 48-15, Jule Wright 50c 48-18, Flavel Simonson 50c 48-20, W Parks Jr 50c 48-19, Elizabeth Abrams 50c 48-19, Mrs Samuel Wiser 50c 48-19, S W Rader 50c 48-19, Mrs Ruth Allen (2 copies) 1.00 48-19, S G Hoover 48-19, A C Overman 50c 48-19, Jesse Bradford 50c 19, Eld Wm Paxton 50c 48-19, Edward Tibets 50c 19, Dr G W Champ 50c 48-19, J H Wigger 50c 48-19, Philo 50c 48-12, Jasper Harris 50c 48-19, W H W 75c 49-6, P C Adamson 1.50 50-6, Mary Lee 1.50 50-6, Mrs Mary Chafee 1.50 50-6, Mrs Charles Goodfruit 50-6.

Books Sent by Mail.

N Foster \$1.25, Wm Miles 15c, W H Beddoe Adelia Griggs 2.50, L Wood 10c, Mittie Johnson Benj Leavers 1.00, A Smith 1.00, Mrs S H Godfrey H I Booth 50c, Mrs Dr Holiday 3.00, Hon John C 20c, Robert Thompson 35c, J C Thomas 25c, G K 3.00, A Gordon 15c, Mrs H M Zenor 2.50, J C 10c, Mrs A Mcomber 50c, I Asman 25c, Evaline 15c, W A Chute 2.50, A H Fisher 1.50, Ada D 2.75, Mrs D H Grant 3.00, J G Wood 1.00, John P kle 1.00, Mrs Martha Maine 3.50, Wm Tread 25c, Cooper 25c, Eliza Woodruff 1.35, J B Goodrich Geo A Thomas 2.50, Rudolph Landes 1.50.

Books Sent by Express.

John W Moore \$7.25, Wm Evans 9.45.

Books Sent by Freight.

H A St John \$49.53, J C Barber 68.33.

Cash Rec'd on Account.

G I Butler \$27.39, H A St John 5.12, Isaac Sank 10.00, Dr J H Guley 5.45, G W Golcord 25.00, Long 6.79, G V Kilgore 26.18, R M Kilgore 34.00, Stover 19.25, L McCoy 5.00, H M Kenyon 27.65.

Mich. Conf. Fund.

Napoleon \$5.00, Jay 30.00, Montague & White 15.00, Greenville 70.00, Orleans 40.00, Mecosta & view 23.52, West Plains 45.00, Allegan 50.00.

Gen Conf Fund.

Holly church \$20.00, Mary Hall 2.00.

Mich. T. & M. Society.

Napoleon \$2.00, Dist 3 2.90, Dist 6 45.00.

Share in Health Institute.

Jennie R Richards \$25.00.

Kansas Tent.

A Jones \$5.00.

Danish Mission.

A friend \$5.00, Hans Pedar Nielson 5.00, Freder Johnson 1.00, J 10.00, A 5.00, A B 3.00.

Ill. Tract Debt.

Mrs C C Whitman \$10.00.

S. D. A. E. Society.

H F Spear \$5.00, Wm Sevey 1.00, J G Benton J R Elliot 11.00, John N Stuart 10.00, M C Cris 10.00, M C Holiday 18.00, Robert Reid 25.00, Hornaday 3.50, Mrs E Grimes 3.00, A M De 10.00, Jane Bliss 2.00, A Caldwell 20.00.