

# The Advent Review

## AND SABBATH HERALD.

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

VOLUME 48.

BATTLE CREEK, MICH., FIFTH-DAY, SEPTEMBER 14, 1876.

NUMBER 12.

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

ELD. JAMES WHITE, PRESIDENT.  
W. H. WATSON, Secretary, M. J. CHAPMAN, Treasurer.

TWO DOLLARS A YEAR, IN ADVANCE, or One Dollar for  
Six Months. When paid by Tract Societies or Individuals  
for brethren and sisters, \$1.50 per year.  
Address, REVIEW & HERALD, Battle Creek, Mich.

### THE ATHEIST.

The fool hath said, "There is no God!"  
No God! Who lights the morning sun,  
And sends him on his heavenly road,  
A far and brilliant course to run?  
Who, when the radiant day is done,  
Hangs forth the moon's nocturnal lamp,  
And bids the planets, one by one,  
Steal o'er the night vales, dark and damp?

God! Who gives the evening dew,  
The fanning breeze, the fostering shower?  
Who warms the spring morn's budding bough,  
And plants the summer's noontide flower?  
Who spreads in the autumnal bower  
The fruit tree's mellow stores around,  
And sends the winter's icy power,  
To invigorate the exhausted ground?

God! Who makes the bird to wing  
Its flight like arrow through the sky,  
And gives the deer its power to spring  
From rook to rook triumphantly?  
Who formed Behemoth, huge and high,  
That at a draught the river drains,  
And great Leviathan to lie,  
Like floating isle, on ocean plains?

God! Who warms the heart to heave  
With thousand feelings soft and sweet,  
And prompts the aspiring soul to leave  
The earth we tread beneath our feet,  
And soar away on pinions fleet  
Beyond the scenes of mortal strife,  
To fair ethereal forms to meet  
That tell us of the after life?

God! Who fixed the solid ground  
Of pillars strong that alter not?  
Who spread the curtain'd skies around?  
Who doth the ocean bounds allot?  
Who all things to perfection brought  
On earth below, in heaven above?  
O, ask the fool, of impious thought,  
Who dares to say, "There is no God!"  
—Wm. Knorz.

### The Sermon.

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

### GOD WILL HELP.\*

BY ELD. D. M. CARRIGHT.

"But without faith it is impossible to please  
God; for he that cometh to God must believe that he  
is a rewarder of them that diligently seek him." Heb. 11:6.

This evening I shall depart from the  
usual line of my discourses, as I want to  
speak to some here whom I know to be in need  
of encouragement, to decide to take their  
stand for the right—for God and his truth.  
My text declares two things: 1. That we  
must believe that there is a God; and, 2.  
That he is a rewarder of those who seek  
him. "To believe in God, we must believe  
there is a God. Most men believe this,  
there are some who do not; and of  
those who do not, the Bible hath said  
in his heart, 'There is no God.'"

To believe in God, however, we must  
have some evidence upon which to found  
our belief, and such evidence abounds  
everywhere. All nature, the heavens above  
the earth beneath us, the grass, the  
flowers, the trees, and our very being, de-  
clare: There is a God. Besides these, the  
relation we have of his will through the  
Bible is evidence that there is a God in  
heaven. God requires us to believe,  
and what our Saviour says: "Go ye into  
all the world, and preach the gospel to  
every creature [i. e., present the facts of the  
gospel]. He that believeth and is baptized  
shall be saved; but he that believeth not

shall be damned." Mark 16:15, 16. If  
they believe they shall be saved. Man  
has it in his power to cultivate faith. He  
may grow in faith—may increase more and  
more. The Lord presents sufficient evi-  
dence upon which man may rest his faith;  
but he has left enough chance, so that if  
men will doubt they may.

We must believe that he is a rewarder  
of those that diligently seek him. I must  
believe this. It is a belief in this that will  
save my soul, and yours. I can go down  
on the streets and find wicked, profane,  
drinking men who say they believe in God;  
but they have no practical faith in him.  
In 1 John 5:4, we read, "For whatsoever  
is born of God overcometh the world; and  
this is the victory that overcometh the  
world, even our faith." When a man has  
strong, active faith in God, believes in a  
living God, a present helper, he can do  
anything for God or his truth. The trouble  
with us is, we feel that God does not care  
for us—that we are so weak and little, so  
far away from him, that he does not notice  
us. But this is a lack of faith. Jesus  
says, "Have faith in God." "O ye of  
little faith." The disciples prayed, "Lord,  
increase our faith." Lord, help our un-  
belief. You ought to struggle to have faith.  
Some think if they do not have faith they  
are not to blame for that. But it is our  
duty to cultivate faith as much as it is to  
develop any other good quality.

The wrong side is always the easy side.  
To disbelieve is much easier than to be-  
lieve. To gain anything valuable or good,  
we must work and strive. This is so even  
in our work in the field, on the farm, in the  
garden, everywhere. Take that field of  
wheat. Was that produced without labor?  
No; you had to work for it. The  
field had to be ploughed, planted, and cul-  
tivated; but thistles grow without being  
cultivated. If a man becomes an intel-  
ligent man, it is a life work. If a man ac-  
complishes any high and honorable work,  
or gains a position in society, he does it  
only by the most constant and continued  
effort. A fool can be a bad man, a drunk-  
ard, or a tattler. The infidel and the  
doubting man take the easy side.

The first thing for a Christian to do is to  
cultivate faith. Talk doubts, and you will  
have doubts. Talk faith, act faith, and  
you will find your faith growing stronger.  
Do you know that God prizes above every-  
thing else a faith that leads a man to obey  
him? James addresses his brethren thus:  
"My brethren, count it all joy when ye fall  
into divers temptations." Here is a state-  
ment that seems unreasonable at first,  
"Count it all joy when ye fall into divers  
temptations." We think and feel differ-  
ently about it. God tries our faith, and  
why? If he is going to maintain his au-  
thority, and the order and happiness of this  
universe, he must have the prompt, un-  
questioning faith and obedience of all.  
He does not want that fault-finding, crit-  
icising man in his kingdom. God must be  
implicitly obeyed without questioning. He  
wants the loyal man, the obedient man.

From Genesis to Revelation, Bible read-  
ers must have observed this fact, that when  
a man commences to be a Christian, God  
commences to try him. A man says, I  
want Heaven and immortality. God says,  
Will you trust me? Have you faith in  
me? And he then presents a cross just in  
his pathway. If he does not take up that  
cross, he is a failure, and God does not  
want him. The religion of Christ has al-  
ways been unpopular, and its adherents  
have been in the minority. Many professed  
followers of Christ are zealous only for  
their church or creed. Now let the Lord  
present a cross, a life of self-denial, and  
that man will not accept of such a life.  
The cause of simple truth has always been  
covered with ignominy, and it invariably  
requires self-denial to accept it. The  
Lord orders it thus to test men's faith.  
You say the Lord wants every one to serve

him. You are right. But he wants to  
know if they love him enough to sacrifice  
for him. This he can know only as a man  
does the things he has told him to do.

I read my text again: "But without  
faith it is impossible to please Him; for he  
that cometh to God must believe that he  
is, and that he is a rewarder of them that  
diligently seek him." Now Paul gives an  
illustration of faith: "By faith Noah, be-  
ing warned of God of things not seen as  
yet, moved with fear, prepared an ark to  
the saving of his house; by the which he  
condemned the world, and became heir of  
the righteousness which is by faith." Verse  
7. Go back to the time of Noah. The  
people had never seen it rain before  
the flood, and they could not believe such  
a thing possible. But Noah, without see-  
ing it, believed, and built his ark, the first  
boat that ever was built. It cost an im-  
mense amount of labor and of means to  
build it. Who bore the expense of build-  
ing that ark? I believe it will be found in  
the Judgment that when that ark was done,  
Noah had put all he had into the building  
of it, and that he was a bankrupt man. He  
showed his faith by doing this.

It is just so with regard to the second-  
advent doctrine. The world must be  
warned. The masses will not believe; but  
this work calls for a set of just such men  
as Noah. After we see the event there is  
no more chance for faith. There are men  
here by the scores, and women too, who  
love the truth of God, and will come here,  
after working hard all day, night after  
night and week after week. I know they  
love God and the Bible in a certain sense;  
but these dear souls are trembling in the  
balance. They are afraid if they come out  
on the Sabbath they will get wounded;  
that their church will turn away from  
them; and that they will lose their places in  
the shop or in the store. I want to say to  
such that in this the Lord is proving you,  
as he has all others in past ages. Your  
faith will now be tried.

We have another instance of faith in  
Heb. 11:17-19: "By faith Abraham, when  
he was tried, offered up Isaac; and he that  
had received the promises offered up his  
only begotten son, of whom it was said,  
That in Isaac shall thy seed be called; ac-  
counting that God was able to raise him  
up, even from the dead; from whence also  
he received him in a figure." Now let us  
turn to Gen. 22:1, 2, and see what is there  
said about the case of Abraham: "And it  
came to pass after these things, that God  
did tempt [or try] Abraham, and said unto  
him, Abraham; and he said, Behold, here  
I am. And he said, Take now thy son,  
thine only son Isaac, whom thou lovest,  
and get thee into the land of Moriah; and  
offer him there for a burnt-offering upon  
one of the mountains which I will tell thee  
of."

Abraham reached the age of eighty-five  
years, and he had no son; but when he was  
about one hundred years of age, Isaac was  
born. This child, the son of his old age,  
Abraham loved very much; but now the  
Lord required this son of him. To Abra-  
ham this demand was a reality. This was  
a close test, was it not? With his own  
hand, he was to take the life of his son, his  
only son, whom he loved, and offer him as  
a burnt-offering to the Lord. He must go  
a long journey, that he might have time to  
think of it. On the third day, he lifted up  
his eyes and saw the place afar off; and  
leaving the young men, Abraham, with his  
child, went alone to the place appointed.  
Then, building an altar, he bound the lad  
upon it, and raised his knife, expecting to  
slay him as the Lord had commanded.  
But see how it ended. The angel said,  
"Lay not thine hand upon the lad; . . .  
for now I know that thou fearest God." There  
was something that tried him, but he  
did not try to evade it. He meant to  
obey God at any cost. "Now I know,"  
said the angel, "that thou fearest God."

God could just as well have tested him  
some other way; but no, he wanted to  
know how he would act if called upon to  
sacrifice his only son.

In every age, and even at this very time,  
men are called upon to sacrifice unto the  
Lord. Will they shield themselves now,  
and dodge the cross; or will they lift it,  
that the Lord may know, as he did of  
Abraham, that they fear him?

Take another case, that of Moses. We  
read, "By faith Moses, when he was come  
to years, refused to be called the son of  
Pharaoh's daughter; choosing rather to suffer  
affliction with the people of God, than to  
enjoy the pleasures of sin for a season." Just  
go back there. Moses, in the provid-  
ence of God, was brought up at the king's  
palace, where he was to be made heir of  
the throne. But the time came when he  
was to make a choice. Did he say, If I go  
out from here I shall lose my position, my  
inheritance, and wealth? No; he chose to  
lose all these things, and to suffer affliction  
with the people of God. For this the name  
and character of Moses are handed down to  
us with honor; while, had he chosen other-  
wise, his name might have perished with  
the throne and riches that would have been  
his if he had not trusted God. So Moses  
will shine through all eternity. God  
brings us right here. Have you the faith  
that Abraham had, or that Moses had,  
which will lead you to do or die for Christ?

Notice the case brought to view in Ex-  
odus 14, relating to the deliverance of Israel  
from Egyptian bondage, and their journey-  
ings through the wilderness. The Israel-  
ites could have gone over into the promised  
land in about three days. They had left  
the presence of Pharaoh, and started on  
their journey. No sooner had they left  
than Pharaoh's heart was hardened, and he  
started chariots and horsemen after them.  
The Israelites came near to the Red Sea,  
and behind them came up the Egyptian  
host. They saw no way of escape; before  
and behind they were hedged in; but the  
Lord said to Moses, "Speak unto the chil-  
dren of Israel that they go forward." They  
went up to the water's edge, just as  
far as they could go. Then the Lord  
helped them; and, behold, the sea parted,  
and they passed on dry shod. In this they  
saw the salvation of God; and they sang  
praises on the other side, as they turned  
and saw the host of their enemies, follow-  
ing after, engulfed in the returning waters.

This circumstance is thus particularly  
related to teach us this lesson, to go for-  
ward and not to wait for the way to be  
clear. The Lord brings us where it looks  
as though if we keep the Sabbath we  
shall come to want, may be starve. The  
devil pictures before us cold, hunger, and  
starvation, that we may be kept from obey-  
ing God's commandments. My brethren,  
have more faith in God, who is able to  
turn all these seeming difficulties to your  
present and future good. Go forward in  
the name of Israel's God, and trust him,  
committing to him all your ways. It is  
very pleasant to talk about the good God,  
the mighty God; but when he brings men  
into close places to prove their faith in him,  
when he lays trials and sacrifices before  
them, how apt they are to choose any way  
to get around them, rather than to go for-  
ward, trusting in God. When a person  
once proves God and finds that he will  
help and work deliverance, how precious is  
that experience. We know, by our own  
experience, of what we speak.

Take another Bible example. From Ex-  
odus 17, we learn how the Israelites were  
led. In the wilderness the people thirsted,  
and they chided with Moses thus: "Where-  
fore is this that thou hast brought us up  
out of Egypt, to kill us and our children  
and our cattle with thirst?" Why were  
they led through this dry and thirsty land?  
Was it a happen so? No, indeed. He  
caused this on purpose. He did it to test  
their faith. We are not called to their ex-

\*A sermon delivered in the tent at Rome, N. Y.,  
Sept. 10, 1876, and phonographically reported by Mrs.  
M. Carright.

perience, but it is our privilege to trust God's power now, even at this day. Our necessity may be God's opportunity. He may lead us to lose our business, our trade, our church, and our companions. For what? To prove us. A remarkable passage, just to the point, is found in Deut. 8: 2: "And thou shalt remember all the way which the Lord thy God led thee these forty years in the wilderness, to humble thee, and to prove thee, to know what was in thine heart, whether thou wouldst keep his commandments, or no." It is a great thing to know what is in man's heart. The Lord has an object in all these trials. We read on: "And he humbled thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know, that he might make thee know that man doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord doth man live." Verse 3. Yes, man does not live by bread only.

