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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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WAITING FOR THE MORNING.

"Watchman, what of the night?" Isa. 21:11.

Of the night, watchman, what of the night?
Windy gale sweeps by,
Black shadows fall, and the night-bird's call
Mournfully through the sky;
Of the night, watchman, what of the night?

Night is dark, it is long and drear,
Who, while others sleep,
A little band who together stand,
Their patient vigils keep?

Wake is the strained eye,
Awake is the listening ear;
Their Lord they wait, and watch at the gate,
Their patient vigils keep.

Have they waited, that little band;
Ever and anon,
His clear eye the dawn seemed nigh,
Night seemed almost gone.

Of the night, watchman, what of the night?
Through the wintry gale sweeps by,
The darkest hour begins to lower
Know that the dawn is nigh.

Ye servants of the Lord,
Night is almost o'er;
Master will come and call you home,
Weep and watch no more.

—Songs of the Night.

The Sermon.

Heed thee therefore, before God, and the Lord Jesus Christ
Judge the quick and the dead at his appearing and his
PREACH THE WORD. 2 Tim. 4:1, 2.

APPEAL TO THE UNCONVERTED AND BACKSLIDERS.

BY ELD. D. M. CANRIGHT.

"Behold, now is the accepted time; behold,
the day of salvation." 2 Cor. 6:2.

DEAR READER: I want to ask you a few
questions. I want them to go home
your own heart. Are you a Christian?
You made your peace with God?
You put away all your sins? and are
doing the will of Christ? If you should
to-day, are you ready? or are you living
from day to day without God, without
hope, and without hope in the world?
You unprepared for the solemn Judge-
ment? Have you once known the Lord
then turned away from him? If this
condition, I want to make one sol-
em appeal to you, and I hope you will
hear it earnestly and carefully. Do
hear it carelessly, nor pass it by lightly.
For your own benefit that I make these
words. I have many good and over-
whelming reasons why you should turn
about this very day, and prepare for
eternity. Shall I name some of these rea-
sons? and will you think of them?

Your life on earth will be but very
short. The allotted age of
the seventy years; but very few, com-
paratively, reach even this age. More than
half die under thirty years of age. But
that you may live to the allotted
age of man, it will be but a moment as it
will very soon be past. James
4:14. "For what is your life? It is even a
vapor that appeareth for a little time, and
vanisheth away." James 4:14. You
are in the morning and behold the dew
on the grass; you return to your breakfast
again go out to your work—the dew is
on the grass is dry. Just so is man; to-
morrow he is gone for-
ever. And Peter says all flesh is as the
grass, and as the blade of grass. In the
morning you see that grass. How beautiful it
is! how full of life! It appears as

though it might live forever; but look on
that field again in August. The grass is
yellow and dead. Its life is ended. Just
so with you. You may be enjoying the
strength of youth or of manhood now, but
very soon all this will end. Look at the
flower; see that rose. Oh, how fresh! how
beautiful! It looks as if it never would
die. But, alas! look on it again in a day
or two. It is faded and withered, and its
leaves are falling: its race is ended. All
these are fit emblems of the fleeting life
which you are now living on earth.

Could we live a thousand years, such a
life would seem very, very long; but yet
even then an end would come. The fifth
chapter of Genesis is a sad commentary
upon the history of man. Although those
old patriarchs lived from six hundred to
nine hundred years, yet the record of each
one ends in this short sentence, "And he
died." How solemn those few words,
"And he died." So has closed the record
of all the millions that have lived upon our
earth.

Two thousand years ago, Xerxes, a great
Persian king, assembled the largest army
the world ever saw—about five million men.
They were gathered at the foot of the moun-
tain. He ascended the high above, that
he might have a view of them all. As he
beheld that vast multitude,—soldiers in uni-
form, captains, generals, and great warriors,
their glittering spears, their shining armor,
their fierce array, and felt that he was the
ruler of them all, that his word could move
that mighty host hither and thither, his
heart was filled with pride. But soon a
change came over him. His countenance
fell, and he began to weep. His friends
asked him why he wept. He replied that
he was meditating as to where all this vast
host would be in one hundred years—dead,
all dead, still and silent in the dust, and him-
self lying with them! This was a true
thought. How many ages have rolled by
since that time, and those soldiers have all
been slumbering with the dead. So it will
soon be with us. To-day, like the genera-
tion before us, we are alive, full of the am-
bitions and the passions and the business
of life. But in a short time this will all be
over with us, and our generation, our race,
will be ended. Go back three hundred
years, and Luther was alive. He was sur-
rounded by a generation of living men in
every age and condition of life. He ap-
pealed to them solemnly, earnestly, to give
their hearts to God and prepare for the
Judgment. But most of them were too
busy or too careless to heed his warnings.
But, dear reader, where are they now?
Luther is dead, they are all dead,—men,
women, and little children.

The other day I saw a copy of the Boston
Gazette, published in 1772. That was more
than one hundred years ago. The articles
in that paper were written by the hands of
living men. The type was set by the fingers
of living persons. Those sheets were han-
dled by living beings, and those words were
read by eyes of the living. But though
that frail sheet of paper still survives, not
one of that then living host is alive now—
not one. Is it so, reader, that you and I
are not as enduring as the paper in your
hands? Think of it, this paper on which I
am writing, this paper which you are read-
ing, as frail as it is, is more enduring than
we ourselves. It can be preserved ages on
ages, but we must soon turn to corruption;
and this is true of you. Your father is
dead, your mother is dead, your uncles and
aunts are dead, your brothers and sisters are
dead, perhaps your children are dead; many
of your neighbors are dead, have died by
your side. You are like them; your race
must also soon end. My brother, my sister,
what are you doing? How are you spend-
ing these fleeting moments? Are you im-
proving them as you should? Are you pre-
paring for eternity, for the Judgment, for
the dread hereafter? You have no time to
spare. You should be up and about the

work now. My text truly says, "Behold,
now is the day of salvation; behold, now
is the accepted time." To-morrow may be
too late. You have no assurance of it.

Death with you is absolutely certain.
Whether you live till Jesus comes or die be-
fore, your probation will close in either case.
God has said, "It is appointed unto men
once to die, but after this the Judgment."
Heb. 9:27. What a solemn fiat concerning
us! "It is appointed." God has ap-
pointed, hence there is no evading it. Ap-
pointed unto us to die. Then the very
next thing in the future will be the Judg-
ment. There is no evading it, there is no
getting around it. Again the Lord says,
"There is no man that hath power over the
spirit to retain the spirit; neither hath he
power in the day of death; and there is no
discharge in that war." How true this
statement is, "There is no discharge in
that war." We must all be brought face
to face with the Judgment. If there is war
and a man is drafted, he may pay a ransom
for himself, or he may hire a substitute to
take his place. He may run away and evade
the officers, or he may get discharged.
There are a thousand ways to get out of the
war.

But, says the word of God, speaking of
death, "There is no discharge in that war."
You may be beautiful in form and features,
but that will not save you; you may be
young, but that will not save you; you may
have the strength of Samson, but yet you
must die; you may have the wisdom of
Solomon, but this will not save you. You
may have the riches of a kingdom, but you
cannot buy off. No man can die for you,
your friends around you cannot save you.
To death and the Judgment, you must come.
Every time the sun sets it is bringing that
dread hour one day nearer. Every beat of
the pulse numbers one less moment for you
to live. You know that this is so,—you
will not deny it. You who now are alive
reading this paper, listening to these words—
you will one day realize in your own person
just what we are to-day saying. My friend,
are you prepared to face the Judgment? If
you are not, let me earnestly appeal to you
to stop now in your foolish career; turn
right about; begin this moment; set your
house in order; prepare to meet your God.

A few weeks ago, after an absence of
thirteen years, I returned to my old home,
where I was born and where I lived till I
was twenty-one. I went back to the old
farm. Every hill and hollow was familiar
to me; every tree and rock, every mark, re-
minded me of some scene in the past.
When I was there the last time my father
was alive. With him I had been over every
rod of ground on that farm many times.
Together we had talked, and worked, and
hoped, but where is he now? I went to
the graveyard; there was a new-made
grave. My father was dead and lying there.
Then I inquired for the old neighbors. Our
neighbor on the right hand was dead. Our
nearest neighbor on the other side was
dead, and so there was scarcely a family
but had lost one or more since I was
there. A large number of my schoolmates,
young men and women of my age, with
whom I had associated in parties, in pleas-
ure, and in the church, with whom I had
studied, side by side, in classes so many
times,—many of these were now silent in
death. I was so sadly reminded of the
vanity of all earthly things that I did not
wish to return again. But what is now true
of them will soon be true of us all. Then
how important that we prepare for this
solemn event.

Death often comes very suddenly,
when least expected. David expressed
this truth pathetically when he said to
Jonathan, "As thy soul liveth, there is but
a step between me and death." It is like
stepping, or walking, in the dark. One
does not know but the next step he takes
will precipitate him headlong into the jaws
of death. Death is all around us, every-

where and constantly. It is in the air we
breathe, in the water we drink, in the food
we eat. When we think we are the most
secure, we are perhaps in the greatest dan-
ger. When we are dreaming of a long life,
our last hour may have come. What slight
accidents, seemingly, often prove our death.
A man walks out of his house, and is brought
back a lifeless corpse. We get into a wagon,
and meet death. We go to our work, and
death is there. We take the cars or the
boat, and suddenly death is on every hand.

How many illustrations we have all seen
of this. It is not simply the old that die
suddenly. It is not the feeble, but it is
more frequently the young, the strong and
the careless, those who are least expecting
it. Just the other day, where we were stop-
ping, there was a young couple just married.
They ate their dinner together, and parted
with laughter and jesting. The young hus-
band went to his work at the mill. Before
night the boiler exploded and he was thrown
fifty feet into the air, and came down a
lifeless mass of flesh. How little did they
dream that that was his last day, his last
meal, his last parting with his wife. But
just so death is going here and there, taking
his victims from our midst every day. We
flatter ourselves that we shall escape, but
so do all.

I was once preaching in the evening in a
crowded hall, when a young man came and
sat by my side. I knelt down and prayed
by his side, and we sang together out of
the same book. We talked together after
meeting, but that night at one o'clock he
died, without one minute's warning. So it
is everywhere we go. Dear reader, if it
shall be your lot to be called thus suddenly,
are you prepared? Are you willing to go
up to the bar of God and risk the issues of
the Judgment just as you are this minute?
If you are not, then let me admonish you
to get ready immediately.

Your destiny through an endless
eternity hangs upon the actions of this
short life which may terminate in a
moment. This is a fearful thought. Eter-
nity! who has weighed the meaning of
that awful word? ETERNITY! who can
measure it? Did you ever stop to carefully
consider what this means, and where it will
end? It would be well for you to try to
grasp this idea as far as you can. Think of
one thousand years in the future. That is a
great while. Then go beyond this and try
to conceive of one hundred thousand years.
Oh! how long a time that is, but that is not
eternity. Stretch your imagination a little
further and think of one hundred million
years. Lay this paper down and see if you
can comprehend the thought. One hun-
dred million years! but that is not a mo-
ment compared to eternity. To eternity
there is no end at all. It is on, and on,
and still on. Let your mind penetrate into
the future, just as far as you possibly can,
and still that is not eternity.

Let us illustrate: Suppose that God
should grant to you to live in Heaven just
as many years as there are particles of
dust in all this big earth of ours? This
would seem to be almost an endless life.
Yet if the Lord should take away from our
earth one grain of sand this year, and one
next, and so on, each year taking one, the
time would come when this mighty earth
would all be exhausted, and then you would
have to die. This would not be eternity.
The man who had secured eternal life
would still have just as long to live as be-
fore. And then when we consider that
that life is to be free from all pain and sor-
row, is to be perfect happiness, who can
comprehend what a wonderful treasure
eternal life is? My brother, how can you
be so foolish as to peril this boon and lose
it, for the vanities of this world, the uncer-
tain pleasures of sin? And yet you are
risking all this, day after day and year after
year. As an ambassador of Christ, I ear-
nestly beseech you to awake to your awful
danger while there is time. If you do not

wake up now, you will when it is too late. May God bless these words to the awakening of your conscience.

Some will make their bed in hell. This may be an unpleasant picture to dwell upon, yet we may better dwell upon it now than to dwell in the unquenchable fire hereafter. Not every one will be saved, some one will be damned. The word of God is very plain upon this point. God does not warn men of things which will never happen, and yet you know that the Bible paints everywhere, in most terrible threatenings, an awful punishment hereafter.

While we do not believe this punishment will be eternal torment, yet we must believe that it will be a real, tangible punishment, a real lake of fire in which the wicked will suffer severe and continued pains, and, finally, extinction. Paul says, "Knowing therefore the terror of the Lord, we persuade men." 2 Cor. 5: 11. Yes, God has terror in store for the wicked. Once more we read: "But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone; which is the second death." Rev. 21: 8. Reader, this will prove to be no idle fancy. It will be literally true. The blessed Jesus once said: "Then shall He say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels." Matt. 25: 41. Again he says, "As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire; there shall be wailing and gnashing of teeth." Matt. 13: 40-42.