A great many Christians think they have faith, but they would not trust God for a meal of victuals. Do you think that God does not prove men now? I ask you, Where is the test of modern Christianity? Is it in the popular churches? Do you lose anything in your business or in society by being in them? "Thus saith the Lord, Cursed be the man that trusteth in man, and maketh flesh his arm." Jer. 17:5. Are you depending upon your position, your riches, your health? The company may fail, the bank may fail, your health may fail. Beauty vanishes, riches take wings and fly away, earthly hopes may in a moment be all gone; and then where is our hope? Is it in God, or have we chosen for our portion the things of this world which perish with the using? We do not know how corrupt we are, we do not know how much we love the world, or how little faith we have in God, till we are tried. You cannot know your own heart. If when some great self-sacrifice is presented to me, I cheerfully make it for the Lord and his cause, then I know that I have faith in God; but if I shirk and try to get around these sacrifices, it is evidence that I have not faith. "God first and self second," should be the Christian's motto. "Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on." Matt. 6:25. Let us have faith in God. Christ continues: "But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." Verse 33. Is there a living God in Heaven? Can we trust him?

See how the three Hebrews proved their God. The king had made a decree that every man, at a certain sound, should fall down and worship the golden image, and whoever was found not worshipping should be east into the midst of a burning fiery furnace. They were now to be tested. Which would they do, bow down before the golden image, or refuse to do so and suffer the penalty of death? What did they do? Hear the king's reporters: "There are certain Jews whom thou hast set over the affairs of the province of Babylon, Shadrach, Meshach, and Abed-nego; these men, O king, have not regarded thee; they serve not thy gods, nor worship the golden image which thou hast set up." Dan. 3: 12. Then the king was angry; but he gave them another chance, by regarding which they might live. But hear their answer: "If it be so, our God whom we serve is able to deliver us," "and he will deliver us out of thine hand, O king. But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up." Verses 17, 18. Live or die, we will serve the living God. Did God deliver them from the burning furnace? No; he suffered them to walk right into the furnace. By faith they walked in, and, lo, not a hair of their heads was touched, and they walked out whole. You must trust God in the same way. Live or die, bread and butter or not, I will obey God, should be the decision of every soul. Will you decide for the right, suffering the consequences? Walk out on the end of the plank. Take one step, and then another one, and another, till you get to the end, where God says, "Step off." My brother, have you got to the stepping-off place? How easy to trust God for eternity and Heaven; but when it comes to trusting him for bread and butter you cannot do that. The Lord says, Do this or that. You say, I cannot do it. "O ye of little faith."

Take these cases of trial and deliverance in the Bible. Why are these things written? For just such an emergency as you

are in to-day, to teach you faith in God. Is God dead, or gone on a journey, or asleep? No; the God of the Bible lives to-day, and can and will provide for you if you trust in him. Obey him. Go just as far as you can; then God will come to your help. The trouble is you want him to help you before you trust him. This he will never do—faith first, deliverance next.

When Christ was among men, a belief in him and an acknowledgment of it was not so easy as now. To be a disciple, or follower of Christ, required a great deal of moral courage. Then to declare one's belief in him was to subject one's self to ridicule, scorn, and derision. Then, as now, the question was asked, "Have any of the rulers or of the Pharisees believed on him?"

Paul believed God. The Lord said of him at the time of his conversion, "For I will show him how great things he must suffer for my name's sake." The Lord called Saul, a lawyer, a worldly man, to see how great things he must suffer. In Acts 20, we read of his sufferings and persecutions; but in the midst of them he says, "But none of these things move me." He wanted the favor of God and he was willing to suffer, that he might finish his course with joy. We have not only to do the will of God, but we must suffer his will.

Christ came here a man of sorrows and acquainted with grief. His example of self-denial and sacrifice is before us. My brother or sister, do you want an easier way? Will you shirk and try to get around the crosses, and hope for the victor's crown of life and immortality in the world to come, when others before you have fought hard battles, and sacrificed for the sake of truth?

Look at John Bunyan. He, like many of you, had a family of children depending on him. But for twelve long years he was kept a prisoner because he would preach the word. Did he reason, as I have heard many do in this tent, that he had a family to support, a duty to do by them, and hence he would keep still? Oh, no; he boldly took his stand, and went to prison for it. Mark the result. Through this imprisonment we have that book, next to the Bible, Pilgrim's Progress. His sufferings were worth more to the cause of God than anything else could have been. Are we called to suffer like that? Oh, no; but when we see just a little sacrifice before us, we draw back and think we cannot make it. Shall we shield ourselves where other men have suffered? We are soon coming to the other world. Are you children of the living God? Are you willing to take up the cross, to give up husband, wife, children, and all things, for God's sake and the truth's sake? If we have not faith to trust God in these things now, he will not trust us with immortality and a place in his glorious kingdom hereafter.

#### TRUST.

MAKE a little fence of trust  
Around to-day;  
Fill the space with loving work,  
And therein stay.

Look not through the sheltering bars  
Upon to-morrow.  
God will help thee bear what comes  
Of joy or sorrow.  
—Mrs. M. F. BUTTS, in *Independent*.

### General Articles.

#### THE COMMANDMENTS.—PART I.

In Exodus (Continued).

NEXT, attention is called to the emphatic and incontestable recognition of the then existing Sabbath, appointed by God in Eden, at the close of his six days' creative work (Ex. 16: 22-30), and an intimation, at least, that the whole moral law of God was then and there known, in the wilderness of Sin, before it was ever announced from Mt. Sinai. Verse 28.

Replying to the murmurings of the people, God said, "Behold, I will rain bread from heaven for you; and the people shall go out and gather a certain rate every day, that I may prove them, whether they will walk in my law, or no." Chap. 16: 4. This definitely presents the fact that God then had a law which he desired the people to walk in. It is implied in the above language that the people had failed to walk in that law. And now God declares his purpose to test their willingness to keep his law by some circumstances connected with the giving of bread from heaven, and the gathering of the same by the people at "a certain rate every day."

In what did this trial or "proof" consist? "And it shall come to pass, that on the sixth day they shall prepare that which they bring in; and it shall be twice as much as they gather daily." Verse 5. "Gather of it every man according to his eating, an omer for every man," &c. Verse 16. "And it came to pass, that on the sixth day they gathered twice as much bread, two omers for one man; and all the rulers of the congregation came and told Moses." Verse 22. And Moses said unto them, "This is that which the Lord hath said, To-morrow is the rest of the holy Sabbath unto the Lord." Verse 23. Then, the gathering of two rations on the sixth day, and preparation thereof for eating on that day, was preparatory to the keeping of the Sabbath. But when had God said, "To-morrow is the rest of the holy Sabbath unto the Lord"? It certainly is not recorded anywhere in this narrative, thus far, that God had so said. Nor is the language used so far anywhere in this narrative the language of a legislator proclaiming the appointment of an institution or the giving of a law. It appears only as the language of authority, regulating conduct under, and subject to, an existing, known institution, and its protecting law.

"And Moses said, Let no man leave of it [the manna] till the morning. . . . But some of them left of it until the morning, and it bred worms and stank. . . . And they gathered it every morning, every man according to his eating; and when the sun waxed hot, it melted." Verses 19-21. On the sixth day Moses said, "Bake that which ye will bake to-day, and seethe that which ye will seethe; and that which remaineth over lay up for you to be kept until the morning. . . . and it did not stink, neither was there any worm therein." Verses 23, 24. Sabbath morning "Moses said, Eat that to-day; for to-day is a Sabbath unto the Lord. To-day ye shall not find it in the field. Six days shall ye gather it; but on the seventh day, which is the Sabbath, in it there shall be none." Verses 25, 26.

Here should be noticed the marked respect which God manifests for the Sabbath, and the care he takes that the people shall keep it holy, working a miracle thereon by preserving the food on that day, while on other days it spoiled when an attempt was made to keep it over. Note further that, on the Sabbath, *God ceased from the special work of giving that bread—an example to the people to cease from labor on that day*, and that the seventh day is called "a Sabbath unto the Lord," as in verse 23 it was termed "the rest of the holy Sabbath unto the Lord." Here the thought is suggested (and it is believed subsequent investigation will fully confirm it) that the Sabbath was not only "made for man," and given to him in which to cease from ordinary labor and learn of God and worship him and do good, but that it was and is an especial "rest-day unto the Lord," he ceasing on that day from labor as an example to man, as he ceased from his labors of creating at the close of the sixth day, in Eden, and rested therefrom as an example to the race.

The Sabbath, then, is not the Jew's Sabbath, nor yet man's Sabbath, but the "Sabbath of the Lord thy God"—God's Sabbath, though instituted for the benefit of man.

Nor is the language used in the 25th and 26th verses in respect to the Sabbath indicative of the first appointment and establishment of an institution; it is not the language used in instituting and proclaiming any such institution as the Sabbath, or of even an ordinance, as may be seen by reference to the original appointment of the Sabbath; Gen. 2: 2, 3; by reference to the establishment of the passover festival; Ex. 12; of God's covenant with Noah; Gen. 9: 12; of his covenant with Abraham; Gen. 17: 1-14; and by reference to the original appointment of the passover festival as sketched above from Ex. 12, or to the language instituting the feast of the first-fruits of the harvest, and the feast of ingathering at the end of the year. Ex. 23: 16-19; 34: 22, &c. It is not the language even of the original proclamation of an appointed institution then for the first time made known. This is not an announcement that the seventh day was to be "the Sabbath of the Lord thy God," but the language only of *special directions* to guide the people in complying, under the peculiar circumstances of that peculiar occasion, with the law of the Sabbath already instituted and already well known. In fact, the mention of the Sabbath by Moses in verse 23 was simply incidental to the approval of the previous act of the people in gathering

their double rations on the sixth day, further directing them what to do with peculiar material after it was gathered; the mention of the Sabbath in the language of verses 25 and 26 was incidental to assurance by Moses that no manna would be found in the field on that day. In the whole language used in this chapter and the events and circumstances described thereby, indicate that the Sabbath was an institution already established, well known to the people, and that the usages and law of the Sabbath and requirements they were entirely familiar with; but that under the peculiar circumstances occasioned by the special miracle wrought at that time to feed them, they needed special instructions how to manage the strange and unfamiliar and very peculiar material so supplied to their hands.

But "it came to pass that there went some of the people on the seventh day to gather, and they found none. And the Lord said unto Moses, How long refusest thou to keep my commandments and my law? See, for that the Lord hath given you the Sabbath, therefore he giveth you on the sixth day the bread of two days; abide every man in his place, let no man go of his place on the seventh day." Verses 27-29. Here in these verses is completely the definite answer to the inquiry, In what did that "proof," test, or trial, of the willingness of that people to "walk in God's laws" consist? which is spoken of in verse 4. The *keeping of the Sabbath* was the test. And here is again brought into view the fact that God had not only given to the people, previous to this day, "laws to be obeyed, but also "commandments in which the people were instructed, in which they were familiar, and which they broke by going out to gather manna on the seventh day. Otherwise, the rebuke contained in verse 28 was out of place and meaningless. Most clearly and most certainly does it appear in this chapter that the Sabbath had been given and known to the people, and that there was law or commandment enjoining and regulating the Sabbath, given and known before this time. Whoever gives close attention to the language used by God at that used by Moses, as represented in the sixteenth chapter of Exodus, must see that it is not language ordaining or announcing a new institution, but language simply regulating conduct under the peculiar circumstances, according to a law already known at this time, when God would discipline the people in special lessons of obedience as a test or "proof" of their disposition to obey him.

But grant for the moment, what has been so persistently claimed by many, that the Israelites previous to this knew nothing of the Sabbath, and that the language of the fourth and fifth verses is the first intimation they have had of the appointment of Sabbath; then how shall they determine what is meant by the term "sixth day"? The "sixth day" from what point of time? If, for more than twenty-five hundred years there had been no Sabbath to divide time into weeks—to mark the termination and recurrence of the septenary period of time, then what could those Israelites have known about the "sixth day," or the "seventh day," as spoken of in this chapter? Nothing in nature determines or marks the septenary period, as the days, months, and years are determined and marked. God working six days and resting from his works on the seventh day, and then blessing and sanctifying the seventh day as a day of sacred rest "for man," alone determined the septenary period of time; while the Sabbath alone marked it, dividing time into weeks, and designated when and where, in point of time, to begin to number the days of the week, and when and where to end. Without the Sabbath, the Israelites would have been then, as doubtless the race would be now, as weekless as the millions of Buddhists of India, who are said to have no Sabbath, and hence no weeks.

Logically, the fact of the existence of the septenary period determines the fact of the existence of the Sabbath, which alone marks that period. It is believed that the testimony is conclusive that the septenary period was established by God at the creation of man; that it has always existed since that time, and been recognized almost universally; and that the Sabbath has existed contemporaneously with it, marking the beginning and ending of the week. It is also believed that the testimony from Genesis, and now here in this sixteenth chapter of Exodus (see especially verses 4 and 28), is sufficiently conclusive to silence all cavils against the conclusion that



fourth-commandment law, prescribing regulations for man's conduct in respect to Sabbath, and guarding and protecting that sacred institution, was given and made known when the Sabbath was ordained in Gen. 2, and that a knowledge thereof, sufficiently full and definite upon which to predicate moral action and moral responsibility, was retained and continued all along through the ages down to the point of his mention in this chapter. For moral responsibility and accountability, such as are mentioned in this chapter (especially in verses 18, and 29), argue the presence of a law which the people were responsible under, and a knowledge of that law.

Again, the presence of a law governing the protecting an institution (as in this case), logically argues the presence of the institution to be protected by it; and, consequently, the presence of an institution (as Sabbath as set forth in this chapter) logically argues the presence of the law, in fact, of all the laws and regulations needed to regulate and protect said institution. Therefore, not only must those Israelites, in the wilderness of Sin, and at least two weeks before they reached Mt. Sinai, have had a definite knowledge of the Sabbath of God, but also the Sabbath commandment, and the protecting the institution, all needed general rules to regulate conduct in respect thereto, must have been known and understood by them; otherwise, God's method of "proving them," whether they would walk in his law or not, and his very severe rebuke of the people for refusing to keep his commandments (verse 28), would seem a very great severity and injustice to them. Here we see that he charges them, impliedly, not with neglecting or accidentally failing to keep his commandments and laws, with which, perhaps, they were but partially acquainted, but with "refusing" to keep his commandments and laws well known and understood, and, doubtless, *perversely* refusing so to do. This is the implication

to argue that this reference to the Sabbath here in Ex. 16 is only made prophetically as foreshadowing its institution and proclamation to the Jews from Mt. Sinai, simply preparatory to that great event, is very unreasonable, to say the least. Verily, the people were required there, at that time, to "abide every man in his tent" "on the seventh day," because it was the rest of the holy Sabbath unto the Lord. "So the people rested on the seventh day." Verse 30. Surely, then and there was the Sabbath, and then and there it kept by God's people.

To argue, on the other hand, that the Sabbath spoken of here in Ex. 16 was the time when the Sabbath was first given to man is scarcely less unreasonable; for not only do the forms of speech, style of language, and tense of verbs used, and all the circumstances and circumstances here recorded, indicate that the Sabbath was at that time previously existing and well-known institution; but if this language of Ex. 16 is interpreted as originally ordaining and proclaiming the Sabbath as a new and unknown institution, then, surely, the Sabbath was at first given without giving reason for it; for no reason for the Sabbath is given in Ex. 16. Such a transaction would be unlike God, for, according to that supposition, the people were imperatively required to keep the Sabbath, which we learn elsewhere from the Bible, was ordained as a memorial to commemorate a great event in the providence of God, yet were not told what that institution commemorated.

Verily, keeping in mind all the facts we have stated,—the septenary period, and the fact that the appointment of the Sabbath alone determined it or marked its observance; the language used in Ex. 16; the facts that there took place; and then the reasons given in God's word for the institution of the Sabbath,—we are necessarily carried back to Gen. 2:2, 3, to find an account of the origin of the Sabbath, and the object and reasons for it, which here we find to be an existing and known institution.

**THE LORD IS COMING.**

The Lord is coming. He is coming to this earth. He is coming soon, very soon.

We know that this is true because of the fulfillment of many prophecies reaching to this great event. We know it because of the instruction our Saviour gave in answer to the question, "What shall be the sign of thy coming, and of the end of the world?" We have seen the signs fulfilled,

and have believed; and now we accept the injunction, "Know that he [margin] is near, even at the doors."

His coming will be in glory. His mission of humility is past. He comes no more as "a man of sorrows, and acquainted with grief." This time he is not to be cradled in a manger. But he comes in flaming fire, taking vengeance on them that obey not the gospel. We behold a royal title, "KING OF KINGS AND LORD OF LORDS." He reigns supreme. "The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign forever and ever." Dear Lord, prepare us for an eternal inheritance where thou dost reign.

ALBERT WEEKS.

Smith's Creek, Mich.

**THE FAULTS OF OTHERS.**

Too often, men pass judgment upon the actions of their fellow-men without stopping to consider the probabilities in their own cases. Had they been placed under similar circumstances, no doubt they, too, would have been deceived, and would have fallen under the same temptation. Perhaps in the past they have been in the same peculiar position; and because of the forbearance and love manifested toward them by others they have been restored.

It would be well for all who have ability to see the faults of others and expatiate upon them, to read often, consider well, and try to act upon, the language of the apostle: "Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such a one in the spirit of meekness; considering thyself, lest thou also be tempted." Gal. 6:1. All men are liable to err, and at such times need pity and help from those who have had similar experiences. Paul assures us that the reason why Jesus is so pitiful and full of tender mercy, and is so well able to succor the tempted, is because he himself has suffered through temptation, yet without sin. Heb. 2:17, 18; 4:15.

We are not always capable of deciding how faulty others are, because we may not know the motives that actuate them; therefore, it is better to consider ourselves before we consent to pass judgment, and leave them to the power of the tempter. We elip from the *Shenandoah Valley* the following upon this point:—

"Until we can read the heart of another without doubt, and know all the circumstances of his life, all the many links in the chain of accident that has surrounded him, we should not blame him too much or be too wrathful with him. What he has done may be ill, but we cannot tell why he did it or how he may have repented the doing. A moment of strong feeling, an hour of wrath, may turn the feet upon the downward road so hard to retrace. We see one lying at the foot of a precipice, but we do not know how he fell over;—what cruel hand smote him—what lie betrayed him—nor how he clung vainly to the brink, seeking in vain some helping hand.

"Pity the fallen wretch, and heal his wound if you can. I believe that, of all the people who need pity, foremost stand those who have done evil deeds. The good find consolation in their own consciences for any sorrows; but the wicked who, doubtless, set out in life meaning to be as good as the best—who sometimes seem to have been the victims of demons bound on their eternal destruction—must often be amazed as they look back, and remember how once they hoped to be great and honorable and true, and of good report! What boy or girl has not some such aspiration?"

"When a soldier goes to war, and instead of returning crowned with laurels and triumphant, is brought back crippled and maimed, how we pity him; how tenderly we hold him in our thoughts; and I suppose that often in the battle of life one who meant to be a Christian in the fullest sense of the word meets enemies against whom he does bitter battle before they maim his soul and cripple all his good intentions.

"Pity the wicked, and not for their sakes only, but for your own; for in a certain sort of righteous hate for evil-doers the heart may grow very hard; and to keep it soft and tender until it ceases to beat should be our prayer. And though we may be better than many, dare we be Pharisaical enough to doubt that the angels daily and hourly find cause to pity us for our many faults and failings, and that without forgiveness there were little hope for any, here or hereafter?"

Then, as we hope for forgiveness here-

after, let us imitate our Saviour; and when we pray, "Forgive us our trespasses as we forgive those who trespass against us," we may feel the assurance that God will deal gently and leniently with us, even as we have done by our fellow-men.

J. O. COLLISS.

**THE FREEDMEN.**

THESE colored people of the Southern States, who were set free from slavery by the proclamation of President Lincoln during the late rebellion, number about three or four millions. The date of the great event by which so many slaves were made free, is January 1, 1863. It is probable that the greatness of this event is little appreciated. It was an act by which millions of people were brought from the darkness and gloom of perpetual servitude into the light of civil liberty, from moral and political bondage into moral and political freedom. Surely this was a great event.

At the time of this act, the nation was startled at the boldness of the movement; and the people were delighted at the prospect of having millions of auxiliaries brought at once into the ranks of our friends, and that, too, from the dark regions so long seared, and blackened, and cursed, by slavery.

Our people have reaped the harvest. The blacks helped us to win the victory. And now what is the reward they are receiving? Why is it that our nation has not set up schools for Freedmen in every town and village in the South? Why is it that good people at the North have not taken this matter in hand? Why is it that our excellent President, General Grant, has not defended their cause? Why is it that every kind of lawlessness is still tolerated at the South?

These questions are easily answered; but one question is not so easily replied to: Why is it that Christians can rest so quietly while their colored brother pines in ignorance and neglect? The day for labor is fast passing away, and shall not the light yet reach the Freedman?

JOS. CLARKE.

**"SURELY I COME QUICKLY."**

THESE are the words of Him who is "Alpha and Omega, the beginning and the ending." When Christ ascended and a cloud received him out of sight of the wondering disciples, it was said by the angels that he should come again in like manner as they had seen him go up. It was meet that the angels should appear and comfort the sorrowing ones who had not yet received the Holy Ghost, and were not in a condition to realize the blessedness of the promise, "I will pray the Father, and he shall give you another Comforter, that he may abide with you forever, even the Spirit of truth." To these disciples, who had journeyed with him, listened to his gracious words, seen him die and received him again alive from the dead; on whom he had breathed his own peace, and to whom he had given the promise of the Comforter, the thought was especially consoling that he should come again. But when in wondrous vision he appears to the beloved John on the Isle of Patmos, whither he had been banished "for the word of God" and the testimony of the truth, he leaves a message which is the heritage of the church to the end of time, "Surely I come quickly."

The coming of Christ is, then, only a question of time. The manner thereof is quite accurately described in the Bible, but of the day and the hour knoweth no man. . . . He will come suddenly to call the world to final judgment. This scene is too graphically described in Revelation to need a repetition here. If the Judgment day is to come suddenly, how important that all who expect to hail his coming with joy see to it that they are clothed and ready for the marriage supper of the Lamb. It is not enough to remember that we were once made the children of God in a bright conversion; for a bright experience may be eluded by so many shortcomings that it may have become valueless. It will not do to solace ourselves that we belong to a church whose discipline is correct in every particular of doctrine; for many names are on church records that were never enrolled in "the Lamb's Book of Life." The question is, rather, Are we to-day walking in all the light that ever shone on our pathway? For to us the words of Christ are, "Surely I come quickly."

Then, again, it is not enough that we believe in a thorough experience in religion. The happy throng whom John saw in vis-

ion before the throne were overcomers here on the earth; for they overcame through the blood of the Lamb, and the word of their testimony." They came up through great tribulation, and "washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne."

Believing a state of entire holiness attainable will not render the soul fit for the presence of a holy God, or the companionship of the saved in Heaven. There must be a present, personal experience of the holiness that fits for these associations, else when the Judge comes quickly, we shall find ourselves calling upon the rocks and mountains to hide us from his presence when the great day of wrath is come, and none is able to deliver. To the professed church of Christ, let the admonition come with all the weight and force of a message from the Lord of the whole heavens, "Surely I come quickly."—Mrs. M. C. BAKER, in *Free Methodist*.

**A SKEPTIC'S ADVICE.**

BENJAMIN FRANKLIN was a deist, but had sense enough to see the banefulness of infidelity. When Thomas Paine sent him a portion of his "Age of Reason" for examination he wrote: "I have read your manuscript. You strike at the foundation of all religion. You will not succeed, so as to change the general sentiments of mankind on that subject. The consequence of printing this piece will be mischief to you and no benefit to others. He that spits against wind spits in his own face.

"You may find it easy to live a virtuous life. You have a clear perception of the advantages of virtue. But think how great a portion of mankind consists of weak and ignorant men and women and of inconsiderate youth of both sexes, who need the motive of religion to restrain them from vice. Perhaps you are indebted to your religious education for the habits of virtue upon which you now justly value yourself.

"I would advise you, therefore, not to attempt unchaining the tiger; but to burn this piece before it is seen by any other person. If men are so wicked *with religion*, what would they be *without it*?"—*Sel.*

SPEAKING TOO SOON.—It has been common to say that Scripture makes a mistake in speaking of the ant as storing up its food, that in reality it only stores up its eggs; but Colonel Sykes discovered at Poonah a species of ant (*Atta Providens*) which regularly stores up the seeds of millet for its food in stormy weather. The objectors did not know enough when they corrected the science of Scripture. They have been equally premature when they have objected to the Scripture statement regarding the ostrich abandoning its eggs; for late researches have proved that the ostrich quits her eggs during the day, and abandons them altogether if there has been any intrusion upon them, thus furnishing an admirable type of carelessness regarding offspring.—*Dr. Howard Crosby.*

A TAP-ROOT.—No one ever saw a black hickory tree blown out of root. The hurricane may twist it off or break it down, though even that seldom occurs; but it cannot drag it out of the ground. The reason is that this tree, while it sends out plenty of surface roots, always sends a strong tap-root straight down into the solid subsoil, and lays hold of the foundations of stone or clay or hardpan, as the case may be. There are other trees—the beech, maple, and ash—which interlace the surface with a web of roots; but in a storm, especially if the ground previously has been water-soaked, over they go! A Christian is not safe and reliable unless he has sent a tap-root down into hard, strong foundations of Christian doctrine. Surface roots of sentiment and emotion have their uses, but they are not good for much, either in a dry time or in a tempest.

THE religious life ought not to be like the broken surfaces over which travelers sometimes attempt to pass, where the march is interrupted by deep gorges running downward into the unfathomed darkness of the earth; it should not be like the variable climate sometimes experienced, where between days of genial warmth the thermometer plunges down to zero. There should be no sudden depressions, indeed no depressions whatever; the way should be uniform, and a constant ascent to that which brings nearer the throne of eternal light.

## The Review and Herald.

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

BATTLE CREEK, MICH., FIFTH-DAY, SEPT. 14, 1876.

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

### THE MAINE CAMP-MEETING.

THIS meeting was held at the time and place appointed, Richmond, Me., Aug. 31 to Sept. 5, on the same ground occupied last year. Like other camp-meetings of this season, it can be said of this that it was larger than any previously held here. There were thirty-three tents against twenty-four last year.

The social meetings, those thermometers of the spiritual condition of the people, were uniformly good. The time was well filled up, and the speaking was to the point, spirited, and cheering.

On the Sabbath an opportunity was given for sinners and backsliders to come forward for prayers. At first, only two responded. Sister White began to appeal more earnestly to the people. The first apparent indifference of the brethren and sisters to the work soon commenced to wear away, and they took hold to labor for their children, friends, and neighbors. There were earnest entreaties and exhortations. It was hard for some to yield to make a start in the service of the Lord; but those whose hearts were enlisted in the work could not give it up; and they held on till over sixty had come forward. Most of these bore testimony, feelingly, in reference to their condition and the step they had taken. Freedom was enjoyed in the season of prayer that followed. This was one of the victories of the occasion. Oh! that those for whom so much interest has been manifested, and who have taken this noble step in the Christian life, may not go backward, for to stop is to go backward, but go forward to the end of the race.