When such a person as the tender-hearted Prince of Peace warns us of such a terrible thing as this, we must know that something awful is meant. Somebody will feel in his own person the punishment here threatened. Somebody will be damned; somebody will go into the lake of fire. We may talk of this now very coolly. We may philosophize and speculate about it; we may jest about it, and put it off as a thing of the imagination. But some day it will come as a dread reality; then it will rise up before us in all its terror, as we see no way to escape, see that it has really come, feel its consuming flame kindle around us and know that we ourselves must enter that burning lake. Oh! the terror that will seize the lost soul!

Reader, you are in danger of that lake yourself. If you are unreconciled to God, if you are unpardoned, if your name is not in the book of life, if you are not God's child, to-morrow your doom may be sealed, and your portion forever settled. Will you brave it out to the bitter end? Will you risk the wrath of Heaven? Will you despise the warnings of the book of God? Will you turn a deaf ear to all the entreaties of your friends? Will you stifle the convictions of your own conscience? Will you go against the dictates of your best judgment? Will you grieve away the Spirit of God? Oh! will you trifle away the day of your probation, with such terrible, terrible consequences before you?

My brother, I lay my hand upon your arm, and I beseech you to stop; if you do not, these warnings will rise up and meet you in the Judgment. I invite you to carefully consider these solemn words of the Lord: "Because I have called, and ye refused; I have stretched out my hand, and no man regarded; but ye have set at naught all my counsel, and would none of my reproof; I also will laugh at your calamity; I will mock when your fear cometh; when your fear cometh as a desolation, and your destruction cometh as a whirlwind; when distress and anguish cometh upon you. Then shall they call upon me, but I will not answer; they shall seek me early, but they shall not find me; for that they hated knowledge, and did not choose the fear of the Lord. They would none of my counsel; they despised all my reproof." Prov. 1: 24-30.

(Concluded next week.)

THE NEW BODY.

EARTH shall give back to me the form she held in trust;

No more of what was mine shall molder in the dust.

The raiment I laid off and gave the grave to keep, I shall put on again when I have slept my sleep.

The same old garment still, yet new and clean and bright;

The mother for her child, has washed it over night.

—Ruckert.

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

ATTENTION is here called to the *septenary period*, and to the use of the full number *seven* in Genesis, and then we pass their consideration for the present, reserving a full discussion thereof till the same subjects are reached in Exodus.

The use of the full number seven, so as to be significant, we notice in Gen. 4: 15, 24; and the mention of the septenary cycle which has its basis in the fact that God worked six days in creating the heavens and the earth and the things therein and rested on the seventh day, is noticeable in Gen. 29: 18, 20, 27, 28, 30; and in 33: 3; and 41: 26, 33; especially so in 29: 27, 28 where the *week* is specifically mentioned, and in 41: 26, 33; where the representative seven years of plenty and seven years of famine are foretold by Joseph.

The last chapters of Genesis are full of profound interest, presenting as they do the characters of Israel (Jacob) and Joseph, so fully in conformity with the requirements of the moral law as to leave not the least doubt that they were fully instructed therein and kept the commandments of God.

We will now close this examination of Genesis by a brief

SUMMARY

of our observations and conclusions therefrom.

1. "Thou shalt have no other gods before me." Jacob and Rachel and their household evidently understood this commandment definitely. It may be paraphrased thus: "Thou shalt worship the Lord thy God, and him only shalt thou serve." This obligation clearly seems to have been known by Adam, Cain, Abel, Seth, Enoch, Noah, Lamech, Abraham, Melchisedec, Isaac, Jacob, and even by the Assyrians, Ruel and Laban, and by the sons and household of Jacob,—more, by nearly all the ancients—just as definitely and as well as by the generations of Israel after the giving of the law formally from Mt. Sinai. Indeed, it seems almost, from the record in Genesis, that the knowledge of God and of his commandments, and the obligation to worship him was more general, and was heeded with more scrupulous care by the ancients than in later times. But this seeming may be only a result of the brevity of the ancient record.

2. "Thou shalt not make unto thee any graven image," &c. Jacob and Rachel and their household were evidently instructed in this commandment. Gen. 31: 19, 30-35; 35: 1-5.

4. "Remember the Sabbath day to keep it holy," &c. The Sabbath was instituted in Eden and given to man before his fall by transgression. Gen. 2: 2, 3.

5. "Honor thy father and thy mother," &c. Noah and his sons understood this commandment, and Ham was cursed for violating it. Gen. 9: 21-25.

6. "Thou shalt not kill." Cain's guilt and confession exhibited his knowledge of this commandment, Gen. 4: 13; while in verse 23 Lamech confesses to a violation of it, and in verse 24 says: "If Cain shall be avenged sevenfold, truly Lamech seventy and seven," thus exhibiting his understanding of the enormity of the crime. Furthermore, God definitely and formally announced to Noah, Gen. 9: 5, 6, "Whoso sheddeth man's blood, by man shall his blood be shed."

7. "Thou shalt not commit adultery." If it may be doubted that Adam and Eve were directly taught this precept by God personally, and fully instructed in the law of chastity and purity, as suggested above, it is certain that even Pharaoh of Egypt possessed a knowledge of the sin of adultery as was manifested in the case of Sarah, Gen. 12: 14-20; while from chapter 20 we not only learn that Abimelech, king of Gerar, knew it to be a sin, but also that God directly instructed Abimelech in respect thereto in very strong and positive language.

Gen. 38 shows in the plainest language, in the case of Judah and Tamar, that this commandment was known, that the violation of it was a great sin, and that those guilty of this sin were denominated and characterized by language of reproach, nearly the same as now used. So also is it positively certain that Joseph persistently refused to be seduced into this sin, saying, "How can I do this great wickedness and sin against God?"

8. "Thou shalt not steal." Jacob, Rachel and Laban apparently understood this eighth command, as did the sons of Jacob; and the crime of theft is denominated by

these persons by its proper name, and by them regarded as deserving the greatest punishment, even death.

10. "Thou shalt not covet," &c. The violation of this commandment must necessarily precede the violation of the eighth; and as it appears that that precept was known and its violation regarded as a very great sin, so this tenth one must have been known. Besides, it is shown that covetousness was one of the great sins of Adam and Eve in Eden; that Cain coveted the divine favor received by Abel and became envious, and exhibited guilt. Jacob was scrupulously careful not to even appear to covet any thing of Laban's. Jacob and his sons manifested the same scrupulous care in respect to any thing that belonged to the governor of Egypt. The same care is often manifest in Abraham's life. Finally, from chapters 18: 19, and 36: 3-5 we learn definitely that Abraham "kept the way of the Lord," "kept his charge" (in respect to God's covenant with him, and the circumcision and the sacrificial offerings therefore required), "his commandments, his statutes, and his laws," which he was to teach in turn to his children and household, and command obedience thereto.

CONCLUSIONS.

1. *Fact:* Before the transgression in Eden, the representatives of the race were placed on probation or trial, and were held responsible for rectitude of conduct, subject to God's government and providence, with a law, or system of laws, whose sanctions were everlasting life as the reward for obedience, and death as the penalty for disobedience. *Inference:* Therefore moral law, or a system of moral laws, to guide the conduct of man in the development of moral character, was seen by God to be essential to man in his state of innocence and before his fall by sin, the same as since his sin.

2. *Fact:* The Sabbath institution and the marriage institution were made for man before his fall by sin. It appears also that the Sabbath institution was just as definitely and especially given to man then and there in Eden by God, as was the marriage institution. Though upon the first of these institutions is based the fourth commandment of the decalogue as subsequently given from Mt. Sinai in language adapted to the then existing conditions and relations, and upon the second is based the seventh commandment, yet these institutions do neither of them derive their sacredness from the decalogue; but the fourth commandment guards and protects the sacredness of the Sabbath institution, while the seventh guarantees that of the marriage institution. *Inference:* Law being essential to regulate and govern the conduct of man in his relations to his fellow-man and to his Maker in a state of innocence (as seen), as well as in a state of sin; and as, in a righteous government, where and when the reason for a law exists, there and then that law must be, therefore the whole law must have been given in Eden.

3. *Fact:* God's government, from the nature of his character, must have been, from the first, a government administered in justice and righteousness. *Inference:* Therefore, the law regulating and protecting the Sabbath and the law regulating and guarding marriage (which institutions must have been essential to man from the first or they would not have been given), essentially as subsequently engraved on the tablets of the law, must have been given to Adam before the fall by sin, and to his immediate posterity after the transgression.

4. *Fact:* These two institutions and their regulating and protecting laws were no more essential to man to regulate and govern him in his relations to his fellow-man and his Creator, either before or after he had sinned, than each of the other precepts of the decalogue. All ten precepts of the moral code were and are essential to provide for all relations and all duties and to secure all rights and all rectitude, and any code less inclusive than the decalogue would have been, and would now be, incomplete and imperfect as a rule for the development of moral character, and a law for the government of a moral life and a moral community. *Inference:* Therefore, the other eight precepts of the decalogue must also have been given to man at first in Eden, to guard from the beginning all the sacred interests which they are respectively designed and adapted to secure and protect.

5. *Fact:* From the creation of man God has been accustomed to hold him responsible for rectitude of conduct and a strictly moral life, and in all times and places to reward the obedient and punish the disobedient. To this fact all the ancients, obedient

and disobedient, equally bear testimony. That sanctions by rewards and punishments have been administered to man by either directly by special providence or general laws, is a universally attested, universally known and acknowledged fact. But rewards and punishments were sanctions of law. And these sanctions administered anciently and from the beginning, were general in character and of universal application, and were evidently designed to enforce and secure general universal moral rectitude of life. No man was exempt from their application. *Inference:* Law, then, or a system of laws, have existed then and there at and from the very first existence of man, which sanctions were designed to enforce and must have been general and universal in character.

6. *Fact:* These sanctions—rewards, obedience and punishments for disobedience—were from the first existence of man in Eden, and before the fall, as far as revealed, and ever after the sin of the same uniform nature and character, substantially, as since the incorporation of the decalogue on Mt. Sinai. *Inference:* Therefore the law or system of laws, which those attached as appropriate enforcing sanctions, must have been substantially the same as the decalogue.

7. *Fact:* Adam and Eve, at and from the very first, were held responsible for moral rectitude of conduct, as was their immediate and remote posterity subsequently. They were promptly punished for their first disobedience, as their posterity were ever punished for disobedience subsequently. But it would ever have been unjust and contrary to the known character of God and of his providences and government, to have held man responsible for a law of which he was ignorant, which never had nor could have any knowledge. Enlightenment—knowledge—is essential to moral action, and hence to moral responsibility. *Inference:* Therefore, the law must have been taught to man before his fall, and must have been proclaimed to all thereafter who were held responsible thereto, and must have been known by those, as a people, in all ages, who transgressed the same and were punished for; as well as by those who obeyed and were rewarded.

8. *Fact:* Cain and Abel offered sacrifices to God, and Abel's sacrifice was acceptable than Cain's, because it was the firstlings of the flock and required shedding of typical blood. On descending from the ark after the flood had subsided (Gen. 8: 20, 21), "Noah builded an altar unto the Lord, and took of every beast, and of every clean fowl, and of burnt-offerings on the altar," which the Lord approved. Would either of them, unaided and untaught of God, have led to offer such sacrifices? Certainly not. And would either of them, untaught of God, have been able to understand that those offerings were typical of the great sacrifice of the Son of God upon the cross, for sin, that blood was to be shed typical of Christ's blood to be shed four thousand or two thousand years thereafter? And would the untaught of God, have been led to make the distinction between the clean and unclean of beasts and of fowls that he and just in accordance with the law of sacrifices and ceremonies, as afterwards given by God? Manifestly he would not. Abraham was directly instructed by God, and, to make offerings to him in accordance with the Mosaic ceremonial law, which Abraham did. Gen. 15: 9. And in Gen. 22, we have the memorable account of the grand trial of Abraham, sublime faith and obedience, in his being asked to offer his only and greatly beloved son Isaac a sacrifice to God.

Again, note this fact, the law of sacrifices and ceremonies is based directly upon the moral law of the decalogue, and is designed to honor and enforce the moral law, by providing types of the great atonement for the violation of that moral law. No man is it reasonable to suppose that the ancients, including Cain, Abel, Noah and Abraham, were so definitely and carefully instructed in the ceremonial law of sacrifices (and we will here include the law of circumcision as the token of the covenant with Abraham), which was secondary and based on the moral law as primary (and designed to aid, for a limited time only, in securing obedience to said moral law in conformity therewith as well as to keep alive faith in a promised atonement for sin), and were yet left ignorant of, and untaught in, the primary moral law—

By no means. *Inference:* Therefore again inferred that the moral substantially as engraven on the tables and delivered from Mt. Sinai, was vided, entire, in Eden, and immediately after the first transgression of man, was carefully taught to those ancient and a knowledge thereof transmitted from generation to generation down to all those centuries to the day of its general and formal reannouncement from Sinai; for that knowledge must have been essential to, and coextensive with, the responsibility to the law, which responsibility everywhere appears.