On Sunday the congregation numbered probably about three thousand. This was a large congregation for the place and the occasion. But the best of all was the candid attention they gave to the word spoken. Three discourses were delivered to the larger congregation who were present during the day, and one to those who assembled in the evening. Besides these meetings, there was a social meeting at the stand at 5 o'clock, in which Bro. White gave the few of the worthless and rowdy element who were present some wholesome talk, by comparing their condition with what a sensible, civilized course of conduct would do for those who were coming up to the responsibilities of life. We want to fortify ourselves and our children to stand against the scorn and reproach which all must meet who will not follow in the way of the multitude around them. Among all those who will suffer the pangs of remorse at the last day, theirs will be the most unmitigated and unendurable, who find that they have lost Heaven, because they had not the moral courage to stand up against a sneer from a poor worm like themselves.

Sister White's remarks in the afternoon riveted the attention of all, that of some even, as it appeared, against their own will. She spoke upon the subject of Christian temperance as related to home life and every-day duties, and the ruinous results that follow because parents do not give to their children both right precepts and right example. And the falling tear from some who were known to have come upon the ground greatly prejudiced against S. D. Adventists, evinced the interest they were constrained to feel in the subject presented. This day was another triumph in the meeting.

Monday was also a day of great interest. At the conclusion of a discourse by Bro. White in the forenoon on the subject of ordination, Bro. R. S. Webber was set apart to the work of the gospel ministry. The congregation had signified their approval of this step by a unanimous rising vote; and when, as Bro. White was giving him the charge, his faithful companion stepped forward and took her stand weeping by his side, thus covenanting to stay up his hands and second his efforts in his holy work, the whole congregation were melted to tears.

In the afternoon, eight candidates were examined and buried in baptism, in the Kennebec, by Bro. Webber. Only two were baptized last year.

The business sessions passed off pleasantly. There has been a general feeling of union and co-operation in the State the past year. Four organized churches were added to the Conference at this meeting, and two other bodies of believers, not yet organized, were received un-

der its watchcare. The brethren are hopeful for the future. While other bodies of Adventists are disintegrating and falling to pieces, the legitimate fruits of their opposition to order and organization, Seventh-day Adventists are gradually growing in strength and taking the field. How can it be otherwise while we have a truth as clear as the sunlight, a position which cannot be shaken, and a harmonious line of argument to present from Genesis to Revelation? With these advantages, and the aid of the Holy Spirit, as fast as the deceptive and dishonest work of opposers can be exposed, the honest will receive the truth. So be it. U. S.

### "WHY DON'T YOU PREACH REPENTANCE?"

It frequently happens, after we have spent weeks in a place preaching a message that bears upon its very front the commandments of God and the faith of Jesus Christ, showing that by the moral law is the knowledge of sin, that the only way of pardon is through Jesus Christ, and exhorting men to turn to God by forsaking every sin and obeying every precept of the divine law, and seeking pardon for the past through the atoning blood that was shed on Calvary, and so be prepared to escape the wrath that is soon to come, that the leading religionists of the place will advise us to change our mode of preaching and go to preaching repentance and faith, and thus labor for the salvation of sinners. If we would do so, they would be happy to unite with us in the work of saving souls.

They would rather, I suppose, that we would preach repentance to other sinners besides themselves. But we are not content to engage in bringing men up to the low level of those who openly and persistently break the law of God from week to week, if not from day to day. What seems to make our preaching objectionable is that we insist that men should turn from every sin—the popular and fashionable, as well as the low and degrading ones which it is fashionable to condemn.

We would like to know whether John the Baptist met with such objections as we meet with. When he laid the ax to the root of every sin, told the eminent professors of religion of his time not to rest in fancied security, because they were Abraham's children and members of the church, and boldly insisted that they should do works meet for repentance and escape the wrath about to come upon the Jewish people in consequence of their rejection of the promised Messiah, did they object and say to him, You had better quit this, and go to preaching repentance? Had they, too, greater anxiety to save other sinners than to save themselves?

R. F. COTTRELL.

### CHRISTIAN STATESMAN AND THE JEWS.

The *Christian Statesman* publishes the following:—

"The *Jewish Times* publishes the Address to the American Citizens prepared by the National Liberal League. A number of Jews were in the Liberal Congress, and some of them were elected officers. If the Jews can be generally enlisted in the movement, it will add much to its strength. Of course, the principles of the League are in direct contradiction to the Hebrew Scriptures; but the Jews have no such faith in the Bible as would keep them from political atheism."

Under existing circumstances, it is hard to determine just how much "political atheism" there is in the action of those Jews, as the party of which the *Statesman* is the organ does what it can to compel them to take that course. It is true the position of the Liberal League is not in accordance with the Hebrew Scriptures; nor is that of the *Statesman* and its party. It stands in direct conflict with the teachings of the Hebrew Scriptures. The Liberal League does not propose to circumscribe their privilege to act according to the teachings of the Scriptures, but the *Statesman* party does. It proposes to compel them to observe "the venerable day of the sun," contrary to the teachings of the Scriptures. A prominent advocate of the Religious Amendment, writing on this very point, said:—

"But it may be asked, Would not the Jew be denied equality of rights by legislation protecting the Christian Sabbath and ignoring the Jewish? The answer is, We are not a Jewish, but a Christian, nation; therefore, our legislation must be conformed to the institutions and spirit of Christianity."

And Dr. Jonathan Edwards, in his address before the National Convention in New York, classed, not only the Jews, but all who keep the seventh day, with Atheists and the lawless, to

be treated as he would treat the insane if they came in the way of his privileges! Is it any wonder that the Jews unite with the enemies of a movement which promises only intolerant treatment of those who do not bow to its arrogant usurpations? The history of the Jews contains too many dark scenes of persecution, which they cannot forget, to allow them to unite with the Amendment party. We regret their affiliation with the Liberals, but it is only what we might expect from the attitude assumed by the very *illiberal* Amendment party. The whole movement is calculated to engender strife, and to foster the feelings of religious bigotry and intolerance now so largely prevailing.

If the *Statesman* would heed the teachings of the Hebrew Scriptures, or the words of prophecy in the Christian Scriptures, it would pause in its unwise course, and no longer seek to involve us in a religious struggle which must be as disastrous in its results to the *piety* of the conquering party as it will be to the *rights* of the conquered. J. H. WAGGONER.

Salem, Oregon, Aug. 25, 1876.

### PASSING COUNTERFEIT MONEY.

THE law makes it a high crime for a man to pass counterfeit money when he knows it to be such; but yet it does not punish a man for it if he did not know it was counterfeit when he passed it. Suppose a case: Mr. Brown goes to the store and hands out a five dollar bank-note to pay his bill, supposing it to be genuine. The merchant takes it to the bank and finds that it is a counterfeit bill. He hands it back to Mr. Brown, informing him of the fact. Now can anybody find any fault with Mr. Brown in this matter? No; neither would the law condemn him, because he honestly supposed it to be a good bill. But next week Mr. Brown goes to another store and passes that same bill. What now? Is Mr. Brown innocent this time? No, indeed. Now he knows that it is counterfeit, and he is guilty in the sight of God and man, and he is liable to be severely punished by the law.

Dear reader, it is just so with the Sunday institution. We have received it from others in all good faith. Week after week and year after year we have offered this day to the Lord, supposing it to be the genuine Sabbath. In this there was no wrong. We were innocent; we thought we were doing right. But when the Lord has sent us light upon this question, and this counterfeit Sabbath has been examined in the light of God's great detector, the Bible, and found to be counterfeit, and we are plainly informed of the fact, then, if we continue to offer this to God as his genuine Sabbath day, we become guilty before him and are condemned by his holy law. This is a matter of grave importance, demanding serious attention. D. M. CANRIGHT.

Rome, N. Y.

### THE REFORMER'S PROSPECT.

WHOEVER would enter upon the life of a reformer should consider well the undertaking. It is not a "flowery path of ease," quiet, or worldly honor. On the contrary, when we look back on the page of history, we find this path darkened by the gloom of cruel persecution, moistened, not only with the tears, but the blood of martyrs. Nor is this strange in a sin-cursed world, where fallen human nature tends ever downward, obstinately opposing every influence that would arrest its course; where love of ease and pleasure rules, and the cry of peace and safety lulls the popular ear.

Yet we need not be disheartened as we glance at this gloomy picture; for far down that shadowy pathway appears a light—the light of the world—the day-star of hope to fallen man—the long-looked-for Saviour. He traced his mission there, not only as the Saviour, but the great reformer of the world. He marked out *this lowly path* as the great highway of holiness through a sin-darkened land. And while he walked this path, his every footstep causing the strongholds of sin to tremble, he often encountered the prince of darkness in open conflict. But he was ever victorious, and he left to his followers the warning testimony, "In this world ye shall have tribulation;" but he added the blessed assurance, "Be of good cheer, I have overcome the world." Then let the reformer not shrink to tread the way thus radiant with the traces of the Son of God. But while he goes forth in the spirit and love of that Saviour, seeking to reform the world, he must not expect to escape the buffetings of the adversary, who even now never willingly suffers his kingdom to be assailed. Are you called to pluck up the scions of wickedness, expect to receive the deadly ar-

rows of malice and hatred. Are you called to instruct or to lead the people, be not surprised to feel the shafts of envy and detraction. He who ever prunes the vineyard must expect to be pierced by the thorns, thus he who would dare to correct the evils of society must come in contact with the bitter prejudices and passions of those he seeks to benefit.

Neither look for remembrance in vain; for though the wicked may flourish in wealth and popularity seldom cheer the life of the zealous reformer. Yet sometimes life is worn out and he rests in the grave, *may* clear away the mist of prejudice, and his moral courage, worthy efforts, and life, *may* tower as a noble monument in the memory of a grateful people; and the fruits of his labors are manifest, while his name do follow him. The blessed Saviour, in his earthly mission had "not where to lay his head;" and while he ever went about doing good, he met at every step the opposition and revilings of the enemies of truth. Then his followers never complain of hardships, nor enter in view of the slight difficulties and trials of the present time. Remember the cheerful promise that even *light* affliction shall work for the faithful a far more exceeding and eternal weight of glory, and *great* tribulation shall make their "robes white," prepared to follow before the Lamb in the throne of his glory.

But even in this life, there is a *bright* path of the reformer. "The path of the just is as the shining light, that shineth more and more unto the perfect day." Why should not be bright when illumined with the Sun of Righteousness? Even in the hour of sore affliction, he has the glorious promise, "My grace is sufficient for thee."

The truly faithful Christian may continue to feast upon heavenly manna—a holy peace, and hope, the world can never appreciate, "give nor take away;" and this under all circumstances—"as sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things."

S. M. SPIGGS.

### THE THIRD MESSAGE.

It is evident that this message is greatly increasing in power and influence. At the camp-meeting in Ohio, this fact was clearly shown both in regard to the numbers present, and the spirit and power of the truth, as manifested in the preaching and general spirit of the meeting, and at the ordinance of baptism. The Lord clothing his ministers and his people with power; the gifts of the church are returning to his people, and harmony, order, and quietude the blessed results.

The reports in the *REVIEW* and *SIGNS OF THE TIMES* are thrilling and important; and greatly increased number and variety of periodicals, tracts, and books, in connection with the Tract Society, are filling the world with light, and sending the third message everywhere. Who will come up to the work? and St. White, and our messengers generally are having a good degree of freedom and liberty. May the Lord bless them, and all his people in their great work.

The mission to Europe is doing a blessed work. Those who want a part in it, hasten; for it will soon be accomplished, then woe to those who have kept back from the work of God. It is no time now to think of future plans for this earth, unless they reach over the chasm of the thousand years, to the new earth. Who will make deposits of wealth to be kept for them until that time? those the wise financiers who look ahead, as Moses did, to the final recompense. Heb. 11:26.

JOS. CLARKE.

### ITEMS.

THE most desirable treasure for man: "The pearl of great price."

The sweetest thing of earth: The blossom of meek and quiet spirit, sweetened by the dew of heavenly grace, and made fragrant by divine love.

The loveliest thing of earth: A *holy character* with passions all subdued, affections all controlled, emotions all sweetened by grace divine, the countenance all lighted with divine intelligence, and beaming with heavenly love and sympathy, scattering the fragrance of benevolence and mercy all around, and shedding heavenly rays of good cheer, and pouring sunbeams of hope on all the sons of men.

The most beautiful temple of earth: "The temple of the Holy Ghost," swept and garnished by the truth, cleansed and "made white by the blood of the Lamb," curtained by



drapery of purity and innocence, adorned and beautified by the blooming graces of the mind and the ripening fruits of intelligence, all lighted up and aglow with the presence of the Sun of Righteousness.

The grandest sight for man: The unfolding opening "sign of the coming of the Son of man" in the heavens, as it flashes athwart the firmament from horizon to horizon, filling the dome with its lurid flames and revealing all that has been dark of earth beneath; followed by the revelation of the Lord Jesus in the clouds of heaven with power and great glory, "with all the holy angels" in garments of light, while, as they swiftly speed on tireless wings, the great sound of the trump of God is heard resounding o'er earth to wake the sleeping saints, who shall come forth, gathered by his mighty angels, even from the four corners of the earth, when the living saints shall be changed and clothed in the white robes of immortality—and together be caught up to meet the Lord in the air; and when the brightness of his coming shall involve the "destruction of the wicked" and shall bring all the dross of earth "in flaming fire."

A. C. SPICER.

DARK HOURS.

A great mass of people spend most of their lives in the valleys of doubt, sorrow, and reproach. Although some people seem to live on the mountain tops and "on the heights," there are hours in the lives of every individual when the sun refuses to shine, the fire ceases to burn, the world looks cold and unlovely, despair comes in like a cloud, hopelessness takes possession of the soul, life looks gloomy and unpleasant, and the grave seems a more hiding-place. Who can describe the feelings of loneliness, the yearning tenderness, the bitter cry of the human heart after rest, peace, and home?

Man is tempted, because he is mortal and in a world of sin. Evil angels are suffered, at times, to wave their dark wings above his head, press solid phalanx before him, and shut out every ray of light from the Infinite; but the darkness is not forever. "Joy cometh in the morning." Hope reanimates the sinking spirits, peace springs up anew. Peace takes possession of the heart, and days of calm happiness follow the days of gloom.

The yellow-mortal, be not discouraged when the clouds blow, the clouds grow black, and all around looks dark; beyond it is all light, and the light will eventually scatter the blackness of despair. "The Sun of Righteousness will come with healing in his wings," and there will be a morning which will know no night forever.

ELIZA H. MORTON.  
Woman's Corner, Me.

A SHORT SERMON UPON DIOTREPHES.

I WROTE unto the church; but Diotrophes, loveth to have the pre-eminence among them, receiveth us not." 3 John 9.

The apostle's translation reads, "I should have written to the church, but Diotrophes, etc." Either translation sufficiently shows the mischievous influence of this ambitious spirit in that church.

In some cases, he prevented an inspired apostle from sending the church a letter; in another, he prevented the letter actually sent.

Diatribe: Many a minister's labors are nullified by a Diotrophes in the church. I shall show who is not Diotrophes.

He is not he whose godly walk and conversation secures for him the entire confidence of his brethren, and thus gives him great influence. Nor he whose talents and education necessarily make him a man of influence. Nor he whose well-known and oft-proved wisdom and prudence make him much sought in counsel.

These men do not generally seek influence. It follows them as their shadow.

I proceed in the second place to show Diotrophes is.

Sometimes he is a man who never had his broken. As a child, he expected the whole world to give way to him. As a church member, he expects the household of Christ to give way to him. He is willful and headstrong; he is unreasonable as a mere animal. Sometimes he is a man of wealth. His riches give him authority in the world; and he takes advantage of that authority to do as he pleases. He can't at all comprehend the idea of the vote and the opinion of his poor brother worth as much as his own. He is verily puffed up that because he has been a great worldling, he scraped together great wealth, the household of Christ ought to defer to him.

3. Sometimes he is a man of some learning and much volubility; who fancies that his capacity ought to give his opinion authority.

III. In the third place, I proceed to set forth Diotrophes in action. If the minister do not take him for counsellor, he is his enemy. His preaching is not right. "His usefulness is at an end." In questions of policy in the church, he never suspects there are others whose opinions should carry as much weight as his own. The will of the majority is no rule for him. With every movement does he find fault, unless he originated it.

IV. In the next place, I remark upon Diotrophes' character.

1. He is very unlike Christ, who was meek and lowly.
2. He is very disobedient to the word, "Let each esteem others better than himself."
3. He is against that equality which Christ established in his church.

Practical Observations. 1. Diotrophes is most of the time in trouble; always looking for deference, he is always liable to think it wanting.

2. The church can take no surer road to trouble than to give way to Diotrophes.

3. Diotrophes will scarce be the friend of the minister. The natural influence of the religious teacher disturbs him.

4. It is best for each one to look for Diotrophes in his own pew. Perhaps he may find him in his own seat.

5. Diotrophes is sometimes married and his partner is a true yoke-fellow. The mantle of the ancient troubler in Israel sometimes falls upon a sister in the church.—Ohio Obs.

OUR CAMP-MEETING.

As has been said, there was a lack of freedom in our recent camp-meeting. This need not have been so had we all occupied that position with reference to the solemn closing message of mercy that we should. But I am led to ask myself, and the brethren and sisters who attended the meeting, What use shall we make of the precious privileges we did enjoy on this occasion?

Personally, I can say it is a matter of unfeigned gratitude of heart with me, that I had the privilege once more of meeting with Bro. and Sr. White, and Bro. Smith. Their clear, forcible, and earnest manner of presenting the truth, touched the hearts not only of those who are familiar with, and have received, the Bible sentiments they proclaimed, but also of some unacquainted with our faith.

We were sorry to see our dear Bro. and Sr. White in so feeble health; yet their hearts are aglow with interest and anxiety for every branch of the work in which they have so long been engaged, and for which they have mentally and physically suffered so much. Twenty-four years have passed away since I first met them. As then, I regard them as called and qualified of God to lead out in the far-spreading work of the third angel's message.

By union, activity, and growth in grace, as individuals and churches, we may stay up the hands of these servants of the Lord when they come among us. This work will conclude in glorious triumph to those united in the faith, watching, working, and waiting till the Master shall come.

"My soul, be on thy guard."  
A. S. HUTCHINS.

BATTLE CREEK.

We read many reports from laborers in the great harvest field. As each one of these little companies, scattered here and there, turns to the Lord, the reality of the closing-up work is more permanently fixed in our mind. These omens certainly indicate that the attention of the people is awakened. The fact, too, that twenty thousand people in New England lately assembled to hear the solemn notes of warning in reference to Christ's speedy return to reward the saints and judge the wicked, is not without significance.

The gospel is being preached, and the common people hear it gladly. It is the very gospel of the kingdom—the good news concerning the earth restored to its primitive, Eden beauty—the gospel that led Peter to leave all and follow his Master, and which induced all the apostles to go forth and preach among the nations of the Old World. It is the very gospel which Jesus said should be preached for a witness in all nations; and then the end should come. Then we are rapidly approaching the end. It is really a solemn thought!

In former days, as the apostles went forth into India, Asia Minor, Africa, and other

Roman provinces, they had their work planned. Jerusalem was the head-quarters. It was there they held what would be now termed a General Conference. It was there important church matters were taken for consideration. Once there arose a difficulty about the care of "Grecian widows." The matter was settled by appointing seven men to look after the temporal affairs of the church. It was concluded that, inasmuch as the work was large at Jerusalem, the decisions would sometimes require more wisdom than would be found in the judgment of one or two men.

As the closing-up work increases in magnitude, all are more and more impressed that Battle Creek has become a kind of Jerusalem for the remnant people. And if this be a fact, all can see that certain regulations must be sustained at the head of the work.

1. There must be order.
2. There must be harmony.
3. There must be watchfulness.
4. There must be devotion.
5. There must be faith.

These requirements might be enlarged upon, but we will consider only one at present—watchfulness. As there are many young persons in this city, there are many temptations and snares laid for them. The great enemy knows that if the young are led away, older persons are made an easier prey. Many of the brethren see this, and they feel like watching for their souls, knowing they will have a sad account to give if these dear youth are lost.

We are glad to report that at our last Sabbath meeting there was a good interest manifested.

After the close of the forenoon meeting the congregation assembled on the bank of the Kalamazoo river, where six were buried in baptism. Three of these were members of a family that came here from Pennsylvania, and another was a relative of the same family. These are a remarkable instance of this last harvest work. One was the son of a brother and sister who were formerly Catholics.

Bro. Spicer requested that there be two social meetings in the afternoon, and that one be an inquiry meeting for the benefit of the youth. One hour was occupied by the adults, and during this time there were eighty testimonies borne. At the social meeting for the young, which soon followed, there were about eighty more testimonies borne, and about fifty of these were from young persons. The Spirit of the Lord, his revival Spirit, seemed to be among us. And what was commendable, there was a determination on the part of some to hold on to the victory. And all will realize that devotion and faith must continue to be exercised in order that the result may be a triumphant one.

It is our privilege to hold the fort. In the name of the Lord we go on, expecting nothing else than a glorious success. Let all our brethren scattered abroad pray for the prosperity of the work at Battle Creek.

ANOTHER YEAR.

ONE more year of T. & M. work in our Conference lies in the past. It might be well for each member of the Society to reflect at this point upon his or her efforts to spread the light, and settle the question right here, whether more cannot be done the ensuing year, if life be spared. I am confident we do not at present fully appreciate this work. This branch of labor is in its feeble and undeveloped state compared with what it must and will be as mercy's closing message is borne on to the nations of the world.

Our publications have been prepared with great pains. They contain truths of the most important character, drawn from the great fountain of light and truth, the word of God. Both the matter and style of the works command the respect of the intelligent and candid wherever they are read. And thousands of the best of minds will receive present truth from reading them. Upon our Tract and Missionary Societies lie the duty and privilege of sending them forth everywhere, shedding light like the rays of the morning sun.

We may not see much accomplished in our State to inspire courage and the spirit of sacrifice in us yet; there certainly has been something accomplished. There are persons to-day worthy members of our church, who have been brought to the observance of the Bible Sabbath by reading during the past year. They will help to sow the seed of truth.

We are about to enter upon another series of district quarterly meetings. For the encouragement of the Society, I can say, we are not in debt. But we do greatly desire to keep good the fund we have on hand, and this may easily

be done if every member will quarterly make a donation. In voting to act upon the principles of the Constitution, we are pledged to contribute, from time to time, for the support and prosperity of our worthy mission; and it seems to me the most proper way is, quarterly to make such contributions with the report of work done as our circumstances and the demands of the cause would indicate.

In the reports of some Societies, I notice just as many reports as there are members, and an even number of donations with members. This looks well. Please watch our next reports, and see how our records stand.

As we enter upon the responsible duties of our appointment for another year, we have no other than words of courage and good hope to utter to you, dear brethren and sisters. The fields are all white for harvest; "and he that reapeth receiveth wages, and gathereth fruit unto life eternal."

A. S. HUTCHINS.  
Trasburgh, Vt., Sept. 7, 1876.

THE FIRST SABBATH-SCHOOL.

IN Haydon's "Dictionary of Dates," Harper's edition, is found the following:—

"The first Sabbath-school was founded by Ludwig Hacker, as early as 1740-47, at Ephrata, Lancaster Co., Penn., among the German Seventh-day Baptists there. The school-house was used as a hospital after the battle of Brandywine, fought in 1777. The first Sunday-school was instituted at Gloucester, England, about 1781-82, by Robert Raikes, a printer.

"In England the Sabbath day [Sunday] was ordained to be kept holy from Saturday at 3 p. m. to Monday at break of day."

OHIO T. & M. S. DIRECTORY.

Dist. No. 1 comprises Hamilton, Butler, Preble, Montgomery, Green, Warren, Clermont, Brown, Clinton, Fayette, Highland, Madison, Scioto, Pike, Ross, Pickaway, Fairfield, Hocking, Vinton, Jackson, Lawrence, Gallia, Meigs, Athens, Perry, Morgan, and Madison Counties; J. W. Lucas, Bowersville, Greene Co., O., Director.

Dist. No. 2 comprises Richland, Wayne, Holmes, Morrow, Marion, Union, Delaware, Knox, Coshocton, Muskingum, Licking, Franklin, and Clark Counties; A. M. Mann, Darlington, Richland Co., O., Director.

Dist. No. 3 comprises Ashtabula, Lake, Geauga, Trumbull, Portage, Summit, Starke, Mahoning, Columbiana, Carroll, Tuscarawas, Harrison, Jefferson, Belmont, Guernsey, Noble, Monroe, and Washington Counties; R. A. Underwood, Mesopotamia, Trumbull Co., O., Director.

Dist. No. 4 comprises Ottawa, Sandusky, Seneca, Erie, Huron, Lorain, Medina, Cuyahoga, Wyandotte, Crawford, and Ashland Counties; James Rowe, Clyde, Sandusky Co., O., Director.

Dist. No. 5 comprises Lucas, Fulton, Wood, Hancock, Putnam, Logan, Allen, Hardin, Auglaize, Darke, Shelby, Champaign, and Miami Counties; J. J. Boardman, Bowling Green, Wood Co., O., Director.

Dist. No. 6 comprises Williams, Defiance, Paulding, Henry, Van-Wert and Mercer counties; Wm. F. Crouse, Emmett, Paulding Co., O., Director.

GENERAL OFFICERS.

President, H. A. St. John, Clyde, Sandusky Co., Ohio.

Vice President, R. A. Underwood, Mesopotamia, Trumbull Co.

Secretary, M. E. Underwood, Mesopotamia, Trumbull Co.

Treasurer, M. E. Guilford, Clyde, Sandusky Co.

Keep this for reference.  
H. A. ST. JOHN, Pres.

LONDON, Sept. 7.—The situation is unmistakably threatening. A Berlin special to the Standard says that, as Turkey has decided not to grant an armistice, the outbreak of a Russian and Turkish war is deemed in well-informed circles unavoidable. A dispatch from Constantinople to the Daily Telegraph states that the British government has made strong representations to Turkey through her ambassador that if the war continues the Turks must be prepared to see Russia openly giving support to Serbia. The inference is plain that England would not oppose such intervention. Therefore a Vienna special says, "Since the declaration that England would not support Turkey against Russian interference, Austria is looked upon in Constantinople as the power to oppose Russia, and consequently the Austrian ambassador now occupies the exceptional position which the British ambassador recently held. The Turks are by no means discouraged and have great faith in their own military power."—Det. Evening News.

## THE DAY IS AT HAND.

Romans 13:12.

Oh, I sleep, but my spirit is waking;  
And I dream of the land of the blest,  
On whose shores no rough billows are breaking,  
Where the weary and worn are at rest.

And I see what earth's glory transcendeth,  
And I hear what no mortal can tell,  
Of the beauty and bliss that ne'er endeth,  
In the land where the glorified dwell.

And I sigh for the light of the morning,  
When the night, with its tears, shall have fled;  
And my soul, in her righteous adorning,  
To that beautiful land shall have sped.

Oh, the peace and the glory surprising!  
Oh, the thrill of surpassing delight!  
On the darkness the light is arising,  
And the morning is chasing the night!

Then arouse, O my soul, seek God's blessing,  
And recline in thy slumbers no more;  
For the work and the moments are pressing,  
And I hear Jesus' knock at the door.

—Baptist Weekly.

## Progress of the Cause.

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

## ROME, N. Y.

OUR meetings closed here last night. We have held them eight weeks. We have had the very finest of weather, have not been broken up for a single night, have had excellent health, and nothing has come up to break up the interest. I have never, for so long a time, had a larger attendance than we have had here from beginning to end. I think we have not had, at any meeting, less than two hundred hearers, and generally about four hundred, and frequently from six hundred to eight hundred. We have had a good many of our brethren from different parts at our meeting nearly every Sabbath.

We have received about \$50, donations in money, and have had a good supply of food brought to the tent all along, and have had numerous good homes opened to us in all parts of the city. We have obtained about fifty subscribers for our periodicals, and have disposed of one hundred and forty dollars' worth of books.