A. C. SPICER.

THE END NEAR.

Looking over some of the works written by men of great minds in the church, I find that many of them believe that the dispensation is drawing to a close. In his "Great Consummation," we are drawing near to the close of the world's weary sixth day eve." And one almost believe Bonar to be an Ad- of law from the closing words of his book. "We are so grand that I cannot help copy- them for the readers of the REVIEW: the church's pilgrimage is nearly done. It is not less a pilgrim as its end is near. Nay, more so; for the last of the journey is the dreariest portion, its path lies through the thickest darkness the world has yet felt. It seems as if the only by the fitful blaze of conflagration that we can now shape our way. It is a sound of falling kingdoms that is guiding us onward. It is the fragments of thrones lying across our path that tell us that our route is the true one, that its end is near,—that end, the kingdom; and in that kingdom glory; and know the glory the everlasting rest, the Sabbath of eternity."—*Bonar's Morning of*

It is the belief of some of the best and brightest minds of the Protestant Church to-day. While it is too true that they cry peace and safety, a great impression deep in their hearts is that the end draweth nigh. I have known people of all walks in life who think the end is near. They can scarcely tell but they believe the world's week is ended, and are striving to be prepared. May God bless those who are engaged in spreading over the earth the message that shall bring the clear light to the inquiring ones.

J. W. W.

THE LOVE OF GOD.

Love is an attribute of the heart. I pity the individual who has never felt its sweet peace; indeed, I doubt if there ever was an intelligent person who did not love something. It may be the wealth of the earth, a child, a friend, earthly treasure, an animal, or even a plant; but still the love, and that love keeps it alive. The coldness, the bitterness, the hardness of a life without love, Language cannot describe it. The love of man cannot imagine it. It may be that many are not aware that they love, but the love were taken away they would see the world do love, and love fervently. The artist loves his art; the mechanic loves his trade; the botanist loves flowers; the geologist loves rocks; and all have more or less love for the works of nature. Earthly friends may prove unkind, un- and unsympathizing; earthly pleasures may be interrupted; earthly treasures may be taken from us; a painful, aching heart may be left in the heart, and we may be bitterly disappointed with the world; there is a friend that "sticketh closer than a brother." One whose love is so strong as to demand our souls, our lives, our all, in return. It is this love which is the source and fountain of all true love. It is we may find full and free course for our heart's affections. As the heart was made to love something, is it not right that it should lavish its warmest, best affections upon the Creator? What earthly love is there so sympathizing, forgiving, safe. And who laid down his life for us? In order to comprehend this love our minds must be wearied and overwhelmed, and we must be satisfied to rest content, knowing that the love of God is a pure stream, a living fountain, a satisfying portion, a hiding- place from the wintry storm, a shelter from noon-day heat, "the shadow of a great rock in a weary land." This love invites

you to come. It promises you in this world, peace, rest, a calm happiness, and the joy of loving the "King of Glory" and being loved by him; and after this life a position higher than the highest earthly office, a title grander than that of the greatest earthly monarch; and an inheritance richer than all the fabled wealth of the Orient. Who can afford to spurn the love of God?

ELIZA H. MORTON.

Allen's Corner, Me.

STANDING ALONE.

"CAN you stand for God, though you stand alone?" This is a question I have frequently asked myself of late. And is it possible to do it—to stand firmly for the truth, though friends should all fail and foes all unite? Let the many who have passed the fiery ordeal answer. It is possible. "Through God," says the psalmist, "we shall do valiantly; for he it is that shall tread down our enemies." Ps. 60: 12. A wise man will be quite sure that he has the truth before he attempts to defend his position; then, with God on his side, he need not be afraid of the reproach of man, nor tremble at his revilings. He can say, "Truly my soul waiteth upon God; he only is my rock and my salvation; he is my defense; I shall not be greatly moved." Ps. 62: 1, 2.

But to stand alone—aye, that word alone expresses a great deal. When it means apart from the great multitude, shut up in sweet communion with God and our own souls, then it is a word of comfort and rest; but when it means cast out, rejected or deserted for the truth's sake, then it touches the deep fountains of the heart, and the quickened sensibilities feel keenly the agony of the hour. Such persons may find comfort in calling to mind the agony of their beloved Master, who was deserted by those who professed to be his friends and betrayed into the hands of his enemies; and while drinking of the bitter cup they can realize something of the sufferings of Him in whom they trust for recompense by and by.

There are times when it is wisdom to keep silence or to assume a quiet attitude until circumstances demand a decided testimony. It is a good thing to know how to meet such an emergency, and to be prepared to act with wisdom and true Christian courage. The grace of God is especially needed at such a time; and if the spirit be tempered with patience, fortitude, and humility, one may reasonably expect to see the hand of God manifested in his behalf.

Patience, poor soul, it is night now, but the morning cometh by and by, bright with resplendent beams from the better world. God is a God of justice and of truth, and whatever seems dark or doubtful now will eventually be made plain in the light of Infinite Wisdom and Justice. His word says, "The hypocrite's hope shall perish;" Job 8: 13; "the congregation of hypocrites shall be desolate;" chap. 15: 34; and that "the sinners in Zion shall be afraid;" and fearfulness surprise the hypocrites. Isa. 33: 14.

What! sinners in Zion and hypocrites also! Yes; there is no doubt of it. They walk about with a high head and presumptuous air, causing many to turn from the truth because they are unrebuked. Well may God's people cry for the day of deliverance to draw near. The time seems long to wait, but God's hand will ere long be stretched out in behalf of his own cause and people. Faith views it in the distance, and the precious promises gleam like a watchtower o'er the dark and troubled sea.

M. E. McKEE.

Look at the frontiersmen. When those men see the prairies on fire, and the flames traveling a great deal faster than the fleetest horse, when they can see the flames rolling over the entire prairie, consuming man and beast—what do the frontiersmen do at such a time? Do they run away from it? They know better than that; for the flames go faster than they can. They light the grass in a circle around them. They hear the flames as they roll over the prairie, but they know they are perfectly safe. And why? Because fire has been there before. There is one mountain peak that the wrath of God has been over, and that is Calvary. Take the cross, and there you are safe. Let pestilence and plague and death sweep over the city, and you are safe. Why? Because Christ has passed through the city, and all you have to do is to accept the finished work of salvation.—*Christian Weekly.*

TRUST.

SEARCHING for strawberries ready to eat,
Finding them fragrant and large and sweet,
What do think I found at my feet,
Deep in the green hill-side?
Four brown sparrows, the cunning things,
Feathered on back and breast and wings,
Proud with the dignity plumage brings,
Opening their four mouths wide.

Stooping lower to watch my prize,
Watching their motions with eager eyes,
Dropping my berries with glad surprise,
A plaintive sound I heard;
And looking up at the mournful call,
I spied on a branch, near the old stone-wall,
Watching with anxious heart her all,
The poor little mother bird.

With grief and terror her heart was wrung,
And while to the slender bough she hung,
She felt that the lives of her birdlings hung,
On a still more slender thread.
"Ah, birdie," I said, "if you only knew
That my heart was tender and warm and true!"
But the thought that I loved her birdlings too
Never entered her small, brown head.

And so through this world of ours we go,
Bearing our burdens of needless woe,
Many a heart beating heavy and slow
Under its load of care;
But oh! if we only, only knew
That God was tender, and warm, and true,
And that he loved us, through and through,
Our hearts would be lighter than air.

—Sel.

KINDNESS AND TACT.

MANY years ago a minister was going one Sabbath morning to his school-room. He walked through a number of streets, and as he turned a corner, he saw assembled around a pump a party of little boys playing marbles. On seeing him approach, they began to pick up their marbles and run away as fast as they could. One little fellow not having seen him as soon as the rest, before he could succeed in gathering up his marbles, the minister had come up and placed his hand upon his shoulder. They were face to face, the minister of God and the poor little ragged boy who had been caught in the act of playing marbles on the Sabbath morning. And how did the minister deal with the boy? That is what I want you to notice.

He might have said to him: "What are you doing here? You are breaking the Sabbath. Don't you deserve to be punished?"

But he said nothing of the kind. He simply said:—

"Have you found all your marbles?"

"No," said the boy, "I haven't."

"Then," said the minister, "I'll help you."

Whereupon he stooped down, and began to look for the marbles, and as he did so, he remarked:—

"I liked to play marbles when I was a little boy very much, and I think I could beat you." "But," he added, "I never played marbles on the Sabbath."

The little boy's attention was now arrested. He liked his friend's face, and began to wonder who he was. The minister said:—

"I am going to a place where I think you would like to be. Will you come with me?"

Said the boy, "Where do you live?"

"In such a place," was the answer.

"Why, that's the minister's house!" exclaimed the boy, as if he did not suppose that a kind man and a minister of the gospel could be the same person.

"Yes," said the man, "I am the minister myself; and if you will come with me, I think I can do you some good."

Said the boy, "My hands are dirty; I can't go."

"But," said the minister, "here is a pump; why not wash them?"

Said the boy, "I'm so little, I can't wash and pump at the same time."

"Well," said the minister, "if you'll wash, I'll pump."

He at once set to work and pumped and pumped; and the boy washed his hands and face till they were quite clean.

Said the boy, "My hands are wringing wet, and I don't know how to dry 'em."

The minister pulled out a clean handkerchief, and offered it to the boy.

Said the boy, "But it is clean."

"Yes," was the reply, "but it was made to be dirtied."

The boy dried his hands and face with the handkerchief, and then accompanied the minister to the door of the Sabbath-school.

Twenty years after, the minister was walking in a street in a large city, when a tall man tapped him on the shoulder, and looking into his face, said:—

"You don't remember me?"

"No," said the minister, "I do not."

"Do you remember twenty years ago, finding a little boy playing marbles round a pump? Do you remember that boy's being too dirty to go to school, and pumping for him, and speaking kindly to him, and taking him to school?"

"Oh!" said the minister, "I do remember."

"Sir," said the gentleman, "I was that boy. I rose in business and became a leading man. I have attained a position in society, and on seeing you to-day in the street I felt bound to come to you and say that it is to your kindness, and wisdom, and Christian discretion—to your having dealt with me persuasively—that I owe, under God, all that I have attained, and what I am at the present day."—*Sel.*

NOT WANTED.

"WOULD you have me go where I am not wanted?" Yes, if you are a Christian; that is just where you are needed. Jesus was not wanted; he came to his own, and his own received him not, and they prayed him to depart out of their coasts. Yes, go anywhere among the perishing, sow beside all waters, go with the whole armor on, looking not to man, but to God for your reward; and you will get it at the resurrection of the just. Don't wait to be invited, only by your Captain. Volunteer!

But pride says, "I am afraid they will not appreciate my work." Did they appreciate Stephen's preaching, and Paul's, and Peter's? The righteous did, whom these converted, and they will yours. Keep sowing the seed, though all should be lost but one little germ; it repayeth the cost, for that little blade, if watered with care, may bloom in Paradise "just over there." Go speak to that young man. He is in danger; you see it, he does not. "Well, he will not thank me." Very likely. Still he may thank you upon a death-bed, if not before; warn, exhort, and intreat.

"But I do not like to make myself conspicuous; I love to mind my own business." That is your business, for God has bidden you do it, and we have no right to like anything better than God's commands. Some one has prayed, and wept, and cared for you. He minded your needs, made himself conspicuous, when they mockingly bent the knee before him, when he hung upon the cross, and cried, "Eloi, Eloi, lama sabachthani." Go work in his vineyard; let gratitude prompt you; let pity move your selfish heart to work for the perishing. Go! If you are not wanted, you are needed.—*Herald of Life.*

SLURS ON WOMEN.

At a recent dinner in New York, at which no ladies were present, a man, in responding to the toast, "Woman," dwelt almost solely on the frailty of the sex, claiming that the best of them were little better than the worst—the chief difference being in their surroundings.

At the conclusion of the speech a gentleman rose and said, "I trust the gentleman, in the application of his remarks, refers to his own mother and sisters, not *ours*."

The effect of this just and timely rebuke was overwhelming; and the maligner of woman was covered with shame and confusion.

This incident serves an excellent purpose in prefacing a few words on the subject. Of all the evils prevalent among men, we know of none more blighting in its moral effect than the tendency to speak slightly of the virtues of woman. Nor is there anything in which young men are so thoroughly mistaken as in the estimate they form of the integrity of women—not of their own mothers and sisters, thank God—but of others whom they forget are somebody else's mothers and sisters.

Let young men remember that their chief happiness in life depends on their faith in women. No worldly wisdom, no misanthropic philosophy, no generalization, can cover or weaken this fundamental truth. It stands like the record of God himself—for it is nothing less than this—and should put an everlasting seal upon lips that are wont to speak slightly of women.—*Sel.*

SIR WALTER SCOTT wrote: The race of mankind would perish did we cease to help each other. From the time that the mother binds the child's head till the moment some kind assistant wipes the dew of death from the brow of the dying, we cannot exist without mutual help.

The Review and Herald.

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

BATTLE CREEK, MICH., FIFTH-DAY, AUG. 24, 1876.

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

THE SANCTUARY.

Thirty-Fourth Paper—The Opening of the Temple.

"AND the temple of God was opened in Heaven, and there was seen in his temple the ark of his testament." Rev. 11:19.

We have seen that the temple in Heaven is the sanctuary, the true tabernacle which the Lord pitched and not man. The opening of this temple brought to view in this passage, is that which reveals the ark of God. The ark had its position invariably in the second apartment. This, then, is the opening of the most holy place of the heavenly sanctuary. And when does this take place? At the sounding of the seventh trumpet. Rev. 11:15. The events mentioned to take place under this trumpet are, 1, the anger of the nations, verse 18, commencing especially when so many European thrones toppled to the dust in 1848, and continuing to the present time. 2. "And thy wrath is come," referring to the seven last plagues in the near future. 3. The kingdoms of this world become the kingdom of our Lord and of his Christ. Verse 15. This will be fulfilled when Christ takes the throne of his kingdom. 4. "And the time of the dead that they should be judged, and that thou shouldst give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldst destroy them which destroy the earth." Verse 18. This must reach over to the final destruction of the wicked at the end of the 1000 years. 5. "And the temple of God was opened in Heaven." We know from the argument on the sanctuary and the 2300 days, that this took place in 1844. And, conversely, as it does not take place till the sounding of the seventh trumpet, the last of that series, we know it must take place somewhere near the end, and could not have taken place at the opening of this dispensation, as some vainly imagine. This, then, is the earliest event that takes place under the sounding of the seventh trumpet, and hence the inference is necessary that the seventh trumpet commenced to sound at that point. The 2300 days ended, the seventh trumpet began to sound, the temple of God was opened in Heaven, and the work of the cleansing of the sanctuary was entered upon.

And what results from the opening of this temple? "There was seen," says John, "in his temple the ark of his testament." He does not say simply, I saw it, but it "was seen." John standing here as the representative of the church, clearly teaches that the church would then by faith behold the ark in the tabernacle above. The sight of the ark suggests one thing, and one only, and that is the law of God contained in the ark. The ark was called the ark of the testament because it contained the tables of the testimony which God gave to Moses, the ten commandments. It owed its name to the fact that the tables of the law were therein. Had it not contained the tables it never would have been called the ark of the testament; and whenever and wherever it is called the ark of the testament, it is proof that the law of God is there.

With these remarks we ask the reader to mark well the fact that the ark as seen in Heaven by John, down under the sounding of the seventh trumpet, is still called "the ark of his testament." What does this prove? It proves that that ark in Heaven contains the law. What law? The same law that gave it that name in the days of Moses; namely, the tables of the testimony, the ten commandments. And how may we suppose that those commandments read in the ark in Heaven? Just the same, of course, as they read in the ark on earth. Of this there can be no question. This forever precludes the idea of any change in the law. Talk about changing or abolishing the law? Not until we can change or abolish those tables in Heaven. Oh! what a vain and futile work are they engaged in, who are laboring to show that the law of God, or even the fourth commandment, has been in the least respect altered, much less done away.

The conclusion is therefore not only plain and scriptural, but beautiful as well, that as the ark in Heaven is the great original, after which the ark on earth was formed, so the law in the ark above is the great original, of which the law given on earth was but a transcript or copy.

This great truth the poet, in the following language, has well expressed:—

"For God well knew perdition's son
Would ne'er his precepts love;
He gave a duplicate alone,
He kept his own above."

Having now found a sanctuary, an ark, and a law in Heaven, where Christ is ministering, another thought is at once suggested, in relation to the object to which the earthly and Heavenly ministrations have reference. We have seen the relation which these two ministrations sustain to each other, namely, that of type and antitype. The first was a figure, the second the reality; the first a shadow, the second the substance. But everything pertaining to that dispensation was not a figure and a shadow. There was something there real; and that was sin. Men were actual transgressors. But sin, or transgression, is a violation of law. Hence there was a real law there which they were guilty of breaking; and that was the law contained in the ark, the ten commandments. All that was typical was the ministration connected with that law. There was real law, and actual sin; and the ministration, the service of the priesthood, was for the purpose of taking away that sin. But this could be done only in figure; for the blood of beasts, the only blood they had to offer, Paul says, could not in reality take away sin. But this typical ministration looked forward to one to come, to be performed by our Lord, which should in reality take away sin.

The offerings of that time were types of the offering of our Lord. Those offerings had reference to the law contained in the ark. The offering of our Lord must therefore have reference to the law contained in the ark; for what they were in figure, this must be in fact. The idea could not for a moment be conceived that those offerings should have reference to one law, and yet be types of an offering which would have reference to another or a different law. This could not be possible. In this case the one would not and could not be a type of the other. The established relation of type and antitype existing between these offerings shows that they must have reference to identically one and the same law. Therefore, the law in the ark in Heaven, before which Christ ministers, must be, word for word, letter for letter, jot for jot, tittle for tittle, the same as the law that was deposited in the typical ark here upon the earth.

Such is the bearing which the subject of the sanctuary has upon the law of ten commandments. It is an absolute demonstration of their perpetuity and entire immutability. And this is perhaps the reason why those who have set their hearts against the law shut their eyes to the plain light on the subject of the sanctuary. They cannot receive the one, without adopting the other.

The temple has been opened in Heaven, and John says there was seen there the ark of the testament, seen of course, through faith, by the church on earth. What further evidence can we show that this has been fulfilled? We answer, The great movement in behalf of the law now going forward in the land through the efforts of the S. D. Adventists. They have received the light on the subject of the sanctuary. They see the temple opened in Heaven. They behold there the ark, and our Lord making his last offering on the mercy seat, the cover of the ark, in the most holy of the sanctuary on high. They see that the requirements of the law in that ark are neither relaxed nor altered. And they are going forth to vindicate its claims, and lead men to the reform necessary in its observance. This movement has come up in the right time and manner to fulfill the prophecy and confirm the application we make of this important subject.

The temple is opened, and no man can shut it. The ark is seen, and no man can obscure it. The corresponding movement on the earth is in progress, and no man can stop it. Reader, fall into line, and go with us to the kingdom.

U. S.

THE OHIO CAMP-MEETING.

THIS meeting was held at the appointed time, Aug. 10-15, 1876. There were thirty-three church and family tents on the ground, and three hundred and sixty brethren and sisters present. This is a larger representation than has attended any previous meeting in this State, and shows an encouraging condition of the cause in this Conference, so far as numbers are concerned.

For meeting purposes, two fifty-foot tents were pitched together, making an audience room 50 by 100 feet. These had been pitched separately in the environs of the city of Norwalk, and meetings held in them for a few weeks

previous, which had resulted in bringing out quite a number of good, substantial souls, who were very glad for the presence of the camp-meeting.

Thursday and Friday were stormy, but Sabbath and Sunday fair and pleasant. Quite a proportion of the congregation evenings, and through the day on the Sabbath, were from without, the congregation on the Sabbath reaching the number of five or six hundred.

In the forenoon Bro. White introduced the subject of the Sabbath, and many desiring to hear the conclusion of it before evening, he took the forepart of the afternoon service, sister White occupying the remainder of the time. As she appealed to sinners and backsliders, thirty came forward for prayers. She enjoyed unusual freedom, so much so that she was able to testify that she had not felt the blessing of God for weeks to that degree that she did on this occasion.

On Sunday the congregation was proportionately large, numbering in the afternoon upward of two thousand people. The penetrating dampness of the weather had brought upon sister W. a hoarseness quite embarrassing to one attempting to address so large a congregation. With this exception the most complete freedom was enjoyed in the presentation of the word.

One church has been added to the Conference the past year. Two other bodies are about ready for organization and admission. But this does not measure the increase of membership in the Conference, many having embraced the truth in the vicinity of the older churches, and united with them.

But three ministers, belonging to the Conference, were at the meeting, Bro. Butler and Steward having such an interest where they are laboring with the tent, that they deemed it undesirable to leave.

Monday forenoon Bro. Wm. Cottrell was set apart to the work of the ministry. In the afternoon candidates for baptism were called for. Twenty-four were examined and accepted. A pleasant place was found for the ordinance a short distance from the encampment in the stream skirting the ground. At the water others came forward, among them children from the ages of 10 to 15 years, till the number who received baptism amounted to forty. Bro. Cottrell acted as administrator. It was a scene long to be remembered by those who witnessed it.

An interesting circumstance connected with this meeting was the fact that the owner of the ground upon which the camp was located, was a Mr. Rogers, the tenth generation in a direct line of descent from the celebrated John Rogers, the martyr. He was quite interested in the meeting; and this interest was increased by a dream had some six months ago in which that ground was shown, white with tents and dark with people. It did not come to his mind till he had given the ground for this meeting, when he saw a literal fulfillment of it, as the meeting was in progress.

Another circumstance is worthy of mention. A young sister from Northern Illinois, a stranger to all present, came forward for baptism. As no one was acquainted with her, it was thought proper that she make a statement of her experience. From her statement, made with deep feeling, it appeared that she had embraced the truth by reading, having never heard preaching on the subjects of present truth. From the time of that conversion by means of the printed page, some two years since, she has been keeping the Sabbath all alone, having no acquaintance with any church, nor the privilege of associating with any of like faith till the present time. Being a teacher in the public schools of the city where she resides, she has never been able to attend the camp-meetings in her own State, as they have not come during vacation when she could leave. But having seen the notice of the Michigan Camp-meeting to commence Aug. 10, and not learning of the change, she started for that meeting, feeling that she could not longer put off the duty of baptism. At Battle Creek Bro. and Sr. Haughey took the same train for the camp-meeting in Ohio, which she chanced to be on, on her way to Lansing. Providentially learning of her case and purpose, they informed her of the change of time of the Michigan meeting, and she came on with them to Ohio, where her long cherished desire for baptism was gratified. The case of this young lady who, with education, ability, and position, took her stand upon the truth by reading, and has for two long years, alone, amid opposition, maintained her devotion to it, and now took a long journey alone into another State for the sake of receiving baptism, shows the power of the truth as set forth in the publications. These silent messengers are prov-

ing themselves a more mighty agent in work than any one has ever anticipated.

During the forepart of the meeting there was an evident lack of the Spirit of God among the people. This was manifested in such a spirit of gossip, jesting and levity among some, as that the weight and solemnity of this meeting was not felt at all by them. This called for plain testimony by Bro. and Sr. White, which was well received, and greatly helped the usual condition of the meeting.

Taken as a whole, the brethren feel that they have reason to be cheered and encouraged by the result of the meeting, and to press the cause vigorously on in their State. The good results of the efforts put forth to bring all up to the system and energy are clearly seen, and these will be continued. A vote of thanks was passed to Bro. St. John for his earnest efforts in this direction the past year, which is a proof that the brethren will second him in the efforts in the year to come.

TO CORRESPONDENTS.

"Is it right for persons who would not wear and plumes themselves to put them on the hats of small children?"

We should consider it in any case inconsistent, and if the children are old enough to wear pride fostered in their hearts, positively evil.

"Is it right for a man who has to work out day to day for a man in a tobacco field?"

It is not well for a person to do anything which his own conscience or that of his neighbor is offended. To a certain extent the same principles would apply to the hop and rye fields.

"If the righteous are taken to Heaven 1000 years before the wicked are raised from the dead, will any of the further sitting in judgment in their case they must have been decided, otherwise how have they been known who should be brought up in the resurrection?"

The further Judgment in the cases of the wicked is to determine the degree of punishment due to their sins. We understand that the cases of those who have never made a profession in Christ do not come up at all in the final Judgment of the sanctuary. But if it is determined how many are righteous, and are to have a part in the first resurrection, determined also that all the rest indiscriminately are to be left to the second resurrection, 1000 years' work of Judgment that precedes before that resurrection is to look up the cases of all these and determine the degree of punishment due to their sins.

"What did Christ mean when he said, 'Before Adam was, I am?' John 8:58."

He meant that he was in existence before Abraham lived.

"Is it right to care for the sick on the Sabbath, and take no pay for it?"

If a person is professionally engaged in business, we think it would be right to receive pay for it whenever performed. For if all the bath work of that kind was performed free, no person would soon have his or her hands full on the Sabbath.

"Is not milk an increase on which we should break the Sabbath?"

Yes; all that is received above the actual labor necessary to produce it.

"1. What does 'anoint thine head' mean in Matt. 23:17? 2. Can a Sabbath-keeper keep tavern and break the Sabbath?"

To the first we answer that Christ wished his disciples to perform their acts of devotion in a manner not to attract the attention of men. It was customary in those days, ordinarily, to anoint the head. When this was omitted it would at once be noticed. The Pharisees performed religious acts to be seen of men. So when they fasted, they omitted the anointing, put on a mournful aspect, and worked every way to lead to notice them and to think that they were doing for their piety. Christ tells his disciples to do no such thing; but when they fast as usual, put on no outward sign of self-mortification, but perform their acts of devotion to God alone, with an eye single to glory, and not to be seen of men. The principle is the same now, though that particular custom is not now in use.