It has become an absolute necessity for us to build a meeting-house here. Preliminary steps have been taken, and we have received so much encouragement that we think it quite certain a house will immediately be put up. More than twenty-five men are ready to go to work on it any day, and we have received nearly money enough to pay for material. The following from the Rome correspondent of the *Utica Morning Herald*, gives a fair summary of our work:—

"This evening the last sermon that will be preached in the Adventists' tent before it will be removed to the camp-ground, was delivered. The tent was crowded and a good deal of interest was manifested. The elder's sermon this evening was a general review of the work done during the eight weeks in which they have been laboring here, and its results. The elder has been very zealous in his work and there have been but seven evenings during the whole time that he has not delivered a sermon. He has preached several times in the day time and in all has delivered fifty-nine discourses. He has obtained fifty subscribers for their periodicals and has sold over one hundred dollars' worth of books and tracts. About seventy-five persons have accepted their faith and keep the seventh day as the Sabbath, and quite a number more have expressed a belief in their doctrine. A regular church and Sabbath-school have been organized and a church building will be erected soon. At a business meeting held Saturday evening, Norman F. Kling was elected chairman of the society, Mrs. N. F. Kling secretary, and Samuel Southhall, treasurer. Norman F. Kling, J. W. Miller, and G. A. Campbell, were appointed as a building committee. Mrs. N. F. Kling has given a lot on the corner of Thomas and Jay streets, and upon this the church edifice will be built unless it can be exchanged for some more desirable location. Thirteen different carpenters in the city have agreed to contribute enough labor to construct the church entire. The paint and labor to put it on have nearly all been offered, and nearly enough money has already been raised to pay for the building material and to furnish the house when completed, so that a church will be built is a foregone conclusion. Elder Canright compliments the city of Rome very highly for the good behaviour of its young people, and expresses his thanks for the courtesies

which he has received at the hands of all with whom he has come in contact."

We are now moving to the camp-ground for our camp-meeting.

D. M. CANRIGHT.

Rome, N. Y., Sept. 4, 1876.

## INDIANA.

WE held our second Sabbath meeting at this place, Peru, last Sabbath. Some twenty were present; one-half of whom were Sabbath-keepers. Ten gave in good, cheering testimonies and expressed thankfulness for truth received. Our meetings have been attended by Americans, Germans, Norwegians, and Swedes. The Germans have purchased German tracts quite freely, and have sent quite a number to Germany. Three Norwegians have commenced to observe the Sabbath. One has subscribed for the *TIDENDE*. We remain here another week.

S. H. LANE,  
A. W. BARTLETT.

## VIRGINIA TENT.

WE have visited and preached as usual during the past week. Our congregations averaged about one hundred and twenty-five. We held our first Sabbath meeting at this place last Sabbath, with good attendance; and at Newport twenty-five were present. A good proportion bore testimonies in the social meeting. God was with us. Last Thursday Bro. R. Sawyer, of Pottsville, Mich., came unexpectedly into the tent. We rejoiced to see him. He has preached three discourses to the people with the best of acceptance. We only regret that his visit is so short.

Many thanks to the brethren for sending us *REVIEWS*, *SIGNS*, *INSTRUCTORS*, and *REFORMERS*. If you could see how eagerly they are taken and read, and how many we could dispose of, you would not be afraid of sending us too many. People will beg for them, even after they are all gone.

In regard to paying the freight on them, we have to pay for one hundred pounds, no matter how small the box is. If churches would collect papers, and send boxes of one hundred pounds or more, each box, we could get many more papers for the same amount of money than otherwise. We have already received a number of boxes, and have paid several dollars out of our own pockets for freight on them. This we would willingly do if we had the means to spare; but this we have not. It is difficult to prepay freight, so we think the best way will be to ship the boxes and inform us, and when they arrive we will send you the freight bill, and then you forward the cost of freight on them. But do not send if you can profitably distribute them at home.

Although it may cost something to get this reading matter before the public, still it is an opening in this new field where we can get thousands of our papers, and the present truth, before the people. Very few here take religious papers, and by this means I think we can open the way for subscriptions on our periodicals in thousands of families. So send them on if you have them on hand, and we can dispose of all we can obtain, and may God bless and reward you for your help to this dear people. Send small quantities by mail.

Our courage is good. We can report progress this week. Brethren, pray for this new field.

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

New Market, Shenandoah Co., Va.

## MINNESOTA.

WE returned to this place after harvest, according to appointment, and found the interest to hear unabated. Opposition has been fierce. Ministers and church members have done what they could to hinder the work, and the bitterness of some is truly wonderful; but so far the Lord has given his truth the victory. Opposition has only made it shine the brighter. Excitement is high, and the dividing line is being rapidly drawn. Some are deciding against, and we hope and believe some are deciding for, the truth.

Pray for us.  
S. FULTON,  
L. H. ELLS,  
W. B. HILL.

Farm Hill, Sept. 4, 1876.

## KANSAS.

AUG. 26, I went to Rock Creek to arrange for the special meeting to be held at or near the old camp-ground, Oct. 7. Bro. and Sr. White and Bro. Canright are ex-

pected. It is also expected that the long-looked-for debate will follow the meeting.

Aug. 27, I preached the funeral discourse of sister Fleak, who died June 20. The church has lost a very valuable member in her death.

All the children in this church appear to be advancing, and determined to go through with their parents. I spoke on s. b., which is now pledged to the amount of \$63.20. I have been holding meetings with the Elk Falls church since Sept. 1. The church is in trial and the prospects of doing good are not very flattering.

SMITH SHARP.

Sept. 4, 1876.

## MUSKINGUM CO., OHIO.

I LEFT Ohio Tent, No. 2, Aug. 23, by the request of our President, Eld. H. A. St. John, and came to this place to look after the work here. I visited, talked with many, and tried to get up a meeting in the village; but after five appointments had proved unsuccessful, I concluded to go to the country to commence a course of lectures. I procured a school-house, and commenced meetings last evening, with an audience of fifty or more, who gave the best of attention.

I greatly desire to keep humble, and stand in the counsel of God, that success may attend the effort at this place. Dear brethren, pray for me that the Lord may bless. My address will be Frazeyburg, Muskingum Co., Ohio.

WM. COTTRELL.

Sept. 6, 1876.

## MORRIS CO., KANSAS.

OUR meetings in the country still continue, and with increasing interest. The people of this community are, just now, very busy with their threshing and haying, yet they turn out well. We are now on the Sabbath question. A Disciple minister is to give us his understanding of the matter next Sunday night.

J. LAMONT.

Council Grove, Sept. 6, 1876.

## KENTUCKY TENT.

At the time of my last report the interest was very good, and I thought the novelty would soon be over; but another week has passed, and still the house is filled nearly every evening with attentive hearers. They attend from a distance of fifteen miles. This evening I commence on practical duties.

Our mildew-proof tent has proved a success. It is just the thing needed in this southern climate. From the present appearance, it will add to the value of the tent one-half in durability. There are several keeping the Sabbath, and we expect more soon. There seems to be some little complaining among the clergy, but no open opposition yet. Still pray for us.

S. OSBORN.

Bear Wallow, Hart Co., Ky.

## MICHIGAN.

AUG. 26, I met with the friends in Dimondale. I found them all of good courage. They sustain weekly prayer and Sabbath meetings, and have a Sabbath-school of about thirty members. Four others have decided to love God and keep his commandments, and have joined the class.

I have held fourteen meetings at Holt (Delhi Center), and Bro. Jones three. The house is well filled every evening, and crowded Sunday nights. The people are intelligent and kind. Dear brethren, pray that they may walk in the advancing light of truth, and be released from error's chain, as Peter was from the Roman prison.

JOHN SISLEY.

## TENNESSEE.

AUGUST 22, I commenced meetings near Glade Creek. I have spoken every night, and had the ague every other day quite a portion of the time. The attendance has been small, though it is gradually increasing. Opposition has been raised, and the most learned man in the country has been called in. To-day I reviewed a discourse delivered last night upon Adventism, to a full house, apparently with good effect. This evening I review a discourse upon the immortality of the soul. Several are convinced upon the Sabbath question. I hope good may be done here. Up to this date, I have given fifteen lectures.

Pray for the cause here.

ORLANDO SOULE.

## OHIO TENT, NO. 1.

WE have just closed our labors at New Antioch, after a campaign of two months. Opposition was organized at the first, and kept up persistently and bitterly to the close. On Sunday seventeen signed the covenant, embracing a favorable representation of the intellect and moral influence of the place. Others will do so soon.

T. J. BUTLER.

Sept. 8, 1876.

## NEW ENGLAND CONFERENCE.

THE first session of the New England Conference opened with prayer by Eld. U. Smith at 5 o'clock p. m., Aug. 25. Twenty-one churches and unorganized communities were represented by twenty-three delegates. Campton, N. H., and Pleasantville, N. Y., were not represented. The report of the last meeting was read and approved.

*Voted*, That Bro. White and Smith, and all others present in good standing in the S. D. A. church, be invited to take part in the deliberations of this meeting.

*Voted*, That the Chair appoint the various committees.

The President then appointed the following: On Nominations, L. W. Hasting, C. Rodman, and W. B. Mason. On Resolutions, Eld. U. Smith, D. A. Robinson, and M. Wood. On Credentials, F. L. Mead, A. W. Smith, and C. W. Comings. Auditing Committee, C. W. Comings, S. Twing, W. B. Mason, S. Martin, A. Smith, and D. H. Gould.

Adjourned to call of Chair.

## SECOND SESSION.

This session was opened with prayer by Eld. U. Smith. The Secretary read a report, showing the real standing of the Conference, taking each church separately, far as reports could be obtained. This report showed the increase of Systematic benevolence by donations and old arrears during the year to be about four hundred dollars. At this point, Eld. Haskell made some interesting remarks relative to the union that existed in the Conference, and the encouraging prospect before it. He was followed by Eld. White, who made some very encouraging and instructive remarks concerning the wants of the cause in general.

The following officers were then elected for the ensuing year: President, M. Wood, So. Boston, Mass.; Secretary, S. A. Farnsworth, Washington, N. H.; Treasurer, Isaiah Webber, New Ipswich, N. H.; Executive Committee, M. Wood, C. W. Comings, and J. C. Tucker; Camp-meeting Committee, F. L. Mead, C. Harris, and R. E. Telford. Credentials were renewed to Elds. S. Haskell, and P. C. Rodman; and a license was granted to M. Wood. It was also recommended, by vote of the Conference, that D. A. Robinson receive ordination and the credentials.

It was a unanimous vote of all the brethren and sisters present that Miss Clough receive twenty-five dollars as an expression of their appreciation of her services in reporting to the various papers during this meeting. The N. E. Conference also donated three hundred dollars to the General Conference.

The Committee on Resolutions presented the following, which were separately and unanimously adopted, several of them by rising vote of the congregation:—

*Resolved*, That the fact that this camp-meeting presents a larger number of tents upon the ground than any previous camp-meeting held in New England, and a greater number of brethren in attendance, should be a matter of much encouragement to all interested in the cause in this Conference.

*Resolved*, That we hereby express our thanks to the camp-meeting committee for their efficient efforts in fitting up the ground, and otherwise making this meeting a success.

*Resolved*, That we express our thanks to the General Conference for the help furnished at this meeting, especially for the presence and labors of Bro. and Sr. White.

*Resolved*, That we hereby express our gratitude to God for the manifestation of his Holy Spirit, which has made our meeting one of unusual interest and profit.

*Resolved*, That we recognize more vividly than ever before the hand of God in the progress of the cause as a fulfillment of prophecy, and with pleasure we renew our consecration to the work of its promulgation.



olved, That the efforts of Eld. S. N. Hill in so extensively advertising this thing in the secular papers, which has had to secure a larger attendance, and make our influence more widely felt, entitled to the hearty approval of this Conference.

olved, That we hereby express our thanks to J. T. Furber, superintendent of Boston and Maine R. R., and the conductors on this division, for especial courtesies granted us at this meeting; and we instructed the Secretary of this Conference to transmit to these gentlemen a copy of this resolution.

Journaled sine die.  
S. N. HASKELL, Pres.  
M. L. HUNTLEY, Sec.

ARE WE LOOKING FOR HIM?

While reading the article in REVIEW of 17, "No Room for Christ," the words came home to my heart with great force; I could see plainly that among the masses of people, in any place or in any oration under the sun, there is no room for the "Prince of Peace." Then, coming nearer, I wondered if, even in the hearts of the people who say they are looking for him, there were not those who would fail to welcome him back to earth with joy. According to the works of our Lord—I believe there are noble exceptions—I should think he would be a most welcome visitor. Still nearer, to my heart I put the question, and found deep humiliation that it is almost impossible to speak the words of the "unwise," "Lord delayeth his coming."

"peculiar people," where are we drifting? What is the reason for all this languid stupidity? Do we believe in the God of God; or do we think he has forsaken the earth and will let the earth remain in its present state, for centuries to come? Dear brethren and sisters, "Jesus of Nazareth" soon appear in the clouds of heaven. We have professed to believe this, and to be ready to meet him in peace at his coming, for some time. That great day is just so much nearer now than we first believed, and have we told him that he is coming? Yes; a long time ago I used to speak to strangers about it, but I do not mention it any more, except to one of "our people."

Do we think for one moment of the parable of the lowly Saviour when he labored such as we. Did he get weary of answering so many questions; or of visiting many on errands of love and mercy? We never agonize before God and weep over the people will not hear? If I had more of his sweet Spirit, I could do something for humanity too. I could visit one family each day, and talk to them of these things, and I remember what he said, "Lo, I am with you always, unto the end." May God help us to get this miserable, unsatisfying selfishness out of our hearts, and make room for our Saviour. Let us get our affections for houses, lands, furniture, etc.; and look and pray for our Lord's return would for that of a very dear friend we had not seen for a long time. We have had the mercies of God to us! and let us draw near to him, love him with true hearts, so that we may be found in a short time, clothed with the wedding garment, looking and waiting for joy for our "Elder Brother."

S. C. R.

RELIGION IN EVERY-DAY LIFE.