To the second question we answer, Yes, they do no unnecessary work. Still we think they could find some better occupation, which they would not be in danger of having their obligation to the Sabbath put to so severe a test.

"To whom did John refer in Matt. 3:11, as the one to baptize with fire? Is the baptism of the Holy Ghost and fire the same? If not, what is the baptism of fire?"

We understand that John was addressing a mixed multitude, and set before them two conditions: a baptism of the Holy Ghost or a baptism of fire. Critics tell us that it might be translated, He shall baptize you with the Holy Ghost or with fire. We understand that

agent in the Holy Ghost is to be experienced by all Christians. Failing to secure that, we are left to the baptism of fire, the final destruction of all the wicked in the lake of fire.

What does Christ mean when he says in John 11: "And whosoever liveth and believeth in me, shall never die?"

He was speaking in this case of the time of resurrection. Whosoever believeth in me, though he were dead, yet shall he live, says Christ. When shall he live? At the resurrection. And whosoever liveth, that is, whosoever liveth at that time, and believeth in Christ, he shall never die, but be translated to Heaven without seeing death.

U. S.

SWITZERLAND, ALSACE, AND FRANCE.

DURING the past month, we have had the privilege of meeting at Locle and at La Coudre in the considerable number of our brethren from the Swiss churches. At La Coudre, or that place, twelve persons were baptized in the Neuchâtel. Two of these were from Hohwald, Alsace. They came this great distance to be baptized, because, up to that time, permission had been denied us to labor publicly in that part of Europe. We hope that the word preached during these meetings will accomplish much.

Our friends have taken much interest in extending the circulation of our journal, for which we make grateful acknowledgment. One sends a good list of subscribers, and writes a letter of encouragement. To-day we have received a mission from the authorities at Strasbourg to preach in a certain part of Alsace. Thus God leads the way before us. We gratefully recognize his hand, and humbly ask him to prepare hearts for the work which he gives us to do.

A friend writes from Southern France that the message to be preached in this section, and he expects to receive help from the believers in Hohwald, Alsace, are now being established in the truth. Two more ask for baptism.

J. N. ANDREWS,
D. T. BOURDEAU.
Sion, Switzerland, Aug. 5.

MARRYING "ONLY IN THE LORD."

Be ye not unequally yoked together with unbelievers; for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? 2 Cor. 6:14.

That the apostle had reference to the intermarriage of believers with unbelievers, in 2 Cor. 6:14-18, I think there can be no doubt; though perhaps not exclusive reference to marriage; the injunction is quite as applicable to many social and business relations in life. Previous to the coming of Paul to these Corinthians, 1 Cor. 5:7-25-39, sustain this conclusion. The reason for objecting to the intermarriage of believers with unbelievers are very forcibly indicated by the questions asked in this and the following verses. Under the former dispensation marriages were imperatively forbidden. Deut. 7:2, 3; Joshua 23:12, for which prohibition God gave this reason: "For they will lead away thy son from following me, that they may serve other gods." Deut. 7:4. Paul, in this chapter, suggests the same reasons, employing very strong language.

The sympathy, interest, communion, and fellowship of the marriage relation, are naturally much stronger than in any other human relation; and so strong are these that, unless the heart be very strongly fortified by grace and sanctified, and very firmly rooted, settled, and established in religious convictions, sentiments, and habits, and in divine truth, they are quite likely, in the course of time, to overpower those of all religious relations. Paul saw this fact, and hence he said, "Only in the Lord." 1 Cor. 7:39. Read carefully Paul's reasoning in these chapters, especially in verses 33, 34, and reflect well upon the inevitable and universal tendency to assimilation of thought, feeling, and character in all human associations, and it will be discovered that the apostle Paul reasoned philosophically, and spoke from an enlightened view, if not wholly by inspiration.

Observation and experience fully attest that the texts referred to, and Paul's entire conclusions, were spoken in wisdom. The hundreds of the sons and daughters of Sabbath-keepers and others who have once kept the Sabbath, and mention the great number more who have at some time seen God's truth in respect to the Sabbath, who are now living in violation of God's law simply because of unfavorable marriage alliances, affirm the above truth. The same is confirmed by scores, if not hundreds, of

wives distributed through the States, who are making an almost inevitable failure properly to keep God's Sabbath, many of them groaning and sighing each recurring Sabbath day, because they must labor more or less, entertain company, and pass much of their time in the confusion of secular labor and business transactions, on the day appointed for sacred, holy, and sanctified rest, simply because in a thoughtless hour they contracted unfortunate marriage alliances with unbelievers in God's Sabbath.

Other scores of mothers who respect and honor the Sabbath as best they may in their circumstances, pass the long years of motherhood in sadness and anguish, because they cannot rear up their children in the nurture and admonition of the Lord, and to reverence and keep holy his sanctified day of rest, because the surroundings are all so opposed to the truth, or because the children must follow the predilections of an unbelieving or non-sabbatizing husband and father, presenting a sad and admonishing verification of this doctrine.

Very many hopeful and very promising young men and young women—some of the best talents, of rarest gifts, and of high expectations and hopes of usefulness in the world, have thrown themselves and all their bright and promising hopes and prospects away in an unfortunate hour upon the altar of an alliance with an unbeliever, and, as time has developed, all after life has been one of blight, and dearth, and non-fruitage in good, and unsatisfying.

Said a fond mother to the writer of this, not long ago, as the tears rolled down her face in grief because her children whom she almost idolized had forsaken her faith in respect to the Sabbath and become generally skeptical, "So much for marrying an unbeliever! He's a good, kind husband to me and a too indulgent father to the children; but oh! my children! my children! I cannot bear the thought that my children will choose the ways of death! Better for me had they never been born!" Said another Sabbath-loving, sorrowing one, as she spoke of her children, within the year past, "My husband is all that a husband without grace could be, but, alas! it was an evil angel that guided to my present destiny."

It is very common, indeed, that believing Sabbath-keeping wives of unbelieving husbands, notwithstanding all the fair prospects and fair previous promises and pledges ever in the best of faith, after awhile, some sooner, and some later, have to yield, or do yield, to the unfavorable influences, and give up their practice in faith if not the faith itself. And it is almost universal experience and observation that children of believing, Sabbath-keeping mothers with unbelieving husbands, are led by force of the more natural example and the stronger surrounding influences to ignore the religion of the mother.

The above indicated facts in observation and experience, and facts they are, together with concurrent facts of universal observation in all past religious history, attest in strong terms that the quoted scriptures were spoken in wisdom and truth; and appeal to all the young believers to be thoughtful, careful, and prayerful, and never thoughtless, prayerless, or hasty, in forming marriage alliances. There is but one condition of even comparative, presumptive safety for the believer (especially for a Sabbath-keeping lady), in marriage with an unbeliever, or non-Sabbath-keeper, and that is that such Sabbath-keeping believers be the stronger of the two allied, and be of very intense, firm, and decided religious conviction, and of very positive conscientious character.

A. C. SPICER.

GENERAL MEETING FOR WESTERN IOWA AND NEBRASKA.

AFTER consultation, the Iowa and Nebraska Conference Committee have concluded that it will be best for the interests of the cause to have a meeting of several days' duration, at some central point, either in Western Iowa or Eastern Nebraska, immediately following the general quarterly meeting appointed in the REVIEW for Victor, Iowa, September 30 and October 1.

Our Conference is so large that but very few of the brethren and sisters of that section can attend our camp-meetings, which are held so far east, to accommodate the main body of our people. The distance is too great. The people generally are too poor, and have too much on their hands in that new country at the time of our general camp-meeting. But the friends of the cause in that section greatly need the benefits of a general meeting, being mostly young in the faith, and members of small churches which can have but little preaching.

They need help and encouragement. There will be persons desiring baptism, who might otherwise be deprived of the privilege for a long time. Our scattered brethren will also have a chance to hear.

We therefore conclude to have such a meeting, perhaps of three days' duration, at which we will have at least one of our preaching tents, and to which our people should come prepared to take care of themselves, at the time above mentioned.

I desire to hear at once from our preaching brethren and other leading brethren in that section, as to the best place to hold this meeting, so that we can give out the definite appointment immediately. Bro. Boyd will please take considerable responsibility in this direction, as one well acquainted with different localities, and specially interested in the progress of the cause in that field.

Address me at Mt. Pleasant, Iowa.
GEO. I. BUTLER, Pres. Iowa & Neb. Conf.

TO THE BRETHREN IN NEW YORK AND PENNSYLVANIA.

DEAR BRETHREN AND SISTERS: In a few days more comes your camp-meeting, to be held near this place. By the advice of the General Conference Committee, I am now laboring in your Conference for a short time, and shall be at your camp-meeting. We feel very anxious that this camp-meeting shall be a good one. As you well know, for some reason, there has not been much done in this Conference for some years, and a spirit of discouragement, more or less, has rested upon the old churches and brethren. Very few young people have embraced the truth and many of your children have grown up and gone into the world. Not much has been done in new fields. This is bad, and could not be otherwise than discouraging to those in the Conference. But for a year or so past many of you have felt that there must be a change, and that something must be done in this Conference; and the live, earnest men have been trying hard to have something accomplished. Means have been freely sacrificed, and earnest appeals for help have been made. This has not been without effect.

Some very encouraging results have been witnessed in different places this present Conference year, and this season you have three tents running, and each one has had a fair degree of success, so that several new churches have been raised up and scores are keeping the Sabbath to-day who were entirely ignorant of it at the time of your last camp-meeting.

I am thoroughly satisfied that New York is a good field, a rich field; and that there are just as good openings for the truth in this State as in the other States where such great success is attending its proclamation every year. Our work in this city is proof of this. We could not reasonably ask any better or more extensive interest than has been manifested in this place. The people are just as willing to hear, just as free from prejudice, and just as ready to embrace the truth, as in any State where I have ever labored. Bro. S. B. Whitney is also having hundreds out to hear him.

I am anxious, for my part, to spend the next year in this Conference. I hope it may be the will of God and our brethren that I shall. I am confident that our brethren generally need to make a mighty effort to wake up and catch up with the spirit of this message. Our camp-meeting is a good time to commence in this State. We shall have a large church of beginners here, all of whom will attend the camp-meeting. They will naturally look to our older brethren for example, and will drink into their spirit more or less. It is natural and right that they should. How important, then, brethren, that you bring the Lord with you, and that you come filled with the Spirit of God and of his work.

This should be by far the largest camp-meeting we have ever held in this State. Everything seems favorable for such an one. Some of you have not attended a camp-meeting for two or three years. Brethren, in the name of the Lord and of the present truth, and for the sake of your souls and those of your friends, I entreat you, Do not stay away from this meeting. Especially do we want to see the young people and the children here. We cannot give them up so easily. God has worked in a special manner for the youth in all our camp-meetings, and he is willing to do it here. You should sacrifice almost anything for this purpose. If you have any neighbors who are at all interested in the truth, do everything in your

power to get them to this meeting. Finally, we ask you to pray, with us, that God may give us great success in this meeting.

D. M. CANRIGHT.
Rome, N. Y., Aug. 14, 1876.

TO MEMBERS OF N. Y. & PA. CONFERENCE.

We have a word to add to the many appeals that have already been made to the brethren generally, to attend the camp-meetings the present season. The times are hard, and it will require a great effort on the part of some if they come to this meeting; and yet we believe it will be pleasing to God if all who can possibly do so will make this effort and attend the camp-meeting.

We need the benefit to be derived from such a meeting and the labors of those who come to work for our good, and we hope that none will allow any trivial excuse to keep them away.

The interest of the work at Rome, where our meeting is to be held, is such as demands that all that can be done to make our camp-meeting a success should be done; and this cannot be accomplished unless, in the first place, all manifest their interest by attending it.

All who can do so should supply themselves with tents, but let none stay away because they are not thus provided for, as provision will be made for the accommodation of such. To those who wish to rent tents we say, be in season with your orders. All orders should be sent so as to reach Rome by Tuesday, July 29, in order that they shall be sure to receive attention.

We would especially call the attention of the brethren of the northern and north-eastern part of the State to the fact that the meeting is more favorably located for them to attend than they can expect it will be again for some time to come, and we hope they will make a special effort to improve this favorable opportunity.

CONFERENCE COMMITTEE.

BATTLE CREEK COLLEGE.

THE fall term of this school begins Wednesday, Aug. 30. All persons expecting to attend this term should regard it a matter of the first importance to be promptly on hand at the opening. Much information of interest to the students relative to the work before them will be given during the first few days, for which there will be no time during the subsequent part of the term. All that are a few weeks, or even days tardy, suffer a loss in their classes, from which they cannot easily recover.

In answer to inquiries by letter as to where students should go on their arrival in Battle Creek, and to whom they should apply for rooms and other information of interest to them, we would state that a committee has been appointed for this purpose. To the members of this committee students may be referred by inquiring at the Office of the REVIEW AND HERALD. This committee will have the names of those who have rooms to rent together with the price, location, &c.

S. B.

CATALOGUE.

THE second Catalogue of Battle Creek College, is just out of press. It contains forty-eight pages of information relative to the progress of our school, and sets forth the facilities it possesses for educating our youth.

Its appearance is neat and beautiful, and its typographical execution all that could be desired. Those orders which have been held a few weeks awaiting its appearance have been filled. These copies have gone out without the engraving which is referred to on page 20 of the Catalogue, as the electrotype plate had not arrived at the office. The Catalogue will be ready for general distribution in a few hours after the plate, which is daily expected, arrives.

Let all our friends see that the Catalogue has a judicious circulation. Send for copies for distribution among families who have children or friends to send away to school. Please accompany your orders with postage, which is at the rate of two cents per copy.

S. B.

ACCORDING to a German paper, the question concerning the authority and the meaning of the Sunday rest occupies, at the present day, more or less of public attention in all countries of Europe. A prize essay, brought out by the "Swiss Society for the Observance of Sunday"—"The Sunday Rest from the Sanitary Point of View"—met with not less than 53 responses; among them 15 from Germany, 15 from Great Britain, 8 from France, 5 from Switzerland, 4 from Austria, 2 from the United States, 1 from Belgium, 1 from Holland, and 1 from Port Natal, in South Africa. Clergymen, doctors, and national economists are thus far in accordance with the voices of the people that the hallowing of the Sunday must be recommended from every standpoint.—Independent.

THROUGH PEACE TO LIGHT.

I do not ask, O Lord, that life may be
A pleasant road;
I do not ask that thou wouldst take from me
Aught of its load;
I do not ask that flowers should always spring
Beneath my feet;
I know too well the poison and the sting
Of things so sweet.

For one thing only, Lord, dear Lord, I plead:
Lead me aright,
Though strength should falter, and the heart
Should bleed,
Through peace—to light.
I do not ask, O Lord, that thou wouldst shed
Full radiance here;
Give but a ray of light that I may tread
Without a fear.

I do not ask my cross to understand,
My way to see;
Better—in darkness—just to feel thy hand
And follow thee.
Joy is like restless day—but peace divine,
Like quiet night,
Lead me, O Lord, till perfect day shall shine
Through peace—to light.

—Sel.

Progress of the Cause.

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

OHIO CAMP-MEETING.

THE last of this series of meetings was held under the large pavilion, on Tuesday night, Aug. 14. The attendance was fully as large as at any previous evening meeting, excepting Sunday night. Bro. and Sr. White and Bro. U. Smith will report the meetings up to this time, but as they left us before the last, it only remains for us to report the close.

The writer spoke to the people from Rev. 22:17. Excellent attention was given, and we feel quite sure that the Spirit of God impressed the blessed invitation of the text upon many hearts. Thus closed the eighth Ohio Camp-meeting. Our people wishing to take the early morning trains, it was not thought expedient to hold a morning meeting.

Our dear people in Ohio have now gone to their homes, and, we trust, they are a wiser and better people than when they came to this annual convocation. May God bless his people in our Conference; and when we have the privilege of gathering in another camp-meeting may it be clearly seen that our course has been one of progress toward the saints' inheritance.

Dear brethren, do not forget to labor, watch, and pray, if you would be ready for Jesus' soon coming. H. A. ST. JOHN.

ROME, N. Y.

WE have had some encouragement during the last week. Though the weather has been so extremely hot that it has affected our meetings considerably, still there is a fair interest. We have at no time had less than one hundred and fifty or two hundred hearers, generally about three or four hundred. We had a large crowd Tuesday night, when we reviewed the Methodist minister on the Sabbath question. This helped the cause much. We also had a good audience Sunday night to listen to a discourse on the mark of the beast.

Another minister preached a fiery sermon Sunday morning upon the state of the dead. We review him to-morrow night. Thus far, we have obtained thirty-one subscribers for the REVIEW, and eleven for the INSTRUCTOR. Books still go off well. We have scores of warm friends in every part of the city. Everybody says that this city never was so stirred on Bible questions as to-day. We find, however, one serious obstacle here, viz., that most of the laboring men work in the iron mills, so that it is impossible for them to keep the Sabbath and retain their places. As they have been raised to this business from childhood, it is a great struggle for them to break away, and many of course will never do it.

Last Sabbath we organized a Bible-class and Sabbath-school, with a good attendance. In the afternoon we enjoyed the best meeting we have had. After preaching, thirty-five testimonies were readily borne in favor of the truth. It did our souls good to hear these dear friends confess their faith in, and love for, the present truth. There are about thirty-five who have become thoroughly settled upon the truth. These are keeping the Sabbath, and many more are almost decided. Almost every day we find some one who has taken a stand upon the truth, so we labor on with good courage. We all have excellent health and good spirits.

Everybody is looking forward to our camp-meeting with great interest. We are very anxious that there should be a large turnout of our people at this meeting. If we can have a successful camp-meeting, it will settle things here greatly. We found one excellent family keeping the Sabbath who have kept it every since last camp-meeting as the result of attending that meeting. We were thinking some of changing the location of the camp-meeting, but the people in that neighborhood earnestly requested us not to do it, offering to pay the expense of the camp-ground rather than to have it moved. This shows the good effect of our camp-meeting.

D. M. CANRIGHT.

Rome, N. Y., Aug. 14, 1876.

IOWA.

OUR tent-meeting in Mt. Pleasant has closed. At least ten are keeping the Sabbath as the result. Quite a number more are interested, and we hope some of them will obey. The meetings have removed prejudice from the minds of many, and they have been a benefit to some who were keeping the Sabbath before, but who were on the back-ground.

Brn. Morrison and Kilgore are now holding meetings in that tent at Wapello, Louisa Co., while I have just set up the old northern tent at Marshall, six miles from Mt. Pleasant. I desire to be within a reasonable distance of that place, so that if the ministers commence preaching against us, I can review them. They have been very quiet thus far. Pray for the good work to progress. GEO. I. BUTLER.

Marshall, Iowa, Aug. 17, 1876.

SHELDON, ILL.

WITH patient labor we hope to raise up a church of Sabbath-keepers at this place. It requires much labor here. The car moves slowly, but, thank the Lord! I believe it moves. Several have signed the covenant. Pray for us.

G. W. COLCORD.

Aug. 15, 1876.

INDIANA.

THE turnout here averages about one hundred. The political excitement is so great that it is almost impossible to arrest the attention of the people. Some of those who attend are interested, and we trust that a few will embrace the truth. We have sold quite a quantity of publications. We shall continue our meetings as long as the interest demands.

At Marion, where we held our last tent-meetings, others are still embracing the truth. The Sabbath meetings are interesting. We have organized a Sabbath-school and Bible-class. We ask the prayers of God's people.

S. H. LANE,
JAMES HARVEY.

Peru, Ind., Aug. 16, 1876.

VIRGINIA TENT.

THE past week, we have given eleven discourses, visited twenty families, and held a Sabbath meeting with thirty-five in attendance. On Sunday, Mrs. Lane addressed an assembly numbering six hundred and fifty. This we regard a large congregation for a country place; for our tent is pitched on a farm. Our average attendance has been about seventy-five. Some twenty have decided to keep the Sabbath, and we expect others. The influence of our meetings is such that when a road-master ordered the people out on the Sabbath they rallied on Friday instead. We are of good courage.

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

Aug. 14, 1876.

KANSAS WESTERN TENT.

ABOUT two hundred and fifty people were out last Tuesday night to hear our reply to the sermon on the change of the Sabbath. At the close, the M. E. minister announced a reply on the next Sunday night. We offered him the next evening. This he refused, preferring to wait till Sunday night. We heard his discourse last night. It was the same old story—the fathers—the learned men—the national day. We show the matter up again to-morrow night. His efforts benefit our cause by showing the kind of testimony first-day advocates are obliged to use to bolster up their cause. Some are keeping the Sabbath who have not yet signed the covenant. J. LAMONT.

Council Grove, Kan., Aug. 14.

HANOVER, MICH.

SINCE our last report, one week's labor has been performed in Baldwin, at the close of which three decided to keep the commandments, and one subscribed for the REVIEW.

On the 31st of July, seeing no further need of present labor there, we removed our tent to Hanover, distant about three and one-half miles. Tuesday, Aug. 1, we held our first meeting in this place, and up to this date (Aug. 19) have given nineteen lectures. We are at present in the midst of the life and death question. Thus far the opposition has been but slight, the attendance has been regular, the congregations ranging from sixty to one hundred and fifty. Every kindness has been shown us. Courteous invitations have been extended, and seven families have been visited; the number of invitations daily increases. Prejudice gradually disappears; and intelligent men and women are reading and inquiring after the truth.

This is God's work; he will take charge of it. But pray for us, that Satan may not, by cunning artifices, inspire us with a selfish ambition which would prevent the co-operation of holy angels and the sweet influence of Christ's Spirit, and thus leave us without hope of success. We repeat: Remember us in prayer. J. B. FRISBIE,
E. P. DANIELS.

Hanover, Mich., Aug. 19, 1876.

MICHIGAN.

SINCE my last report, the interest has gradually increased. Last Sunday, about 4 p. m., I learned that the Methodist minister of the place was to speak in the evening on the change of the Sabbath; so as the people came to the tent I sent them to the church. As the result, the house was crowded. This was unexpected, and caused some embarrassment. The discourse was mostly assertions, with but little proof. It was not satisfactory, even to the minister's own brethren. I replied in the tent Monday evening, to a large congregation. I think that this effort against the truth will result favorably. Many already acknowledge we have the truth on the Sabbath question.

I have thus far been alone at this place; but am greatly in need of help—expect Bro. Miller soon.

H. M. KENYON.

Nashville, Aug. 16, 1876.

WOODSTOCK, ME.

JULY 29, 30 was a good time for the Woodstock church. On Sunday, our house of worship was well filled with candid hearers. Bro. C. A. Washburn was present to assist in preaching the word. At the close of the afternoon meeting, eleven were baptized. It was a solemn time. A deacon was chosen and ordained, and eight united with the church.

Aug. 3, I met with the friends at North Windham; and at Deering, the 5th and 6th. Two united with the church; and we attended to the ordinances. I am now with the tent at Brunswick.

J. B. GOODRICH.

Aug. 10, 1876.

NEBRASKA.

SINCE our last report, we have been laboring, with some success, at Pawnee City. We were at this place a little more than six weeks. The interest to hear the word of life was truly encouraging. Some came twelve miles, from the country, to attend the lectures. One brother and his wife, between sixty and seventy years of age, who had formerly belonged to the first-day Adventists, seemed delighted almost beyond measure with the truths of the third angel's message. They have embraced the truth fully, and are rejoicing in the hope of eternal life when Jesus comes.

We have had some opposition to contend against. One Methodist minister gave three discourses on the Sabbath question. He was very unfair and abusive, but his course made ten friends to the cause of truth where it made one to his false theories. We replied to his discourses as far as we considered they were worthy of notice. We are sure that the truth has lost nothing by the efforts made to put it down.

We gave in all fifty-one lectures in Pawnee City. Fourteen signed the covenant, and quite a number of others, we are sure, will obey the truth as soon as they fully understand it. Two were immersed after the services first-day morning. We left many warm friends of the cause here, and our

prayers are that they may be led to obey warning voice.

We are now at Humboldt, where we have given two lectures. We have had large, very attentive congregations, and are hoping we shall reap some sheaves here.

M. WING,
M. HACKWORTH.

Humboldt, Neb., Aug. 11, 1876.

WISCONSIN.

OUR tent-meeting at Friendship closed Aug. 13. Eleven substantial persons decided to obey the Lord, and the prospect that others will join them soon. Bro. D. Olsen will remain with them awhile, visit, and to help them get into working order.

I would say to the churches where I have made appointments that, for the present, shall not be able to visit them, as it seems to be duty for me to join Bro. Tenney in series of meetings at Tomah.

H. W. DECKER.

Kilbourn, Wis., Aug. 15.

WISCONSIN TENT, NO. 2.

OUR meetings are still well attended. Though some are doing all they can to turn the people away from the truth and remove prejudice, yet some have already commenced keeping the Sabbath, and many others are interested. We shall continue our meetings another week. We then expect to go to Farmer's Valley, Monroe Co. four miles east of Leon.

Pray for us.

I. SANBORN,
O. A. JOHNSON.

Viroqua, Aug. 17, 1876.

WISCONSIN TENT, NO. 4.

WE closed our labors near Mauston last evening. The result, so far, has been the organization of a class of fourteen, three of whom are keeping the Sabbath as the first time, while others were members of the once prosperous Mauston church; others will join as soon as they can be reached by the truth once more, and there are several who have never yet professed religion, but we are strongly assured will soon take hold of present truth. Thus we trust that by little well-directed labor immediately after tent season, the standard of the Lord may again be raised in this vicinity in a good strong church.

In some respects this has been a very happy field in which to labor, as all will agree who are acquainted, yet there are souls here that love the truth.