What is the grace of God does when it comes into a family. It does not alter relations; it does not give the child a right to be pert, and to forget that he is obedient to his parents; it does not give a right to lord it over his children without wisdom and love; for it tells that he is not to provoke his children, lest they be discouraged; it does not give the servant the right to be master; neither does it take away from the father his position, or allow him to exaggerate his authority; but all around it softens and sweetens. I would like to say that he would give a half-penny for a man's piety, if he had and eat were not better off after he was converted. There is much weight in this remark. Every thing in the house is better when grace oils the wheels. The mistress is perhaps rather sharp, quick, well she gets a little sugar into her conversation when she receives the grace of God. The servant may be apt to loiter, get up of a morning, very slovenly, and of gossip at the door; but if she is

truly converted, all that kind of thing ends. She is conscientious, and faithful in every duty. The master, perhaps—well he is the master and you know it; but when he is truly a Christian man, he has a gentleness, a suavity, a considerateness about him. The husband is the head of the wife; but when renewed by grace he is not at all the head of the wife as some husbands are. The wife also keeps her place, and seeks by all gentleness and wisdom to make the house as happy as possible. I do not believe in your religion, dear friend, if it belongs alone to the tabernacle and the prayer-meeting and not to your home. The best religion in the world is that which smiles at the table, works at the sewing-machine, and is amiable in the drawing-room. Give me the religion that can black boots, and do it well; cook the food, and cook it so that it can be eaten; measure off yards of calico, and not make them half an inch short; and can sell a hundred yards and not label ninety a hundred, as some tradesmen do. That is the true Christianity which affects the whole of life.

When we are truly converted we shall seem to be changed in all our relationships to our fellow-men; and hence, we shall regard those we call our inferiors with quite a different feeling. It is wrong in Christian people to treat with too much severity the little faults they see in servants, especially Christian servants. That is not the way to correct them. They see a little something wrong and at once condemn, as if the offense were the greatest crime. If your Master and mine were to treat us in that style, I wonder how we would get on.

How quick some are in discharging their maids for small errors! No excuse, no trying the offender again: they must go. Many a young man has been turned off for the veriest trifle, by a Christian employer, when he must have known that he would be exposed to all sorts of risks. And many a servant has been sent adrift as if she were a dog, with no thought whether another position could be found, and without any thing being done to prevent her going astray. Do let us think of others, especially of those whom Christ loves even as he does us. Philemon might have said, No, no, I do not take you back, Mr. Onesimus, not I. Once bitten; twice shy, sir. You stole my money; I am not going to have you back again. I have heard that style of talk, have not you? Did you ever feel like it? If you have, go home and pray God to get such feelings out of you; for it is unchristianlike to entertain them. You cannot take them to Heaven. When the Lord Jesus Christ has forgiven you so freely, are you to take your servant by the throat and say, "Pay me what thou owest"? God forbid that we should continue in such a temper. Be pitiful, easily entreated, ready to forgive. It is a deal better that you should suffer a wrong than do a wrong; much better that you should overlook a fault which you might have noticed, than notice a fault which you ought to have overlooked.

"Let love through all your actions run,  
And all your words be mild,"  
is said in the little hymn we used to learn when we were children. We should practice it now, and

"Live like the blessed virgin's son,  
That meek and lowly child."

God, in his infinite grace, grant we may.  
—Spurgeon.

TWO SETS OF RECIPES.

ARE you deficient in taste? Read the best English poets, such as Thompson, Gray, Goldsmith, Pope, Cowper, Coleridge, Scott, and Wordsworth.

ARE you deficient in imagination? Read Milton, Akenside, Burke, and Shakespeare.

ARE you deficient in the power of reasoning? Read Chillingworth, Bacon, and Locke.

ARE you deficient in judgment and good sense in the common affairs of life? Read Franklin.

ARE you deficient in sensibility? Read Goethe, and Mackenzie.

ARE you deficient in political knowledge? Read Montesquieu, the Federalist, Webster, and Calhoun.

ARE you deficient in patriotism? Read Demosthenes, and the Life of Washington.

ARE you deficient in conscience? Read some of President Edward's works.—Independent.

Very good for those who have access to a choice library, or means to purchase for themselves. There is for the less-favored

class a very good substitute. Read critically, with a view to the style and dignity of thought.

For defective taste—Christ's sermon on the mount; Paul's address to Agrippa, and the Epistle of James.

For imagination—the descriptive passages in Job, and generally the Apocalypse of St. John.

For reasoning—Christ's refutation of the Sadducees, and generally the Epistle to the Romans.

For judgment and good sense—Solomon's Proverbs.

For sensibility—The last chapters of any of the four Gospels, and the book of Ruth.

For political knowledge—Study the constitution of the Jewish commonwealth, as described in the first books of the Bible.

For patriotism—The life of David; the restoration after the Babylonish captivity.

For cultivation of the conscience, you can scarcely go amiss. Peter's, John's, and James' Epistles, and above all the words of Christ.

This is no *ad captandum* suggestion. The Scriptures furnish the best models and the most suggestive materials to be found in the English language.—Interior.

WRITE.

WHAT shall we write? "Write, Blessed are the dead which die in the Lord from henceforth; Yea, saith the Spirit, that they may rest from their labors; and their works do follow them." Rev. 14:13.

From henceforth must signify from a given point of time, and seems to refer the reader to the solemn warning of the third angel contained in the ninth and tenth verses: "If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture." The wrath of God is the seven last plagues; Rev. 15:1; the first of which falls on them that receive the mark of the beast and worship his image. Rev. 16:2.

"Without mixture," that is, having no mixture of mercy. The door of mercy is then closed forever. Luke 13:25. There will then be a crying to the Lord to "open unto us," verse 26, and that, too, by professed Christians who claim to have been eating and drinking in the presence of the Lord, or at the Lord's table, while at the same time working iniquity, or transgressing the law.

It is now too late to cry to the Lord for mercy. The decree has gone forth: "He that is unjust, let him be unjust still; and he that is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still." No mercy here!—it is "the time of trouble, such as never was since there was a nation." Dan. 12:1. It is a time when they shall call upon the Lord, but he will not answer them; when, he declares, "they shall seek me early, but they shall not find me; for they hated knowledge, and did not choose the fear of the Lord; they would none of my counsel; they despised all my reproof." Prov. 1:25-30. It is the day of wrath, the time during which Job wished to sleep in the grave, and which he wished to be excused from seeing. Job 14:13.

The third angel's message is the last merciful warning to the world. Those of this generation who live under its proclamation, but die before its close, just prior to the pouring out of the seven last plagues, are blessed, inasmuch as they will sleep through this time of trouble. They rest a little while from their labors, but their works do follow them.

I was particularly struck with the force of these words while preaching the funeral discourse of Bro. and Sr. Carr's four children, on the 21st of August. This brother and sister, who live in the northern part of Nodaway Co., Mo., buried four children in the short space of two months, last February and March. Lois R., the eldest, a teacher, about twenty-one years of age, had accumulated \$400. Prior to her sickness, she laid aside one-tenth of this as sacred to the Lord, for the advancement of present truth. This her parents freely gave to the Missouri Conference, with a pledge for the interest of the remaining \$360.

While she lived, she wished to see the cause of God prosper, now she "rests from her labors, and her works do follow her." This money, if properly used, may send the truth to others. The increase, we believe, will be placed to her account, and she shall be rewarded at the resurrection of the just. "She, being dead, yet speaketh."  
J. G. WOOD.

THE DEAD IN THE LORD.

THE dead in Christ are blest, no more they weep,  
Their sufferings, toils, and troubles all are past;  
No pain nor sickness breaks their quiet sleep,  
And crowns of glory they shall have at last.

The hosts of battle o'er their graves may tread,  
And booming cannon cause the earth to quake;  
Naught can disturb them in their lowly bed,  
Till Jesus' voice their slumber deep shall break.

Oh! what a joyful waking that shall be!  
What joy and rapture shall each bosom thrill,  
When they the beautiful King of Glory see,  
And rise with him to Zion's holy hill!

And we, the living, may the triumph share;  
If we are faithful till that hour shall come,  
We, too, with them shall meet him in the air,  
And find our mansions in the heavenly home.

The time of trouble and the day of wrath,  
When persecution's fire shall glow once more,  
Lie just before us, and athwart the path  
That leads to yonder safe and blissful shore.

But if our names are in the book of life,  
The Prince of Israel will interpose,  
Will quench the glowing flames of rage and strife,  
And bring earth's controversy to its close.

Then let us labor to secure the rest,  
And meekly meet the trials of the way;  
The overcomer will be truly blest,  
Reigning with Christ in never-ending day.  
R. F. C.

THE ILLUMINATED CLOUD.—When Rev. Dr. Scudder, of Brooklyn, was returning from India, he saw, one evening, a dark, unlovely cloud blackening the western horizon and shadowing the sea. As he gazed upon it, the sun sank into the cloud. It at once softened, mellowed, and finally blazed with light. Pierced with ten thousand beams, it poured forth cataracts of liquid splendor that bathed the pavement of the great deep as with a flood of molten gold. That which before cast a sullen shadow, now hung in the heavens transfigured with celestial light. The change was wrought simply by the entrance of the sun. So of Christians it may be said, "Ye were sometimes darkness, but now are light in the Lord." The indwelling Christ changes that which is by nature dark and unlovely into a glory and a joy. Softened and mellowed by his presence, we are changed from glory to glory till we are finally melted and merged into the brightness and bliss of the heavenly world.—Sel.

PRAY WITHOUT CEASING.—To present a petition is one thing; to prosecute a suit is another. Most prayers answer to the former; but successful prayer corresponds to the latter. God's people frequently lodge their petition in the court of Heaven, and there they let it lie. They do not press their suit. They do not employ other means of furthering it beyond the presenting of it. The whole of prayer does not consist in taking hold of God. The main matter is holding on. How many are induced by the slightest appearance of repulse to let go, as Jacob did not! I have often been struck with the manner in which petitions to the legislature are usually concluded—"And your petitioners will ever pray." So men ought always to pray to God, and never faint. Payson says, "The promise of God is not to the act, but to the habit of prayer."—Nevins.

THOU hast the right of private judgment,  
gain the power of right judgment.

Obituary Notices.

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

FELL asleep in Jesus, at Chateaugay, Franklin Co., N. Y., Aug. 24, 1876, our beloved cousin and brother in Christ, James Wilbur, in the sixty-ninth year of his age. He was converted about twenty-three years ago under the preaching of the third angel's message, and has since lived a devoted Christian life. He was sick a little less than forty-eight hours, and died in the triumphs of faith. A wife, four sons, and a large circle of relatives, are left to mourn their loss. A funeral discourse was given by the writer from Job 14:14. Bro. H. W. Lawrence assisted in the services, and gave a very touching address to the mourners.  
JACOB WILBUR.

DIED, of heart disease and congestion of the liver, near St. Marys, Ill., Aug. 29, 1876, sister Fannie L., daughter of John and Martha McDonald, in the twenty-sixth year of her age. Sister Fannie embraced the truth one year ago last winter, and rejoiced in its precious light to the end of her life. She was beloved and respected by all who knew her. Conscientious and upright, she always lived a very exemplary life, and now rests in hope. May her dear parents, sisters, and brethren and sisters in the church, all live so that they may meet her in that world where sickness and death never come. Funeral discourse by the writer from the words, "I am the resurrection and the life." John 11:25.  
R. F. ANDREWS.

The Review and Herald.

Battle Creek, Mich., Fifth-Day, Sept. 14, 1876.

REMAINING CAMP-MEETINGS FOR 1876.

INDIANA, Peru, Sept. 14-18
MICHIGAN, Lansing, " 19-26
ILLINOIS, Waldron, Sept. 28 to Oct. 4.

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.

We have received at this Office a copy of Testimony for the Church, No. 27, printed at the SIGNS Office.

We have also received a very beautiful and attractive book for children, entitled, "The Treasure Book of Child's Poems." Price, 10 cts.

For copies of each, address, SIGNS OFFICE, Oakland, Cal.

Russia is reported as being anxious to take a hand in the war against Turkey. The other powers are in favor of peace, while Russia desires an armistice, her object being supposed to be to gain time for preparation.

REPORTS concerning the Bulgarian atrocities are fully confirmed. The London Times says, editorially, that such barbarity will not be tolerated by England, and prompt action on the part of the British government is called for.

Notice.

Will the church clerks of the Illinois Conference make out their yearly reports and send them to me immediately, so that my report can be ready for Conference? If you have no blanks, write and tell me, 1. The number of church members; 2. How many have been received and dismissed the past year; 3. Financial pledge to Conference the past year, and how much has been paid; 4. How many Sabbath-keepers there are in your vicinity who are not members of the church, and all other items of special interest to the Conference.

Address me at Henry, Marshall Co., Ill. C. H. BLISS.

Henry, Ill., Sept. 7, 1876.

Secular Item.

JAMES LACY, Mt. Morris, Genessee Co., Mich., wants a Sabbath-keeper to work his farm, a single man or one with a small family preferred.

Who.

Who left, in our tent, a new Hymn Book bought of Bro. White on the camp-ground? Was it left in exchange for books taken at the stand? Please report to me.

A. S. HUTCHINS.

Irvasburgh, Vt.

European Press.

We, the undersigned, regard it a great privilege to donate to the Lord, for the European press, under the care of our worthy missionary, Elder J. N. Andrews, One Hundred Dollars each, and invite fifty-two others to join us in raising \$10,000.