Bro. Carter and family have kindly supplied our wants. Opposition has been of the kind which smiles as it meets you, while your back it "wonders why the Lord sent you here," and finally turns to bitter hatred. We next unite with Bro. Decker in labors at Tomah, which will be our address.

G. C. TENNEY,
S. S. SMITH.

Aug. 14, 1876.

SOUTHERN KANSAS TENT.

WE are still at Parsons. The interest remains good. Our congregations range from seventy-five to three hundred. There is opposition, more or less, every night, but short, negative arguments against our positions. So far, five have taken their stand with us. Many more are interested.

Parsons is a railroad town of about twenty-five hundred inhabitants. Trains are so arranged that generally the passengers have to lay over from six to twelve hours; hence at almost all of our meetings there are present more or less of the traveling public from all parts of the country who not only hear what we have to say but carry away some of our publications.

J. H. COOK,
A. J. STOVER.

Parsons, Aug. 15.

MICHIGAN TENT, NO. 5.

WE have now given two courses of lectures in the township of Ovid, Clinton Co. A class of more than twenty-five has been formed, and Systematic Benevolence has been pledged. They will have regular Sabbath meetings; also a weekly prayer-meeting. They all enjoy the Sabbath-school very much.

The tent is worn out. I shall labor as the way opens. Will those living in Isabella, Mecosta, and Newago Counties, who know of openings for lectures, please correspond with me at Marshall, Mich.?

A. O. BURRILL.

Aug. 13, 1876.

SOUTH-WESTERN IOWA.

BRO. BARTLETT is having a good attendance at the tent in Plum Hollow. I came there to Sidney last Thursday; where the friends still firm in the truth, visited fourteen families. On the Sabbath, I spoke to the little flock, and started a Bible class. When I was leaving the place, after sunset, I saw the Presbyterian minister putting up a notice that he would speak the morning on the change of the Sabbath, I staid to hear him. He refused to announce that I would reply, and forbade my going so in his meeting, so I made the announcement after he dismissed. I had a house. The minister was outside listening. About forty voted in favor of the Sabbath, and not one in favor of Sunday. I now return to Plum Hollow, Fremont Iowa, which is my post-office address.
G. V. KILGORE.
Aug. 15, 1876.

BRUNSWICK, ME.

WE have about one hundred at our tent-meetings here except Sundays, every Sunday evening we have about five or six hundred out. We hope to see some embrace the truth.
R. S. WEBBER.
Aug. 13.

DIMONDALE, MICH.

SINCE I last reported, I have labored in Eaton Rapids with some success. On the 8, I commenced meetings in Dimondale, eight miles from Lansing. There are six in and near the village who were keeping the Sabbath. I held fifty-four meetings and have organized a class of fifteen. Four others are keeping the Sabbath, who will join us soon. Others deeply interested, whom we expect will be with us. Obtained twenty-three subscribers for our periodicals. To-morrow I expect to commence meetings in Delhi Center, a small village eight miles from Lansing. I need the prayers of the brethren.
JOHN SISLEY.
Aug. 17, 1876.

"REST FOR THE WEARY."

THE rest promised in the sacred word is a cessation from labors, but of the weariness which attends our labors in this sin-cursed earth. In the "sweat of thy face," not "by labor," was the penalty of the transgression. For the past few weeks I have been enjoying a rest with the friends of my childhood, among the green hills of Vermont and New Hampshire. Eleven of us, own brothers and sisters, through the mercies of God, were permitted to meet for the first time. Our father sleeps, but our mother lives to bless the unbroken band of children, seven of whom are striving to live out the truths of the third angel's message. Every Sabbath while in Vermont, I met with, and tried to encourage, the flock of Christ. Quite a number have been added to the church during the past ten years; and tried ones of years gone by are pressing forward, though they are not so far in advance of some of the newly organized churches as I had hoped to find them. The message is like a ladder; *step by step leads us higher*. Oh, for the time to come when a people will arrive at the long-expected eminence—"without fault." I feel under renewed obligation to Him whose vineyard I labor, that he has granted me this pleasant season; not merely my happiness, but that I may be better prepared, both in body and mind, for the proclamation of this solemn message. To let it prosper is the object of my life. My brethren, hear this oft-repeated petition: "Pray for the messengers." If fifty-five thousand wrestling souls respond, God will hear. In him we trust. My address is Seward, Seward Co., Neb.
CHAS. L. BOYD.
Aug. 16, 1876.

BRO. H. C. MAIN, of Sedgwick Co., Kan., writes:—
I would like, through the REVIEW, to express my thanks to the kind friend who has sent me this valuable paper. It gives light to the Scriptures; and myself and family are very much interested in the truths it teaches. I thought it would be impossible for me to keep the Sabbath here, as I could be alone, and obliged to depend on neighbors to help me through a large

harvest. At last I determined to commence its observance, and I am now rejoicing in it with my family. I had no trouble about getting help in harvesting."

A SPECIAL WORK.

SEVENTH-DAY ADVENTISTS profess to believe that God has a *special work* for these last days, the object and design of which is to prepare a people for translation when the Lord shall come. They believe that this message must go to "peoples, nations, tongues and kings," in fulfillment of Rev. 10:11. They believe, from the fulfillment of promised signs, that the time for the proclamation of this warning message, Rev. 14:9-12, has come. They reason that if the time for its proclamation has come, it is already in the world; and if so, it is none other than this work in which Seventh-day Adventists are engaged at the present time.

The prophecies in general prove that we are in the last days; therefore it is time to expect the last warning promised in the word of God. The best additional evidence is that the message is actually being proclaimed, and now I wish to say a word to my brethren. It seems to me there are some solemn considerations connected with this subject. If God has placed upon us the responsibility of proclaiming to the world this last message of warning, upon which the salvation or condemnation of its teeming millions depends; we should be the most zealous people existing on the earth, or that has existed for eighteen centuries.

But how does our zeal compare with that of the apostolic church? They sold their farms and made themselves poor, and even sacrificed life itself, for the purpose of helping forward the work of God. Who now would think they could bear stripes, imprisonment, stoning, or crucifixion, as the early Christians sometimes did? And can any man give a good reason why Seventh-day Adventists, with the faith they hold, should not be as zealous as the apostolic church? They had a lifetime before them in which to do their work. Time was to continue many centuries. But how different now! Soon the trumpet of God will sound and probation's hours be forever closed. Soon our property will be destroyed, and ourselves with it, if our treasure is here. And it certainly will be here unless we transfer it to the other world by noble acts of sacrifice in God's cause before that day shall burst upon us.

A world lying in wickedness is rapidly drifting toward the vortex of eternal destruction. Shall we sound an alarm and warn people of their danger? Shall we make earnest efforts to save them? Or shall we devote our energies to accumulating the perishing treasures of this earth, and leave our fellow-men to go down to ruin? Will not God hold us accountable for the talents he has given us, and the use we make of the precious truths which he has so graciously permitted to shine upon our pathway? Dear brethren, it seems to me that every consideration proves that we should be as earnest as the apostles themselves. But oh, how far short of it we come!

We are so apt to compare ourselves with the churches around us, and flatter ourselves we are pretty well off if doing as well or a little better than they, that we are in great danger of being rejected. How much better to compare ourselves with some church which we know God has accepted. Our lukewarm state, as brought to view in the message to the Laodicean church of Rev. 3, would then be more apparent. While we should be the most zealous people existing on the earth, many of us who profess to believe that the last days are actually here yet seem as if almost asleep. If we do not arouse from our slumbering condition, we shall certainly be spewed out of the mouth of the faithful and true Witness.

This is a great crisis, and many are blind to it, as the Jews were in the days of John the Baptist. Things are rapidly shaping to bring about results upon which the eternal destinies of millions will turn. And does any one suppose that the cause of present truth is going to accomplish the work the Lord has said it should, without money and effort? Did not the first proclamation of the gospel cost these, and has not the truth in every age? Our faith if it does not embrace these means amounts to very little. It is by just such things that its character is determined. I believe that God will bless us in proportion to the amount of active, intelligent faith which we possess. Fault-finders will of course have much to say. Our feelings toward them should

be those of pity and sorrow. They are in danger of eternal ruin. All the grumblers in the world cannot stop the third angel's message in its present state of development, but it will go on until the world is thoroughly warned. Dear brethren, let us awake out of sleep, consecrate ourselves to God, and thus be prepared to engage heartily in the closing work of the third angel's message.

CHARLES P. WHITFORD.

WORRY.

BELIEVERS have rest. God gives them this great comfort. Worry comes from doubt. It nearly always arises from foreboding evils that never come, or doubting promises that are sure. Usually, neither joys nor sorrows are what we anticipate. Why not wait, then, till they come? The present is all that we know with certainty; why, then, take thought for the future? David says, "I hate vain thoughts," and so should we; and do not most of our fears and many of our hopes and desires prove to be utterly vain.

Our Saviour forbids anxiety when he says, "Take no thought for the morrow." Forecasting is well if seasoned with trusting; looking ahead is proper if we look in hope and allow for unseen results. Our greatest griefs are unexpected; our highest joys break suddenly upon our hearts. The connection of divine agency with human action is such that no one can forecast the future exactly. Often what we most fear is changed to blessing, and what promised highest pleasure drives thorns to our hearts. Will worry turn our hair white or black? It whitens hair without cause, excludes peace where the Lord would give it, exhausts life where rest is offered, creates evils out of good, begets fear where no fear is lawful, prevents blessings that are sent to our doors, consumes energies needed to win success, invites enemies that hope would repel, grieves the Spirit and hinders his gracious helpfulness.—*Sel.*

PEACE.

"GREAT peace have they which love thy law; and nothing shall offend them." Ps. 119:165.

Christ tells us the two great principles of the law are love to God and love to man—"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength; and thy neighbor as thyself. Now when anything happens to disturb our peace of mind, would it not be well to look to our own hearts, and see if the great cause of disturbance does not lie there? Do we love those who have offended us as we love ourselves? If not, we are not fulfilling the law, and are not in a position to look upon their words or deeds in the beautiful light of the Golden Rule. If we truly felt a desire for their happiness equal to that we feel for our own, would there be room in our hearts for a spirit of retaliation, or a disposition to give way to an offended, injured feeling?

God does not wish us to sit quietly down, doing nothing, and in this position expect to be perfectly serene and happy; but he has work for every one of us. Christ was not content to enjoy the glories and beauties of Heaven while there was a poor, perishing race to save; and he requires us to feel deeply for others and be ready to do anything in our power for their benefit. But we should be cheerful and happy while doing every duty.

We often suffer our minds to become gloomy by indulging unprofitable thoughts. Oh! if we could only remember to think on the things of which Paul tells us—the true things, the pure, honest, lovely things, those of good report, where there is any virtue or any praise—would we not be in a much better frame of mind to love God and to do good to our fellow-beings? "A bitter fountain cannot send forth sweet waters." The more we notice the faults and failings of others, and think about them, the worse they appear to us; and by so doing we are not training our hearts to love them, but are coming to dislike them and to feel no desire for their happiness. While we thus magnify the faults of others, we are neglecting our own, and suffering them to take deep root.

We can train our minds to seek for beautiful ideas, to think of the good traits of those around us, the many blessings by which we are surrounded, lovely objects in nature, and many other good themes, and thus learn to feel more love to God and our fellows; or we can allow our minds to

take a low level, to notice only the bad things, to have a quick eye for the shortcomings of others. We may be discontented with our lot, and murmur and complain at every trivial thing that annoys us, and in this way we shall constantly encourage the growth of an unthankful, unloving disposition. And if we take this course we may be certain that our peace of mind will be very small, our trials and perplexities very great, and that we shall find plenty of things at which to take offense.

Perhaps something arises in our work to baffle or perplex us, and we allow ourselves to become worried or peevish about it. But let us remember that the true results of our labors will be in proportion to the effort we put forth, the motive which actuates us, and the spirit and manner in which our work is done. If the work seems difficult, and we are calm and patient, doing all we can, even if it is but little, will it not be more acceptable than a great amount accomplished with no especial effort? Perhaps our patience and humility are just the qualities that need discipline.

The poor widow gave all she had, so it was considered much although really but a trifle; while the gifts of the rich, who could easily spare large amounts, were accounted less. The widow's offering was prompted by love, and when we truly love God with all our hearts and our neighbor as ourselves, we shall patiently do all we can for the honor of his holy name and the well-being of our fellows. We may then humbly leave the results of our endeavors with the One who "doeth all things well."

Having done this, we may claim our dear Saviour's promise: "Peace I leave with you, my peace I give unto you." Then nothing shall offend us, while we truly love God, and earnestly seek to obey his holy, unchangeable law of love.

JULIA E. DUFFIE.

THINGS THAT LAST.

LET us now look at those things that "will never wear out."

I have often heard a poor blind girl sweetly sing, "Kind words will never die." Ah, we believe these are among the things that "will never wear out." And we are told in God's own Book to be "kind to one another."

The word of the Lord will never wear out. Though the grass shall wither, and flowers fall away, the word of the Lord endureth forever. 1 Pet. 1:24, 25.

The life of the righteous will never wear out. They will live in the world to come as long as God shall live; but the death of the wicked will last forever.

The joy of the kingdom of Heaven will never wear out. The pleasures of this world soon die, but the enjoyments of that world will never end.

The crown of glory will never wear out. The crown of the winner in the Olympic games soon faded; the crowns of kings all wear out; but the crown of glory will never fade away. 1 Pet. 5:4.

The "new song" will never wear out. We hear sometimes that some of our tunes are worn threadbare; but that will never be said of the new song.

Which will you choose? The lasting, or that which wastes away? The things of time, or of eternity? Will you choose wealth, honor, fame? or the joys of Heaven, eternal life, the crown of glory, and the "new song?"

May God enable us to make a wise choice; and with Joshua, may we choose to serve the Lord.—*Christian Treasury.*

If you put a hot coal in your pocket it will burn its way out. Aye, so will a bad deed that is hidden, make itself known. A fault concealed is a fault doubled; and so you will find it out, all through life. Never hide your faults but confess them, and seek through God's help to overcome them.

EITHER exercise thy grace or Satan will exercise thy corruptness; as one bucket descends, the other rises.

Obituary Notices.

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

NANCY HILL, formerly from Fairfield, Ohio, died near Melvern, Kan., July 31, 1876, aged sixty-two years, one month, and sixteen days. She had been keeping the Sabbath about two years. She leaves an aged husband, and several grown children, who express strong hope that she will come forth in the first resurrection. Funeral discourse from Job 14:14.
SMITH SHARP.

The Review and Herald.

Battle Creek, Mich., Fifth-Day, Aug. 24, 1876.

REMAINING CAMP-MEETINGS FOR 1876.

MAINE, Richmond,	Aug. 31 to Sept. 5
NEW YORK, Rome,	Sept. 7-12
INDIANA, Peru,	" 14-18
MICHIGAN, Lansing,	" 19-26
ILLINOIS, Waldron,	Sept. 28 to Oct. 4.

Illinois Camp-Meeting.

ANOTHER CHANGE.

IN counsel with Elder Canright, we have decided to change the Illinois Camp-meeting back to Sept. 28 to Oct. 4. Elder C. will join us in camp-meetings at New York, Indiana, Michigan, and Illinois, and at the special meeting in Kansas, October the 7th. With Elder C.'s help we think we can attend the S. D. B. General Conference, and do justice to the camp-meetings one each week. This will be safer than to delay the Illinois meeting one week into the frosts of October.

JAMES WHITE.

At the Ohio Camp-meeting we received a note from the secretary of the S. D. A. Publishing Association stating that bills of indebtedness for books had been sent out from the Office amounting to \$9,000, and that but very few were responding to these bills. We must have the money on these bills, or get money from other sources, or hire it at the banks at ten per cent. We ask our people to pay their dues and pledges, and not suffer us to be crippled in our work.

JAMES WHITE, Pres. S. D. A. P. A.

Our publications and periodicals at the Exhibition will be found in the Book Trade Department, which is located near the south-eastern corner of the Main Building. Our exhibit may be readily found by inquiring for the department named.

Michigan Camp-Meeting.

REDUCTION OF FARE ON R. R.

FOR the benefit of those who shall attend the Michigan Camp-meeting, we would respectfully announce,—

1. That arrangements have been made with the Detroit and Milwaukee, Chicago and Lake Huron, Detroit, Lansing and Lake Michigan, and the Fort Wayne, Jackson and Saginaw railroads, to return all passengers over their lines free on the 26th and 27th of September, who present a certificate to the conductor, showing that they have attended the meeting and have paid full fare in going. Certificates will be furnished on the camp-ground, and signed by the secretary of the Conference. No reduction will be made unless such certificate be presented. The roads named above have very kindly granted this reduction. Others have been solicited, from whom we expect a favorable reply. The Michigan Central grants no favors this season.

2. All who do not go to Lansing via Chicago and Lake Huron R. R. will please bear in mind to check all their baggage to North Lansing, as this will bring them within three-fourths of a mile of the camp-ground. If baggage is checked simply to Lansing it will be left at the main depot, which is much farther from the grounds. The committee will make all necessary arrangements for the transportation of passengers and baggage from this point to the camp-ground, at very reasonable rates.

3. Those coming via Chicago and Lake Huron R. R. will leave the train at a station about three miles from the grounds. The committee have already completed arrangements with the hack line, to carry passengers from this point to the grounds for 25 cts. each; with 10 cts. extra for each piece of baggage which cannot conveniently be carried in hand.

As the return certificates will be good only on the 26th and 27th, it will be important that all come fully prepared to remain through the entire meeting. If any other roads grant us favors, prompt notice will be given through the REVIEW AND HERALD.

S. BROWNSBERGER, Conf. Sec.

Grasshoppers in Colorado.

THE grasshoppers have again made their appearance. The *Central City Register*, of Aug. 11, says:—

"Looking toward the sun at noon to-day, the

cloud of grasshoppers was utterly impenetrable. But on all sides to the utmost limit of vision it was the same, though less clearly defined. Yesterday there was a strata which struck the earth and covered every inch of space, while the higher stream passed on westward. To-day the stream, with occasional droppings, is direct and rapid. If any cause, such as a suddenly injected cold current from the west, should precipitate this dense mass of insects to our level, the fall would cover the earth to the depth of from two to three feet. They are as thick as snow flakes in the heaviest winter storm, and moving in a ceaseless current westward. Happily they can do no further damage here.

"Mr. Chamberlain, who arrived from Laporte yesterday, said: 'If this cloud settles upon the belated crops of Larimer and Weld the farmers will be entirely ruined, because their fields are behind those of warmer localities, and no part has yet been harvested.' . . . We cannot help feeling a deep sympathy for those farmers who, with ripening crops almost ready for the sickle, had calculated on paying off at least part of their debts, but are again plunged into despair and almost irrecoverable poverty."

Fast-Day for Missouri.

IN view of the low state of the cause, and the lack of success of the laborers so far this year, and realizing that only God can bless, and believing that he will bless if we come just right before him, it has been decided to set apart Sabbath, Sept. 9, 1876, as a day of fasting and especial prayer for the success of the cause of truth in this Conference. And we would recommend that it be a day of close self-examination with every one who professes this truth, to see whether we are walking in all the light that we have, and of earnest pleading with God, for his blessing.

WM. EVANS, Pres.

A Request.

WILL each of the church clerks and s. b. treasurers of the Minnesota Conference give me his name and post-office address immediately?

OLIVER W. PIERCE, Conf. Sec.

Secular Items.

I WOULD like to rent a farm in Southern Iowa or Northern Missouri, near an Adventist church; any one having a farm to rent, please address, HARRY PARKHAM, Seward, Seward Co., Neb.

WANTED, a good country blacksmith, at Peru, Iowa. Address, BENJAMIN GIFFORD, Peru, Madison Co., Iowa.

A YOUNG man wants a place to work on a farm till winter. Address, WILSON WEBSTER, Iowa Center, Story Co., Iowa.

Appointments.

And as ye go, preach, saying, The kingdom of He ven is at hand."

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. Ample provisions will be made for both man and beast.

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. Let all our churches at once take the steps necessary to represent themselves fully at this meeting. Churches that wish to join the Conference should present their requests at this time. Each church in the State should be represented by delegate if possible, otherwise by letter. All the delegates should be in time to attend the first session of the Conference. Half-fare is granted us on the M. C. R. R. to our camp-meeting.

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

J. B. GOODRICH, Pres.

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.

N. Y. & Pa. Camp-Meeting.

THIS meeting will be held at Rome, N. Y., Sept. 7-12, 1876, on the same ground occupied last year, two and one-half miles north of the city. Teams will convey passengers to and from the grounds.

It is expected that reduced fare will be secured on those roads that have heretofore granted us this favor, and an effort will be made to secure this on other roads of which due notice will be given.

Tents can be rented as heretofore. Those wishing to rent will please correspond with E. W. Whitney, Rome, N. Y., immediately, stating size and number wanted, so as to be sure of their being on the ground in season.

Provisions, straw, &c., furnished on the ground as usual.

CAMP-MEETING COMMITTEE.

N. Y. & Pa. Conference.

THE next annual session of the N. Y. & Pa. State Conference will be held on the camp-ground at Rome, N. Y., Sept. 6, at 4 p. m.

It is especially requested that every delegate be on the ground in time to attend the first session of the Conference.

Each church will be furnished with blanks for the proper annual reports and pledges, which should be properly filled out and returned to the Conference.

Let every church be represented, by delegate if possible, if not, by letter.

We request the officers of our several churches to immediately attend to reorganizing s. b., that the proper pledges may be made for the coming year. Also that the s. b. treasurers immediately collect and forward to the State treasurer the balance of unpaid s. b. for the present year, and not wait until the session of Conference before sending in this balance now due. We extend an earnest and cordial invitation to Bro. and Sr. White to attend our present Conference and camp-meeting.

B. L. WHITNEY, } N. Y.
P. Z. KINNE, } Conf.
S. N. WALSWORTH, } Com.

THE Lord willing, there will be a two days' meeting in a grove near the Vasee 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.

C. O. TAYLOR.

PROVIDENCE permitting, a general quarterly meeting of the Iowa and Nebraska Tract and Missionary Society will be held at Victor, Iowa, Sabbath and Sunday, Sept. 30 and Oct. 1, 1876. Meetings to commence with the Sabbath. The nearest station to the Victor church is Ladara, on the Chicago, Rock Island and Pacific R. R.

This meeting is put off a little later than the regular time to secure a large attendance and the presence of some who could not otherwise be present. We want this to be an important meeting, where we can plan for future labors during the fall and winter. We want as full an attendance of the officers of the T. & M. Society as possible, that we may consult together for the advancement of the T. & M. work. The tent season will then be over, and points for future labor will be considered. All the districts should have their reports in the hands of the State secretary in season for him to make out his report.

Come, brethren, let us go to this meeting determined to enter into the work anew, and secure a general advance throughout the Conference.

GEO. I. BUTLER.

THE Lord willing, I will meet with the church at Powder Mills, Hart Co., Ky., Tuesday, Aug. 29, to organize a T. & M. Society in this Conference; and at the Elizabethtown church on Thursday, Aug. 31. Brethren, it is very desirable that every member of the church should be present. I hope to see all at the places named.

J. S. MILTON, Director.

QUARTERLY meeting for the church of Burnside, Wis., commencing on the evening of the 15th of September, and continuing over Sabbath and first-day. The brethren of neighboring churches are invited. Let us come up to this meeting to work for the Lord. Let us awake from slumber, put on the armor of God, and with renewed zeal engage in the great work. Bro. Decker is requested to attend.

J. D. MULHOLLEN.

QUARTERLY meetings in Minnesota will be held as follows:—

Round Grove and Hutchinson, at Hutchinson,	Aug. 26, 27, 1876.
Wells,	Sept. 2, 3, "
Stewartville,	" 9, 10, "
Greenwood Prairie,	" 12, "
Maiden Rock,	" 16, 17, "
Lake City,	" 19, "
Rock Elm Center,	" 23, 24, "
River Falls,	Sept. 30 to Oct. 1, "
Alton,	Sept. 9, 10, "
Tenhassen,	" 16, 17, "
Otranto,	" 23, 24, "

HARRISON GRANT.

QUARTERLY meeting of Wis. T. & M. Society Dist. No. 8, at Marquette, in connection with our quarterly meeting, Sept. 9, 10. We hope to see a general gathering at this meeting.

RUFUS BAKER, Director.

QUARTERLY meeting at Oakland, Wis., and first-day, September 2 and 3, 1876.

JOHN G. MATTHEWS.

THE district quarterly meeting of the N. Y. & Pa. Tract Society, Dist. No. 11, will be held at Randolph, Cattaraugus Co., N. Y., Sept. 26 and 27. Will the librarians please send their reports immediately? We hope for a general attendance of the brethren of the district.

SAMUEL THURSTON, Director.

QUARTERLY meeting of the N. Y. & Pa. Tract Society, Dist. No. 1, will be held at Erie Co., N. Y., Sept. 3 and 4. Let a church in the district be represented at the meeting. Librarians should send their reports to the district secretary before the meeting.

W. H. EGGLESTON, Director.

QUARTERLY meeting of the N. Y. and Pa. Tract Society, Dist. No. 10, will be held Niles Hill, Allegany Co., N. Y., Sept. 3 and 4. We request a representation from all parts of the district.

WM. COATS, Director.

MONTHLY meeting of the church at Jackson, Mich., will be held at Jackson, the first of the month in September. Every member is requested to be present or to report by letter. There will be some business to attend to.

E. P. GIBBS.

QUARTERLY meeting of Dist. No. 2, Iowa Nebraska T. & M. Society, at Marion, Linn Co., Iowa, Sept. 2, 3, 1876. We request all members to report. Send your reports to Emma Mitchell, Lisbon, Iowa.

J. T. MITCHELL, Director.

Business Department.

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

RECEIPTS

For Review and Herald.

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

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