- James White...\$100
John Morrison...100
Geo. I. Butler...100
Newel Grant...100
August Rasmussen...100
An Iowa Brother...100
Emily Leighton...100
S. A. McPherson...100
"A friend in N.E."...100
"W. P. A. M."...100
Chas L. Boyd...100
Mrs. E. Temple...100
Freeman Nichols...100
D. A. Owen...100
Wm. B. Mason...100
J. N. Loughboro'...100
J. S. Wicks...100
Reuel Stickney...100
C. Clark & wife...100
W. A. Pratt...100
C. McNeil...100
Mary R. Stem...100
Jane Roland...100
E. Green & wife...100
Susie D. ...100
E. H. Root...\$100
Wm. Ings...100
C. Comings & wife...100
E. W. Whitney...100
R. G. Lockwood...100
W. H. Hall...100
Betsy Landon...100
S. N. Haskell...100
C. K. Farnsworth...100
M. Wood...100
Mrs. Getman (deceased)...100
A. H. B...100
A. T. Stickney...100
Mrs. J. L. James...100
A. La Rae...100
B. N. Berry...100
M. J. Bartholf...100
A. Bro. in Minn...100
Mary Crouch...100
H. C. Stone...100
B. L. Whitney...100
Thomas Alverson...100
S. B. D. ...100

Appointments.

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

General Conference.

The fifteenth Annual Meeting of the General Conference of Seventh-day Adventists will be held at Lansing, Mich., Tuesday, Sept. 19, 1876, at 2 o'clock P. M., for the purpose of considering such matters pertaining to the general prosperity of the cause as may properly come before this body.

- JAMES WHITE, Gen.
J. N. ANDREWS, Conf.
J. N. LOUGHBOROUGH, Com.

S. D. A. P. Association.

The Seventh-day Adventist Publishing Association will hold its seventeenth annual session on the camp-ground at Lansing, Mich., Thursday, Sept. 21, 1876, at 9 o'clock A. M., for the election of officers, and for the transaction of any other business that may come before the meeting.

- JAMES WHITE, Trustees.
U. SMITH,
F. H. SISLEY,
M. J. CHAPMAN,
S. BROWNSBERGER,
J. H. KELLOGG,
JAMES SAWYER,

The Health Reform Institute.

The stockholders of the Health Reform Institute will hold their tenth annual meeting at Lansing, Mich., in connection with the camp-meeting, Friday, Sept. 22, 1876, at 9 o'clock A. M., for the election of officers, and for the transaction of any other business that may come before the meeting.

Stockholders who cannot attend will please see that their stock is represented by proxy if they have not already made provision of this kind.

- JAMES WHITE, Directors.
U. SMITH,
S. BROWNSBERGER,
J. H. KELLOGG,
W. C. SISLEY,
W. K. LOUGHBOROUGH,
M. J. CORNELL,

The Educational Society.

The Seventh-day Adventist Educational Society will hold its second Annual Meeting on the camp-ground at Lansing, Mich., Friday, Sept. 22, 1876, at 2 o'clock P. M., for the purpose of electing a Board of Trustees for the ensuing year, and transacting any other business that may come before the meeting.

- JAMES WHITE, Trustees.
U. SMITH,
S. BROWNSBERGER,
H. W. KELLOGG,
JAS. SAWYER,
W. J. FAIRFIELD,
J. S. DAY,

The Michigan Conference.

The Michigan Conference will hold its next annual session in connection with the camp-meeting at Lansing, Mich., Wednesday, Sept. 20, 1876, at 9 o'clock A. M. Delegates should be on the ground on Tuesday, the 19th. Let the church officers make their reports in season; also let the s. b. treasurers make an effort to meet their pledges. We hope the friends of the cause will make an especial effort to attend this meeting, prepared to work for the Lord.

- E. H. ROOT, Mich.
J. FARGO, Conf.
J. S. DAY, Com.

The next annual meeting of the Mich. T. & M. Society will be held sometime during the camp-meeting at Lansing, Sept. 18-26.

E. H. ROOT, Pres.

Illinois Camp-Meeting.

No providence preventing, this meeting will be held Sept. 28 to Oct. 4, 1876, on the Methodist camp-ground, situated midway between Waldron and Kankakee, Ill.

Those coming from the north or north-west, by rail, will take Illinois Central cars at Chicago, for Kankakee. Friends in Western and Southern Illinois are requested to come to their nearest point on the "Chicago Branch" of the Illinois Central R. R., and come north to Kankakee. Teams will be in waiting for passengers from northern and southern-bound trains, at K. Ample provisions will be made for both man and beast.

Let all who can, come with tents to take care of themselves; but 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, on Wednesday, Sept. 27. All be on time. Bro. and Sr. White, and Bro. Canright are expected. Let none excuse themselves and stay at home, who can possibly attend.

CAMP-MEETING COMMITTEE.

Illinois State Conference.

The next annual session of the Illinois State Conference will be held on the camp-ground, near Waldron, Sept. 27, 1876, 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. 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. 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 re-organizing 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 the unpaid s. b. for the present year, and not wait until the session of Conference before sending in this balance now due.

- R. F. ANDREWS, Ill.
C. H. BLISS, Conf.
G. W. COLCORD, Com.

The next annual T. & M. meeting in Illinois will be held in connection with the Illinois Camp-meeting, Sept. 28 to Oct. 4, 1876.

G. W. COLCORD, Pres.

There will be a tent-meeting held with the Prairie Valley church, Sept. 29 and Oct. 1. One of the Missouri tents will be pitched on the ground. We invite our scattered brethren to come to this meeting. Bring your unconverted children, and come praying that God may work mightily in the conversion of sinners.

This meeting will be held in connection with the Tract and Missionary quarterly meeting. All persons coming by rail will get off at Winston, on the C. R. I. & P. road. Teams will be in readiness to convey passengers to the meeting. Ample provisions will be made to accommodate all, as far as possible. If any have tents, it would be well to bring them and make it a kind of camp-meeting.

JOS. H. MALLORY.

The next quarterly meeting of the church at Gridley, Ill., will be held at the Christian meeting-house or the Gregory school-house, Sept. 16, 17, 1876. Bro. C. H. Bliss has been invited to attend. The meeting begins with the Sabbath.

WM. H. SLOWN.

QUARTERLY meeting of Dist. No. 5, Iowa and Neb. T. and M. Society, at Monroe, Iowa, Sept. 16 and 17. A full attendance is requested. The friends at State Center are invited to meet with us. Send your reports to Alfred McNeill, Caloma, Iowa, in season to be condensed.

RUSSELL HART, Director.

QUARTERLY meeting of Dist. No. 4, Iowa and Neb. T. and M. Society, will be held Sept. 16, 17, 1876, with the Brighton church. We desire a general attendance of the members at this meeting. Eld. Butler is expected.

WM. P. ANDREWS, Director.

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 Ladora, 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.

QUARTERLY meeting of the church at Whitehall, Trempealeau Co., Wis., Sept. 30 and Oct. 1, 1876. Bro. C. W. Olds is expected.

O. A. HEGG.

QUARTERLY meeting of Wis. T. & M. Society, Dist. No. 7, at the brick school-house, Deerfield, Waushara Co., Sept. 16, 17, 1876.

WM. Y. EAGER, Director.

No preventing providence, the next general quarterly meeting of the Mo. T. & M. Society will be held at Nevada, Vernon Co., Oct. 14, 15, 1876.

Quarterly meeting of Dist. No. 1, at Prairie Valley, Daviess Co., Sept. 30 and Oct. 1.

Dist. No. 2, at Salisbury, Chariton Co., Sept. 30 and Oct. 1.

Dist. No. 4, at the same time and place as the general meeting.

Dist. No. 5, at Avilla, Jasper Co., Sept. 30, and Oct. 1.

Dist. No. 6, at Greensburg, Knox Co., Sept. 16, 17.

Will every member make a note of this, and prepare to attend; or if that is not possible, report, not forgetting the personal donation? I expect to be at the meetings in districts 1, 3, and 4.

WM. EVANS, Pres.

The quarterly meeting for Dist. No. 2, Iowa & Neb. T. & M. Society, is to be held at Marion, Iowa, Sept. 23, 24 instead of Sept. 2, 3. We make this change, as we expect Bro. Butler to attend.

J. T. MITCHELL, Director.

PROVIDENCE permitting, I will meet with the friends of the cause at Marion, Iowa, Sabbath and Sunday, Sept. 23 and 24. We want to see a general turnout of the older brethren from all the neighboring churches. We also want those who have more recently embraced the truth to be present. This meeting will commence the fall and winter campaign among our churches. We must draw nearer to God. Bro. Nicola and Mitchell will be with me.

GEO. I. BUTLER.

No providence preventing, I will be at North Dartmouth, Mass., Sabbath and first-day, Sept. 16, 17.

Meetings at the house of Bro. Richard A. ley, Sept. 23, 24.

I will meet with the friends in Chilmark, Martha's Vineyard, Sept. 30 and Oct. 1. Hope to see all the scattered friends on the island present.

The design of these meetings is to prepare ourselves to enter more heartily into the work of God, organize s. b., and enter into the tract and missionary work as never before. We want to all who possibly can, come to these meetings prepared to do your duty in the fear of God.

D. A. ROBINSON

QUARTERLY meeting of Ill. T. M. Society, Dist. No. 3, with the Serena church, Sept. 23, 24. Let all the workers report promptly. We want to see just what has been done this quarter.

JAS. M. BUTE, Director.

QUARTERLY meeting of the church at St. Prairie, Wis., Sept. 23, 24. Other churches invited. There will be an opportunity for baptism.

JOHN ATKINSON, Eld.

QUARTERLY meeting of Dist. No. 7, Iowa and Neb. T. & M. Society, at Peru, Madison Co., Iowa, Sept. 23, 24, 1876. We desire a full report from all the members of the district.

A. J. STIFFLER, Director.

TRACT and Missionary quarterly meeting of the Vt. T. & M. Society will be held as follows:—

Dist. No. 6, at Warren, at the school-house south of the village, Sept. 23, 24, 1876.

Dist. No. 5, at Jamaica, Oct. 7, 8.

Reports for District No. 6, should be made to M. Augusta Green, Warren, Vt. Preaching these meetings on Sabbath and first-day, at 9 o'clock A. M.

A. S. HUTCHINS, Pres.

QUARTERLY meetings in Minnesota will be held as follows:—

Riceland and Geneva, at Geneva, Sept. 24.

Golden Gate and Home churches, at H. Sept. 30 and Oct. 1.

Agency, Oct. 7, 8.

Pine Island, Sept. 30 and Oct. 1.

Concord and Kenyon, at Kenyon, Oct. 7, 8.

Medford, Oct. 14, 15. HARRISON GRAM

Business Department

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

THE post-office address of Eld. Chas. L. Blair, Washington Co., Neb.

THE post-office address of Elds. E. B. and J. O. Corliss is New Market, Shenandoah Co., Va.

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 money is paid—

- \$2.00 EACH. Jabez C Tucker 50-10, C McNeill 50-11, H G Buxton 50-11, O F Ominster 50-7, Sarah Swan 50-6, Amelia Tubbs 50-13, T G Adams 50-8, A E Dalley 50-12, Alex Perkins 50-11, H G Buxton 50-11, C K Drury 50-12, Margrete Peterson 50-12, bez Medley 50-10, Carey Smith 49-6, I W Barker 50-11, Wm Addison 50-11, Sarah Duckles 50-12, Dr J G 50-9, E D C Green 50-1, H W Thomas 49-14, M Goods 50-11, Mary E Palmer 50-11, Nancy Coon 50-11, Hattie Hadden 50-8, Wm Coon 50-1, S 50-11.

- \$1.00 EACH. P S Gardner 49-11, N L McClintock 49-11, Mary Randall 49-10, J Calvert 49-19, J H 49-11, T A Drake 49-10, Wm Jones 49-11, W C 48-11, Lucy H Winslow 49-8, John Gibbs 49-11, Ings 49-10, Thos W Potter 49-3, J Lamont 49-14, garet Grant 49-11, Lizzie H Stover 49-11, W 49-2, H H Page 3.00 50-8, Mary E Dunn 1.50 50-2, D Mann 50c 48-22, Josephine Newton 1.50 50-11, Klossner 25c 48-23, P F Patrick M D 25c 48-23, W Davis 25c 48-23, J C Beard 25c 48-23, E P 25c 48-23, S S White 25c 48-23, J B Miller 25c, Noah Fultz 50c 49-2, Warren I Gibson 3.00 51-5.

- MISCELLANEOUS. Alden Green \$4 00 52-10, N 50c 48-23, J L Snell 1.50 50-11, P T Paine 50-11, Wm Y Eager 50c 48-23, Jane Horner 40c 50-11, Wm Penniman 50c 48-24, P Lightner 55c 49-1, Spencer 50c 48-23, John Vogt 1.50 50-11, Chas G 50c 49-2, Warren Beebe 50c 48-23, Ephraim Wood 49-2, H H Page 3.00 50-8, Mary E Dunn 1.50 50-2, D Mann 50c 48-22, Josephine Newton 1.50 50-11, Klossner 25c 48-23, P F Patrick M D 25c 48-23, W Davis 25c 48-23, J C Beard 25c 48-23, E P 25c 48-23, S S White 25c 48-23, J B Miller 25c, Noah Fultz 50c 49-2, Warren I Gibson 3.00 51-5.

Books Sent by Mail.

- J Milton Akers 45c, S Christiansen 25c, Ch way 75c, H G Mosher \$2.50, B Gillis 1.00, T man 30c, D C Bixby 25c, John Wight 13c, M C 75c, Vina La Dow 1.00, Mary R Hoover 80c, D ards 11c, Wm Potter 11c, J Lowe 15c, Mrs M 1.15, Mrs F J Burdeman 1.55, L S Elphick 87c, Chapman 1.03, W Brigham 50c, N P Hanson 2c, Lawrence 10c, Mrs M A Reed 50c, G W States 1c, E Hamilton 50c, J James 60.

Books Sent by Express.

Elsie Gates \$12.00.

Cash Rec'd on Account.

Minn T & M Society \$58.57, Minn Tent Debt T M Steward 25.00, Vt T & M Society 100.00, El kell 130.35, N E T & M Society 600.00.

Gen. Conf. Fund.

N E Conf \$300.00.

S. D. A. E. Society.

J H Acton \$5.00, Myron A Winchel 15.00, Campbell 2.00, Olive Coon 5.00, C D Mann 2.00.

Swiss Mission.

E Green & wife 2.50, A friend to the cause 30c, B Murphy 25c, Mary P Shaw 10.00, R Knapp 20c.